



THE

Maharaja's College Magazine,

ERNAKULAM.

Editor.—P. S. Ramakrishna Ayyar, M. A., L. T.

VOL. VIII.}

January, 1926

{ No. 2.

Standardization in Education.

By President FRANCIS X. A. BYRNE.

Ateneo de Manila.

It is now well-nigh a century since the important industrial principle of standardization in the process of manufacture began to revolutionize productive methods. The turning out of thousands of standardized individual parts of a given product, by means of automatic machines, from a fixed type of standardized raw material, is a modern idea. With it came the invention of mechanical devices to move these standardized parts to an assembly department, where men, working almost like automatons, put together the various pieces and produce the finished articles in vast numbers.

Each mechanic has charge of one or more machines designed to turn out a part which is strictly in accordance with specifications in order that it may fit with other parts produced by other specialists in the same manner. Each machinist knows little, and cares less, about what the finished product is; his interest is confined to the particular part upon which he is

working. In fact, he often knows nothing at all concerning the functions or purpose of the object he produces.

This idea of standardized production has had a tremendous influence on modern civilization and modes of living, and in the spread of the means of comfort and luxury. Men are beginning to look upon the principle as almost omnipotent in its possibilities. It has given the world better homes, cheaper and stronger clothing, and more varied and abundant food. It has placed farm implements and machinery, tractors and automobiles within the reach of middle-class people. Standardization is finding wider and wider application each day.

Unfortunately there is some reason to fear that the process of standardization has been invading the realm of education. There seems to be an effort to turn out high-school graduates, doctors, lawyers, engineers, and experts of all kinds by the hundred, much in the same way as we produce Ford farm tractors and Ingersoll watches. Our youth are being turned over to specialists in mathematics, language, history, literature, science, and what not; and each specialist is expected to implant in their receptive minds the marshalled data and facts of his peculiar specialty, until the student can prove by examination that he has acquired the requisite amount of knowledge. Behold the finished product, a high school graduate, a lawyer, a doctor or an engineer, as the case may be. But is this really what the world needs today, is this the sort of product that education should produce? It is to be feared that this mass-production does not develop individuality and initiative, but rather smothers them and sends out men and women into the world, trademarked indeed, but not soul-marked. The need of our age, above all else, is MEN. Thinking men are asking themselves whether the principle of standardization applied to education can produce the right sort of men. Commissions are now being appointed to investigate the matter, and prominent educators begin to look back with longing eyes to the old methods.

In industrial standardized production, there are two essential elements required for successful results. First of all, there must be an exact and complete model or exemplar of the finished

product, with accurate specifications for each part. The controlling mind of the industry must know just what it proposes to produce. This knowledge is the unifying principle which alone can ensure uniformity or design in each of the parts and in the completed whole. Besides this factor, there must be absolute standardization of raw material, so that each process of production will give a part of standard strength and quality to meet the stress and strain required by the original specifications.

It is precisely in these two essential elements that we find it impractical if not impossible to apply standardization to education.

First of all, there is grave disagreement about the very definition of education, and concerning its purposes. Few modern educators, even within the precincts of a single institution, will agree upon what the product of education should be. Fewer still will agree concerning the means and methods. Imagine for a moment the result of the labours of a group of skilled mechanics engaged in producing a machine of which each one has a different concept, concerning which no agreement can be reached.

The raw material found in any given group of students is very far from standardized in quality, preparation, or adaptability. The effort to impart, indiscriminately, standardized instruction to a group of individuals has undoubtedly resulted in many miserable failures, much wreckage of human lives and distortion of human souls. It has without doubt been the cause of the wastage of human material, a parallel of which, in productive industry, would mean catastrophe and ruin.

What then is education, what is its ultimate purpose? It were no humility to acknowledge inability to answer these questions to the satisfaction of the cultured audience before me. Their discussion has meant the parting of the ways to deeply philosophic minds. By the man on the street, by the average parent and by two-thirds of the teaching profession, the term education is looked upon as almost synonymous with instruction. It means the imparting of knowledge. Popular dictionaries

which tell us the meaning which usage gives to words, would seem to substantiate this view. Education is looked upon by many as the process of making of the human mind a sponge to absorb information, to give it up later under pressure.

In all the older systems, there was a well-defined distinction between mere instruction, and training in the practical application of the fruits of instruction. Instruction was looked upon as preparation incidental to education, as a useful instrument for its accomplishment. The present-day tendency is to view education as a logical consequence of the storing up of information in the mind, as incidental to instruction.

To the student of the history of education, one striking fact stands out boldly: all truly great educators, from Moses down to the cultured Doctor Hadley, President Emeritus of Yale, from the false system of ancient Sparta down to the equally erroneous system of modern Germany, seem to agree that the product of education should be a "man" in the best sense of the word, a man mentally and physically fit and disciplined by habits of obedience to the law, a man equipped for the duties and exigencies of public and private life. This was the ideal that Milton held before the educators of his age.

There was great divergence of opinion as to just what moral qualities the perfect man should possess. The Mosaic and Christian systems afforded a unifying principle which took into consideration the natural and divine law and man's obligations towards God and his fellow man, thus setting up a standard of fitness. Modern public education is forced by the exigencies of the time to drop once more this unifying principle of moral fitness. Nay, more, by the over positive presentation of modern scientific hypothesis, the very foundations of the natural and divine law are being undermined in the immature mind of the student, and at the same time no opportunity is afforded him of studying the science of theology so that he may examine the other side and draw his own conclusions.

Without the unifying principle of the clear codes of the Mosaic and Christian systems, there must always be a vagueness

about what is meant by moral fitness, and consequently vagueness about ethics and standards of action, vagueness about the complete, ultimate purpose of education. Vagueness throws the educator back upon ethical culture and indefinite ideas of decency and the fitness of things, in place of the old definite moral standard laid down by an all-wise, all-good Law-Giver.

Taking from all systems the points upon which all seem to agree, we may say that the purpose of education is not only to impart knowledge, but also to bring a man from a state of imperfection over towards a state of perfection. It aims at the harmonious development of the whole man, intellectually, physically, and morally. It means the training of the memory by which facts are stored for future use, the cultivation of the imagination by which vivid concepts of an ideal, and a wide vision of life, are kept before the mind. It means the training of taste and judgment and resourcefulness. The purpose of education is to produce a man ready to cope with the actual difficulties of life, a man who can not only make his way in the world, but who can make his way against the world, and its pitfalls and temptations. The product must be a man of high ideals whose life is dominated by high principles—in a word, a man of good character.

This is no small contrast. The making of a man is at once the hardest and the most responsible of all tasks. It supposes hard work and persevering endeavour on the part of the student. The modern tendency is to pre-digested foods, easy, quick ways of doing things, and all sorts of devices to avoid using up energy. In education we find a confusion between work and play being put into the child-mind in the kindergarten; and the confusion is slowly creeping up through the primary and secondary courses. The child must not be fatigued, most of the work must be done for him, he must be kept interested. Disciplinary studies and exercise are becoming old-fashioned. The student, like a nestling, opens his intellectual maw and swallows his food, which has been well-prepared for him. Elective systems, with too much regard for human liberty, allow the immature mind to follow the line of least resistance and select what it likes at an age when it is not trained nor fit to select what is

best for its training. Specialization is offered too early to the unformed, unstable, untrained mind, almost forcing it to hand itself over to intellectual bondage and slavery, narrowing down its field of vision and bottling it up within the narrow bounds of one branch of science. It is an age of Pre-law, Pre-medicine and other pre-courses, an age in which each student wants the minimum amount of preparation for the great battle of life. Vocational training is forced upon a student before he is really able to choose his life's work, before he has laid a solid foundation of liberal education. Parents and students are demanding quick returns in money from education. Utilitarianism is having its day, and educational institutions show a tendency to meet popular demands at the expense of real education.

Still, in spite of all this, there is a growing number of educators who are looking back to the old-fashioned liberal education with longing eyes. There is an increasing demand for the classics and for disciplinary studies. The best law schools and medical schools are demanding a full liberal education for admission. Successfully to teach the habit of thought is a severe task both for the teacher and the pupil. To acquire the habit requires a well-disciplined mind and hard work. To preserve in it, high principle, which has been reduced to habit, must be made part of the student. The old system certainly taught habits of hard work, inasmuch as the student had to do most of the work. The teacher taught the student how to work and checked results. Then thoroughness was of the highest importance. Disciplinary studies do not amuse, but they do teach how to think. It does not matter much, after all, how much a man knows. What really matters is a man's ability to use his knowledge. It is easy enough to store a trained mind with necessary knowledge. Thinking in a practical sense means the ability to examine information, and discover its practical bearing, and the judgment to use it properly. This is what our schools should teach. With all the present-day effort to overstock the mind with facts and data, nine-tenths of the information we need for everyday life is acquired outside of school. Part of the remaining tenth can be left to be acquired in the same way, and the energy saved can be expended in teaching the student how to think.

The student who is too lazy to submit to this difficult discipline can be dropped with profit to himself, to the class and to the country. The intellectually lazy will never become great. This country and every country needs good day-labourers. Our secondary schools should not deprive the country of these important factors in her development, by keeping shirkers who refuse to do their part in the work of education.

What a hue and cry have been raised at times against the study of the classics ! It is said that Latin and Greek are of no value, so why waste time on them? They can't be used in business, they cannot help one to lay brick or set bones. With this, some wisecracks dismiss the case. True there are many men who have been forced through a classical education who should have been taught to saw boards or mend shoes. All this is not a valid argument against the use of the classics as an educational factor. The classics are not intended as an apprenticeship to a trade. Their aim is to broaden one's outlook on life and to give vision. Culture of mind and a sense for the true and the beautiful are the ordinary fruits of the study of the ancient authors. They make a man more a man, they widen his mental horizon, train his imagination for wide perspectives and accurate proportions, they cultivate an appreciation for niceties, they ennoble the mind; raising it above all pettiness and making it hate narrowness.

Blend classical culture with the mental and sense discipline of mathematics and sciences and philosophy, and you add, to the grace of culture power of thought and force of logic. The result is an open, broad mind that will be an ideal basis for any professional training.

The need of our time is to move further and further away from the utilitarian idea in education, to give up the notion that education is instruction and that its object is to acquire information. The ultimate purpose of education is to form men of character. To produce truly great scholars and great professional men, the deep culture which a liberal education can give is necessary. Among the truly great men of the world there are but few whose greatness was not built up on the broader culture that the study of the ancient classics can give.

The Vatakkannpattu of the Malayalees.

By KOMATTIL ACHYUTA MENON, B. A., B. L. (*Old Boy*)

(Continued from page 44 of the previous number).

The trade of the country was entirely in the hands of the Chetties. The songs do not say what exactly the occupation of the East Coast Brahmmins was or even of the Nambudiries but that they were treated with consideration and respect there can be no doubt. The Mappilla or Mahomedan of North Malabar, if we are to believe the evidence afforded by these songs, had certainly had all the characteristics which have given birth to the word 'കണ്ണാടി', with this difference that whereas in these days one Mappilla is sufficient to put to rout a big body of Nayers, in those days one Nayar was sufficient to put to rout a whole army of Mappillas.

The home life of the average Malayali of those days was a perfect idyll of peace and simplicity. Even at the risk of prolixity I may be permitted to quote the description of a Nayar house of those days as found in one of these ballads.

“പുത്തനായ് തീർത്ത പടിപ്പുരയും കുറുക്കും തെച്ചതിൽ ചിത്രമുണ്ടെ
പടിപ്പുരകയറിക്കടന്നുചെന്നാൽ നാടകാചാലയിൽ മെനിക്കാണ്ടും
നാടകാചാലയിൽ ചെന്നിരുന്നാൽ കാണാം പടലാവഴുത്തുള്ള വാഴത്തോട്ടും
കലയിലുണങ്ങിയ തെങ്ങിൻതോട്ടം അടക്കാവഴുത്തുള്ള കറുങ്ങിൻതോട്ടം
കിഴക്കുപുറത്തു പൂത്തിലഞ്ഞി അതിനരികെയുണ്ടു അന്തിമാടം
അന്തിമാടത്തുമെൽ അന്തിയാട്ടം തെക്കുപുറത്തുണ്ടു തേൻപുളിയും
അതിനരികെയുണ്ടു കൂത്തുമാടം കൂത്തുമാടത്തുമെൽ കൂത്താട്ടവും
പടിഞ്ഞാറെ പുറത്തുണ്ടു ദേവപാലം അതിനരികെയുണ്ടു മണകവും മണ
കും മുറും ഇലംപുലാവെ
വെക്കുപുറത്തുണ്ടു വളർമാവും തെയ്യ അതിനരികെയുണ്ടു ഉരൽപുരയും
ഇശ്ശാന്നത്തിരുമൽ മണിക്കിണറേ കന്നിരാശിയിരുമൽ തൊട്ടകളവും
കിഴക്കുപുറത്തുണ്ടു കരിമ്പനയും കൽ വച്ചു മുറും വളർന്നിട്ടുണ്ടു
പുല്ലുകുരിമ്പന മുക്കുളിലല്ലോ നാഗവും ഭൂതവും ഇരിപ്പുണ്ടല്ലോ

കിഴക്കുവായ്ത്തുണ്ടു മുല്ലത്തറ തെക്കുവായ്ത്തുണ്ടു നെട്ടം കുളരി
 എട്ടുകെട്ടം നല്ലഎഴുത്തായും നാൽകെട്ടം നല്ല നടുമുറ്റവും
 നാൽകെട്ടകത്തുണ്ടു മുല്ലത്തറ മുല്ലത്തറമെൻ മുറിഞ്ഞാത്തയ്യ
 and so forth.

The description establishes beyond doubt that two-storeyed buildings were a rarity in those days. Serpent-worship and worship of ancestors were prevalent. In the home life of a Nayar, as portrayed in these songs, we find none of the hurry, the bustle and the mighty nothingness of fashionable life. The men and women of those days, before they were bitten by the mad dog of modernity, had, in the words of H. G. Wells, simple souls, desires as natural as their eyes, a little reasonable philanthropy, a little reasonable philo-progenitiveness, hunger and a taste for good living, a decent personal vanity and a healthy satisfying pugnacity. They were only average men who were never inspired to set the world aright but adjusted themselves in good spirit to the station in life into which they were born and so doing, led happy and contented lives. The whole atmosphere of the home was pervaded by a deep spiritual reverence, combined with intense truculence. The love of decoration and the ineradicable love of indifference and indolence which seem to characterise our race were there. There was not time for much reading or learning. The great heroes of those days now and then patronised some *Grandhom* (palm-leaf ms.) by falling asleep over it.

They practised all the homely virtues, habits of hospitality, cleanliness and early rising, reverence to elders and habits of discipline. They were intensely superstitious, a childish lot cracking petrified jokes and telling lies of the stateliest pattern. They attached great importance to omens. Among the bad omens we find mention made of the following things “മുറ്റത്തിനാരം, തച്ചൻ മടുവായിവരുന്നത, വളർമാവുകൊമ്പടൻവിഴൽ, അരയാൽകടവുഴങ്ങി വിഴൽ”, and similar things. Before all undertakings, they solemnly consulted the കണിയാൻ and the warryar. One quaint custom recorded in these songs tells us that as soon as a male child is born in a family, a gun (or a pop-gun) is fired, so that the child may be cured of all fear in future life. ‘കുട്ടിടെ ചേടി തീക്കനായ് തോക്കുമെടുത്തു വെടിയും വെച്ചു.’ To be called a coward was the

greatest of insults and it was considered eminently respectable to carry on a vendetta against people who have done you or your relations any harm. They had an unflinching belief in fatalism and the religion of those days was an incongruous blend of primitive conceptions and advanced Aryan culture. Side by side with Siva, Krishna, Ganapati and Saraswati, we hear of മലച്ചിലോര മലങ്കാത്ത, വളിക്കര, കരിന്തപ്പള്ള and a goodly lot of other interesting ladies and gentlemen.

As to the Malayali women of those days, in appearance at any rate, there was not much difference between them and the average modern woman from the country. Piere Loti, the great French traveller, gives a description of a modern Malayalee country woman which might aptly be applied to the women of those far-off times. "The women of this caste, whose family name is Nayar," writes the renowned traveller, "nearly all have features of an especial delicacy. They wear plain bands of hair on each side of their foreheads; but the rest of the hair which is very black and smooth is piled up into a mass on the top of their heads. This falls forward on to one side like a soldier's cap, giving a somewhat rakish expression, which contrasts strongly with the grave and formal manner." They were scrupulous clean in person and dress and the whole household work devolved upon them. The servant problem was unknown in those days. They were fond of indoor and outdoor work and some of them even went in for martial exercises. Some of these ballads relate the exploits of noted heroines like Konki Amma and Unniarcha. The ladies who figure in the pages of these songs were certainly not of the neurotic type. With clear complexions and sun-kissed necks, with arms healthily toned by exposure to the country airs, rounded and firm, they had the agile shape of young Dianas, with none of the anaemic langour that characterises modern ladies. There were no suffragettes among them in those days, yet their opinions were respected and their voices were heard even in the councils of men. They were not mere society butterflies but national bees. The women of those days had all the restrained grace, the reticent beauty and the serviceable strength of a heroic age. I am sure it will be a great comfort to our present day sisters to know that in

those days the women of the house had absolute control of the family exchequer. We find in one of these songs “*കുഞ്ചാട്ടി ലിടത്തിലെ മുത്തകയ്ക്കുൾ*,” a patrician with the bluest of blue blood in his veins, on the eve of a pilgrimage, requesting his sister Konki Amma for a few *fanams* (which was then the standard coin) from the family coffer. They had even then reached a high standard of sexual morality, for we read, in these ballads, of *വെണ്ണറുപുര* and other methods of torture and solitary confinement for women who have strayed from the paths of virtue. Polyandry, if ever it existed as an institution in Malabar, must certainly have died out long before the date of these songs, for we do not find a single instance of any such practice throughout the pages of any one of these songs. In the field of marital relations, child marriages were unknown. The only real marriage with them, as with us now, is the institution known as *Sambandhom* and in the selection of husbands the girl's wishes were always consulted. Love, as portrayed in the pages of these ballads, was like a conjurors mango-tree. It is born, grows and flowers at the touch of a hand.

I fear I am getting more prolix than I ever intended to be and yet I have only just succeeded in touching the outer fringe of my subject. I wish I had the space to tell your readers in detail about the weapons of warfare of those days, the dress and ornaments which the men and women of those days wore, their daily routine of work, their rules of conduct, their beliefs and superstitions and many other things which express unmistakably the communal psychology of that period. But I am afraid I shall have to reserve it to some other occasion. I however trust that I have said enough to convince the readers that these songs have an interest all their own. They pulsate with life and feeling from beginning to end. As we pore over the pages of these primitive songs, we hear once again the din of bloody battles, the clash of shields and swords, the war-cries of mighty Malayalee heroes, the soft lullabies of Malayalee mothers cooing their children to sleep, the rhythmic footfalls of Malayalee maidens dancing the *Kaikottikali* dance, on well-swept floors and something, I know not what, stirs within as a kind of primitive emotion, as though it stirred memories older than our present lives.

Musings.

(All of a sleepy afternoon).

By T. C. S.

A heavy meal had set me a-dozing.

The discussions in the Madras Legislative Assembly and the leading journals about military training and conscription in the Universities had set me athinking.

I had some recollections also of a "Health and Body culture" competition started by a young little magazine up in North India. Any one may compete. You have to get your photo taken in such a pose as would bring into prominence the development of your body and your ability for muscle-control. For this to be done effectively, you stoop just a little, puff out your cheeks and bulge out your eyes, put your arms akimbo and stiffen them in that attitude, show out sundry undulations all over your body by means of painting shades or padding with saw-dust, look generally ferocious, and,—snap! there you are, you can send your photo for the competition and also to, (here I dozed off)

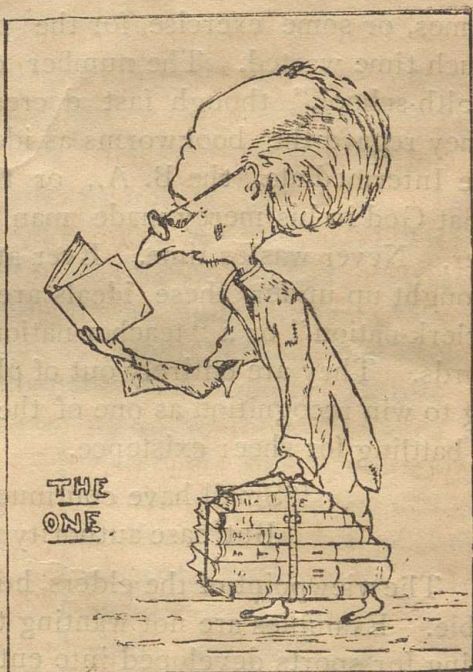
* * * * *

And awoke in a different mood.

I appreciated the idea that underlay the "Health" competition. If the contest is successful in its appeal, it might draw the attention of many to the care of the body, and prove of immense benefit to some thousands of misdirected, emaciated specimens of human beings in our midst. I am referring mainly to the student population in India.

It appears to me that in our country students can comparatively easily be divided into two sections,—the Bookworms, *alias* "SCHOLARS", and the "ATHLETES". The distinction between the two species, is, I think, more clear-cut amongst us than it is among students of a few other lands I have had occasion to come across.

Among us I have very often found these two classes following too rigidly a mutually exclusive policy. Each member of each group, by an assiduous, and almost a fanatical, observance of the rites of his creed, generally develops peculiar physical features. Notice that pale shrunken creature timidly gropping his way along the road through a rough and tumble crowd. He is elbowed and jostled at every step. You feel that if you touch him, like the inhabitants of the moon described by Mr. Wells, he will immediately crumble down. He just escapes tumbling down on the road, because of the fact, that being bent almost double his centre of gravity is low. Moreover, a load of books acts as a sort of ballast. On enquiry he will be found to be a "SCHOLAR". I mean not the scholar in the right state, who, as Emerson says, is "the man thinking", but in the degenerate state, when he is, as the same great writer says, "the parrot of other men's thinking." You try to stop him and get some information, say, about your way, from him. Deeper droops his head



"Calculus racked him

Leaden before, his eyes grew dross of lead:

Tussis attacked him."

The force and frequency with which his eyes are riveted to books and manuscripts he is always studying, have dragged his eye-balls nearly three-fourths out of their respective sockets.

"Now, Master take a little rest—not he."

And usually he has got to have panes of glass adjusted between the books and his eyes to prevent the eye-balls being wrenched right away. Pedagogism is his sole redemption in this rough world. If he could not get a teacher's job in some

school he is done for; and jolly hard luck for him if the students he is in charge of are of the heckling or the precocious variety. It is probable that he may evolve into a lawyer or a politician, or both. This contingency arises, if our "SCHOLAR" escapes consumption, nervous breakdown, dyspepsia, or some such dread malady which bids bold to become a trade-mark of this kind of people.

The tragedy is that such specimens are often the favourites of the elders,—of those elders who consider time utilised for games, or some exercise for the preservation of health, as so much time wasted. The number of this 'pro-bookworm-anti-health-school,' though fast decreasing, is still considerable. They regard the bookworms as ideals of manhood, as if passing the Intermediate, the B. A., or the M. A. examination were what God in his mercy made man for. "Well-behaved youngster. Never wastes time. Ever at his books." Human beings brought up under these ideals are all right as members of a "clerk-nation" or a "teacher-nation," in the worst sense of the words. They are entirely out of place in a nation which is trying to win recognition as one of the most progressive of races or battling for sheer existence.

"Small have continuous plodders ever won
But base authority from others' books."

The viewpoint of the elders, however, is not entirely unjustifiable. Examples are not wanting to show how in a boy, a liking for sports developed into enthusiasm, and then a passion and an obsession. Soon the young lad has rarely any time to spare. He is always employed in splicing his (or others') racquets, or, for a choice, his bones. Worse, among some misguided circles certain bad habits are associated with being a "sport"—

"Oaths, and irreverent laughter and indecent speech."

It is in young boys to worship and imitate heroes of the playing-fields. The bad habits are easiest acquired. When even men

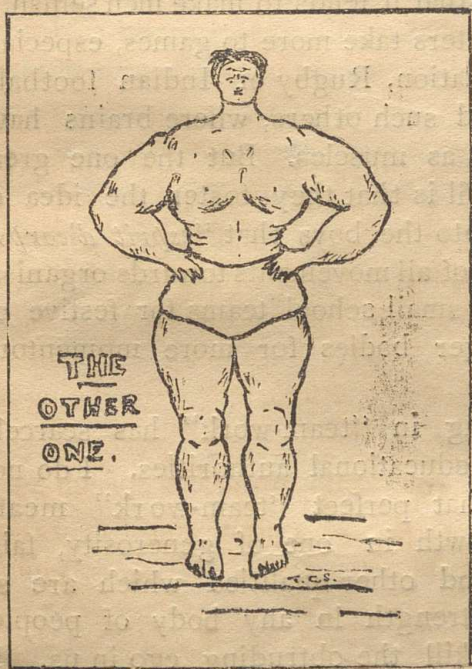
"Without self-control
Would seek what the degraded soul
Unworthily admires"

it is no surprise that the youngsters, not knowing any better, lose no time in acquiring these habits and think that it is part of the hero's education and training to be able to indulge in those vices with impunity. Soon, the boy, the pride and pleasure of the fond father and mother, is a disgrace to the family,—a blot on the escutcheon.

"The night was dark, no father was there,
The child was wet with dew,
The mire was deep, the child did weep
And away the vapour¹ flew."

The consolation is that examples of such lost boys are not too frequent. And it is unfair to assess the beneficial value and influence of sports by these examples of some strayed ones.

In the last para we went slightly out of our route. I do not mean to contrast the "lost ones" with the "SCHOLARS" whom I wrote about before. To be weighed against "SCHOLARS", in the other scale, I select those suffering from "Exercise-mania". This disease, somewhat different from book-mania, is yet equally dangerous and equally undesirable. Instead of



plodding through pages of Patanjali or Aristotle, or Euclid or Plato, the patient in this case is taking exercises the livelong day. Instead of scratching away with pen and paper, our friend is swinging clubs, or throwing his legs and arms about and twisting his anatomy into the most ridiculous postures every hour of the day. He is generally frightfully self-conscious about his muscles, their expansion, contraction and control, and is scarcely able to concentrate on anything else. With Tagore's

"Gitanjali" spread out before him, he would be thinking of Sandow's "Guide to Health" or with Shakespeare before him, he might begin to think of Muller's Exercises. If he is set to work some problem sitting at the table with pen and paper he must always roll up his shirt-sleeves and twitch his forearm muscles or fondle his biceps. Else he is expanding his nasal muscles or rolling his ocular ones. And our industrious friend believes that he is thus working out his salvation. A nation consisting of "Exercise-maniacs" is as irredeemable as one consisting solely of Bookworms.

I wonder if we cannot have a set of people who possess enough book learning to know what has to be done and enough health to do what has to be done. I thought the old Latin saying went *Mens sana in corpore sano*. Surely it was not *Mens insana in corpore sano*, or *Mens sana in corpore insano*?

I wish to point out here that for the preservation of health, I do not support too enthusiastically the system of taking exercises in one's private-room and learning muscle-development and muscle-control within those four walls. It is a very individualistic industry, and I am afraid that it tends to make men selfish. I would rather have our youngsters take more to games, especially games like cricket, association, Rugby or Indian football, hockey, rowing in crews, and such others, where brains have got to be as much in evidence as muscles. But the one great function that these games fulfil is that they foster the idea of "team-work". They infuse into the boys that "*esprit d'corps*" which is the secret of success of all movements towards organisation and unification, either of small school teams for festive or athletic purposes, or of larger bodies for more momentous occasions.

The full value of training in "team-work" has scarcely been realised by many of our educational authorities. I do not think that some even know what perfect "team-work" means how it encourages the growth in one of generosity, fairness, modesty, obedience and other qualities which are so essential for any unity and strength in any body of people. More than all this it helps to kill the obtruding ego in us. It clubs down rampant selfishness, and puts the stuff into us which

will make us less of fighting-cocks, but more of amiable neighbours and useful citizens. Educational authorities in England know full well the value of training in "team-work". Why, in many county schools even tennis is discouraged, if not forbidden, in favour of cricket, because "team-work" is not so much in evidence in the former game. The Duke of Wellington said, "The battle of Waterloo was won on the playing fields of our public schools". And one of our own men, when approached with a request that his son might be allowed to play football, said, "Pooh! football, what is it? Eleven fools on one side, and eleven on the other, trying to kick or push a ball between a couple of posts, and incidentally scratching and biting one another and breaking bones!" This is a "pre-war" statement. However, the contrast between the conceptions of the value of training received in the playing grounds is noteworthy.

No wonder that, even before we came to have a political consciousness, almost as many political parties grew up as there were individuals in the country, parties no one of which would be reconciled to any other even in the most irrelevant of ideals. The inhabitants of Lilliput waged terrible wars between themselves because they differed on a point of where to begin smashing their breakfast eggs.

"Good Lord! What madness rules in brainsick men;
When, for so slight and frivolous a cause,
Such factious emulations shall arise".

We, on the other hand, are wroth with some people because they shave only the front of their heads, with some because they shave only the back, some because they shave all their head, and some others because they do not shave at all! The scene in our political arena is very much like the scene which occurred in the Colchian field after the stone which Jason threw into the midst of the mighty sons of the Dragon's Teeth had done its work. Allow me to repeat here a few names I have come across in the Indian political world, — Hindus, Moslems, Brahmins, Non-Brahmins, Non-Brahmin Extremists, Non-Brahmin Moderates, Dependents, Independents, Non-Brahmin-Non-Moslem Independent Swarajists, ditto Dependent Swarajists, N. C. O's, C. O's, Christian Moderate Swarajists, ditto extremist Swarajists,

No-changers, and Oh Heavens ! the scores of other names dragging their weary length along, staggering even master hands at the laborious crafts of permutation and combination. Some might argue, "Does the English Parliament consist of just one party?". I say, "No", I also add, "But remember, when, over seven hundred years ago, in 1215, the English peoples made their bid for freedom there was only one party. The barons assumed leadership of the nation and the other two estates of the realm acknowledged that leadership".

"The fault, dear Brutus, is not in the stars,
But in ourselves, that we are "

disunited. With us every blessed soul wants to be a leader. There is little organisation, less of what is known as *esprit d'corps*, and nothing at all of unity. These, especially the last two, are qualities which cannot be injected at pleasure into the anatomy of any one ail of a happy day, as any serum could be injected with a hypodermic syringe. It just could not be done. The idea that a majority has got to condescend to acknowledge the leadership of one, or a body of a few, has to be driven home into the hearts of the millions by consistent training from childhood. So far as the question of organisation is concerned, a body of people, many million strong, under an acknowledged head, the staff of an ably run departmental stores under its manager, and a school football or cricket team under its captain, can all be classed under the same heading. They differ only on a question of size. Companies of youngsters brought up to this tradition, very easily combine forces and merge into one whole most naturally and harmoniously. The stupendous successes of the international jumboorees held from time to time by those in authority in the Scout movement, is sufficient proof to the foregoing statement. I should think that participation in games and activities where plenty of "team-work" training is obtained could do a great deal to infuse a feeling of *esprit d'corps* into particular individuals. Considering the facilities at hand and the plasticity of the character of children, might not one argue that the school playing grounds are the best training grounds for this purpose? Perhaps some one will raise a question— "But they did not play soccer and rugger in the days of

Alfred and John!" I call him a "SCHOLAR", commend him on his ingenuity and leave it at that. Some other assaults us with the question, "What about the millions amongst us who do not go to school?" Well, MAKE them go. Would not a couple of generations of compulsory, universal education solve most of our problems? This, however, is quite a different topic, and about it, on another occasion.

The Renaissance in India.*

By K. V. KRISHNA AYYAR, M. A., L. T.

The term Renaissance means literally a 'rebirth' or a 'revival'; and it is usually applied to the great revival of learning that took place in Europe after the capture of Constantinople by the Turks in 1453. But as a matter of fact this Renaissance in Europe had its origin as early as the twelfth century, when as a result of the collision between two such divergent cultures as the European and the Moslem, an awakening of great magnitude took place. The impact of the powerful and alien civilization of the West on the ancient and glorious civilization of Aryavarcha has resulted in a similar awakening in our slumbering land, the far-reaching fruits of which have to be reaped in years to come. It is true that at no time in the history of our land was total darkness prevailing, thanks to the wonderful social system which enabled the Brahmin to hand down the torch of learning from generation to generation without intermission. Yet it cannot but be admitted that for centuries after the Hindu period the light was only glimmering. Now, after the contact with the West, it has begun to burn with a brighter flame. As the capture of Constantinople by the Turks proved a real blessing in disguise by bringing about the dawn of Modern Europe, so also whatever evils might be considered to have followed in the wake of the British occupation of India have been sufficiently compensated for by this unlooked-for blessing which it has conferred—viz., the awakening of India.

*A lecture delivered on the occasion of the Cochin T. D. High School Day celebrated on 27th September 1925.

But in the early decades of the nineteenth century, this awakening was not all for good. There was ground for fear that the spark of light, instead of being kindled, would be totally extinguished by the powerful Western gust that blew over the land. People became enamoured of the glamour of the Western civilization which dazzled their eyes to the extent of blinding them to the real beauty of their own and in their excessive zeal for this glittering thing, they condemned everything Indian, ancient or modern. They gave up as worthless every custom handed down from immemorial times. They even became ashamed of being Indians and tried every means to ape the Westerner in dress, in manners, and even in ways of thinking. But just retribution soon overtook them by landing them in a *Trisangu Swarga*.

In course of time the pendulum began to swing back; a violent reaction naturally took place with the result that the undue worship gave place to an unreasonable hatred of everything Western. This is an unlooked-for by-product of the introduction of the English system of education in India accompanied by negligence and contempt of oriental learning and oriental literature. A similar attempt at grafting their own much-vaunted civilization and language on an alien stock resulted in the throwing over-board of everything smacking of English from the Irish shores.

This cultural revolt is but the natural outcome of the attempt of the Westerner to super-impose, as something better, his own culture upon a highly civilised, but now helpless and down-trodden, people. The full significance of the neo-nationalism in India can be grasped only by realising the fact that the present conflict between the Government and the people is not merely on a question of narrow political issue but is, in reality, a conflict of cultures, embracing within its fold all the other innumerable issues. The West has conquered the East by the might of arms but this conquest is nothing more than a partial one; it cannot claim to have made the East part of itself. Rather it has made the aloofness between the East and the West reach a more marked degree. But the East has now taken upon itself the nobler task of conquering the West

by its spiritual force. It has always been the unique mission of India to conquer the conquerer and this she is determined to accomplish in the present age as well.

But before she is enabled to do this, she has first to set her own house in order. Mighty personalities arose in the nineteenth century in our land, who set about restoring order in the chaotic condition of the Hindu religion and society. The pioneer in this field is Raja Ram Mohan Roy, 'one of the immortal personalities of modern time'. He is the fore-runner of the present Social Reform movement in India and is the father of the Brahmo Samaj. He was too broad-minded to despise everything western simply because it was western. He contributed not a little to a better understanding between the Englishmen and the Indians. His devout followers carried on the work of the master with great success. But in their excessive zeal for their cause the members of the Brahmo Samaj showed scant respect to the feelings of the people with regard to their ancient customs and beliefs. Thus they alienated from themselves the sympathy of a vast section of their own country-men. Nevertheless they rendered a memorable service to the cause of Hinduism by purging it of many of the excrescences of the ages and thus giving satisfaction to many of the English educated sceptics who were inclined to lean more and more towards Christianity.

An orthodox attempt at reformation in Hindu society was made by Swami Dayananda Saraswati, the founder of the Arya Samaj. His aim was to approximate more and more to the old Indian ideal of the Aryans of the Vedic Age. His sole authority was the Vedas with all its rites and ceremonials. By thus retreating to the remote past, the golden age of the Aryans, he also reformed Hindu society which gave up many of the dead customs which were only accumulations of a later age. But his influence was limited mainly to the Punjab and the surrounding provinces.

But it was Swami Vivekananda who made a profound stir all over the country and brought conviction to many a wavering sceptic so that the feeling of abject despondency gave place to one of unbounded hope in the heart of every Indian. People

were no longer ashamed of being Indians; rather, they became proud of the fact that they were the inheritors of a glorious civilization. Thus he instilled into their hearts the pride of race but all the same he did not hesitate to condemn in unmis-takeable terms any bad custom to which people clung unreason-ably. He based all his teachings on a sound interpretation, by the light of reason, of the ancient scriptures of India. He was indeed a pre-eminent social reformer but he was impatient with many of the so-called social reformers who wanted simply to break down and not to evolve from within. Thus he put the Hindu religion and society on a sound basis and contributed a great deal to the birth of a neo-nationalism in India. The late Justice Ranade points out in his *History of the Mahrattas* that a religious revival usually precedes a political awakening. In modern India also the political agitation is only subsequent to the religious revival headed by Ram Mohan Roy, Dayananda Saraswati and Ramakrishna-Vivekananda.

Vivekananda was not content with merely awakening his own people. His breadth of mind knew no bounds. He wanted other nations also to partake freely of this noble herit-age of India. But when he found that other nations, out of ignorance and pride, were not inclined to accept this contri-bution of India, he carried the fight into the enemies' territory and took the western people by storm. This St. Paul of Sri Ramakrishna carried the Mission of his Master far and wide, and by his own magnetic personality and by his sweet, unrivalled powers of reasoning, impressed one and all with the glory and majesty of the old Indian civilization. The vaunted pride of the west crumbled to dust before the vigorous onslaught of this humble Eastern Sanyasi. Eastern thought and philosophy got a firm footing in the Western soil.

The formation of the Theosophical Society by Madam Blavatsky and Col. Olcott is a magnificent tribute to the ancient culture of India. But what with its mysterious inner circles and esoteric sections, its divinities and avatars, it has deserv-edly lost its hold on the mind of the people of India though it still continues to exert considerable influence in the West. Nevertheless it rendered a meritorious service to the cause

of a harmonious blending between the East and the West by laying bare the hidden treasures of the East through the numerous translations of ancient scriptures, thus removing the veil of ignorance which was an insuperable barrier for the proper understanding of the East by the West.

To-day, the noble task of awakening India to a spiritual consciousness and of interpreting the East to the West has been undertaken by Dr. Rabindranath Tagore, Srijiut Arabinda Ghose and Mahatma Gandhi, men who have realized in their own lives the lofty idea's of the mighty Rishis of yore and thus have become the living embodiments of the spiritual culture of India. They are all fully conscious of the important part that India has once again to play in shaping the future destiny of the world. But all the same they have not shut their eyes to the obstacles that lie in her path. India is at present in a helpless condition and she must first stand on her own legs before she can do anything for others. She has to become worthy of her lofty mission by recognising the worth and dignity of man as man and by not tolerating any longer those unjust social customs which have generated a want of self-respect and a complete dependence on those about us.

I have dealt now with one aspect of the Renaissance in India, and that the most important one; because, in India, the prime consideration has always been religion and the prime message that India has to deliver to the world at the present moment, as at all times, is a spiritual one. She has to open the eyes of the West to the evils inherent in modern civilization so that the West which is blindly treading the path of destruction in its greed for accumulation of wealth might take a useful lesson from the survival, despite the continuous shocks of foreign invasions, of an ancient and glorious civilisation.

Our duty in this respect is clear. We have first to realise in ourselves the glorious truths discovered in our sacred soil thousands of years ago, before we can impart them to others. The present system of education which pays scant attention to the study of Sanskrit and of Ancient Indian History, Literature and Philosophy, is, I admit, not to be depended upon for this.

But those of us who feel the pulsations of the spirit of the Age throbbing in our hearts will do well to conquer the obstacles in our way, get a mastery of the divine language in which are enclosed the treasures of our ancients and seek inspiration for the Morrow from the chronicle of our immortal Yesterday, which offers an ideal which is comprehensive and complete.

Now turning to the artistic side of the new Renaissance, the first thing that I have to bring to your notice is that art, in India, is only an expression of the acute longing for the realization of the Infinite, which is the highest ideal of Indian thought. It is not really divorced from religion and philosophy as it is in the materialistic West. "The story of the making of the Ramayana, the decorating of Ajanta, the sculpturing of Konarak, the revival of Indian painting in Bengal, the revival of Indian drama in the Telugu country, the All-India Musical conference, and the poetry and prose of Tagore; all these are truly vocal of the inner soul of the country because they spring directly from the great affirmations of its spiritual consciousness; they are suffused as naturally with religion as they are with the food and drink and air that are wrought through the instruments of the artist into language and sound and colour." * A study of the true history of India, which,—by the way, I have to remark is to be found in the artistic records rather than in the records of wars and dynastic changes—would clearly bring out the fact that arts flourished only when there was religious fervour and that when the fervour died away, artistic activity also subsided. The significance of this consists in the fact that if arts are to share in the new Renaissance, their revival will spring only from hearts and minds quickened by religious zeal. Such are the hearts and minds of those who are the leaders of the artistic side of the Indian Renaissance—the great Tagore brothers, Abanindranath and Gogonendranath, who have founded a school of painting in Bengal. Concerning this school of painting, Mr. Cousins truly observes: "To-day while the young civilizations of the West are tumbling into a ruin of ideals and action in the great war it is a consolation and an inspiration to contemplate the achievements and prophecies of the modern

* James H. Cousins: *The Renaissance in India*, p. 27.

Indian school of painting, and to bathe in the joy of renascent youth that has behind it the steadying tradition of ages and the ageless vision of eternal Beauty." The subjects chosen by the Calcutta painters are taken from Indian history, romance and epic and from the mythology and religious literature and legends as well as from the life of the people around them. Their significance lies in their distinctive Indianness. This is an essential preliminary for any true revival of Indian painting or sculpture, since no art which is insincere can ever be great. The whole Calcutta movement has also done much to secure protection and adequate appreciation for the masterpieces of the older schools.

The beauty of Indian art in general, and of the painting of the Bengal artists in particular, is appreciated but by few even of our own countrymen. It is only when the technique of the art is mastered and the spirit underlying it is caught that any true appreciation is possible. Dr. A. K. Kumaraswami truly remarks: "The principal lack in modern Indian art is due to the non-existence of an educated public wanting or understanding art at all—not to the lack of artists."* It is our duty at the present stage of the Indian Renaissance to cultivate a proper taste for the truly spiritual art of India and not to be betrayed into tastes merely for the corpulent, fleshy and gaudy figures of the Ravi Varma school. As the national art of India has a great deal to contribute to this materialistic age of strifes and squabbles, it is a crime on our part not to foster it with great care.

Now I pass on to the revival of letters. With the introduction of English education in India, Oriental Literature came to be neglected by Indians themselves. But owing to the incessant labours of a few pure-minded scholars of the type of Max Muller, foreigners began to get some startling glimpses of the ancient realm of Sanskrit Literature and in course of time some at least among them appreciated it at its true worth, with the result that our own countrymen are slowly awakened to a sense of the richness and beauty of our ancient literature. The greatest necessity of the present time is the full recognition of our intellectual

**Art and Swadesi*, p. 135.

inheritance. Another equally important need is that proper attention should be paid to the vernaculars of the country. One feature of the Irish Renaissance is the wonderful revival of the Celtic language and literature. In India also a similar attempt has been made by the Indian Nationalists to revive the vernaculars of our country and no doubt success has attended their labours to a considerable extent in many provinces, notably in Bengal, Gujerat and Andhra Desha. Still much remains to be done and we cannot boast of real and complete success so long as the vernaculars are not the media of instruction in schools and colleges. We have unfortunately allowed our vernaculars to be trampled upon sufficiently long and it is high time we woke up to a sense of our responsibility in this matter. It would not be possible for us to compel admiration from foreign nations unless we have something to offer to the civilisation of the world through literature—which alone is enduring. That we cannot do through a foreign tongue. We can at best imitate the foreign language in a splendid manner but that is nothing short of national suicide. So if we want our country to be alive, we must revive our vernaculars and contribute something to the sum-total of the world's wealth of literature. And India does certainly mean to be a living force, as the conflict of ideals between the East and the West has made her realise that she has something unique to offer to the world, through her literatures—both ancient and modern.

Now this consists in forcing upon the West a recognition of the intimate contact between literature and religion. In the West there is a good deal of separation between literature and life, as is the case with regard to the other arts; whereas the thoughts of the poet-seers of India have always tended to become part and parcel of everyday life. In India the poets have always conceived it to be their vocation to manifest the personality of the supreme one. For example, Tagore's conception of his vocation as poet is clearly brought out in these words: "It shall be my endeavour to reveal Thee in my actions, knowing it is Thy power gives me strength to act." We find in all the Indian poets that "life, religion and philosophy are one, and sing themselves in the poetry of spiritual joy".

Tendencies of Modern Science.

By S. K. SUBRAHMANYA AYYAR, M. A., L. T.

[The following is the substance of the inaugural address delivered at the first meeting of the Maharaja's College Science Association. After a few introductory remarks on the aims and objects of the Association, he spoke as follows]

Under this heading, I propose to give a brief resume of the progress of Science—mainly Physics and allied sciences from the time of Newton to the present day indicating how the progress has been achieved after repeated attempts and failures and how some of the cosmic problems have been solved and some others are still awaiting solution.

Science with its ramifications increasing day after day cannot be classified easily. The branches of knowledge are not only expanding within themselves, but their relations to one another are so continually changing that a classification suitable for one period may not be appropriate for another. Physics in its present day broadened state teaches the necessary relations between external things, as Mathematics reveals to us the rules of thought. Viewed from this stand-point, all experimental sciences are subordinate to it. Thus Astronomy employs all resources of modern Physics for the study of celestial space; Geology is no more a mere study of the rock-forming minerals, but is concerned with the reconstitution of the history of the globe by the application of physical principles governing matter, heat and magnetism; the progress in the study of Biological sciences depends mainly on the use of the microscope and electrical appliances. But no science is more closely allied to Physics than Chemistry. They have the same object, aims and methods and it is impossible to mark out where the domain of one ends and that of the other begins. Consequently it may not at all be possible for me to confine myself strictly to the tendencies of modern Physics, however much I may wish to do so.

Besides, in recounting the achievements of Science in the latter half of the nineteenth century and the two decades of the

20th century, I may have to advert to only a few outstanding facts—milestones in the progress of Physics—each of which would justly form a subject for a separate lecture illustrated with experiments. My treatment of the subject would therefore of necessity, touch only the fringe of the discoveries and their bearing on the progress of Physics and allied Sciences.

At the dawn of History, the Egyptian, Chaldean and Indian civilisations stand out prominently, and the study of Mathematics, Philosophy and observational sciences such as Astronomy, was pursued more or less, and the people had no idea of experimentation. The influence of Indian civilisation passed, by way of Persia and Asia Minor to Greece which, like India, produced the greatest philosophers. These attacked the problem of the ultimate nature of matter and even then there were philosophers like Lucretius and Democritus who held that matter consisted of discrete particles and that differences in properties are to be attributed to the difference in size, position and movement of particles. This theory did not find much favour for a long time since the opposite school was led by Aristotle. The Empire of Rome produced the best administrators and farmers of law and the Romans as a nation had too little power of abstract thought.

With the fall of the Roman Empire, the conquest of Spain by the Moors and Arabs who carried the torch of ancient learning to Western Europe, the hold the Roman Catholic Church had on the consciences of the people, the support of the Church for the Ptolemaic system of astronomy which considered earth as the centre of the universe, scientific advance on the right lines was not possible for centuries together.

About the 13th century, the establishment of the Friars—an organisation the sole object of which was to unlock the original tongue of Scripture and Aristotle and to let free the western mind from the dialectic subtleties of the school-men and theologians, the appearance of different types of religious consciousness beginning with Martin Luther, the growing interest taken in study of Greek literature and philosophy, the introduction of printing which tended to popularise knowledge, the ardour for geographical discovery, which increased the area of earth known to Europe, the expansion of trade and the consequent

increase in the material resources of Europe and unprecedented economic and social development,—all these prepared the way for the revival of Science by enlarging the mental out-look of the people.

The outstanding figures in this revival of science before the time of Newton were Leonardo de Vinci whose fame as an artist seems to have over-shadowed his power as a philosopher and a man of science and who realised that observation of nature and experiment were the only true methods of science; Copernicus, the Polish Mathematician and Astronomer, who proved that the sun and not the earth is the centre of the universe; and who had to suffer at the hands of the Papacy for having preached a doctrine which was opposed to the faith of the Roman Catholic Church; Francis Bacon, Lord Chancellor of England, who laid exclusive stress on experiment and taught that, by experimenting in all possible ways, scientific laws can appear without the need for deductive reasoning; Galileo who laid the foundation of the modern experimental science of mechanics; Descartes, the founder of modern critical philosophy who showed how Algebra could be applied to the solution of geometrical problems; Torrecelli, the disciple of Galileo, who devised the barometer; Pascal, the founder of the modern theory of probability, and the author of a treatise on hydrostatics and hydrodynamics, and Tycho Brahe and Kepler who studied the motions of the planets, the latter enunciating their laws of motion.

A reference to the use of hypothesis in scientific investigations would not be out of place here since Lord Bacon insisted only on accumulating experiments. His method is not likely to be successful in physical and chemical investigations. In these sciences, from the experimental data available, nature has to be anticipated, hypothesis framed and phenomena predicted with the use of this hypothesis. If the hypothesis stands the test, well and good; otherwise it is rejected and a fresh hypothesis on the basis of experimental knowledge till then available, framed.

Newton applied Galileo's dynamical principles to known astronomical results, showed the attraction of the earth to be the effective cause of moon's circular motion, stated in his laws

of motion, the experimental knowledge of mechanical phenomena and thus practically built the classical system of mechanics. In the development of our knowledge of mechanics and hence of astronomy, which deals with the celestial mechanics, further progress had to wait till new mathematical tools were developed. These tools were supplied by Newton and Leibnitz by the invention of a mathematical method of studying problems which involve motion--the Infinitesimal calculus. In Newton's system of dynamics the mass of a body is a constant quantity, though its weight which is due to the attraction of the earth varies both with latitude and altitude. Newtonian dynamics held undisputed sway till the end of 19th century when it was shown that the effective mass of an electrically charged body which is due completely to the electrical charge upon it increases with the velocity, especially as the velocity of light is approached. However for velocities which we meet with in the mechanical problems of falling bodies, railway trains, aeroplanes, the transmission of sound, or even molecular motions in gases and liquids, the mass may be considered to be invariable and Newton's results are quite in accordance with practical observation.

Thus the 17th century, thanks to the labours of Galileo, Torrecelli, Descartes, Kepler and Newton, saw the birth of mechanics, astronomy and physics, and these developed on lines already mapped out.

Now came the turn of chemistry which underwent a complete transformation. When we find that, in a span of about 20 years, the names of Priestley, Cavendish, Scheele and Lavoisier are crowded, we realise that the world was carried away by an impulse of scientific realism. Probably no science owed so much to a single man as chemistry does to Lavoisier. He freed it from the last trace of its mystical character, established the principle of the indestructibility of matter and thus laid the foundation of modern chemistry.

In 1808, Dalton revived the old atomic theory showing that it was possible to arrive at a knowledge of the relative weights of the atoms of two elements from a determination of the proportions in which they combine in their simplest compound. The

study of the phenomena of gaseous combination by Gay Lussac and Avogadro rendered it necessary to make a distinction between the chemical atom—the smallest particle which enters into chemical combination—and the physical molecule which can exist in the free state. Thus chemistry was placed on a firm footing where its conceptions have influenced other branches of science and have become the basis of the immense superstructure of molecular physics.

Thanks, to the labours of Joule who revolutionised the theory of heat, who gave an elementary mathematical kinetic theory of a gas which was extended and made more rigorous by Clerk Maxwell, and who established the principle of the conservation of Energy; and to the labours of Sadi Carnot, Kelvin and Clausius, the science of thermodynamics was established which helped the Engineer to place the theory of heat engines on a firm basis and led to the theory of absolute scale of temperature and thus pointed the way to a series of researches at low temperatures which eventually liquified all known gases and completed the proof of the continuity of the three states of matter.

Till then chemists were compelled by their inability to obtain permanent high and low temperatures to confine their attention to compounds which remained stable at the laboratory temperatures. To-day it is possible to maintain, as long as may be necessary, a space at temperatures ranging from about -250°C to 3500°C by the use of liquid gases and the electric furnace. Thus our day has seen the rise of chemistry of intense cold and intense heat. With the former, Ramsay has discovered the rarer constituents of air—Argon, Neon, Krypton, Xenon, and Helium, while with the latter, Moisson, a famous French Chemist, isolated fluorine, made artificial diamond and obtained the marvellous series of carbides and nitrides.

Side by side with the advance in the science of heat, a great development was made in the Science of Electricity in the latter half of the 19th century. While the steam engine was developed by practical men to meet the industrial needs of the day, and owed very little to pure science except at its later stages, the progress of electrical science was the direct outcome of the

researches of men who worked for the sake of knowledge alone, and practical applications followed only later.

The discovery of electricity in motion by Galvani and that of a source by Volta was followed in 1820 by the important discovery of Oersted, a Danish investigator, showing that the electric current exerts magnetic force. In 1831, Michael Faraday, one of the most fruitful investigators in the early development of electricity proved that the movement of a magnet in the neighbourhood of a coil of wire induced a current in the coil; and these discoveries have made possible the invention of telegraph on the one hand and the dynamo on the other.

Faraday's researches were guided "by his instinctive grasp of the importance of the insulating medium through which the electric forces must exert themselves." Clerk Maxwell developed his ideas mathematically and showed that the properties of the medium which were necessary to explain the electrical effects, were identical with those required for the propagation of light. In 1864, Maxwell predicted the properties of electric waves in a famous memoir wherein he set forth the brilliant speculation and the daring theory that lights consist of electric vibrations in space. Twenty-four years later in 1888, the late Professor Hertz succeeded in producing long electromagnetic waves—several inches or yards long—by electrical means and demonstrated that their properties were identical with those of light, and there is thus abundant justification of Maxwell's prediction. Lodge, Bose, Marconi and others used improved methods of producing and detecting waves, and thus made possible the invention of wireless telegraphy. The discovery of wireless telegraphy affords an excellent illustration of the importance of mathematics to the student of science.

Maxwell, a *mathematical physicist*, was interested in developing a complete theory and putting it in such a form that men might predict what would happen under any set of conditions which they might imagine. That he succeeded very well is evident from his contribution to radio-telegraphy.

Hertz, though well trained in mathematics, was a *research physicist* interested in extending the body of scientific knowledge

by experimental methods and probably knew that his contributions to the sum-total of knowledge would interest, inform and inspire others some of whom might make practical applications.

Marconi was the *inventor* and the *Engineer*. Without his vision of the possibilities of Hertz's discovery, this new art would not have developed till sometime later.

We notice all these types are necessary for the complete development. If we judge aright the importance of each type, we may avoid the popular error of attaching too much credit to the inventor or the converse academic error of failing to give him his due share of credit.

Till the year 1895, the main lines of physics laid down in the middle of 19th century had settled the limits as well as the foundations of the sciences of matter and energy. A famous litterateur even wrote a comprehensive treatise on the "Bankruptcy of Science" in which he proved that everything essential and possible of knowing was known and all that remained was mere detail. In 1895, a new series of phenomena came to light and gave a great impulse to the evolution of science and imparted to it an unexpected turn.

The passage of an electric discharge through rarefied gases has been studied by Sir William Crooks, Sir J. J. Thomson and others for some years; and the ionic theory framed to illustrate the electrical properties of solutions has been with striking success adapted to the explanation of the conduction of electricity through gases. The ionic hypothesis may briefly be stated thus:—When a current is passed between metallic terminals or electrodes through the solution of a salt, the salt is decomposed chemically. The opposite parts of salt are supposed to go in opposite directions under the action of electric forces; and the relative velocities of the moving particles—ions or travellers as they are called—have been calculated and found to agree with their experimental values.

The great discovery of Rontgen and those of Becquerel and Curie revealed to us a new world. Scientists were first dazed by the mysterious rays which, with characteristic modesty,

Rontgen described as X rays. The mystery of these rays has been cleared by the labours of the Cambridge school of Physicists under the leadership of Sir J. J. Thomson. All our views regarding matter have today undergone such a thorough change that we may now devote some space to the explanation of this metamorphosis.

When an electric discharge from an induction coil is passed through a tube which is almost completely exhausted of air and therefore contains gas highly rarefied and which is provided with two platinum discs—called the anode and the kathode, a flow of something escapes and continues to move in a straight line as long as it finds space before it in the tube from the negatively electrified disc or the kathode and perpendicular to its surface. The kathode rays have been shown to consist of very minute particles called electrons each with a mass equal to $1/1000$ of the mass of an atom of Hydrogen. By measuring the electric and magnetic forces required to deflect the particles from their straight path, Thomson calculated their mass and velocity. The velocity is about 18,000 miles per second or about $1/10$ of the velocity of light. The mass of the *electron* or corpuscle is invariably found to be the same, whatever gas may have been left in the tube and from whatever source it comes—from radioactive bodies, from burning gases, from glowing metals and carbon, or from metals exposed to ultraviolet light. Its speed alone varies from about 10,000 to 90,000 miles per second. It seems to form a constituent part of all chemical elements and the charge of electricity it carries seems to be the true natural unit of negative charge.

Simultaneously with this stream, another current is flowing in the opposite direction from the positive disc or anode. As in the case of electrons, the rays from the positive wire were examined and their velocity and mass calculated. These rays are found to consist of flights of isolated atoms, their velocities are less than those of electrons and their masses a thousand times as great as that of an electron and almost equal to that of an atom of ordinary matter.

Electrons are particles of negative electricity possessing properties of matter. Matter and Electricity agree in the

possession of one common property. The sole unalterable property of matter is inertia. That is, matter hesitates as much to stop when once in motion as to start when once at rest. Similarly when a current of electricity is suddenly started in a wire it does not rise to its full strength instantaneously. Again when the current is suddenly broken, it does not stop instantaneously but tends to persist. This refusal of the electric current to undergo any very sudden change has been called self-induction or quasi-electrical *inertia*. Thomson has proved that inertia is purely electrical in its nature and that an electrical charge will tend to resist change of motion, which we understand to be inertia, and will thus behave as though its mass were increased and that this increase of mass becomes perceptible when its speed approaches that of light. Thus the whole of mass of the electron arises from its electrical charge.

Thus the atom—the last and indivisible element of matter which had been counted and weighed—suddenly falls to dust and the electron appears on the scene—a thousand times lighter than the lightest atom. To-day, the atom of matter no longer appears to us as an indestructible mass, but as a sort of solar system formed by a central nucleus charged with positive electricity around which negative electrons gravitate in closed orbits. The atom is neutral and the sum of the charges of the negative electrons is equal to the charge of nucleus. The nucleus is very small. A sufficient number of electrons to make the atom neutral as a whole is distributed round it at distances which are large when compared to the nucleus. Most of the atom is empty space occupied by a field of force which endows it with impenetrability to comparatively slow corpuscles. Mass or quantity of matter is simply the ether carried along by the electron in its motion. It is not a constant quantity but depends on the velocity of its motion. Matter in its last analysis is identical with electricity.

When the air pressure in the bulb producing cathode rays is so low that the glass of the bulb becomes brilliantly phosphorescent, an entirely different set of rays proceeds from the

tube having properties quite different from the kathode rays or electrons that produce them by their impact on the glass or on a metal plate within the bulb. These rays illuminate a phosphorescent screen, affect a photographic plate and penetrate through substances opaque to ordinary light. They are the Rontgen Rays. They are not corpuscles, but it is the corpuscles that produce X rays.

Thus we see that both kathode rays and Rontgen rays produce luminosity when they strike fluorescent screens. Now every student of Physics knows of the principle of reversibility which has led to so many discoveries of converse phenomena. Thus electric current produces chemical action and conversely chemical action produces electric current. Similarly an electric current is used to magnetise a piece of steel, and conversely an electric current is generated by means of a magnet. In this particular case, the circumstance that invisible rays falling on a fluorescent substance can make it shine in the dark, naturally raised the question whether a fluorescent body would not emit invisible rays.

Henry Becquerel in investigating this question experimented with various phosphorescent substances had kept a uranium salt for one full day on a photographic plate enveloped in black paper and he found the plate affected. Any substance containing uranium, whether phosphorescent or not, emitted rays. Was it not possible that the power of emitting rays was due to some small impurity in the uranium? This doubt was the key to unlock the door for a roomful of discoveries. Mons. and Mdm. Curie investigated the ray emitting power of pitch blende—the parent substance from which uranium is extracted.

By ordinary chemical analysis, they announced their discovery of three new elements—with large ray-emitting powers—*radium*, *polonium* and *actinium*, the radio activity of the first of which is 100,000 times greater than that of metallic uranium. Since that time, others have been discovered. Of these strangers in the world of matter, we may select radium as the object of our study.

Radium is a new element as it has a spectrum of its own. It has not been isolated. It has been studied only in the form

of a chloride or bromide. Impure radium chloride or bromide contains many times its weight of barium chloride or bromide. A slight difference in solubility is the only means by which they are separated. From about a ton of pitch blende, we get barely 1/100 of a grain. It is now possible to buy only a few milligrams of varying degrees of purity in the chemical markets of the world. The rays from radium have been tested and there are three distinct types:—

- (1) α rays—which have the same properties as positive ions,
- (2) β rays—which have the same properties as electrons,
- (3) γ rays—which look like X rays.

The emission of these rays is always accompanied by chemical change. Thus radium evolves continuously a radio-active gas or emanation which itself deposits radio-active matter on solid surfaces. Helium is produced from radium emanation. It consists of α rays or freely electrified particles given out by the emanation. That its mass is about twice that of hydrogen atom bears out the view; for it is next to hydrogen in lightness. These changes are associated with the liberation of large amounts of energy, very much greater than any connected with ordinary chemical actions. Rutherford and Soddy have explained radio activity to consist “in the explosive disintegration of isolated chemical atoms, atomic and sub-atomic projectiles being shot off till a simple atomic residue is left behind”. It is calculated that each act of disintegration involves the explosive emission of one atom of helium. Radium itself is probably formed from ionium which itself is derived directly or indirectly from uranium—which becomes the first known ancestor of the radio-active elements.

Radio activity is not confined to the radio-active elements. It exists everywhere though in a minute degree. The air of cellars and caves is markedly radio-active. Freshly fallen rain, snow, air sucked from the soil, particularly clay, is radio-active. Radio-active property seems to be *par excellence* the property of the heavy atom of matter. If, in the future, new heavy atoms are discovered, we may safely predict for them as an intrinsic property—the possession of radio-activity. A few examples may be

cited to show how the new knowledge gained has been helpful to us in solving many an old problem.

How does the sun maintain its heat? We know that there exists in the sun enormous quantities of helium which is a decomposition product from radio-active substances and we know also that radio-active substances produce enormous quantities of heat. It is therefore likely that there exists in the sun's mass large quantities of radio-active matter and on this supposition it is easily possible to increase to an enormous extent the duration of the sun's age and heat in the past, and its maintenance for untold millions of years to come.

The age of the earth has been a subject of debate between the physicist on the one hand and the biologists and geologists on the other, each granting 10 millions and 1,000 millions of years respectively. The conclusion of the physicists rested on the assumption that the earth was a self-cooling body. They did not imagine it was a self-heating one as well. We know now that all matter is radio-active and this radio-activity of ordinary substances is of the right order magnitude to balance the loss of earth's heat into space.

The mechanical pressure of light and its consequences. Clerk Maxwell, as early as 1873, proved mathematically that such a thing as pressure of light should exist and thirty years later in 1904, Lebedew actually proved and measured the pressure of light by measuring the deflection of a suspended disc in a highly exhausted bulb. This light pressure at the distance of the earth from the sun would be very small, amounting only to about 7,000 tons on the whole earth. The pressure of light would be felt much more on very small bodies. If the body is small, the repulsive force of the sun's light will enormously exceed its weight. This fact gives a clue to the comet's tail and explains why it points away from the sun. The comet as seen from its spectrum consists of hydrocarbons. As the comet approaches the sun on account of the intense heat, the hydrocarbons break themselves up into free carbon in the form of soot and these small particles fall under the sway of the mechanical pressure of light. If they are so small that the light pressure exceeds the sun's attraction, they will be driven back from the comet with a speed depend-

ing on their size and will constitute the ordinary comet's tail. If they vary in size, the rate at which the light drives them varies and the resulting tail will be curved.

It is the object of science to find out the unity in the midst of diversity, to find out some one thing out of whose properties or qualities all that is, can be explained. Over a hundred years ago, Prout came forward with his protyle theory or with the assumption of a fundamental substance or *protyle* which he supposed to be hydrogen and out of which all other elementary substances were supposed to be made up; but he lived in advance of his times. Sufficient data had not been collected in his time to verify the truth of his assumption. To-day we know, as the result of researches carried on during the past fifty years, that "all bodily existence is but the manifestation of units of negative electricity lying embosomed in the omnipresent ether, that all mass is the mass of the ether, all momentum, whether electrical or mechanical, the momentum of the ether, and all kinetic energy, the kinetic energy of the ether".

From this brief *resume* of the history of science, we understand that our knowledge of the world is being completed by more and more delicate experiments, and that our original conceptions are also consequently gradually getting transformed. The scientific hypothesis and theories that are formulated to explain the experimental results at one stage have necessarily to be recast with the advance of scientific research. Since the harvests of experimental work accumulate day after day, the hypotheses and theories are always being reconstructed. It is these alone that indicate that science is alive.

Nature and her influences on Man.

By N, LAKSHMIKUTTY (III. u. c.)

Nature is that a 'divine mystery, which lies everywhere in all beings, of which all appearance, from the starry sky to the grass of the field is but the vesture, the embodiment, that renders it visible'. The beauties of nature are manifold. Because we see

the beauties of nature every moment of our lives, is it right that we should pass by them as if they were matters of course?

The flowers which bloom so sweetly around, like heavenly messengers of peace in haunts of misery—"beautiful eyes looking out on us from the great inner sea of beauty"; the trees springing up in their strength and majesty; the fruits of the earth so pure and wholesome, sustaining the needs of man as nothing else can do; the grand, the awe-inspiring sea, so broad and deep and infinite; the earth itself, the hoary, rugged earth; the ever-varying ethereal sky with the "witchery of its soft blue"; the fleecy shifting clouds, the heavenly bodies in whom we have before us "the perpetual presence of the sublime"; the grand phenomena of nature—the lightning flashing between gloom and glory; the living thunder "leaping from peak to peak among the rattling crags"—these and a thousand other aspects, of Nature we see almost daily. Still we are not in a position to know her and appreciate her fully. We are in a way blind to the beauties of nature. We pass by nature with unseeing eyes.

The beauties of nature are so varied and incomprehensible that they are beyond all description and comparison. We can only see them, study them and imbibe the pleasures so obtained. It is the rare privilege of the gifted few "to woo nature in her most secret haunts and watch her minutest caprices" and comment upon the sights in sublime poetry. But still most aspects of nature must appeal to the average mind if only we have an inclination in that line. By observing we understand that the various phenomena of nature are the different manifestations of God himself. It is in the country parts that we are able to get most beautiful pictures of nature with their captivating charm. "The solemn pomp of groves and woodland glades with the deer trooping in silent herds across them; the hare bounding away to the covert; or the pheasant suddenly bursting upon the wing"—these are quite familiar sights for a dweller of the country side. But the pity of it is that the rustics as a rule are either oblivious of these sights, or they do not care to observe the hand of the Divine power in the shaping of these.

Now turning to the influence of nature on man, it may be observed nature has a strong hold on man and his activities. Nature exerts great influence on the career of man. Even a heathen, observing the freaks of nature and her mysteries cannot but believe that there is a divine power, beyond all human conception, animating and controlling the whole universe. And, of course, to the God-fearing and pious people every aspect of nature bears a particular meaning of its own, conveying the great universal maxims of truth, love and obedience. They see the hand of God in everything.

The great charm of natural scenery is in the moral feeling that seems to pervade it. It is associated in the mind with ideas of order, of quiet, and of sober and well-established principles. What simplicity is there in nature and yet what complexity! The order is so perfect, the harmony is so supreme, that the whole looks like one animated body, and yet the variety is endless. Nature's wild fertility and never-ending complexity are appreciated more especially when compared with the products of our manual labour, our mechanical laws, and our rigid machinery. The regular systematic order of nature is amazing. As Emerson says, "This bird hastens to lay her egg, the egg hastens to be a bird." Thus goes on the endless cycle of natural happenings. The cause of all this is the implicit obedience to the divine power. Compactly, yet with spacious fulness, succeeding each other gracefully, symmetrically, the objects of nature fit into one another. Every object seems to do its own duty, cheerfully and uncomplainingly. One does not interfere with another, yet the mutual help between all is wonderful. Do not these appeal to our minds and actuate us to follow in their wake?

Nature teaches us not to fret or be anxious. Nature works by fixed laws, in obedience to one central law, the soul of God which exists in the heart of it. Nature teaches us that a higher law than that of our will regulates events. Nature shows us that

"All are but parts of one stupendous whole

Whose body Nature is and God the soul";

and teaches us to have loving belief and implicit faith in the power of God. Thus as a spiritual teacher nature exercises the maximum influence on us.

The influence of nature on the poetic and the imaginative is still deeper and more profound. The various scenes and phenomena of nature appeal to them in quite a different way. They derive the maximum amount of pleasure by observing nature in her various moods. Therein they get divine inspiration and suitable material for their poetic productions. To them nature is a teacher and the living image of God. In the trembling of the leaves and the moaning of the winds they hear the voice of God. Their imagination helps them to

“Find tongues in trees, books in the running brooks,
Sermons in stones and good in everything.”

To them the beautiful dreamy flowers appear to whisper their mysterious secrets to the gentle wind. The haunting strains of dream music in the ripple of the tiny streamlets, the soft splash of the mountain rills, the golden sunshine of the evening which give all things a wonderful unreal glow,—all these remind the imaginative of enchanted castles, fairy Princesses and gallant knights. With Wordsworth, the great poet of nature, they feel

“A presence that disturbs one with the joy
Of elevated thoughts, a sense sublime.”

The influence of nature is further emphasised in the famous and oft-quoted lines,

“One impulse from the vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.”

The best example of the influence of nature on the poetic mind is seen in Wordsworth. Nature to him was everything. From the everlasting variety of nature's common appearances he derived enormous pleasure. He found it easy in his solitary hours to meditate upon “all nature's million mysteries, the fearful and the fair.” Wordsworth

found nature intelligent and eloquent in the utterance of truth. He understood and acted up to the saying that,

“ In contemplation of created things
By steps we may ascend to God.”

He thought it impossible to see God except through nature. To him this universe was the serene reflex of the divine thought. He believed in the capability of nature to teach all mankind, and he thought it our essential duty to admire and love God's work and to be perfected by its study.

To the gloomy pessimists and philosophers nature presents quite a different aspect. The pessimist finds himself lost in silent meditation amidst natural beauty. When compared with God's wonderful and numberless creations, the philosopher finds himself a tiny being,—a mere bit of mortal clay. The stillness of the midnight, the sighing wind, the pale moon, the faintly shining stars—all these fill him with gloomy thoughts. He tries to moralize with Sir Edwin Arnold,

“ We are the voices of the wandering wind
Which moan for rest, and rest can never find ;
So as the wind is, so is mortal life,
A moan, a sigh, a sob, a storm, a strife.”

He looks up to the heavens and learns wisdom, when he sees the mighty invisible spirit holding sway over all things.

Nature always seems to deliver a message of love to God and to our fellow-men—nature is alive to all, and influences men of different moods in different ways. If looked at from the right side, nature shows herself to be the living robe of God. The beauties of nature are a never-failing source of pleasure and interest. But she unfolds herself only to the moral man—the truly good. Happy is the man or woman who understands nature, and who can say,

“ The meanest floweret of the vale,
The simplest note that swells the gale,
The common Sun, the air, the skies
To me are opening Paradise.”

Swami Vivekananda as a Patriot.

By T. PARAMESWARA MENON (H. U. C.)

Rightly has Sister Nivedita observed that the "Shastras, the Guru and the motherland" are the three notes that mingle themselves to form the music of the whole works of Swami Vivekananda. The essential spirit of the Swamiji's utterances and writings is that of a dignified type of patriotism. Every word, every line, and every page of his monumental works, is aglow with a sterling devotion to the mother country.

Before the appearance of the Swamiji on the arena of India, the religion, culture and civilisation of the land were held in somewhat low esteem by the westerners. It was even widely doubted not only in the West, but even in India itself whether the ancient land of Bharata had to great credit a great and worthy civilisation, as was ascribed to her by her admirers. At this time it was that Vivekananda, actuated by a deep sense of duty, convinced of the inherent genius and heritage of his countrymen, started forth and proclaimed in trumpet voice the eternal message of India to the world.

It goes without saying that the world was taken by surprise. Both East and West were awakened. India was shaken forcibly from her age-long torpor and inertia. The Indians were told that they were not the lambs that they were told to be, but a most vigorous race, while western peoples were convinced regarding the true genius of our people.

The greatest service of the Swamiji to India and the world at large is in his wise interpretation of the spirit of the Orient and the Occident. He has explained everywhere in his works with the characteristic ardour of a patriot that the true genius of India consists in her ethical and spiritual culture. Well has he observed that "just as in the West even the man in the street wishes to trace his descent from the robber-baron of the middle ages, so in India, even the Emperor on the throne wishes to trace his descent, from the beggar-sage of the forest who is clad in the

leaves of trees and lives upon the fruits of the forest". Herein we find a worthy adoration of the genius and culture of India by one who is Indian to the core.

The Swamiji, however, is not slow to recognise and appreciate the spirit of the Occident. His love of India has not blinded him to understand that creative, organizing and materialistic culture of the west is indispensable to the progress and well-being of the world. Examining the ideals of the Orient and the Occident he observes:—

"Each of these types has its grandeur, each has its glory. The present adjustment will be the harmonious commingling of these two ideals. To the Oriental, the world of spirit is as real, as to the Occidental, the world of senses".

Here we have a typical instance of the spirit of "give and take". With a due adoration of the spirit and genius of the mother land, there is a full and frank recognition of alien culture and civilisation. In the advocacy of this policy of "give and take" lies the exalted character of Vivekananda's patriotism. There is no disparaging of the aliens and their civilisation.

It was this type of patriotism which was perhaps the most valuable asset of Vivekananda in his momentous missions abroad. As the young yellow-clad sanyasin stood on the platform of the Chicago Parliament of religions, a confluence of the East and the West was effected. The voice of the Vedic Rishis of Ancient India spoke itself through the thundering eloquence and patriotism of the young Indian Yogi. The mysterious spiritual fountain of the East was emptied in torrents by the eloquent young speaker.

In his American speeches the dominant note is one, more of patriotism than of eloquence. In the case of Vivekananda, it is worthy to note that his eloquence was only born of patriotism. It is this harmonious commingling of patriotism and eloquence that enabled him to carry away the palm of victory everywhere. It is in his American speeches that his patriotism reached its highest pitch. In his response to the Welcome Address presented at the Chicago Parliament, he had almost forgotten his individual identity, and for the moment become merged in his

religion and country. It was in no personal capacity that he replied to their address, but "in the name of the most ancient order of monks in the world, and the millions and millions of Hindu people of all classes and sects". In the subsequent peroration, reproduced elsewhere in this essay, the patriotism of Vivekananda has almost reached the stage of the noble and the sublime.

Patriotism was with Vivekananda a sort of inalienable trait of character. It was this patriotic ardour which enabled him so successfully to move his audiences everywhere in Europe, America and India. His patriotic fervour enables the Indians to understand what they are really worth and what they can be with their latent potentialities developed. Here is the concluding passage of his "*Message of India to the world.*"

"And I challenge anybody to show one single period of her national life, when India was lacking in spiritual giants, capable of moving the world. But her work is spiritual, and that cannot be done with blasts of war-trumpets, or the march of cohorts. Her influence has always fallen upon the world like that of the gentle dew, unheard and scarcely marked, yet bringing into blossom the fairest flowers of the earth. This influence being in its nature gentle would have to wait for a fortunate combination of circumstances, to go out of the country into other lands, though it never ceased to work within the limits of the native land. As such, every educated person knows that whenever the empire-building Tartar or Persian or Greek or Arab brought this land into contact with the outside world, a mass of spiritual influence flooded the world from here. The very same circumstances have presented themselves once more before us. The English high roads over land and sea, and the wonderful power manifested by the inhabitants of that little island are waiting for the message that will save them from the hideous abyss of materialism into which modern money worship is driving them headlong and many of the leaders of the new social movement have already discovered that Vedanta in its highest form can alone spiritualise their social aspirations."

Vivekananda has here shown the right grasp of India's past, a right understanding of her potentialities and what she has

practically been able to achieve during the past Further his patriotism will be found to be most wholesome and chastising in its influence, making us feel proud of what we should legitimately be proud of and exhorting us to be worthy of our heritage and traditions.

Though there are numerous passages in his works, bearing ample testimony to his love for the country, a few more alone will be given. In his *Modern India*, after making an original and historical investigation into the causes of India's present decadence, he addresses the mother-land in the following characteristic words:—

“Oh! India! With this slander of others, with this bare imitation of others, with this base dependence on others, this slavish weakness, this vile and detestable cruelty—wouldst thou with these provisions only, scale the highest pinnacle of civilisation and greatness? Wouldst thou attain by means of thy disgraceful cowardice, that deserved only by the brave and the heroic? Oh India! Forget not—that the God thou worshippest is the great ascetic of ascetics, the all-renouncing Sankara, the Lord of Uma; forget not—that thy marriage, thy wealth, thy life, are not for sense pleasure—are not for thy individual personal happiness; forget not—that thou art born as a sacrifice to the Mother's Altar; forget not—that thy social order is but a reflex of the infinite universal Motherhood; forget not—that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper, are thy flesh and blood, thy brothers. Thou brave one, be bold, take courage, be proud that thou art an Indian—and proudly proclaim,—“I am an Indian.—every Indian is my brother”. Say, “The ignorant Indian, the poor destitute Indian, the Brahmin Indian, and the Pariah Indian, is my brother”. Then too, clad with but a rag round thy loins, proclaim at the top of thy voice: “The Indian is my brother, the Indian is my life, India's gods and goddesses are my God, India's society is the cradle of my infancy, the Pleasure-Garden of my youth, the Sacred Heaven, the Baranasi of my old age”. Say brother, “The soil of India is my highest heaven, the good of India is my good”, and repeat and pray day and night “O Thou, Lord of Gouri, O Thou, mother of the universe, vouchsafe manliness unto me; O Thou, Mother of strength, take away my weakness, take away my unmanliness, and—MAKE ME A MAN”.

How thrilling, noble, and inspiring these words are! They are like arrows in their effects on the minds of the readers; they are capable of plumbing the lowest depths of the Indian mind. They have the power to engender a noble sense of self-respect in every Indian worthy of the name and to make him realise his true worth and greatness. In point of its dignity, pathos and eloquence, the above quoted passage is one of the very best that has proceeded from this veritable Lion of Vedanta.

Apart from the poetry, music, and artistic beauty of these and other passages, there is in them the burning spirit of a genuine patriot, which forms the most remarkable feature of his writings and utterances. At a time of general and widespread decadence in all walks of Indian life, intellectual, social, political, religious and economic—the patriotic writings and speeches of Vivekananda form a splendid oasis in a desert encompassed by an atmosphere of servitude, inactivity, jealousy and suspicion. They serve, so to speak, as “fire-pillars” in an area enshrouded in impenetrable gloom.

Vivekananda's greatest service to modern India as a patriot—a service, for ever memorable and monumental—is in having proclaimed that India was not dying and degenerate, as it was then believed to be, and that she could even when too late rise “glorious and invincible”, with all her greatness revived. As the young Indian yogi, with his superfluous and flowing Bengali dress, cheerful countenance and thrilling eloquence, traversed foreign countries delivering the message of the East, the day of India's redemption brightly dawned. As a result, India's claims for the spiritual leadership of the world came soon to be ungrudgingly recognized by all the fair and honest minds of the West.

Having dwelt so much at length on the patriotic character of this great Apostle of Modern India, it cannot be forgotten that although an ardent and enthusiastic citizen of India, he never ceased to be a citizen of the world. It was his life ambition to bring about universal peace and brotherhood among the diverse races and nationalities of the globe, with his own mother country as the Grand Arbiter. His works that have been published in seven volumes by the Ramakrishna Mission, bear more than ample testimony to this fact. It may also be said

without fear of contradiction that he is almost the model of a citizen of the world. Spending the major part of his life in America and Europe in active propaganda work, he has moved closely with Western Society and with all his patriotism has not harboured the least hatred or prejudice against alien culture and civilization.

It needs to be explained in this connection that with him patriotism was not a mere writing and speech-making affair, but it was *par excellence* an affair of ardent and strenuous work. Forsaking the prospects of a brilliant worldly career that lay open before him as he left the Calcutta University, he had the moral courage to dedicate his life for the cause of India's uplift. From that moment he worked vigorously sparing neither time nor trouble in doing what he deemed to be his duty towards the country. The strain of this noble but arduous mission fell so heavy on him that he passed away at a very early age, leaving a whole world in mourning.

The Madras Provincial Boy Scouts' Jamboree, (1925—26.)

By V. RAMANATHA AYYAR, M. A., L. T.

Of all the momentous events that have happened in India recently, the Scouts' Jamboree held at Madras, from 29th December 1925 to 2nd January 1926, is perhaps one of the most important, being so pregnant with possibilities for the future. The organisers perhaps intended it to be only a *Provincial* gathering but it proved to be a miniature world Jamboree representing as it did the whole of India, besides containing representatives from Baluchistan, Ceylon, Burma, Java, Holland, Sweden, nay, even from distant America. It was in every sense a representative gathering, for there were found in it Scouts of all castes, creeds and colours united by bonds of fraternity through the wonderful agency of scouting. How delighted indeed the world's Chief Scout must have felt, had he been present physically (as he certainly was in spirit) to witness that vast assembly of Scouts!

The Jamboree was veritably a mighty gathering of about 3,200 Scouters and Scouts all told. Of the Indian contingents that of Mysore was particularly strong, consisting of as many as 260 Scouts. Next came Hyderabad with 86, whilst Cochin, though small in size, was well represented by about 62 registered representatives besides a dozen non-registered Scouts. Plucky Pudukotta was not a whit behind, for she had sent a strong contingent of 60. Among the various districts of the Presidency, Madura was easily the first with its formidable band of 300 Scouts, while Tanjore, Madras, Arcot, Chingelput and Coimbatore came close behind with equally large contingents. Baluchistan had sent a heroic band of 8 who were quite cheery and happy in spite of their arduous journey. Ceylon was conspicuously represented by a body of no less than 150 Scouts. Besides the Scouters and Scouts who had registered their seats by paying the camp fees, there was a considerable number of Scouts as well as Scouters who had come as visitors from all parts of India.

The Scouts were comfortably accommodated in the spacious Island grounds kindly placed at the disposal of the Scout Officers by the military authorities who also helped the Scouts by pitching the tents for them and in sundry other ways. The camp was divided into sections, according to Districts, Indian States and sister Provinces. It was indeed an edifying spectacle to witness the vast concourse of Scouts living together in perfect amity and good-will.

The arrangements made in connection with the Jamboree by those who were responsible for them were simply marvellous and represented in fact the triumph of organisation. Everything had been well thought out beforehand and suitably provided for. There were a few difficulties on the first day as the plans of the organizers were rudely upset by the heavy rains on the previous day but the weather cleared up with wonderful rapidity and before noon all the Scouts were in camp, making ready for the opening ceremony.

His Excellency, Viscount Goschen, Provincial Chief Scout, formally opened the Jamboree, the Scouts being arranged all around the extensive arena. There was a large gathering of the

elite of the town. Messages were then read from the Chief Scout of the world, from His Excellency Lord Reading, Chief Scout for India, and other distinguished personages connected with the movement. Then ensued the Cub and Girl Guide Rally and Demonstrations by the University Training corps. These were sprightly and smart and were much appreciated by all. The Camp Fire, so dear to the heart of every Scout, had to be given up on the first day as all the Scouts were travel-worn and were in need of absolute rest.

The programme drawn up for the Jamboree was quite enjoyable. Elaborate provision had been made to take parties of Scouts for sight-seeing in the city at all convenient hours. Motor lorries and cars had been requisitioned towards this purpose and these were available in large numbers. The Camp Fire was perhaps the most delightful item and it was open to the public who came in larger and yet larger numbers day by day. Among the many charming items contributed by the different contingents for Camp Fire, special mention should be made of the imitation festival processions by the Ceylon Scouts, the Vanchipattu of the Cochin Scouts, the Red Indian Dance of the Ceylonese brothers and the Kummi of the Madura Scouts. These evoked loud and persistent cheering from the audience.

There were, besides, many items demanding team-work. These were inter-patrol contests. The ambulance tests, the scout obstacle race and other items were all team competitions where success meant agility, resourcefulness, patience and ability to work in concert with others for a common end. The Fancy Dress show was grand, while the Folk Dances, quaint, lively and exciting as they were, provided much food for merriment.

The New year Day was a day of strenuous work for the Scouts. After witnessing the proclamation parade, the Scouts marched in procession through all the important streets in Madras. It was a splendid sight. The stately procession extended to about three furlongs and the Scouts with their streamers of variegated colours tied to their staves marching to the music of the band, amidst all the glory of a pleasant morn was

indeed impressive and inspiring. In the evening there was the Grand Rally, March Past and Display. The March Past was a splendid sight which occupied in all about half an hour. Each contingent marched in columns of eight observing a certain order arranged beforehand, led by the Commissioner, the flag bearers and a small Scout bearing the poster on which the name of the District was prominently printed. His Excellency stood at the saluting base and graciously received the salute of each contingent with his characteristically genial smile. His Excellency presided over the Camp Fire items on this day which were unusually brilliant.

A Boxing tournament was held on the last day and was supervised by Captain F. Maxwell Lawford. The tournament took place on a raised platform specially improvised for the purpose. It was eminently successful and much appreciated. Ceylon was prominent here and two of her champions came out successful. Madras too had her champions. It was delightful to witness this manly sport and too often the spectators seemed more excited than the competitors themselves.

The Scout Craft Exhibition was also fruitful of beneficial results. The exhibits were neatly arranged and set off to the best advantage. The exhibits were many and comprehensive as they represented all spheres of human activity. Every one of them was so good that it was tough work for the judges to decide as to whom the prizes should be awarded. The exhibition brought home to the minds of all, perhaps more forcibly than any thing else could have done, the mighty potentialities inherent in scouting which is essentially a preparation for good citizenship. It afforded scope for the display of imagination and intelligence and the variety and excellence of the exhibits more than justified the expectations entertained by one and all.

Acknowledgment.

The Editor acknowledges with thanks the receipt of the following:—

1. A Brief Survey of the British Empire—By S. A. Ramakrishna Ayyar.
2. Economic Life in an Indian Village—By S. Subbarama Ayyar.
3. The British Empire Parts I and II—By K. S. Balakrishna Ayyar.
4. ദിവാൻ ശങ്കരവാരീയർ—By അമ്പാടിയൽ ഇക്കാവമ്മ.
5. ശ്രീമദ്ഭാഗവദ്ഗീത—By അമ്പാടിയൽ ഇക്കാവമ്മ.
6. ടാഗോർ കണ്ട ഇന്ത്യ—By പുരത്തൂർ രാമമൊനാൻ.
7. ഭ്രാന്തിവിലാസം—By കെ. കുഞ്ഞുണ്ണിനായർ.
8. രാജാസംസ്കാരം—By കെ. കുഞ്ഞുണ്ണിനായർ.
9. The Cochin Administration Report for 1100 M. E.

Reviews and Notices of Books.

ഭ്രാന്തിവിലാസം (Branthivilasam)—a Malayalam adaptation of Shakespeare's "Comedy of Errors"—By K. Kunhunni Nayar, B.A., B.L., High Court Vakil, Trichur—Published by the author himself.

To translate Shakespeare's works into another language with even a fair degree of success is well-nigh a colossal feat. Barring the great German Schlegel whose German version of Shakespeare still remains far and away the best of Shakespeare renderings and holds a pre eminently high rank in the literature of translations, we look in vain, in all European literature, for one who has accomplished this feat without laying himself open to the censure conveyed by the famous Italian epigram. If to translate Shakespeare into a European language is difficult, the task of rendering his plays into the Indian languages is beset with infinitely greater risks and difficulties. It is therefore no matter for surprise that we have very few successful renderings of Shakespeare in Malayalam. Adaptations of the stories of the dramatist's plays cannot make up for the deficiency of good renderings in dramatic garb. Nevertheless these adaptations serve, like Lamb's *Tales*, to popularise the great English master amongst the public of Malabar; but if the object is to represent Shakespeare at his best, which amongst the many plays of the great artist should the translator choose? Certainly those which will live for all time and on which the dramatist's greatness rests. Will all the plays of Shakespeare resist the wear of time in equal degree? Without answering this question one way or the other, we may say that if any one of this master-artist's plays runs at all the risk of being ignored or forgotten in future ages, it is the *Comedy of Errors* for the reason that the

interest of this play centres, not, as in the other plays, round the masterly analysis of character, or the interaction of subtle human feelings and passions, or the portrayal of romantic fairy worlds, or pictures of idyllic life, or inspiring events of past historical glory, but only round a very conventional theme, popular amongst the Elizabethan play-goers, of mistakes of identity which create surprise after surprise. Even single situations of dramatic interest or literary beauty are absent in this play, with the exception probably, of the passage in *Act V, Scene 1* where Aegeon, the Syracusan merchant, utters a lament "Not know my voice! O! Time's Extremity. etc."

Though the play considered as a work of art suffers from these defects, yet as a screaming farce with an intricate and arresting plot, the story of the play is bound to appeal to juvenile readers. Mr. Kunhunni Nayar has, in the book under review, narrated the story in a simple and gently flowing style eminently adapted for the purposes of juvenile readers. Mr. Nair's style is neither too scholarly nor too much of a *patois*, but is a singular but vigorous blend of scholarly strength and vernacular grace which for purposes of narration, though not for dramatic or lyric composition, is highly suitable on account of its simplicity and meandering flow. Mr. Nair's translation is based on Iswar Chandra Vidyasagar's Bengali adaptation of the play, and the vernacularised names of characters used in the Bengali work have been adopted in the Malayalam version also.

We have great pleasure in commending the book to all college students as a good book for "extra reading."

L. V. R.

രാമദാസ സത്യാലോകം—Life of Ramdas, the great Mahratta Saint—By K. Kunhunni Nayar, High Court Vakil, Trichur—Published by the Mangalodayam Press, Trichur.

Love, Blood and Iron (*Liebe, Blut and Eisen*) form the theme of many a modern story clustering round the fabled castles and fortresses of the German Rheinland, the valleys of the Tiber and the Po resound even to-day with the glory of hoary Rome (*alma Roma*), numberless scenes of hallowed memory still make the Frenchman proud of his '*patrie*'. All the modern literatures of all these European countries reflect feelings of national pride and patriotism, as we see from the tales of valour and noble heroism that appear almost every day in these lands; but in India, though our past, immediate as well as remote, has not been less glorious, not less inspiring, such tales of heroism about the storied names of the past "with broad approach of fame and ever-echoing avenues of song" are so little popular that a work of this class is almost a rarity amidst the shoals of mystic works and erotic fiction that fill our Indian book markets today. Is the paucity of this class of works in India due to the attenuation of the martial spirit of the people to the vanishing point? Be this as it may, the only province in India that at all favours this class of productions is Maharashtra. Even in Bengal, a few patriotic plays of D. L. Roy and a few tales of Bankim Chatterjee apart,

it is the social novel treating about Hindu family life, its charms and its evils, that reigns today.

Biographies of modern Indian heroes and saints are very few in Malayalam: Mr. Nayar's patriotic attempt to present to Malayali readers a series of sketches of the lives of such personages therefore deserves warm praise and commendation. The latest addition to his series is a sketch of the life of Ramdas, the great Mahratta Saint, who so powerfully influenced the career and life-work of Shivaji in the seventeenth century.

We welcome this little book as a very useful aid, in the hands of our students and young men, for the cultivation of a healthy spirit of patriotism.

L. V. R.

1. The British Empire (Parts I and II)—By K. S. Bala-krishna Ayyar, B. A. (Norman Printing Bureau, Calicut). Price Re. 1—8—0. For each part separately, Rupee one.

2. A Brief Survey of the British Empire—By S.A. Rama-krishna Ayyar, B. A. (Norman Printing Bureau, Calicut). Price Re. 1—8—0.

3. The early Moguls and the Portuguese Power in India —By V. Rama Ayyar, B. A., L. T. (Published by M. Seshachalan & Co., Hindu Press, Masulipatam.) Price 10 as.

The above three books are intended as text-books for our High school pupils. There has all along been a great paucity of suitable text-books in the several subjects for our secondary students and it is a welcome sign of the times that this deficiency is now being slowly supplied, thanks to the efforts of some of our experienced teachers. While some of the books published are mere 'notes' or cram-books which must be tabooed, there are, at the same time, not a few books which have been prepared with care and diligence and can safely be recommended to our pupils. To the latter category belong the three books noted above.

1. This is a revised and enlarged edition of the author's *Outlines of British Empire History* published recently. The whole book has been practically re-written so much so that the present book, instead of being merely a revised edition, is practically a new book. The two parts together run to very nearly 400 pages, Part I being taken up with the history of the Empire up to 1815 and Part II, with the subsequent history of the Empire. The matter is well-arranged; there is a useful summary and a list of questions at the end of each chapter: and the longer quotations and extracts which appear to abound in the book are given in smaller type, so as to mark them out from the general body of the matter. Written as it is, in a graceful and attractive style, the book may well be expected to keep the interest of students and teachers sustained throughout. It is very gratifying to find that the geographical features of the Empire have been dwelt upon at great length, as their importance deserves. We regret that the book

has now been issued without maps but are assured that in a short time this defect will be remedied.

The printing and get-up of the book are very satisfactory, which reflects no little credit on the Norman Printing Bureau, Calicut, and it is priced sufficiently low, in view of the quality and quantity of the matter it contains.

2. We accord a hearty welcome to this text-book as well, which has been brought out to meet the requirements of candidates preparing for the S. F. Examination. As observed by Mr. Statham in his Foreward, the book represents much painstaking, labour and thought and it must undoubtedly prove very helpful to the teachers and students of British Empire History. The treatment of the subject in this book, especially in the earlier portions is not quite so full or adequate, as in the book previously noticed, but still, the book contains enough matter, well arranged and well presented, to meet the requirements of S. F. candidates. The lucid style of the book, the methodical arrangement of matter and the matter-of-fact mode of treatment, are features which would specially commend the book to our school-going population.

We are glad to state that the printing and get-up of the book are excellent and that the inclusion of a dozen maps, carefully drawn and clearly printed, further enhances its usefulness materially.

3. This is a book dealing with the special portion in Indian History prescribed of the S. F. Examination of 1926. The book is evidently the outcome of much labour and study and we are glad to find that a great deal of useful literature, including recent publications, such as Quanungo's *Sher Sha* and Smith's *Akbar* has been consulted by the author in the preparation of the book. There is perhaps a little too much matter in the book for the needs of H. S. pupils who, we believe, will have to do a little judicious skipping in using it.

The paper, printing and get-up of the book, however, leave much to be desired and the absence of maps and sketches is another serious defect which must detract from its usefulness.

P. S. R.

1. മിയാൻ ശങ്കരവാരി വർ—ഗുനമകന്ത്രി. അമ്പാലിയിൽ ഇക്കാവമ്മ,
(Printed at the Ramanuja Printing House, Ltd., Trichur).

Price 0—6—0.

2. ശ്രീഹർഷൻ—ഗുനമകന്ത്രി. അമ്പാലിയിൽ ഇക്കാവമ്മ,
(Printed at the Ramanuja Printing House, Ltd., Trichur).

Price 0—8—0

These two books are Malayalam renderings, by the young, talented authoress, Srimati Ambad: Ikkavu Amma, of two well-known books in English—*Dewan Sanhara Wariar* by Mr. C. Achyuta Menon and *Sri Harsha of Kanouj* by Mr. K. M. Panikkar—the first dealing with one of the greatest

statesmen of modern Cochin and the second, with one of the greatest emperors of ancient India. It was certainly an excellent idea on the part of the gifted authoress to have thought of enriching Malayalam literature by adding two historical biographies like these and she is deserving well of the Malayalam public, especially of all friends and well-wishers of Malayalam literature, for what she has done.

Mr. Achyuta Menon's book is known to us as a fascinating little biography which, having regard to its intrinsic merits of style and subject-matter, is sure to find an abiding place in the literature of Indian biography. The hero of the book was indeed a divinely-gifted man 'whose life in low estate began,' who, by dint of character and ability, pushed his way up to the summit and lived to clutch the golden keys of Cochin administration. Diwan Sankara Wariar was the statesman who laid broad and deep the foundation of Cochin administration on which his successors have continued to build. The life of such a man must, indeed, be instructive and inspiring at all times and our authoress has shown sound discrimination and judgment in the choice of Mr. Menon's book for her Malayalam rendering. As for the rendering itself, we are glad to find that it has been executed very satisfactorily and that the charm and beauty of the original have largely been preserved in the translation. The book is written in chaste, simple, language which must be intelligible even to our L. S. pupils. Although the fastidious eye may detect flaws here and there in the rendering, we have no hesitation in saying that it is sufficiently good to deserve warm commendation. The book may, with advantage, be adopted as a 'Reader' in the Lower Secondary department of our schools.

2. Mr. K. M. Panikkar's *Sri Harsha* is more a historical than a biographical work, a very large portion of the book being taken up with the reign and administration of Harsha and the political and social conditions of the age. Many portions of the book, crammed as they are with historical facts and details, are rather dry reading and we are afraid that, on the whole, the book is likely to have an appeal rather to advanced students of Indian History than to the lay public. The rendering of a historical book like Mr. Panikkar's could, by no means, have been an easy task and we warmly congratulate the authoress on her achievement.

Sri Harsha is one of the greatest rulers of India, nay of the world, and his name shines in the firmament of Indian History with a lustre, all its own. All of us need to know something about the sublime deeds and achievements of this illustrious emperor and Srimati Ikkavu Amma's book is certainly a worthy contribution to the historical literature in Malayalam. It may not be quite as popular with the lay public as her other book but is not the less valuable on that account.

P. S. R.

The Maharaja's College Science Association.

With a view to stimulate the interest of the students of the college in the study of science outside the class rooms and also to provide a common meeting ground for those studying science in the various departments, it was considered necessary to organise a Science Association. The following provisional rules have been adopted for the conduct of the Association. :—

1. **Name**—The Maharaja's College Science Association.

2. **Aims and Objects**.—To encourage and popularise the study of science by means of lectures, demonstrations, exhibitions, etc

3. **Membership**.—Membership shall be open to the staff and students of the Maharaja's College and, at the discretion of the Managing Committee, to others who are interested in the study of science, on payment of subscriptions at the following rates:—

(a) Staff—Re. 1 per annum.

(b) Students—4 as. per annum.

(c) Others—Re. 1 per annum.

The subscriptions are payable before October 1st every year.

4. **Management**.—The management shall be vested in a committee of eleven consisting of the following :—The Principal (*Ex-officio* President), two vice-Presidents, a Secretary, a Treasurer, two other members of the College staff (to be elected) and four student representatives, one from each of the college classes (to be elected).

5. **Meetings**.—The meetings shall ordinarily be once every fortnight.

6. **Exhibitions**.—An Exhibition shall be held once every year, the arrangements for the same to be made by a Special Exhibition Committee.

* * * *

For the current year subscriptions should be paid before February 1.

The Managing Committee for the current year is to consist of the following :—

1. The Principal—President (*Ex-officio*).

2. Mr. S. K. Subrahmanya Ayyar,
Professor of Physics } Vice-Presidents.

3. " R. Gopala Ayyar,—do Zoology }

4. " N. R. Ramachandra Ayyar,
Assistant Professor of Physics } Secretary.

5. " V. V. Sivarama Ayyar,—do Chemistry, Treasurer.

6. " G. R. Narayana Ayyar,—do Applied Maths. } Members.

7. " P. Sankaran Nambiyar,—do English }

8. " Kuriakose—Student, III. U. C. }

9. " M. S. Ramachandran " II. " } Student members.

10. " P. Achyutan " II. U. C. }

11. " M. Kesavan " I. U. C. }

A Science Exhibition is proposed to be held this year towards the end of February.

* * * * *

Three meetings of the Association have been held so far. At the first meeting, on 30th November 1925, the Inaugural address was delivered by Mr. S. K. Subrahmanya Ayyar, Professor of Physics, on *The Tendencies of Modern Science*. A *résumé* of this address is printed elsewhere. At the second meeting Mr. R. Gopala Ayyar, Professor of Zoology, delivered a very interesting lecture on *The animal and its environment*. The lecture was illustrated by a large selection of lantern slides, many of which were coloured. The third lecture (an opportune one) on *Solar Eclipses* was delivered by Mr. G. A. Srinivasan, Professor of Mathematics, on Wednesday, 13th January 1926, on the eve of the recent solar eclipse. This lecture also was illustrated by lantern slides several of which had been specially prepared for the occasion. It is very encouraging to note the large attendance at these lectures and it is hoped that at this rate the Association will be able to do some useful work.

N. R. RAMACHANDRA AYYAR,

Secretary.

Our College Day Celebrations

On Saturday, the 19th December 1925, came off our "College Day", which was celebrated with much *clat*, enthusiasm and rejoicing by all concerned—the past and present students of the College and the staff. Tastefully decorated with many-coloured flags and festoons, floating gaily in the breeze, the premises of the College looked indeed bright and picturesque on the occasion. The arrangements made by the Day Committee were all that could be desired and the whole function went off in perfect order, without the slightest hitch or confusion.

A varied and interesting programme was gone through on the occasion, the following being the main items:—

- | | | | | |
|--|--|-----|-----|----------------|
| (1) Sports | ... | ... | ... | 7—10 a.m. |
| (2) Meeting of the Old Boys' Association | ... | ... | ... | 2—3.30 p.m. |
| (3) Social Gathering | ... | ... | ... | 3.30—4.30 p.m. |
| (4) Public Meeting | ... | ... | ... | 4.30—6.30 p.m. |
| (5) Fancy Dress Competition | ... | ... | ... | 6.30—7.30 p.m. |
| (6) Dramatic Entertainments | Tamil Drama-Friday night, 9-12 p.m.
English Drama and Malayalam
Scenes-Saturday night, 9 p.m. 1 a.m. | | | |

All the items were admittedly gone through very successfully and this reflects no small credit on the various sub-committees concerned,

which indeed spared no pains in the discharge of the functions entrusted to them. It is certainly a matter for genuine gratification that the labours of the various Committees and Office bearers—in some cases, very exacting and protracted—were at last crowned with the success that was their due.



H. H. Ravi Varma,
3rd Prince of Cochin

It is indeed a matter for congratulation that the Committee was able to secure the services of no less august a personage than H. H. Ravi Varma, the 3rd Prince of Cochin, to preside over the Day Celebrations. It is of course His Highness' noble personality that, more than anything else, contributed to shed lustre on the celebrations and render them a grand success.

A brief account is given below of the various items of the celebrations.

THE SPORTS.

By T. C. SANKARA MENON.

"19th December 1925."—the day dawned, crisp and fine,—the College Day. Early that morning three figures were seen flitting about the foreshore maidan in front of the College, marking lines, sticking flags here and there, and generally appearing to be "getting steam up." One of them was Prof. Gopala Ayyar, the Secretary of the College Games Club and another Mr. M. Balakrishna Menon, the Secretary of the Cochin Athletic Association. * No wonder they were busy, for, at 7 a. m. the athletic competitions had to be begun, and at 10 to be finished. "7—10; sports,"—had decreed the General Committee of the Day Celebrations, and that was that! In a short time a crowd had gathered. The indefatigable Student Volunteers arrived, one of them with a useful bell, which he said he had not stolen, but had just jumped right into his hands round the corner.

"Ding, Dong, Bell",—The grounds being cleared the various items were gone through.

Competition was keen in all the items, and special mention may be made of Messrs E. Parameswara Menon and P. Bhaskara Menon for their performances on the 440 Yds. and 220 Yds. tracks respectively. But, as a rule, Competitors showed lack of practice and no "records" were broken. In the

* The third one fled at the approach of the Reporter and could not be identified.

peons' handicap race, however, Varu, our veteran head-peon, who finished fourth in great style, (throwing his arms aloft, falling into the arms of the nearest spectator, and having a drink afterwards), insisted that he had broken a record. His protestations were accompanied by a most charming smile, which he said he had acquired since he became ambassador to our New Dominion, "East Virginia", so that the Judges, with all the weaknesses of strong sex, declared that he deserved a consolation prize.

One item, which I would like to make special mention of, is the match between the Girl Students' Badminton teams. Male spectators were absolutely taboo. Said some one:

"I would make it death

For any male thing but to peep at us!"

Now to die has never been my hobby. Frankly, it is about the last thing I would undertake to do on the face of this Globe. So when I heard the above terrible threat, I backed out of the show, winking to Dame Rumour to let me know what happened. The lady students played out their game in the court belonging to the Ladies' Association, before a fairly good gathering of lady guests. Miss. K. Gouri Amma, B. A. & L. T., acted as umpire. The match was decided in two games, the victory going to Miss. E. Mathew's team. I take this opportunity to congratulate the winners, to wish good cheer to the losers, and to thank both the winners, and the losers for the response they made to our invitation to take part in the celebrations.

Perhaps mention can also be made of the Boat Race and the Swimming Competition. Vast crowds had gathered on the foreshore to see the interesting events. There were four boats, two manned by "Old Boys" and two by the present students. The Old Boys' crew skippered by Mr. V. K. Gopala Menon, which came in first, rowed well and with rhythm from the start right to the finish. The College crew skippered by Mr. N. K. Kumaran came home second. Lacking practice it appeared to me that they lost wind early. In the last lap they seemed to be much too exhausted even to row in unison. Had they kept time theirs would have been at least a spectacular finish. But circumstances are to blame for these defects, not the game set of students, who, in spite of the absence of facilities for practice, gallantly responded to the general call and gave such a good account of themselves though the odds stood heavy against them. I will hail with exultation the addition of a water sports section to the College Games Club. Situated on the shores of the backwaters, training in boat-handling, swimming and other aquatic activities seems to me a matter of necessity with us. With regard to swimming, I have not much to say. But I noticed that none of the competitors that day swam in the famous "Crawl" style. Face half submerged, you practically float on the water and all the power of your hands and feet can be utilised for propelling you onwards. The drag due to friction is also minimised. I think that this style must be very effective, because the

American friend of mine who demonstrated and taught it to me was, in 1924, awarded his Blue for swimming at Cambridge.

I offer my grateful thanks to the members of the sub-committee,* the Volunteers and others for the fine way in which they co-operated and helped to make the function a success. The following are the prize-winners:—

- | | |
|------------------------------|--|
| 1. Badminton (Girl students) | 1. Team captained by Miss E. Matthews |
| | 2. „ „ „ C. Joseph |
| (Boy students) | 1. „ „ Mr. C. K. Chandy |
| | 2. „ „ „ D. Harihara Ayyar |
| 2. Tennis doubles | 1. Messrs P. Achyuta Menon and D. Harihara Ayyar |
| | (Davies Memorial Cups) |
| | 2. „ P. Gopala Menon and Rama Subrahmanya Ayyar |
| 3. Boat Race | 1. Mr. V. K. Gopala Menon's crew |
| | “Gymkhana” |
| | (A silver cup awarded by Mr. and Mrs. T. K. Krishna Menon) |
| | 2. Mr. N. K. Kumaran's crew (College) |
| 4. Tug-of-war | 1. „ Ponnuswamy Naidu's Team |
| | 2. „ P. Raghava Menon's Team (College) |
| 5. 100 yds. | 1. „ P. Gopala Menon |
| | 2. „ E. Parameswara Menon |
| 6. 220 yds. | 1. „ P. Bhaskara Menon (Old Boy.) |
| | 2. „ V. Narayana Pillai (Old Boy) |
| 7. 440 yds | 1. „ E. Parameswara Menon |
| | 2. „ P. T. Gopalan Nayar |
| 8. Swimming | 1. „ C. Kunjikirishna Menon |
| | 2. „ C. Pappunni Menon (Old Boy) |
| 9. Hurdles | 1. „ C. Kunjikirishna Menon |
| | 2. „ C. Kittunni Menon |
| 10. Musical chairs | 1. Messrs. C. Kunjikirishna Menon and S. Venkateswara Ayyar. |
| | 2. „ T. S. Viswanathan and T. N. Subbaraman |
| 11. Torch-swinging | Mr. P. Vasudeva Kurup |
| 12. Cycle slow Race | 1. Mr. Krishna Murthi |
| | 2. „ N. Balakrishna Menon (Old Boy) |
| 13. Peons' Handicap Race | 1. Sankaran |
| | 2. Devassi |
| | 3. Varoo (Consolation Prize) |

* For names of Members see the previous issue of the Magazine.

THE FANCY DRESS COMPETITION.

At about 6.30 p. m., a Fancy Dress Competition was held, which was much appreciated and enjoyed by one and all present. The standard of ingenuity and originality displayed by the competitors was truly remarkable and the judges had a stiff time to assign places.

Prizes 1. Jewess (Mr. M. Govindan Elaydom)

"Beshrew me, but I love her most heartily"—Lorengo in *Merchant of Venice*.

2. Chinaman (Mr. K. Padmanabha Menon, B. A.)

"And he had a pigtail as long as himself"—*Aladdin and the Wonderful Lamp*.

3. Scarecrow (Old Boy Mr. M. V. Paul)

"Who is this, what thing of sea or land"—Milton—*Samson Agonistes*.

THE TAMIL DRAMA.

By V. RAMANATHA AYYAR.

The Tamil Drama got up for the College Day Celebration was staged on Friday, 4th Dhanu, in the College Hall. It was a historical play referring to the spacious days of Prince Bhoja of Dhar who figures so prominently in Indian folk-lore. The selection of the story was certainly happy for the audience was kept in suspense till the very end.

It is gratifying to remark that quite a large number of our 'Old Boys' cheerfully responded to our invitation to participate in the function and every one of them acquitted himself creditably. The response from the present students was equally enthusiastic. It was an agreeable revelation to come across so many amateurs among our present students, possessed of histrionic talents of no mean order.

Now to the characters in the drama. *Vilasavathi*, the primary female character, acquitted herself very well on the whole. Her dress, poses and her action were all in conformity with the requirements of the play. *Prince Bhojan* was indeed princely enough but not sufficiently heroic. A smart moustache might have enhanced the Prince's appearance and lent greater charm to his personality. The tragic scene in which *Bhojan* prepares himself for death did not perhaps produce quite the desired effect, being apparently a bit over-acted. *Vikraman* had a fine personality and sang pretty well but there might have been more of acting. Though he had to appear in a good many scenes, he kept up a fairly high level throughout. *Vikraman* did not perhaps appear quite as fiendish as he is represented in the story.

Saradanandar was saintly while *Vatsarajan*, with his tall stature and powerful moustache, looked every inch a formidable and martial commander-in-chief. *Kalidasa* was more an intriguing politician than a serene poet, being a true reproduction of the character as portrayed in the play. *Budhisaga* looked very venerable and old and his solemn, sonorous tones

were quite in keeping with his character. *Madanamalini*, *Sasiprabha*, *Charumathi* and *Tharangavathi* all played their parts beautifully. *Tharangavathi* was lustily cheered for her delightful music. The shepherd's scene (*Gopalan* and *Krishnan*) came as a welcome relief to the audience, being both lively as well as humorous. The other minor characters also strove to do their very best.

There should have been more of humour at least during the intervals between the scenes. There were a few minor blemishes in the drama but these might well be ignored out of consideration for the actors who were all amateurs. The performance must on the whole be pronounced to be a success.

THE ENGLISH DRAMA

By Captain A. R. PODUVAL.

English Dramas on the Indian stage, enacted by Indians, are always subject to the criticism of serious offences against "The King's English as she is spoke". Whatever be the truth of this criticism, there is no question that English Dramas, as a rule, are very indifferently staged in India. It was, however, a relief to turn from the conventional *quasi* operatic performances so painfully familiar to us, to scenes of real life as were witnessed on the 2nd evening of the College Day Celebrations. The actors in Sheridan's *Pizarro* may console themselves with the reflection that neither Pizarro and his crew nor the Incas of Peru ever spoke a word of English in their lives—and if they had, they would have committed the same delinquencies against the English tongue, as we are found fault with for doing.

I am, notwithstanding, of opinion that, for an amateur performance, the turn out on this occasion was really fine. Incidentally, certain minor discrepancies, and possibly anachronisms, might have been observed in the matter of dress and attire, which may very well be excused; on the whole the effect was remarkably good. Subject to differences in taste, due either to nicety of aesthetic perception, or perhaps to fond sentiment, I do not hesitate to say that the cast of *Elvira*, the mistress of the hero, by Mr. T. Madhava Menon came off about the best. The natural advantage of his voice, and the feeling with which he acted the part more than made up for deficiencies in costume, etc., which could have been improved upon. What strikes one forcibly in the drama is the high moral tone in the fading glories of a degenerate race, contrasted with that of a conquering 'civilised' nation of the west, as exemplified in the ruthless and relentless Pizarro, to whom the best excuse for perversion of human nature, is just mere expediency.

Pizarro, himself the ambitious adventurer and conqueror of Peru, as he appeared on the stage makes a second best and Mr. T. C. Sankara Menon ought to be congratulated for the success of his performance. Yet it seemed to me that in acting the merciless tyrant, Mr. Sankara Menon could not very

well rid himself of the touch of a University training for it was all a bit too refined for a 'devil-we-care' type that the hero represents. Mr. Menon showed himself at his best in the cynicism, and rank superstition of Pizzarro characteristics of all such conquerors, who, while they exhibit at every turn that utter disrespect for human lives, are yet occasionally troubled with a few pricks by a rapidly fading conscience.

I find it a bit hard to choose between the next two actors in the play—the part of 'Cora' by Mr. Sivaramakrishnan (Class II) and of 'Rolla' by Mr. Ramachandra Ayyar. There is nothing very fascinating in the make up of 'Cora' nor in her Christmas toy—her adopted infant—but there was something subtly womanish, extremely natural in the exposition of this character. Rolla, on the other hand, seems to me the nearest approach in looks and attire to a Peruvian of the 16th century, though I have never seen one. He seemed to harmonise very well with the part he was playing.

I have no space here for the other actors of the play; but I believe that the general opinion is that they have all done their parts tolerably well.

I notice, in this connection, that there are at least some people among us, who are capable of developing the artistic side of the drama and therefore I think that, as in every other country, histrionics should form a portion of the aesthetic side of national development.

THE MALAYALAM DRAMA.

(Scenes from "*Indulekha*").

By P. SANKARAN NAMBIYAR.

Following hard upon the performance of Pizzarro on Saturday night, a small band of enthusiastic amateurs, consisting mostly of the present students of the College, put on boards, with remarkable success, half-a-dozen select scenes from *Indulekha*, which practically constituted the kernel of that best known and most popular Malayalam novel.

Panchu Menon, the simple old *karanavan* of Pooparambil, is anxious to propitiate the rich and influential jenmi, Soori Namburippad, by offering him the hand of his fair and cultured grand-daughter, Indulekha, who however has already given her heart to her cousin, Madhavan. The most absorbing portion of the story is taken up by the vain-glorious Namburippad's ridiculously blunt and inevitably blundering courtship of Indulekha, wherein he is flattered and lured on from one absurdity to another by his clever companion, Cherussery Namburi.

The scenes are thus essentially comic in character, and it reflects no small credit on the dramatic skill of the juvenile actors that they were able to enter

thoroughly into the spirit of every scene and sustain the "mirth-cord" unbroken from start to finish. Even professional actors would have envied the histrionic talents which Mr. Sankunni Menon, displayed in the imitation of the impotent rage and the pathetically ludicrous raving of good old uncle Panchu; while Mr. Kunjan Menon, in the role of the heroine's mother, Lakshmikutti Amma, was unanimously applauded as unrivalled in the art of counterfeiting old-fashioned coquetry. Nor did Messrs. Kuttikrishnan Nayar (class iii) and Balakrishna Menon (class i) fail to do full justice to the two important parts they respectively played, of the bragging simpleton, Soori Namburipad and the romantic maiden, Indulekha. With his unique knack of unconsciously giving mirth to others at his own expense, Kuttikrishnan Nayar succeeded admirably well in keeping the audience roaring with laughter from beginning to end. The peculiar feminineness which characterised all that Balakrishnan said and did on the stage lent an exceptional grace and charm to the delicate part he was playing; and the only disappointment of the spectators was that the part was not longer still. Ammu, the unsophisticated maid of Indulekha (personated by Mr. Narayanan Nayar of class ii) looked so fascinating in her native charm, that it was indeed no wonder that the lordly "lover" of the mistress once well-nigh fixed his choice upon the maid herself, and was about to return home with her in unruffled triumph. The other actors too were generally deemed to have rendered their respective parts with much distinction. Whenever there was any fear of the interest flagging anywhere, up came the versatile stage-favourite, Mr. Sankunni Menon, with his enlivening jokes and jovial antics—now as a journalist, now as a "Chakyar", now as an Hon'ble M. L. C. of Cochin, ever profuse in the provocation of laughter. It was, above all, a happy *tour de force* of originality on his part to have thought of giving the finishing touch by means of an appropriate *Epilogue* of the exhilarating *Pallinayattu* scene, embodying a recapitulation of the main events of this year's College Day Celebration as an expression of gratitude to all those who contributed in one way or other to the success of the function.

THE PUBLIC MEETING.

Under the distinguished presidency of H. H. Ravi Varma, the 3rd Prince of Cochin, a public meeting was held at 4-30 p. m., in the open area (the Jubilee Square) to the east of the main College building. The meeting was very largely attended by the *elite* of the Ernakulam public—official and non-official—and by our students in hundreds. Not a few members of the Cochin Royal Family—'Old Boys' of the College—honoured the occasion by their august presence and there was, besides, a smart assemblage of cultured ladies on the occasion many of whom had the proud privilege of having once been votaries at our Temple of Learning. It is no exaggeration at all to observe that the Square literally overflowed on the occasion and that the utmost interest and enthusiasm prevailed throughout. Although the meeting extended

over two hours, no tedium was at all felt, thanks to the copious stream of eloquence, from young and old alike, kept flowing on the occasion. The College Volunteers rendered signal service in maintaining order.

The occasion was rendered all the more conspicuous by the arrival, towards the end, of Mr. and Mrs. C. W. E. Cotton, who were cordially received and escorted to special seats on the *dais* by the side of the President.

The Welcome Address.

The proceedings commenced with the following address of welcome by the joint Secretary of the College Day Committee—Mr. T. K. Sankara Menon,

Your Highness the President, Your Highnesses, Ladies and Gentlemen,

On behalf of the College Day Celebration Committee, I have very great pleasure in extending to you all, a most cordial welcome to all the functions connected with to-day's celebrations. In doing so, I cannot but recall the celebration of the Golden Jubilee of the College in January last, one of the most tangible fruits of which was the institution of the College Day. An opportunity has thus been created for us all, the past and present students of the College, to meet together annually in happy fraternity in the hallowed precincts of this most sacred and venerable institution, to exchange greetings, to recall our cherished associations of old, to renew our old acquaintances, and to make new ones and to pay in unison of heart and concord of voice our respectful homage to our beneficent mother, under whose fostering care we have all spent some of the most happy years of our existence (*Applause*),

The very fact that a highly representative gathering of people, of every denomination and creed, of all stations and ranks in life, is present here on this occasion bears a most eloquent testimony to the potentialities for good which this institution stands for. The Princes of our Royal Family whose patronage and support the college has always enjoyed and amongst whom are to be counted, some of the most distinguished of its old boys, such as our day's distinguished President (*Applause*), the officialdom of the State, members of the various professions and crafts in life, are all assembled here as faithful children of our beloved *Alma-Mater*; and, indeed, it is a rare privilege to be able to extend the same hand of warm welcome to all these alike into this, our common family-fold.

Nor shall our guests of the evening be forgotten for a moment on this occasion. They are our guests invited to take part in our happy family party and as such theirs is a privileged position demanding special consideration. Let me assure them all therefore of our most hearty welcome and invite them to associate themselves with us in all our rejoicings of the day.

Your Highness, allow me to extend to your gracious self a special welcome on this happy occasion. We are all most thankful that Your Highness has kindly condescended to grace the chair, presiding over the day's functions; for, it is a source of real inspiration and genuine pride to us all to see and hear such very distinguished old boys of this great institution as Your Highness' Self.

Welcome to you all, Ladies and Gentlemen.

Mr. Davies' Message.

The Secretary then read out the following message received from Mr. F. S. Davies, the retired Principal of the College, "Greetings: *Florat Collegeum*."

The Presidential Address.

The President, who, on rising, was greeted with applause, then delivered an eloquent and inspiring address, as follows:—

My Beloved Sisters and Brothers,

It is not in the usual conventional language that I address you as sisters and brothers. We are sisters and brothers in a far deeper sense than brothers and sisters of man-made associations. For, in the latter case, whenever these associations are dissolved, their members cease to be brothers and sisters. We are, again, brothers and sisters in even a more hallowed sense than sisters and brothers born of the same father and mother. For, it is a melancholy truth to reflect upon, that in many cases sisters and brothers by blood cease to be so in reality and continue as such only in name, when once the partition of their ancestral property is effected.

But our brotherhood and sisterhood are built upon firmer and holier foundations which none of you could have failed to feel whenever you happened to come across a college-mate, young or old. Our tie is not based on our belonging to any particular creed, country or community. Nor does this sacred bond recognise any difference due to birth, position or affluence of fortune. On the other hand, when we remember that we were members of the same Educational Institution, children of emperors and millionaires, of peasants and labourers, or even men considered as Avatars, stand on the same footing.

As a part of the same Universal Soul resides in every one of us and as we are thus essentially made in the image of God and are God's children, all of us, in reality, are brothers and sisters, whether we know it or not, whether we like it or not, whether we want it or not. It is rank communalism caused by narrowness of mind and narrowness of vision that makes us forget the God made bond that knits us together in one Universal brotherhood and sisterhood. If we only strive a bit we shall surely see that we are all one. And it is our ability to do this that has raised us, human beings, above God's other creations.

The real purpose that ought to be served by an Educational Institution is to draw out the best and the noblest in us and to enable us to realise the grand fact that we are all brothers and sisters and are parts of the same Infinite Soul. Fortunately for me and the other students of the first generation, our professors, though their nationality and religion were different from ours, never gave us occasion to think that they were not of the same commu-

nity to which we belonged. This made them the fittest persons to preside over our *Alma-Mater*. But far be it from me to imply that the illustrious successors of the professors of our generation were in any sense less high-souled and less large-hearted than their predecessors. I am only telling you of the state of things in my time.

It is, therefore, the sacred duty of every child of this, our *Alma-Mater*, and of us of the first generation, in particular, to see that all who have come under their enlightening influence, are free from the cancer of communalism and that they spare no pains to arrest its progress and drive it out of the country. Our country fell a prey to this epidemic only three decades ago. It may be contended that it is too late, as it is, to attempt to eradicate the evil. But I, who have implicit faith in the Infinite Mercy of the Almighty we all believe in, though we may call Him by different names, fully trust and expect that this disease could be rooted out if only half a dozen selfless workers earnestly take to the task and put their shoulders to the wheel. For I feel that God is only having His *Leela* and that when He is convinced we are earnest in our striving after goodness and truth, He will surely remove this *Maya* (Illusion) and show us that we are in reality brothers and sisters, being part and parcel of the same Universal Soul.

No one feels so much and has to suffer so much for the great havoc done by this disease, as the Ruler of the State to whom his subjects are his real children.

“പ്രജാനാം വിനയാധാനാൽ രക്ഷണാൽ ഭരണാഭവി!
സഖ്യതാ പരിരക്ഷാസാം കേവലം ജന്മമേതവ:”

In other words “The father yearns in the true Prince’s breast! “The real father of the people of the country is its ruler. For it is he who brings them up properly by keeping them under wholesome—discipline, by allowing them to develop their minds on right lines and by providing them with the necessities and comforts of life. While fathers so-called have but helped them to take birth” The real manufacturer of an article made of metal is, as you know, not the mould which receives the molten metal but the smith that devises, shapes and polishes.

So, I, as a member of the Ruling House and an “Old Boy” of this time-honoured Institution, shall ever be glad and gratified when any Associations broad-based on non-communal lines are formed. But it is a matter for deep regret, indeed, that in the case of most Associations the tie of membership is severed when these associations die of inanition. Happily in the case of our “Old Boys’ Association” the silken bond of sisterhood and brotherhood was in existence long before the Association itself was thought of and will continue as firm as ever if it, at all, dies, which God forbid. But the exchange of ideas and heart-to-heart talk that will take place between us, sisters and brothers, who had the privilege of being educated by noble-souled and broad-minded men of the type of a Cruickshank, a Subrahmanya Ayyar

and a Koshi, will surely have a telling effect on us and will, by God's grace, set a flame, in the case of some at least among us, the Godliness that now lies hidden under a thick cloud and will induce these blessed and fortunate few to devote their lives to the noble service of rendering first aid to our brothers and sisters, who have unfortunately come within the clutches of the virulent epidemic of communal jealousy and hatred that have recently invaded our beloved Mother-land.

Last year also I was shown the honour of being invited to preside over the first meeting of our Association. I felt that once I appeared before you, my beloved and esteemed sisters and brothers, I must not hide anything from you. If I am not free and open with you, to whom could I confide what lies in my mind? At the same time, I thought that it might be immodest, if not impertinent, on my part to address the above words to you, compared with whose experience, mine is only that of a frog in the well. But when this year such a good and sincere soul as Professor T. K. Sankara Menon who, from what I know of him, as a man and and as a teacher, approaches my ideal of what a *Guru* ought to be, came to me all the way from Ernakulam and earnestly requested me, almost with tears in his eyes, when I was about to decline the honour the Managing Committee wanted to confer on me, I took it to be a call from the Mother, our *Alma Mater*, to deliver Her message to you, Her beloved children. And I thought I should be failing in my duty to my most revered and loving Mother if this time also I declined to appear before you out of considerations of false delicacy. But for this conviction, my modesty would have kept me still a frog in the well and probably even a Professor Sankara Menon would not have succeeded in dragging me out of my retirement.

I now proceed to deliver to you our beloved Mother's solemn Message. It is this.—

“ If you do not take immediate steps to drive out the germs of communalism that have recently entered our system, I assure you, my dear and beloved children, that you will not be able to progress on right lines in any direction, that you will be failing in your duty by me, your loving Mother, that you will cause my heart to break as I can no more stand the sight of my children quarrelling amongst themselves over shadows and vanities, thereby losing your right to be classed amongst human beings. I expect you, my dutiful and loyal children, as in duty bound, to spare no pains individually and collectively to drive out the germs of this fell epidemic from your midst. I do trust that you will, by God's and my blessings, succeed in getting rid of them in due course and prove yourselves worthy of me and God, the Father of all. For nothing in this world is lost and even good thoughts projected will surely reach your neighbours, and cannot but in due course influence yourselves and your neighbours to act justly and honourably ”.

I feel that our Mother should have selected a worthier Soul than my humble self to deliver to you this, Her most important message. But She

willed otherwise, and I have delivered it to you in the way that I am capable of doing it.

The President then distributed the college and sports prizes to the several winners, many of whom were lustily cheered by the audience.

Vote of thanks.

The meeting closed with a vote of thanks proposed by Mr. T. K. Krishna Menon. In doing so he spoke as follows:—

Your Highnesses, Ladies and Gentlemen,

We are celebrating a great *Yajna*, for the glory of our College, and for the welfare of its future. It is also intended to kill the ego in us, to make us fit to serve humanity as well. In such great sacrifices as this, we do not, from their very abundance, count the drops of ghee or number of the flowers. Do we? We pour our hearts' libations at your feet, not in pints but in potfuls. Mistakes might have occurred, but not one that was intentional. So that, we have a right to expect to be excused for all sins of omission and of commission. We trust that all these have been forgiven and forgotten. And if sore hearts still remained, your balmy presence, Your Highness, must have healed them already. Your Highness' presence has been an asset to us also; for 'pining and pale' we too have 'plucked comfort from your looks.' For this gracious presence we are much beholden to you. We are greatly indebted to this assembly also for its august presence. For, but for you, Ladies and Gentlemen, ours would have been a poor show indeed. We are again peculiarly fortunate in having Mr. and Mrs. Cotton amidst us to-night (*Applause*). It may be that some of you here were not lucky, lucky from my standpoint, to have studied in this college. But, as vanguards of education, there are no you and we, as my son has so aptly put it, but all of us form one united whole, in seeing this institution tower its head among its fellows, and become, in the fulness of time, a great university, like Nalanda and Takshasila, from which shall radiate a light that will flood our dear little land, a light that never was on land or sea.

Before I make bow and retire, permit me, as the Vice-President of the Executive Committee, to express the extreme pleasure I feel to work among a band of young enthusiasts whose tireless toil has made this function such a grand success.

(*Note*.—For want of space in this number, the series of 'toast' speeches delivered on the occasion has been reserved for the next.—*Ed.*).

COLLEGE DAY CELEBRATIONS

willed otherwise, and I have believed it to you in the way that I am capable of doing it.

The President then distributed the college and sports prizes to the several winners many of whom were highly cheered by the audience.

Vote of thanks

The meeting closed with a vote of thanks proposed by Mr. T. H. Krishna Menon. In doing so he spoke as follows:—

Your Honours, Ladies and Gentlemen

We are celebrating a great event for the glory of our College and the welfare of its future. It is also intended to kill the ego in us to make us fit to serve humanity as well. In such great occasions as this we do not from their very abundance count the drop of sweat or number of the flowers. We pour out our hearts, feelings & soul, not in vain but in the hope that mistakes might have occurred, but not one that was intentional. So that we have a right to expect to be excused for all sins of omission and commission. We trust that all these have been forgiven and forgotten. And if some hearts still remained your pains, please, Your Honours, must have healed them already. Your Honours' presence has been an asset to us also; for giving and taking we too have enriched each other from your looks. For this glorious presence we are much indebted to you. We are greatly indebted to this assembly also for its recent presence. I am indebted to you. Ladies and Gentlemen, ours would have been a poor show indeed. We are again deeply indebted to having Mr. and Mrs. Gollan and their family with us. It may be that some of you have not met them lately, but they are not at all strangers to have studied in this college. But as regards education, one united whole, in seeing this institution tower its head among the others and become in the future of time, a great university. If we can only take heart from which shall radiate a light that will flood our dark land, a light that never was on land or sea.

Before I make a bow and retire, I want to say, I feel to wish a word of young enthusiasm, whose tireless toil has made this institution such a grand success.

(The) For want of space in this column, the series of short speeches will be continued in the next issue.