A Distinguished Old Boy of the College.

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A Plea for Woman's Social Freedom.

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(Old Boy.)

I am the same person who wrote the 'College Girl'; but I request the permission of the readers to rearrange my ideas. I cannot say that my new opinions have been entirely actuated by my present experiences in Europe, but I will not deny that Europe gave me the stimulus to write this article whose materials have already been in my mind in a vague form, though they had not taken any distinct shape. Nor can I say that Europe has entirely solved the social problem of woman. But there have been developments lately, sufficiently conspicuous to make a person think.

The whole problem has been very effectively discussed in that wonderful book by Grant Allen : "The woman who did", which appeared more than a quarter of a century ago, and which at that time created a sensation. I do not know if that book is obtainable now, but if so, I would advise every young man and woman to read it carefully through. It is a novel of sorts but a book with a moral.

This question of 'man and woman' has not assumed serious proportions yet in India, irrespective of its good side and bad. The new development of novel relationships between the sexes has, like every other movement, to

go through a period of transition, when prudes will look superciliously wise, and 'old fossils' get petrified in their crumbling ' shells '. But there are signs in India too, prognosticating a change, though it will take years for the 'slow-moving east' to apply ideas in a practical form. In Europe, the change is rapid ; a woman entirely believes that she is as free as a man.

This freedom, however, has to be qualified. We take into consideration some of the natural disadvantages of womanhood. Physical strength does not count. The mere fact of being able to lift up a heavy weight does not give any additional superiority to a man, except in a variety entertainment ; and in such places, I have seen woman doing the same. Her first serious handicap in life is pregnancy, motherhood and lactation. The new idea regards this not as a disadvantage, but as a point of strength. She is the only one of the sexes who is capacitated to continue the species. The mother is the mother of the generation and of the Nation. But this period of 'weakness' if you so call it so, is strongly protected. She is guarded against the accidents of pregnancy and child-birth ; and the period of lactation thoroughly regulated. There is hardly any reason for anxiety on this score. She is not in a condition to do her usual duties for a few weeks, and she is right again. It is no more taxing to her than for a man who is laid up with fever for a few weeks ; probably the ordeal of pregnancy and confinement can be much better borne in the light of our modern science. We have already taken off the old Biblical curse from women ; " In pain and distress shalt thou bring forth children". We have about a dozen methods to-day to redeem woman from this Biblical curse.

But what is of greater importance in this connection is the regulation of child-birth. It may be distinctly understood that this article has nothing to do with the doctrines of religion, revealed, or otherwise ; those who have qualms of conscience in this respect may bring forth children every half year if they please and bear the consequences thereof. Of course, it is a loss to the nation, to waste so much of useful energy, in the procreation of children who die off in thousands and leave their mothers physical wrecks in the bloom of their youth. I am speaking to the sensible type of individual ; sensible enough to understand, that if God has given us rain, we can quite easily and reasonably protect our heads with an umbrella, without sinning. Woman in this country is alive to the fact, that she has other functions to perform than to be perpetually breeding.

The family should be prevented from being overwhelmed by children who, according to the old idea, come out like little 'porkies' before you can

say 'Jack Robbinson'; and this regulation has an extremely healthy effect both on the mother and on the child. No normal-minded woman ever likes to bring forth children one after another in this world, like pencils in a factory. The man says, it is god's doing; and the woman—well, she looks pathetically towards heaven, clasps her hand in prayer, and blames her destiny. I would ask one of them to take a tour through some more distant part of the world, to see where destiny hangs. In 99 cases out of a hundred the man is to blame. His worst part is the brute in him; but in the matter of propagation, he is worse than a brute.

Now, I have a good deal to do with folk in this country, to whom the clinical equipment of the staff are bound to give advice in the matter; and I have invariably found that no woman likes a number of children to be brought into this world if she can possibly do without it. A child or two—perhaps three, in the course of 10 years or so, is not a serious handicap for a woman, especially as we have ample means to-day to make the ordeal as light as possible for her. She has done her duty to the world. According to the scheme of Regulation, she has it in her power to bring about this event, when her conditions are at their best. She has plenty of time to get over her first delivery, before she becomes the mother of another child. Meanwhile, the first off-spring has time to develop into a boy or a girl, who may be calculated more or less, not to be hung up in a cradle, or waffed into sleep with a wordless song. Such measures of regulated childbirth have vastly liberated woman from her eternal slavery, and given her ample chances to take a greater interest in the movements of the world.

I will now proceed to the discussion of another question, the ethics of marriage. The attempt to make the relation between man and woman more and more natural has a great popularity among the thinking classes in the period of transition, though society finds it very difficult to wrench itself entirely off from the old system of orthodox wedlock. Europe has already discovered that a marriage need not necessarily be made in a church; that a purely civil or a social marriage will quite answer the purpose. Statistically, divorces are as common among the one type as in the other; if at all, more common in the orthodox system. The only exception is among the followers of the Catholic faith. After the first infatuation has faded off, you find man and woman sitting at either end of the table growling like mastiffs on a bone of contention. I know families where it is a sin to live, and tragic to behold. The man, to get some moments of oblivion from the extremely unpleasant experiences of his household, gets drunk and if in that state is aroused to activity uses the poker. No temporal or spiritual counsellor seems able to set them right. It is a physical, or psychical incompatibility—of extremely common occurrence in this world, not often discovered

at first sight, but when discovered, incurable. They hang on to the tenets of secular bondage, which give them no redemption in this world. 'They ought not to', is another story altogether. They do, and no amount of prea ching will ever make them not do it.

With this exception, the question of marriage is lifting its nimbus, and showing a brilliant patch of sunshine, through a rift in the clouds. Marriage as a preliminary to possession, as property, is slowly losing ground. A woman, according to the newer conception is in no sense the property of man, any more than he is hers. They have an understanding of close companionship like two souls who have met each other, liked each other, and wish to keep each other's company. With the new developments in science, such a companionship has nothing radically disastrous in it. But when the question of motherhood steps in, it is presumed that the event is with the full sanction of the woman.

Unfortunately, law has not kept itself in touch with modern science, or if it has, it has not taken its new aspects seriously. Law is the most orthodox and conservative thing that you can imagine; the very wig that the lawyers wear is proof of the statement. These 'Johnsonian' head-gears, are still clapped on the heads of barristers, advocates, and justices of the peace, showing how antiquated they are. Considering what a large representation they have in 'public bodies', parliaments, and the destiny of the world, it is not surprising that they keep the progress of mankind in check. Political catalysms, wars, social and communal outbursts, are only exaggerated by the stupendous preponderance of the 'law-devotees' to whom the fate of the world seems to have been handed over, to play about like a game of chess. And there is so much of incrustation in law, so much of mouldiness, that it has almost the flavour of a Museum Specimen. It is rigorously exclusive, in the matter of adopting or even of comprehending the lessons and the results of evolution. It is 'Justice' they say; but as they conceive it. It is not truth. It is at any rate, not an expression of a law of Nature, physical or psychological. For man changes even from generation to generation. Law is most averse to change.

The question is whether the law protects woman, or stands in the way of her development. In the present state of our social life—which is practically the same, as it has been for the last couple of centuries so far as orthodox marriage is concerned, law is a protection—But the protection implies a sort of ownership of man over the woman. This is just the thing we want to avoid.

Any proprietary right of man over woman, practically obliterates the chance of woman's redemption. And some method must be found that makes provision for the welfare of the progeny, if unforeseen accidents occur.

It is impossible for me to bring within the range of this article, the various propositions that have been suggested, and in some places, practised, to counteract the evil consequences of such accidents; but I just propose to throw in a few hints here that may make the reader think.

Taking motherhood as a disabling influence in a woman's life, for the full expression of her freedom, a partial remedy has already been suggested by the statement that a woman has in her power to become a mother or not as she pleases. To make allowances for the weaknesses of human nature, let us ask the question: "To whom does the progeny belong?" Does the child entirely belong to the parent; is it a property of society or of the nation? The common individual who has not spent any thought on the subject will immediately say "of course, the child is the property of the parents." But this is only in a hereditary sense. It is a well-known fact that beyond a certain age, a young individual is the property of the Nation; and that explains compulsory mobilisation of all individuals between certain ages, in case of a national calamity. Further, the death or physical or mental incapacity of any individual during his working period is considered a loss to the nation, and that explains why the state takes so much care in the way of instruction and propaganda, to produce a type of man or woman fitted to take part in the various duties of the National life. If a parent completely owns her off-spring, she can refuse to send her son, in case of conscription, in a national emergency. But we know that it is criminal to strike in such cases, and the state has a pre-eminent right to use the progeny for its own purposes. Therefore, the question is, as to who should protect that child whose services may be required at any time. I will leave this problem with the readers, and shall be very glad to receive their ideas on the subject.

I should particularly warn my friends, not to fall into the error of thinking in limited circles; and say, "well, our government does not want our children; it does not look after them when young, and does not care for them when older". In such cases, one is driven to the conclusion that your government is a petty affair, or that there are too many children there for the state to manipulate. You just regulate this excessive mass production of superfluous children, and you will find that if as you say the government is indifferent, it will begin to open its eyes, and think better of the children thereafter. A government cannot exist without men and women. It will have to recognise the rights of children if it is going to be anything more than past history.

What does this freedom for women mean? It means the entire development of her being, physical, mental and moral, and a free scope for self-expression. Does she not possess it now? Not at all. She does not use a little of her real capacities to-day; they are all quietly and definitely suppressed, with a kind but stern warning: "your kingdom, my girl, is within the four walls of your house." Who has not noticed the fact—the astounding and undeniable fact, that between a man and his wife, to-day, there is fixed,

even in the best circles, a deep intellectual chasm? With all his pattings and indulgences and kindnesses, there is the patronising air of the man who silently proves to himself and to his wife that he is in every respect her superior. And she, good old soul, is to mind the babies, and to wash the linen at home ; and congratulate herself on the clemency of her husband, for not taking her to task for the little short comings of her domestic life. You want your games, and your club and your associates ; you think, your body requires more air, and more free movement to keep it in trim ; that you can conveniently leave your wife at home, while you are having all the sunshine and stimulation that you can get outside your home; and all the time, you are gathering experience, and knowledge for your own satisfaction. Have you ever pondered over the Physiology and Psychology of the woman you have left at home ? 'O ! she is perfectly satisfied' you say, yes, she is satisfied, because you have kept her sufficiently ignorant to understand what real satisfaction is.

But is there not a danger in allowing such free scope for women ? Yes, there is danger ; but from whom is the danger ? She is absolutely safe from her own sex. The danger obviously arises from your contemplation of man. You know, he is prone to mischief ; and one would think you are letting a woman free among a gang of thieves and cut-throats, and debauchees who are always on the front. So much, then, for the superiority and dignity of man. Here is a man who says that he has no faith in his own sex ! The best thing is to change the mental and moral deportment altogether of this superior sex. Even otherwise—even if man persists is remaining the brute he is, I do not think that woman, once free, has anything to fear from him. It is this secret, concealment, this extra care, that makes man so curiously active to discover a strange experience with a woman. Once she is free, the strangeness will disappear altogether.

I have as yet no idea, what her development will be like ; and whether her freedom will make her a servile imitator of man, or whether she will progress along a new line altogether. So far as our history tells us, there have not been many women of a third-grade capacity even, when compared on the same scale with men. I am not yet sure whether she is capable of shining forth with as much brilliance in the various walks of life in which men have shone out ; whether she has in her constitution the materials for making her a great Scientist, or an artist, or a mathematician, or a politician, or even a justice of the peace. To-day, the highest posts in any kingdom are hardly given to women. And it is very curious to note that even in big hospitals set apart entirely for the treatment of the diseases of women, there is hardly an instance of a woman-doctor as the chief of such an institution. So far, the confidence in a woman's ability is at a discount, in the conception of the multitude, even in civilised Europe. But as yet, it is too early to judge. Woman is only beginning to know her capacities and to exercise them. We must allow time for a fair trial, before we can adequately say what she is best fitted for.

We too, have a big problem in India, waiting for solution. Large numbers of our young women are getting 'an education', whatever that might amount to, and a majority of them want to make use of this education for purposes of a better and a freer living. I do not think that we can hold away from her reach many of those activities in life, which are now entirely occupied by men. To day, we have a very good representation of women, only in the educational department. Somehow, they have also flocked largely into the medical profession. Those who are less aspirant are taking jobs as nurses and midwives, in all probability, not out of love for the work, but out of necessity, for an easier livelihood. We cannot at the same time ignore the fact that these young women, who, less than a score of years ago", were put up, in their houses, hiding their faces behind doors and window curtains from the 'ruder' gaze of 'strange men' are now coming out of their loopholes for 'service', in the throng of the strange people. Of all the recent changes that have come over them, the most significant in my view is the spectacle of orthodox young women doing active work as nurses and sisters in the hospitals, ministering to the sick, irrespective of caste, creed or religion. And tending them whom they dare not allow to approach within a few yards, in the old days of rigid seclusion! Even now, unfortunately, the sphere of their activities is strictly limited. They have not yet gathered courage enough to qualify themselves for various other jobs, or to demand for recognition of their fitness in more congenial services. There are any number of well-to-do people in our midst who can employ trained women as typists, private Secretaries, Governesses, or even companions for their wives in their families, jobs very much fitted to them, and giving them more scope for improvement. But such women, with the necessary training, the requisite character, and above all, the pleasing behaviour are hardly to be found. Of course, the women are not entirely to blame for this. They are naturally afraid that undignifying circumstances may arise in such services; and it is up to us to remove from them that sort of suspicion altogether.

But what I most regret in the case of our women, is that the restrictions imposed upon them do not allow them any chances for self-improvement. It is the same whether they are married or unmarried, virgins or old maids. A vague sense of decorum, extremely artificial, or a prudist modesty, seems permanently to stand in the way of their access to any source of inspiration, for physical or mental exaltation. They are, as it were, marooned in the common-place drudgery of a tame and insipid life. There is practically no escape from these stranded islets of colourless existence; no exhilarating influences to warm the blood, no beam of light to illuminate the murky corners of their submerged consciousness. It is a prison without visible bars; a sort of honorary confinement which, they are made to believe, is good for them, from which they might not with impurity stray away. Woman has got accustomed by usage to imagine that this mode of life is her destined lot in life; that any freer existence, or more extensive experience with the

changing phases of the world, would be dangerous, will seriously compromise the traditional name or fame that she has had, as the simple, timid, modest, unobtrusive creature that she has always been.

There is no doubt that our social standards have to be radically altered, if we are to reap the advantages of that freer and more natural relation between the sexes, which is now advocated by all thinking people as the best solution for the unnumbered gaps and deficiencies in the fabric of our present society. Women have been for generations pressed into their narrow moulds, and it is almost impossible to expect the awakening stimulus from them. It is up to us, therefore, to remove the heavy pressure, and to allow them to expand in their own natural way. The women are not the only gainers in this movement. It is the generations coming after, that would profit by the transformation. 'How shall man rise if she remains a fool ?' There is neither physiological nor psychological proof to show that she deserves only a cramped existence. On the other hand, all evidences point strongly to the fact that the slighter build of a woman does not imply a less scope for versatility, or for intellectual and mental development of a very high order. I am sure there are women among us to-day, who will bloom out into the most fascinating shapes and colours of intellectual diversity if we would remove the glass cases which encompass them. She is brought up in an atmosphere of apprehension. Up to a certain age in her physical development she lives actively, thinks spontaneously and moves freely, and one can hardly distinguish her by the exhibition of her physical and mental range from her brother. But then comes a period in her life when she is forcibly made to understand that she must 'draw in', so to speak, let down the curtain little by little on this scene of unrestricted acting, and retire into the background. In the process, her depressed consciousness broods over the gradual change. She is now putting pressure on her natural spontaneity, and closing the safety valve. The result is a hard internal struggle, though unperceived, between expression and repression. She tries to submerge within herself the natural and involuntary explosion of her behaviour, with the result that she comes to possess what the psychologists call the "Suppressed consciousness ". Having no vent to spend the force of all these suppressions on, she bursts out spasmodically into sentimental outbursts, often taking the form of quaint demonstrations or even of pronounced Hysteria. For, as is well known, women are very much prone to hysterical attacks, and Hysteria is nothing but a vagary of the 'Submerged consciousness'. A sort of nervous instability is thus created which makes her sensitive, timid and apprehensive. The vicious Psychology is further elaborated into strange fears and anxieties by the constant reminders from her own friends and relatives of the same and perhaps of the opposite sex, that she is a woman, that there is something secret about her, that she is liable to accidents of a vague nature, and that the only hope of escape for her from the evils surounding her, is to throw the veil over her existence, and shut herself off from the gaze of the intrusive and prying world.

All this is unnatural, a relic of the Patriarchal age, when the Paterfamilias guarded his wives as he did his cattle, from the incursion of foreign marauders. The convention still persists among us, although we live in the twentieth century. The wonder is that our women do not still have the caudal appendage a little more developed, to remind them of their anthropoidal descent. True, she is getting institutional training; but the title sits on her like an overcloak, and her academical qualifications have as much organic unity with her intellectual development, as the gown that she puts on at the convocation. The type of woman that utilises her training for purposes of general improvement is in a very small minority. It is not entirely her fault, she is not given the scope to develop her capacities. She is obsessed by the sense of being a woman– disadvantageously placed in her relations with man, and made to act the minor part on the stage of life. She is to be a dignified 'disuster', a professional wife, if she happens to marry; and if not, an old maid, 'chanting hymns, in cold white cells, beneath an icy moon'. It is a life of continued insipidity, curbed activity, suppressed emotions, unregulated fancies, abject intellectual destitution, and restrained mental exaltation. Indeed the existence is so undramatic, that I have heard some people exclaim "Well, I wouldn't be a woman for half an hour for half the wealth of the world".

In India, at present, we all feel a thrusting forward of our aspirations to the realisation of what we vaguely conceive as freedom, liberty. It is obvious at a glance that the idea is vaporous, a sort of mental infection which we have caught, just as we catch a cold, from a few people, who have thought and expressed themselves in diverse ways, after a thorough realisation of facts as they are, and as they might be. But liberty, if it is to have a fundamental basis to stand upon, must have its sources in the home, and ideas of freedom, if they are to endure, must begin in the cradle and grow with the growth of the young generation. How is it then possible for the race to have any deep-rooted ideas of liberty, if you keep liberty away from your women who are still the instructors, and supporters, of that unit of the race, the family? A woman, bred and reared with the idea of subjection strongly placarded before her mental vision, and hemmed in with auto-suggestions of dependence, weakness, helplessness and hopelessness, can certainly not create an atmosphere of freedom at home. She is not in a position to instil any such ideas of liberty, being entirely brought up, practically devoid of any such sense herself. This is the explanation of that riddle which has been often put up for an answer:—'India has had nearly half a century of continued education, and still the Indian youth, when compared with the youth of Europe, is where he has been 50 years ago, placid, fatalistic, submissive, mild-eyed, and intropective, more inclined to be an abstract philosopher, than to be an active unit of a changing world'.

Let us try the experiment for a generation, and let us see where we are then. Let us, for instance, remove this obsession from our sisters, and tell them that they are as free as we are, and have an equal share—nay more—of the responsibility of shaping the physical, intellectual and moral growth of society, that they have an equal right to take part in all those activities that tend to promote the welfare of the generation living and to come, and further, that their unique position as women gives them the additional advantage of shaping the destiny of the citizen, from the moment of his or her advent into the world. Let us clear her mental horizon of the lingering clouds of morbid fears, forebodings and suspicions, and tell her that this world is as much for her as for us. Let us dispel from her mind once and for all, her notions of cramped existence, and enable her to realise what a gain it would be for her country, if she applied her slumbering energies, and submerged mental faculties, on the same scale as man to push the van of human destiny forward, on its progress towards a better and more settled order of things. And finally, let us not do it half-heartedly; let us make her understand that we are one with her in the fascinating vicissitudes of the game of life; that we stand as co-workers and companions, in our combined attempts to make our lives worth the living; that we stand as her protectors in her hours of weakness, when she demands us most, without thrusting our benevolence cavalierly on her face, that we expect her to do the same to us when our weaknesses have to be strongly supported by her instinctive goodness, care and caution; and that we hope that the new adjustment of life to life, man to woman, in no sense to the superiority of the one over the other, but in every sense interdependent, will create that harmony of existence, which makes this episode of our life on this planet one of more strength, more beauty and more peace.

Presidential Address of Rajadharmapravina Diwan Bahadur K. S. Chandrasekhara Ayyar at the College Day Celebration, Ernakulam, 22nd December, 1928.

When I was called upon by the College Day Committee to preside over this year's celebration, I felt that as an old student I had no option but to comply. It was a case where a sense of duty coincided with anticipations of pleasure. And now that I am here, amidst the scenes of boyhood's wrestlings with the elements of knowledge, I really feel at home in more senses than one. Your generous and hearty welcome, for which I am deeply grateful, shows I may rely on your good will and sympathy in the assumption of a place so much more worthily filled in previous years.

Casting my eyes over this large gathering, I notice that it comprises gentlemen and ladies occupying influential stations in society and in public life ; distinguished representatives of scholarship and learning in various departments of knowledge ; students of all ages, past and present, from the young fellow creeping unwillingly to his class to the respectable citizen playing his part as lawyer or judge, as doctor or engineer, as banker or merchant, and on to the pensioner and retired business-man preparing in a leisurely way for later scenes in life's drama. It is a pleasure to see so many present who are united by a common bond, that of a keen interest in the work and well-being of this great College. The pleasure, I must own, is not unmingled with sadness ; for, returning after almost a half century's interval of absence, I can recognise scarcely any of the old familiar faces, very few of my own contemporaries, and none at all of the guides and instructors of my early boyhood. But this is merely a passing feeling ; and it does not in any way diminish the joy I feel in being here again, in meeting the few who are still left from the past, and in making (as I hope to do) many new friends and acquaintances. I rejoice, above all, in the opportunity of joining with fellow students, past and present—among whom I am particularly pleased to see such a large proportion belonging to the gentler sex—in rendering to the common Alma Mater the homage and affection which is her due.

This College of ours, which has already celebrated its Golden Jubilee, is well on the way to become a venerable institution. And aged institutions like aged persons, are apt to be filled with all kinds of memories. Speaking poetically, the very voices of its weathered walls, could we but hear them, might tell us abundantly of the lives, the pursuits, ambitions and accomplishments of generations, young and old, whom they have sheltered. Unluckily, clairaudience has never been one of my strong points; the habitual reliance on the written record is not conducive to the spontaneous recall of past events and

experiences. And, to tell you the truth, my recollections of earlier days here are becoming less full of detail, where they have not faded away or become mixed up, leaving on the canvas of conscious memory, a simple picture of a far-off happy time of effortless growth, with all the asperities softened, the little griefs, troubles and disappointments forgotten, the colours as a whole mellowed by the lapse of years, and the lines in some places blurred by hazy reflections of later experiences. In the background are still visible the living, moving figures of some who impressed my boyish imagination or actively influenced my life; but I hardly feel I can give you any particulars of an interesting nature which others, blessed with more recent and vivid memories, have not already contributed to the mass of reminiscences evoked by the Golden Jubilee.

I would prefer, during the short time at my disposal, to touch on one or two points concerning the influence of College life on the characters and careers of its alumni.

You are aware that every institution of this kind, be it school, college or university, has a certain quality, a tone, distinguishing it from other institutions. It gathers round itself in the course of years what may be called a tradition of its own. Not only the accepted type of culture, the courses of studies and methods of instruction, but also the personalities of the masters and directing heads, the labours and characteristics of the pupils as individuals and in the aggregate, the general atmosphere of the class-room, play-ground and hostel, combine to build up a tradition. The very contents of the book cases, the style of the buildings, even their situation and surroundings, are factors in the subtle process. All this need not cause surprise if we remember that a seminary of learning is not dead brick and mortar on a patch of empty space, but a living entity informed by the spirit of a growing institution.

The Maharaja's College, Ernakulam, is naturally no exception to the rule. It has, I know, a distinct individuality of its own, though it is far less easy to define that individuality precisely than to specify the more obvious at least of the contributing features. For one thing, it has had the great good fortune, in the morning time of its existence, of being watched over, nursed, and administered by a most efficient organizer with a magnetic personality, its first Headmaster and Principal Mr. A. F. Sealy. It has had, too, for his successors distinguished and scholarly gentlemen, both Englishmen and Indians, differing it may be in special aptitudes and characteristics, but all of them inspired by devotion to the best interests of the College over which they presided. It has been able to attract to its teaching staff men whose attainments would do credit to any institution in South India, men whose work and example are such as to leave beneficial and abiding impress on the minds and character of their pupils. We may, I think, feel sure that the Government will deal generously with the pending proposals for re-organization, on the view that the hire must not be unworthy of the labourer in this field, and that nothing promotes hearty and efficient service more than a contented mind placed above the petty anxieties of daily life.

Of the generations of students, past and present, who have lighted their lamps at this temple of learning, it would not become one of them to say more than that they have been drawn chiefly from classes with a hereditary or temperamental aptitude for literary education, and that they have furnished, and will, we may feel certain, continue to furnish, worthy recruits to the ranks of servers, of men (and women too) whose conscious aim is the good of the country and the people.

I do not know enough, nor am I otherwise qualified, to speak of the standards and methods of instruction obtaining here : but they were certainly quite good enough in our time to stimulate the best in the students of those days, to implant a zest for knowledge and a zeal for excellence for which they cannot be sufficiently thankful. And, though material success is morally a fallacious measure of educational progress, still applying for our best purpose the rough and ready test of public examinations and the annual percentages of success, the quality of the instruction may be presumed to have remained at a high level of efficiency.

As regards the corporate spirit of the place, I can see, even from my short but renewed experience, including the very atmosphere of these celebrations, that it must indeed be excellent. It is true that, in these days of overcrowded classes and intense specialization of studies, we cannot look for the same degree of mutual intimacy among the students, and the same facilities and opportunities for individual interest and attention on the part of the masters, as in the days of smaller classes and fewer but wider subjects. But this is inevitable, and it may have counterbalancing advantages in a wider range of affinities and interests. It was Lord Haldane who said that "it is not merely lecture-rooms and laboratories and libraries that are important ; the places where those who are busy in the pursuit of different kinds of learning, meet and observe each other are hardly less so. The union, the debating society, the talk with the fellow-pilgrim on the steep and narrow way, the friendship of those who are struggling to maintain a high level,—these things all of them go to the making of the scholar."

I should like to congratulate those reading here on the varied advantages which they enjoy in these respects as compared with their early predecessors, and would refer among other things to the hostels provided for them, institutions which, properly conducted ought to combine discipline and freedom in reasonable proportions, and to ensure not only health and comfort but a measure of the simplicity of life and regularity of habits which help and befit the stage of studentship.

Finally, it is a source of the utmost gratification to all of us that the usefulness, the importance and fame of our College have been materially enhanced by its recent elevation to the first grade, with suitable provision for instruction in most of the branches of the B. A. Degree course including

Science. It is most appropriate that this indication and instance of the enlightened policy of His Highness the Maharaja's administration in educational as in other matters, as well as the close interest taken in the welfare of the institution by the Ruling House of Cochin, of which several of its members have been pupils at one time or another, should be kept in perpetual remembrance by the name being changed to " The Maharaja's College".

It behoves all of us, past and present students, to maintain and pass on unsullied the splendid tradition that surrounds this College, and as far as possible to endeavour by our life and our work to enhance its prestige and its fame. It is our duty to contribute to its development in all ways, by gifts, endowments, or personal service, by constructive ideas, and above all by the conscious expression of our gratitude to the fostering Mother of our genuine feeling of pride in our sonship.

The saying that the battle of Waterloo was won on the play-grounds of Eton has become a common-place, but remains none the less a true statement. Many a man who has made his mark in life has traced the foundation of his success to the education received at a great public school or college, and to the spirit of generous emulation and faithful labour which such an institution fosters in its alumni. Of course the ultimate factor in failure or success is the personal qualities of the man himself. Even the best education cannot implant new capacities : it can only draw out, stimulate and develop those which are latent. Granting this, it cannot be gainsaid that there can be no greater piece of good fortune for a man than to have undergone a sound training when young in the atmosphere of a great institution like the Maharaja's College, Ernakulam. It is needless to enlarge on the manifold advantages of such training ; the delight in knowledge for its own sake, the impulse to seek the truth (which is far to be preferred, as Lessing said, to the ready-formed knowledge of all truth), the open mind, the wide outlook, generous impulses and motives, sound principles of conduct, all of which may be summed up in the words : a disciplined intellect and a well-formed character.

With such advantages, more precious and lasting than inherited possessions, it ought not to be difficult for an educated young man of even average talents to obtain a reasonable start in life. Most of us know, as a matter of fact, that this is far from being the case at the present time. Every person vested with patronage or supposed to possess influence of any kind can vouch for the feverish eagerness with which the most ordinary appointments, the smallest openings, are sought, as well as for the keen disappointments which repeatedly wait upon these efforts.

I do not want to go into the question of unemployment among the educasted classes, except incidentally. It is a large and difficult question, and some administrations have found it necessary to appoint special committees to help them in investigating the causes and suggesting remedies. About the root cause of the trouble there is probably no mystery; it is simply the growing

disproportion between the careers available of a suitable kind, and the ever-increasing number of young men turned out of our schools and colleges year by year. The existing careers, too, for the most part, are not specially attractive; but the lure of the prize openings in Government service or at the bar and elsewhere, few though these must be, has operated to draw away many who would otherwise have been content with a moderate competence in less glittering avocations.

It is with regard to the remedies which are practicable that there is likely to be greater controversy. We are still very far, not alone in India but all over the world, from the condition of things when the State will recognize in practice, and not merely in words, a concurrent responsibility with parents and guardians for the proper care and training for life of its youth who are in truth its greatest assets, and what is equally important, for utilizing and employing their developed talents to the greatest possible advantage. This may seem to some to be a visionary idea ; but I feel confident that it will be more and more realised as the direction of a country's affairs passes more and more into the hands of its own people, the people at large who are really most concerned, and not so much the rich or the aristocratic few. It may be, and of course it is a possibility to be welcomed, that education will in course of time become so widespread, so common an acquirement that it will not by itself afford a basis for expectations of employment in the public service, since it will then represent merely the normal training of every man and woman for the duties of citizenship. There is also some point in the observation that the thinker, the student, the researcher, must often be content to take his recompense in " a currency other than that of the market place,—a currency of contented idealism and of a mind at peace with itself."

But apart from all such considerations, a reaction from the present unsatisfactory conditions is bound to come and the sooner the better. It is more than probable that the pressure of economic causes in India, even without the dilatory interposition of the State, will bring about some kind of adjustment, as a result of which every educated man, irrespective of his colour, creed or community, will find a healthy and honourable, even if not easy or lucrative, occupation suited to his capacity, without the heart-breaking disappointments and delays which are now the portion of the majority. And I sometimes think that one measure which will hasten such a consummation is a deliberate and courageous policy of what may be called the "moderation " of profits and emoluments all round, a policy which will severely discourage excessive emoluments and accumulations on the one hand, and enforce on the other the payment of a remuneration which shall not fall below a minimum standard of subsistence for each class of worker. The present system of income-taxes, death-duties, stamp-duties and the like, is actuated mainly by the idea of bringing in more revenue to the treasury, and cannot in any case deal directly and adequately with the problem of equal

opportunities and a minimum wage. The principle that every man shall render according to his ability and receive according to his need, may be socialistic in form, but it is entirely consonant to Eastern ideas, and is the only effective, and ultimately the only complete, solution of our economic troubles. Uuhealthy competition, the glaring constrasts between excessive earnings for the few and grinding proverty and want for the many, is largely an exotic evil, a transitional stage, it may be, in the progress to humaner conditions.

It was Lord Bacon who mentioned as one of the chief causes of discontent in a State " that more are bred scholars than preferment can take off." This is no doubt true, as far as it goes. I am, however, inclined to think that the spirit of unrest, so noticeable among the youth of India to-day, is not wholly or even mainly due to the very natural discontent generated by lack of suitable employment, but that it is really a symptom of the awakening which is going on among youth all over the world. Times have changed rapidly, making it no longer possible, even if desirable, to keep the mind of the young away from contact with the main currents of national life. After all, the very object of education admittedly is to teach boys to become men. The young student of to-day is the citizen of to-morrow. He is not yet, it is true, a full-fledged citizen, with enough of the experience and knowledge, born of intimate contact with the work-a-day world, to be able to act with prudence, foresight and deliberation in difficult contingencies, and to assume the full responsibility for action, often most tremendous in its consequences, affecting himself and others.

A writer in a leading scientific Journal remarked the other day: 'Youth is complimented on its courage, its willingness to run risks, and try anything regardless of consequences. Its courage is undeniable, but its wisdom may be questioned. Even the physical risks which youth is willing to run, in such directions as swimming and flying and breaking of records, may involve the enticing of others to destruction". This no doubt is true and sound: but is it necessary to go to the other extreme, and prevent or actively discourage the younger generation from interesting itself in the burning questions of the moment? Education, if it proceeds on right lines, does, and ought in my opinion, to awaken a keen, though not violent or partisan, interest in everything which concerns the progress of the country and of the world.

One form which the prevailing unrest has taken is a spirit of challenge, a marked tendency to question the rationale and utility of existing institutions and customs, of accepted theories and opinions. Such a spirit of revolt so-called must doubtless be very uncomfortable to the supporters of authority and the upholders of systems; but if it be, as I believe, really a symptom of an intellectual ferment, of that thorough searching of heart and mind essential to a new impulse to world-progress, it is a spirit to be welcomed rather than deprecated. So far as India is concerned, everything is or soon will

be in the melting pot: her political constitution, and her place in the ranks of self-governing States; the tangled web of inter-caste and inter-communal relations, the basis of social customs in so far as they affect national stamina and morals, the entire economic structure of the country, the machinery and methods of national education,—everything in fact which will have a bearing on India's future destiny will come in for thorough scrutiny and drastic change. It will necessarily be a time of excitement, of heated controversy, of bitter struggles, foreboding stormy conditions of national weather disturbing to elderly constitutions and placid tempers, but all the more attractive to youthful and enthusiastic natures. For one thing, it will offer abundant opportunities for the pioneer spirit which is not content to trudge along the beaten, barren road, but wants to strike out fresh paths to progress, to throw itself into new branches of creative activity. In any case it is a time when we may be sure that the flower of our youth, to whom the future that is unfolding really belongs, will not hesitate, should the need arise, to subordinate worldly careers and ambitions to the imperious demands of national regeneration.

To those of you who are still on the threshold of life, I should like, before I conclude, to address a few words of brotherly counsel. The future upon which those of you who are yet students will have to enter is full of deep and unknown possibilities; and upon the manner in which you prepare yourselves now will depend your readiness to meet them, your ability to turn them to the greatest advantage. Here in College you have the best available conditions for that concentration on the things of the mind, combined with healthy and vigorous habits and pure and simple tastes, which will constitute the main part of the preparation. You have here the full benefit of expert guidance in all that concerns your studies. You have within reach the best and most up-to-date sources of information. Great models of thought and action are put before you to study and mould yourselves upon. It depends upon yourselves what use you will make of all these, remembering that there is a wisdom which is above knowledge, the gaining whereof is the true end of all education. You will remember, too, that you are only at the beginning of that process of education which will go on during the rest of your life. By far the larger part of that process will consist in your own exertions, in your independent studies, observations and reflections. It is most important, both for your future happiness and your usefulness to your country, that you should cultivate a balanced mind, a mind with preferences, if need be, but no arbitrary exclusions, unfettered by harmful prejudices and foolish superstitions, a mind in which personal and communal jealousies and hatreds will not find lodgment. It is important, too, that you should qualify in the only effective way for leadership in adult life, and that is by cheerful submission to discipline in youth and by learning to work in harmony with your fellows.

And finally, I would urge you, repeating the sage advice of a distinguished statesman who was a brilliant student in his College days: "Keep always with you, wherever your course may ie, the best and most enduring gift that your College can bestow—the company of great thoughts, the inspiration of great ideals, the example of great achievements, the consolation of great failures. So equipped, you can face, without perturbation, the buffets of circumstance, the caprice of fortune, all the inscrutable vicissitudes of life."

After I Graduate.

By U. GOVINDA MENON (Class IV).

It may seem to be of questionable expedience to count the chickens before the eggs are hatched. But one would rather climb up a steep precipice to have a glimpse of the enchanting scenery all round than look behind meditating on the dangers of the enterprise ; for "Its distance lends enchantment to the view". The same adventurous motive fills me with delight as I stand at a distance and view with optimistic eyes the sunny prospect of a happy future. Sweet visions swim before me as my imagination " bodies forth the forms of things unknown " and conjures up false but fond pictures to my mind's eye giving "to airy nothing a local habitation and a name". And when at times reason asserts itself refusing to give credence to the " whispers of fancy " and the " phantoms of hope ", I feel the most poignant pangs of grief at the merciless destruction of my cherished castles in the air. Here is a page from this delightful oft-read volume—a bird's-eye view of this ensnaring phantasmagoria.

Well, the Te Deum of victory as young Mr. Hopeful leaves the august portals of his beloved *alma-mater* is sounded by his own throbbing heart. With him is his almost inseparable companion Mr. Reason Graveface who with his uncanny acquaintance with the world, acts as a mentor to his young friend, Mr. Hopeful, B. A., with his vivacious intelligence, phenomenal energy and boundless enthusiasm proceeds to the Medical College intending to qualify himself as a doctor. He halts at the door step and with a dubious countenance reflects on the future prospects of the profession. Mr. Graveface comes to his help and affectionately stroking his beard of experience, says with a knowing air, " Oh ! don't you bother yourself about that, my boy. Mortar and pestle won't suit you. Besides, it does not become a gentleman to play with the lives of innocent fellow-beings." " What !", thunders the young man, " you old misanthrope ! Do you mean to say that all doctors—?" " Don't make such sweeping generalizations, please", says

Mr. Graveface with unperturbed good humour, " They say, the latest European research in surgery is about the amputation of the human heart, and it is reported that Captain—, F. R. C. S. despatched half a dozen souls in a single day in the course of his *interesting* experiments. H'm ! How do you like the business, my dear Sir ? " Mr. Hopeful's hopes in that direction are buried in the graves of those poor victims. He pulls a long face but soon resuming his optimistic self-possession and equanimity says frankly, " never mind, old boy, I've changed my mind. But methinks in days gone by, you too had entertained the idea of taking up medicine, and perhaps it is your baulked ambition that makes you a cynic. The grapes are sour, you old fox, eh ?"

Mr. Hopeful now directs his attention to the profession of the Lawyer. He has a natural aversion to the calling. But the enormous success of a few meteoric personages in that line tempts his cupidity and he is about to enrol himself as a student of law. Then comes his ubiquitous friend, Mr. Reason Graveface blaming him for not having some qualm of conscience in choosing the life of a lawyer. "What do you mean ? You mischievous unbearable moralist", roars Mr. Hopeful in disgust, "Will you kindly explain yourself better ?" The venerable mentor assumes a most self-composed attitude and says, "You are young, my friend, and do not know the ways of the world. The principles of morality are very much abused in the hands of these lawyers. Truth and conscience have but little hold on them. Ah ! there! you begin to interrupt me with your sweeping generalizations. But the fact remains that money, the prolific mother of folly and crime, has become the be-all and the end-all of most of them." "Shut up, please," resents the vexed youth, "I'm sorely sickened by your sermon, Mr. Graveface. You seem to torget that 'bread is the staff of life' and that one must earn it at any cost. As for truth and conscience 'after all what is a lie ? It is but the truth in masquerade'." "Fine words butter no parsnips, my dear Sir", says the mentor with a suppressed sneer, "Don't twist facts to suit your theories. And when you are so much taken up with the goodness of the end let not the fitness of the means be entirely forgotten. For, "the world is a looking-glass and gives back to every man". "Hold ! hold !" interrupts Mr. Hopeful, "no more moralizing please ; you are a very very fastidious old critic Mr. Graveface". And docile Mr. Hopeful succumbs to the superior will of his companion.

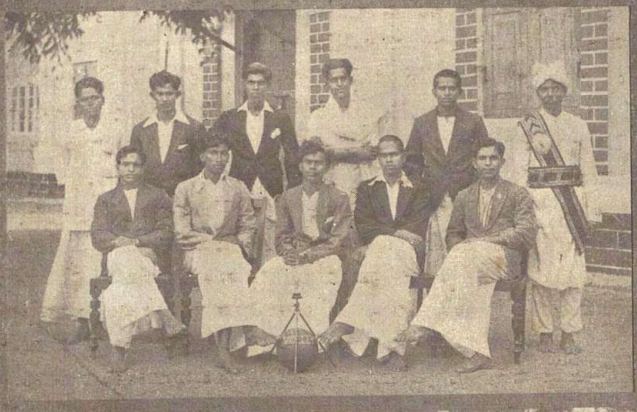
The gloomy veil lifts itself after a time and the eager adventurer resumes with renewed though less reckless spirit his search after utopian bliss. "I say Mr. Graveface," he shouts, "What do you say to a monotonous mass of motionless flesh seated on a silent stool, with a furrowed face, a sweating brow, a pair of loose-rimmed spectacles on the nose, a bundle of papers in front and a pencil on either ear ? Ha ! ha ! Don't knit your brow so squeamishly, old chap! Most graduates are now in search of a clerical

appointment on the doormat of the foreign bureaucrat. And birds of the same feather flock together, you understand ? "The mentor gently nods his head and says in a whisper, "True, there is not much against it, But—but—". "Confound your 'but's' man," cries our young friend, "Make a clean breast of it, will you ?" "But—but—that is not quite desirable" continues the mentor, "A more independent harmless and unselfish choice would be to—to—," "Out with it man ! Quick", vociferates impatient Mr. Hopeful. "Would be to—to be a teacher, That seems to me to be the brightest rift in the cloud, The teacher's is a selfless way of earning bread. Why are you silent ?" "Indeed !" wonders the young man, "is that what your worldly experience tells you ? I tell you, Mr. Graveface, that if you will but have a peep at a College lecture-hall and see what interesting caricatures go to decorate the desks there, you will as certainly withdraw your suggestion, as that beard of yours has turned grey. What a truculent set of critics those professors are confronted with ! Teacher indeed ! But—but—if the salary is sufficiently attractive, well, that is a different thing." "Ah ! Avarice!" soliloquized Mr. Graveface, "where is the sublunary creature that is outside your sway ! Ah ! money ! How miraculously you reconcile man to his lot ! "

A silence ensues between them—a silence that speaks volumes to the busy mind of the young adventurer. Mr. Hopeful breaks it after some time and says, "what if I seek refuge in conjugal life ? I can marry my rich cousin and be an idle drone of the world-hive watching silently the progress of the moving panorama of life. "How can you be so cruelly selfish ?" reproaches Mr. Graveface. "How much better and happier is it to effect some social reform or do some national service? Put your best foot foremost, my boy, do some selfless work and cut a good figure in the world. An old man's blessings go with you."

* * * * * *

This rigmarole of happy ideas "haunts my waking like a dream, my slumber like a moon, pervades me like a musky scent, possess's me like a tune." And when I return to myself after the journey through these flower strewn paths I repeat the words of Alexander Selkirk in his solitude, "How fleet is a glance of the mind ! compared with the speed of its flight, the tempest itself lags behind and the swift winged arrows of light !"



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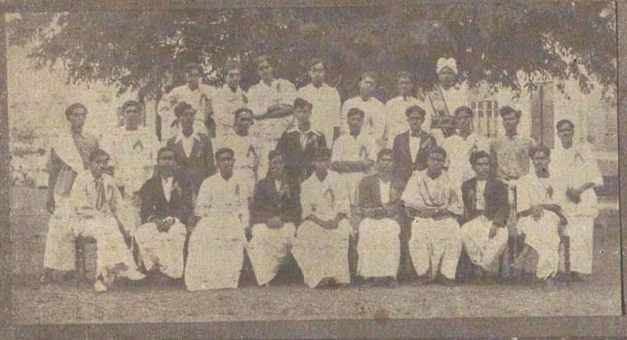

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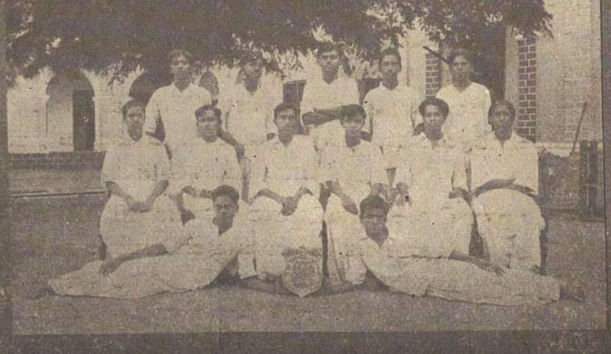


FIRST CLASS GUNIDA PRIZE WINNERS 1928

The Place of Music in the Scheme of Education.

By M. S. RAMASWAMI AYYAR, B. A., B. L., L. T.,
(OF MADURA.)

A discussion about the place of music in the scheme of education involves two points:—(1) Why has music been found to be incompatible with the present system of education? and (2) How can the present system of education be so modified as to make music an integral part thereof?

Just as Sir John Simon and his colleagues triumphantly marched throughout the length and breadth of our land, though we cried from housetops and condemned the Statutory Commission from the very time of its inception, so too, our present system of education triumphantly flourishes all round our country, though we have been crying from housetops condemning it from the very time of its formation.

A distinguished friend of mine once made what seemed to be an astounding remark that all the graduates that the Senate House manufactures year after year, are so many Ravanas incarnating time after time. When called upon to explain his metaphor, he came forth with a thundering reply: "Mind you that Ravana was a person of very mighty intellect. Just as a Steam Engine is called 100 Horse Power engine, and just as a Washington Light has 100-Candle Power, so too, Ravana was, and may even now be, called 10-Head-Power. Not that he had literally ten different heads over his shoulders but that he had, in his one head, the brains of ten highly intellectual persons—all rolled into one. Unfortunately, his head alone was developed, and not his heart. So, if any aggrieved person cried before him and shed tears, he would forthwith collect all those tears in a bottle and run to the nearest laboratory for chemical examination. He hardly knew that those tears were the outpourings of an injured heart".

When, therefore, my friend characterised the graduates in terms of the mighty but heartless Ravana, he but emphasised the *injustice* of the one-sided education that obtains now, as well as the fact that the exclusive development of the head, at the expense of the heart and even of the hand, threatens to become a permanent feature in our schools and colleges, with the result that in the words of Rousseau, "our young boys and girls have been taught, not what they should practise when they come to be men and women, but what they ought to forget."

May I attempt to give you a reason for the prevalence of this "injustice", hoping thereby that I shall be able to find out the needed remedy?

Schools and colleges form but an atom of the whole machinery of the human society and, as such, cannot ordinarily but reflect the mentality of that big society. What is the mentality of the big human society but that which continues, even in this twentieth century, to prefer ornament to utility, decoration to dress, appearance to function, and display to use? Ask, for

instance, a tatooing barbarian as to why he takes extraordinary pains to procure pigment ; and he will answer : "To make myself admired." Ask a savage chief as to why he paints himself so formidably, and he will reply : "To strike awe into my inferiors". Ask a fashionable belle as to why she labours to plaster her hair with pomatum and resorts to all kinds of ruffling, pinking, and patching, and she will hasten to say ; "To make conquests". Ask, again, an Indian lady as to why she wears so many diamonds all over her body, and forthwith comes her defence "My neighbouring lady wears more." Ask also a student as to why he strains himself to remember a string of so many useless pieces of knowledge, and he will exclaim : " To pass the examination and secure a position of influence." Or if he is a cleverer or a more modernised student, he will whisper into your ears : " To take the degree, enter the revenue department, loot the Government itself, and make as many lakhs of rupees, in as few years as possible." Even a prince, Ruskin observes, " desires to sit on the throne, not because he believes none else can, but because he wishes to be addressed *Your Majesty* by as many lips as may be brought to such utterance."[1] In the same strain, Herbert Spencer remarks : " To get above some and be reverenced by them and to propitiate those who are above us—is the universal struggle in which the chief energies of life are expended. By the accumulation of wealth, by style of living, by beauty of dress, by display of knowledge, each tries to subjugate others. We are none of us content with quietly unfolding our own individualities to the full in all directions but have a restless craving to impress our individualities upon others and, in some way, subordinate them. *And this it is which determines the character of our education. As, throughout life, not what we are but what we shall be thought of is the question ; so, in education, the question is not the intrinsic value of knowledge so much as the extrinsic effects on others.*"[2]

The head-education, which alone is given in our schools and colleges, enables the students to make a full display of their intellect, in which act they naturally take delight ; while the heart-education will compel them to exercise self-control. Since, thus, the trend of the humanity's mind has been more for display than use, it is no wonder that the trend of our school and college education has been all along running in the same direction and largely accounts for the preference of intellectual studies to those that are calculated to develop the feelings. Since music comes under the latter category, it goes without saying that it has been found incompatible with the present system of education.

It now remains for me to consider the other question as to how the present system of education can be so modified as to include music as an integral part thereof.

1. *c/.* Ruskin's *Sesame and Lilies.*
2. *c/.* Herbert Spencer's *Essay on Education.*

It is said that the three essential parts of a human body, each of which requires development in its own way, are the stomach, the head, and the heart. Correspondingly, all the arts that man is required to learn on the face of the earth, fall exactly into three divisions, namely, the mechanical arts, the liberal arts, and the fine arts. The mechanical arts, I need hardly tell you, enable man to develop his stomach ; the liberal arts, his head ; and the fine arts, his heart. Since the stomach, the head, and the heart are each of them important for man all the three divisions of the arts assume *a fortior* equal importance. Any system of education that does not concern itsel with all the three divisions of the arts cannot, in the nature of things, be deemed to be perfect. Education, in the strictest sense of the term, is a matter of trilateral development. Whoever therefore learns to think for himself, feel for others, and also learns his own honest and independent livelihood, is the most finished product of education that ever walks upon the earth.

On ultimate analysis, the mechanical arts point to this world and the fine arts point to the other; while, the liberal arts stand midway between the two, cultivating the head-power of man and thereby helping him to further develop the mechanical arts, on the one hand, and the fine arts, on the other. On account of the middling Thrisanku-like position which the liberal arts occupy, having nothing directly to do with this or the other world, the modern students of the liberal arts are said to be undergoing useless and godless education—*useless*, because the problem of unemployment stares them in the face, here below; and *godless*, because the problem of irreligion stares them in the face, there above.

In his *Discourse on Arts and Sciences*, Jean Jacques Rousseau directed a tirade against the liberal arts and, in the fervour of his enthusiasm, went even to the extent of declaiming in a little exaggerated form: "Astronomy is born of superstition ; eloquence, of ambition, hatred, falsehood, and flattery; geometry, of avarice; physics, of an idle curiosity ; and even philosophy, of human pride. Thus the arts and sciences owe their birth to our very vices. Their evil origin is indeed but too plainly reproduced in their objects."[1]

Apart from this exaggeration, one thing is certain that wherever the liberal arts went singly and unaccompanied by the other two, the temples of virtue were invariably converted into so many theatres of vice. So long as a country did not make a fetish of learning but, like Sparta, had an eye on the development of virtues, it flourished. But the moment when learned men—pure and simple—appeared, honest men were eclipsed. Too much of philosophy ruined Greece; too much of eloquence ruined Rome; too much of commerce ruined Europe; and too much of politics now ruins India. The exclusive teaching of the liberal arts must therefore go and must be supplemented by the other two arts—mechanical and fine, without which they will unnecessarily heighten the importance of scholarship, wit, and ingenuity

1. *cf.* Rousseau's *Social Contract and other Essays*.

over and above common sense, honesty, and magnanimity and will also mischievously make learning more important to the learned than goodness to the good. What better proof is required to substantiate the futility of the liberal arts, unaided by the other two, than the shrewdness with which the Goths, when they ravaged Greece, left only the libraries unhurt by the flames, so that the enemies might be left with a possession calculated to divert their attention from all useful purposes and keep them engaged in indolent and sedentary occupations? And what better work do our school and college libraries do even to day?

Hence, I contend that the one-sided education, now in vogue, must be made three-sided. How?

A beautiful simile, employed by Herbert Spencer,* furnishes a fitting answer. A florist cultivates a plant for the sake of its flower and regards its roots and leaves as of value, chiefly because they are instrumental in producing the flower. While, as an ultimate product, the flower is the thing to which everything else is subordinate, the florist knows that the roots and leaves are intrinsically of greater importance, because on them the evolution of the flower depends. He further knows that it would be a great folly on his part, if, in his anxiety to obtain the flower, he were to neglect the plant. He therefore bestows every care in rearing a healthy plant, though the ultimate object is the flower. If, on the other hand, he allows the roots of the plant to rot and its leaves to fade and if he, nevertheless, takes elaborate pains to beautifully paint such rotting roots and fading leaves and thus makes it absolutely impossible for the plant to blossom what would you think of such a florist?

Now, if education is regarded as a plant, which each of us is required to cultivate, the mechanical arts will form its roots; the liberal arts, its leaves; and the fine arts its flowers. Indeed, the fine arts have been styled "the efflorescence of civilised life". Just as a plant is the product of the roots and leaves which, when carefully cultivated, yield the desired flower; so too, what is called *the civilised life* is the product of the mechanical and liberal arts which, when carefully cultivated, yield the desired efflorescence of the fine arts. It is thus clear that, though a study, not unaccompanied by practice, of the mechanical and liberal arts is of greater importance than, and must therefore precede, that of the fine arts, though on the former the evolution of the latter depends, yet in rearing the roots of the mechanical arts and the leaves of the liberal arts, one must ever beari n mind that the ultimate object is the efflorescence of the fine arts.

I shall pursue the same point in another way. The leading kinds of human activity fall, according to Herbert Spencer,* into five divisions, viz.,

* *cf.* Herbert Spencer's *Essays on Education.*

(1) those that directly minister to self-preservation,
(2) those that indirectly minister to self-preservation,
(3) those that pertain to the rearing of children,
(4) those that pertain to social and political relations,
and (5) those that fill up the leisure part of life.

On close scrutiny, the first four kinds point to this world; while the last alone points to the other. While I yield to none in maintaining that the first four kinds of human activity are very important for man; it cannot be denied that the last one is equally very important. In fact, it has been said that the *summm bonum* of well-conducted life is well-earned leisure; that the chief object of education is to enable that life to fully enjoy that leisure; and that the only means whereby such enjoyment can be most satisfactorily procured is the most serious cultivation of the fine arts, from infancy onward.

A word about 'Leisure' will not be here out of place and will indeed elucidate the point raised. It should have occurred to you, in your everyday observation, that men are truly what they are only in their leisure hours; and the turn their character takes largely depends upon how they employ those leisure hours. In business hours, they are slaves—though willing, yet slaves after all. In the field or the office, in the street or the school, and in the mill or the shop, each assumes his place among the ranks of those that toil and moil. There he has to show the straw in the direction in which his employer blows. He is not free, but when the duty of the day is over, when the day deepens into the night, and when all the waking hours of the night he has at his undisputed command, does he return straight up to his house to be welcomed there with the beautiful face of his wife and her sweet voice? Or does he wend his way right up to an arrack-shop to be welcomed there with the nauseating froth of the toddy and its effervescing noise? The original statement is only too true that a person's real character is evidenced by the employment of his leisure as well as by the enjoyment of his pleasure. Hence, to the observation made by Sir Joshua Reynolds that the real character of a man is found out by his amusements, Dr. Johnson added: "No one can be a hypocrite in his own pleasures" [1]. Again Bacon and Bharthruhari rightly observed, as though by mutual agreement; the one, in his *Vyragya Satakam*, "A secluded place (for enjoying leisure) leads to salvation only in the case of self-restraining persons; but in the case of love-sick persons, it is a further incentive to that low passion;" [2] and the other, in his essay on Friendship, "whoever is delighted in solitude (for enjoying leisure) is either a wild beast or a god".

Any scheme of education worth the name, must enable the student

1. *Vide* Boswell's *Life of Johnson*.
2. *cf.* Sthānam viviktam yaminām vimuktaye
Kamāturāṇām atikāmakāraṇam.——*Bharthruhari.*

that avail themselves of it, *first* to satisfactorily perform their DUTIES of securing an honest and independent means of livelihood, of discharging their parental functions, and of regulating their social and political conduct, and *secondly* to wisely enjoy the PLEASURES of life which their leisure hours, deservedly earned, are calculated to furnish, namely, the fine arts. Otherwise, the education is defective; and the life devoted thereto is not full.

Having realised the necessity of making the fine arts an integral part of education and having also suggested a proper place for them in a good scheme of education ; the next question is 'What is the place which MUSIC occupies in the galaxy of the fine arts ?'

Now, the fine arts cover a wide range of subjects. But the classical division thereof is only five-fold, viz, Architecture, Sculpture, Painting, Poetry, and Music. Which of these five fine arts commands the first and foremost place ?

This indeed is a controversial question, whereupon no definite conclusion or concensus of opinion has yet been arrived at. But, at the same time, we cannot shut our eyes to the fact that the great artists tend more and more to speak of all other fine arts in terms of music. Architecture, for instance, is called Frozen Music; Sculpture, Stone Music; Painting, Colour Music; and Poetry, Word Music. A great American architect, Bragdon, showed why certain pillars were beautiful, why certain windows were graceful and why certain proportions of light and shade gave a sense of harmony and rhythm and finally concluded that all of them expressed but the message of music. Walter Pater, in his *Renaissance*, described music as the typical or ideally consummate art towards the condition of which all other arts constantly aspire. That great philosopher, Plato, and his successor, Aristotle, spoke mainly of music as the first and foremost study in the academies. Even Confucius the Chinese Plato. but echoed the sentiments of his Greek prototype. That keen thinker, Hegel, gave the first place to music ; and that keener thinker, Schopenhauer, thought it right to so classify the fine arts as to give the first rank to music, the last rank to architecture, and to place the other three between these two. Even the modern thinker, Herbert Spencer, chose to label music as the finest of the fine arts. Finally, our own ancients described Saraswathi, the Goddess of Music, not as rearing architecture, not as carving a stone, not as painting a landscape, not even as composing poetry, but as producing sweet music from her divine Vina.

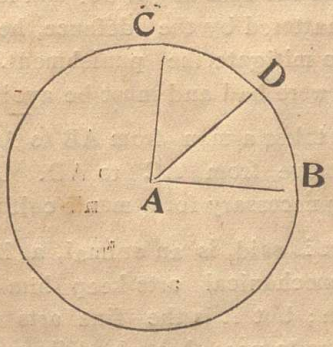
Indeed, all the fine arts may be so arranged in a series as to correspond to a series of developments in the human mind itself. At a stage when man thought of everything else than himself and was attracted more by external nature than by his internal self, the only art that could possibly develop itself was Architecture. When man came to think of himself, the human form attracted his notice and slowly the humanistic spirit exhibited

itself in the fine art of Sculpture, which recorded the first unperplexed recognition of man by himself; when later on humanity was conceived in a new and striking way and when a happy and ideal world was conceived in the place of this dry-as-dust world, Sculpture gave way to Painting and Poetry. When above all these worlds, practical and ideal, the soul began to soar and yearn to speak, music was born.

It is not impossible for me to distinguish, in the first four fine arts, the matter from the form or the means from the end. But, in the fifth fine art, Music, the distinction between matter and form or between the means and the end will be seen to have been quite obliterated. That is why we find it written that a beautiful structure, statue, picture, or poem is anchored to the ground by the necessary associations of its subject matter ; while music has no such anchor and is free to soar. Indeed, soar it does, bearing with it the listening soul into regions that have no relations with the things of every day life. That is again why Mr. Schwab wrote : "There is a reach to music that the other arts have not ; it seems to get to you in an exhausted mood and quiets and refreshes where a book or a picture is not so sure."

Hence, music is the pinnacle of the humanity's achievement leading us to the very last boundaries of our world of thought and feeling and enabling us to gaze into the wonder of another universe. Hence also, Carlyle very truly said · "Music takes man to the very edge of the indefinite and then lets him gaze, as over a wall, into its wonder. "

A certain Geometrician came to the same conclusion in his own geometrical way. Take a point A; and draw a straight line AB.



Draw another straight line AC perpendicular to AB. From the centre A at the distance A B, draw a circle. We have thus the quadrant C A B. Bisect the angle C A B with another straight line A D; and let A D meet the circumference at D.

Now, let A B indicate the nerve-power; and let A C indicate the will-power. Then the line A D stands midway between the will-power and the nerve-power and represents a well-balanced mind. It is what Carlyle calls the 'Wall' over which man is let to gaze into the wonder of the infinite. It is what I would call the cultural Line. The capacity to appreciate music depends upon the position one occupies in the quadrant. The more a person moves from A D and marches towards A C, the stronger his will-power develops and his nerve-power, if any, weakens correspondingly. Softer feelings disappear and music does not move him. But if he moves from A D to A B, his will-power decreases and nerve-power increases. He then yields to emotion and is in fact carried away by music. Shylock, for instance, stood exactly on A C, while Romeo and Juliet stood exactly on A B. All the three, it is well-known, lived a care-worn life and died a sad death. Again, Kaikeyi stood on AC, while Dasaratha stood on AB. In the former there was no room for nerve power ; while, in the latter there was no room for will-power. Hence Kaikeyi easily out-beat Dasaratha. Both the extremes AB and AC are bad and must therefore be avoided. Those that are on AC, the line of will power will use the slogan—" I have no taste for music" or will, like Shylock, mercilessly insist upon their pound of flesh, or again will, like a miser, count and recount their hoards only to sigh that hoards are wanting still. On the other hand, those that are on AB, the line of nerve-power, will go to the other extreme, become helpless slaves to music, and even part with their property for a song. I know of a certain magistrate who was exactly on the line AB. If he came to know that the accused who was brought before him for trial, was a musician he would try his best to persuade the complainant to withdraw the prosecution. Failing that, he would try to pick as many holes as possible in the prosecution and discharge or acquit the accused, as the case might be. But if the prosecution happened to be strong and not shattered by the defence, he would surely use the discretion vested in him to mitigate the punishment. Hence it was that I said that both the extremes were bad and must be avoided.

General education takes a man from AB to AD ; while, musical education enables him to move from AC to AD. Thus general and musical education is absolutely necessary for a man's cultural life.

To sum up, man, it is said, is an animal, a human, and an angel—all rolled into one. The mechanical arts keep him only as an animal; the liberal arts humanise him ; but it is the fine arts that tend to angelise him. Even as an angel, he has to pass through different grades of condition ; and the highest of those grades is reached only under the influence of the finest of the fine arts—Music.

Studies in Cochin History.

I.

By K. R. PISHAROTI, M. A.

It is a rare honour that the distinguished author of the *State Manual* should have condescended to notice a short contribution of mine to the history of Cochin, and I take it as a compliment. Speaking from his own experience, Mr. Menon lays down a principle in the field of historical research that when utilising literary materials as sources for history, one must take them with 'more than the proverbial grain of salt'. I do not stand for an unqualified acceptance, for purposes of history, of all the materials available in literary works; they are no doubt often 'surcharged with poetical varnish' and no serious student of historical research would accept them as they are. I may assure Mr. Menon that I have taken sufficient pains to properly sift the materials available in the works on which my study is based. It is not for me to say that I have not transgressed the 'canons of historical method, but as one who has had some experience of modern methods of research and who has had direct access to the source-books in original, I may state that all possible care and circumspection have been taken in presenting the reconstructed piece of history—an aspect that will be clear when the paper is published *in extenso*. I wish also to draw his attention to the fact that I have not made any categorical assertion, but only put forth a tentative view that may serve as a basis for future discussion. And it is rather significant that he could not point out as incorrect any particular statement of mine, but could only say that my description does not fit in with the impression he had received from another quarter—a something that does not necessitate a re-statement of my view. I, therefore, take his remarks as a general piece of advice, given out in his natural solicitude for the attainment of the ideal in historical research.

What has probably led Mr. Menon to take the attitude he has adopted seems to be the result of a proneness to attach greater authoritativeness to the accounts of foreigners than to those of indigenous authors,—a feature which I unhappily notice in the writings of the older generation of scholars. I do not subscribe to this principle. Both the accounts have to be considered on their own merits, and if any preference has to be shown at all, I would rather show it to the latter, because the former is liable to be coloured by national prejudices and political exigencies, not to speak of their being vitiated by an imperfectness of understanding. Even the recently published volumes on Indian life amply justify the position I have taken. I have had so far no reasons for changing this position ; the little research I have so far been doing only tends to confirm it. I, therefore, hold on to the view that we are not justified in putting a premium on the accounts given by European writers for the reason that they are Europeans ; nor to cry down the accounts given by contemporary Indians for the reason that they are Indians.

The history that I have reconstructed is based on the various aspects of the description which are over and over again emphasised, not merely in the same work but in different works by different writers. I, therefore, accept the general nature of the period as set forth in my note, and I must continue to do so till positive evidence to the contrary is forthcoming. It is my considered opinion that the general features of the period as set forth in the note may well be taken as authoritative for historical purposes.

In this connection, I may also state that I have purposely refrained from utilising the materials for history available in other literary works, the *Thenkailasanathodayam*, to mention but one instance; because the information presented here is in direct conflict with the *State Manual* and the succession list given in the Appendix to the State Granthavari. In the absence of a complete knowledge of all the various sources and of direct access to the known sources, on which they are based, I feel I am not justified *on the basis of this work alone* to bowl down the accepted geneaology of the 'Kings of Cochin' during the Portuguese period. Now that a reference to this work has been made, it may well be pointed out here that its author Nilakantha, who is also the author of two other Prabandhams, *Chellurnathodayam* and *Narayaniyam* refers to a list of the kings of Cochin' in the following order : Rama Varma, Rama Varma Ravi Varma, Goda Varma, Vira Kerala Varma, Rama Varma and his brother Goda Varma, and Vira Kerala Varma. The immediate predecessor of the last king Vira Kerala Varma, Rama Varma, is here described as having gone to Benares in company with his brother Goda Varma where he is said to have died, while the brother must also be taken as having died after visiting Rameswaram. The last-mentioned king, Kerala Varma, was the contemporary and patron of our author, Nilakantha, who, according to the chronogram, *Paprathe that prthivyam*, might be assigned to the close of the 16th century, if, indeed, this may be taken as a chronogram. Considerable improvements are also reported to have been effected in the temple, chiefly the reconstruction of the *Srikoils* the putting up of a shrine for Ayyappan, a pathway around the walls, etc. The *Kalasam* or the final purificatory ceremony was performed on a *Sivarathri* day in the immediate presence of the king, Vira Kerala Varma, and it is in commemoration of this that the now obtaining *Sivarathri Vilakku* has been instituted, as this work will have it. It is also worth while to point out that the poet calls the kings not merely as kings of Cochin but also as *Matakshithipathis* and *Kurubhumibharthas*. The general tenor of the description invests this chronology with some sort of acceptability, the more so because the writer is a contemporary of the last-mentioned king; but the whole weight of the accepted chronology is against it. While, therefore, I cannot discard the whole statement of Nilakantha, I shall for the time being concede that the order of the monarchs as given by him may be wrong, until further evidence in support of this chronology is forthcoming. If such evidence is to be had, it means that we have either to give up the Kali chronogram and put

back the whole of this series of kings to the pre-Portuguese period or accept the chronogram and rewrite the chronology of our kings during the 16th century. Mr. Menon will be doing a real service to Cochin history, if he will bring to bear on this subject the benefit of his mature wisdom.

Mr. Menon has referred to what he calls a serious mistake in Mr. Wariar's note. I do not see the serious mistake, and I feel I can justify the position that Mr. Wariar has assumed. I do not, however, wish to anticipate him, the more so because he is better competent to speak for himself. In concluding, it is my earnest request to Mr. Menon to take the same kindly interest in our humble contributions to throw more light on the history of our motherland and to check us when we go astray *

II.

A. GOVINDA WARIAR, B. A., B. L.

I am, indeed, glad to find that my short paper on Literary Patronage in Cochin has attracted the attention of no less a person than the distinguished author of the *State Manual*. I must congratulate myself and my brother-workers in the field that he continues to take a keen interest in historical researches and is still ready to take the lead. I sincerely appreciate the spirit that has actuated him to avail himself of the privilege of old age to render us a piece of well-meant advice, an advice which, in the paramount interests of research, cannot be too much insisted upon. The warning that he has so kindly administered is obviously one which has to be carefully borne in mind by every student of research. Mr. Menon, I am sure, must be well aware of the fact that it is, however, one thing to say that one's conclusions are not all acceptable to him and quite another to say that one has transgressed the canons of historical method.

Coming to the specific contribution in question, I may say that none is more conscious than the writer, of its defects and imperfections and its lapses and shortcomings. And I may add that its very publication at this stage and in such a form was chiefly intended to elicit further information on the subject before the paper was finally revised. I am glad to find that it has served its object, at least partially. But while I am obliged to Mr. Menon for his condescension, I still feel that I must dissent from many of the views he has expressed. I, therefore, take this opportunity to make clear my position.

In matters of research, where there are often but few 'settled facts' on which to base one's conclusions, where much depends on the interpretation of particular terms and passages, one can at best give only the reasons for the position taken, leaving it for future research to prove its tenability or otherwise. It would obviously be unwise to make positive assertions except

* The Kali chronogram has been worked out for me by my colleague, Mr. C.V. Pichu Pattar, Sirkar Astrologer, and it gives the date 8th Medam 774 M. E., which corresponds to April 1599 A. D.

when one is fully supported by facts which, regrettably enough, are few in early Cochin history. Had Mr. Menon, therefore, only called attention to the somewhat categorical nature of my statement about Raja Ravi Varma by showing that an honest difference of opinion was justifiable in this case, I could easily have understood him, but not when he characterised my view as a "serious mistake," and, coming as it does from him, it has all the weight of an accredited authority on Cochin History. Unfortunately, however, it appears that he has unwittingly fallen, probably, into the other extreme, of building too much on insufficient data. If, therefore, I proceed to examine his criticism in detail, I do it not in an irreverent spirit prompted by youthful impetuosity, but with a genuine desire to have the truth elucidated.

Mr. Achyuta Menon is of opinion that "the Ravi Varma of the Srimulasthanam inscription was not the ruler of Cochin, but the chief of Thekkenkur or Vadakkenkur, it is not clear which." In support of this view it is stated that these chiefs had "some Koyma rights over the Vadakkunnathan temple which accounts for the construction of the granite platform". One is naturally tempted to ask when these chiefs came to acquire these rights. Did they at any time actively exercise them? When were they deprived of these rights? These are points quite relevant to the question, points on which no definite information is available either from the *State Manual* or from the *History of Cochin*, the most accredited works so far written on Cochin History. The information that the *State Manual* has vouchsafed to us regarding this matter is rather incomplete, if not, indefinite, and would suggest that about 1500 A. D. the Rajas of Thekkenkur had nothing to do with the temple. (P. 50 of the *State Manual.*) Mr. K. P. Padmanabha Menon has quoted for us a relevant portion of the Vadakkunnathan Devaswam Grandhavari. I believe it is in this quotation that we, for the first time, find the Thekkenkur Chief also mentioned as possessing some rights in the temple, especially in connection with the installation of the Yogathiripad. (pp. 207—8, Vol. I) . Of course, I am writing, subject to correction. I leave it to Mr. Menon to determine whether, and if so, how far we can accept this Grandhavari as an authentic record of the history of the centuries previous to the 9th or even 10th century of the Kollam era. If what Mr. Menon has told us on page 50 of his *Manual* contains the whole truth, it is quite possible that Thekkenkur came to have rights over the temple only sometime after the dawn of the 16th century A. D., and the date of this event has to be first settled before building anything on its basis. Anyway, I believe enough has been said to show that one cannot afford to be dogmatic in such matters, and that the problem requires further elucidation, especially as regards the Thekkenkur Chief.

Mr. Achyuta Menon has not adduced any other evidence to identify the Ravi Varma of the epigraph with a Vadakkankur or Thekkenkur Ravi Varma. If he had done so, it would indeed have been a creditable achievement even

for him. As far as I can gather from Mr. Hough's work on the History of Christianity, I am led to think that the contemporary ruler of Vadakkenkur (1578—1600 A. D.) was a *Princess* and *not a Prince.* According to Mr. Hough, the Syrian Archdeacon, Mar Simon, was 'patronised by a powerful Rannee of that country, called by the Portuguese, Queen of Piementa* and was permitted to establish himself in her dominions at Carturte (Kadatturutti), (p. 283, Vol. I). This was about the year 1578. The same Rani was still reigning in April 1599 when Archbishop Menezes halted a Kadatturutti.

It will thus be clear that the probability is that the Ravi Varma of the epigraph could not have been a Vadakkenkur Chief.

Now we come to what Mr. Menon probably believes to be the strongest link in the chain of his argument, the internal evidence. No doubt his interpretation of the term '*Sithasailabhumipathi*' is possible, but to hold that it is the only reasonable interpretation possible is, I fear, going too far. We have in Sanskrit literature so many instances of the verbal gymnastics of the authors by which the names of places and persons have been transformed almost beyond recognition. While Mr. Menon would split up the term into "*Sithasailabhumi*" and "*pathi*", I would split it into "*Sitha Sailam*" and "*bhumipathi.*" Trichur has been variously styled as Sivapattanam, Sivapuram (even the present inscription affords an instance), Vrishagiri, Bhadrachalam, Dakshina Kailasam, etc., all on account of the fact that the deity enshrined in the premier temple of the place is Vadakkunnathan or Thenkailasanathan, as he is called in the Prabandham '*Thenkailasanathodayam*' I am, therefore, inclined to hold that *Sitha Sailam* is a free rendering of *Vellimamala* or the snow-clad "Kailasam" and that the Raja of Cochin could legitimately have been called " Sithasaila bhumipathi" just as the Zamorin was called *Kukkudakkrodanathan.* And if we find from the literary evidence that the contemporary ruler of Cochin was a very pious king named Ravi Varman, I do not see whether these are not sufficient reasons for tentatively identifying him with the king referred to in the inscription. And, after all, this incidental reference to the achievements of the king in other fields of activity does not affect the main argument of my original article which was chiefly concerned with royal patronage of letters.

As to the opposition presented by the Raja of Cochin to the propaganda of Archbishop Menezes, I may say that Mr. K. P. P. Menon's *Cochin History* would have solved Mr. Menon's doubts to some extent, as that author is mostly indebted to Mr. Hough for the materials for the history of this period. A perusal of Mr. Hough's work would show that Mr. Menon's impression is incorrect, and that it is not in fact even justifiable to say that the Raja '*neither opposed nor favoured the Archbishop's activities, as they were not directed againct the Hindus.' Menezes did direct his missionary activities against the Hindus also.*

* Mr. Achyuta Menon has identified the Piementa of the Portuguese with Thekkenkur (p. 82, *Cochin State Manual*), but on the basis of the evidence, archaeological and otherwise, I would agree with Mr. K. P. P. Menon in identifying it with Vadakkenkur rather than with Thekkenkur.

Various instances of his missionary enterprise among the Hindus may be given. But I shall quote only a few. While at Kodamalur in Porcad he despatched two priests to convert the hill tribes living to the east of that town and built them churches. At Quilon, he baptised some of the inhabitants of a neighbouring village and deputed another priest to win over the rest. At ' Caramanate ' near ' Calare ' (Kallada), he denounced the worship of idols, and exasperated the Nayars who would have made short work of him but for the intervention of some Christians. This, however, did not prevent him from converting three of the principal inhabitants of the place. According to Mr. Hough, he preached to the Nayars and other idolators on every suitable occasion ' and is supposed to have ' placed himself in great jeopardy from these haughty soldiers by the vehemence with which he inveighed against their idols ; but nothing could moderate his zeal nor was it altogether without effect, as he prevailed upon some of them to join his church '. The 35th and 36th Decrees of the 8th Session of the Synod of Diamper (Udayamperur) dealt with such cases of conversion.

In his task, he tried to enlist the co-operation of the native rulers also. He obtained from the Raja of Kayamkulam a written order permitting any one of his subjects to be baptised who might choose to embrace Christianity. To induce these potentates the more actively to interest themselves in his endeavours, he tried also to convert them to the Christian faith. He administered the rite of confirmation to a nephew of the Zamorin who was his Prime Minister and the President of his cabinet. He strove hard to convert the Rajas of Chenganad and Cochin.

It seems also to be equally incorrect to hold that the Raja "*neither opposed nor favoured*" Meneze's propaganda on the ground "*that it was mainly confined to the conversion to the Catholic Church of the old Christians of this coast.*" For, the artful prelate's proselytising policy was inspired also by a political motive, namely, the subjugation of the flourishing Syrian Christian community of traders to the Portuguese sovereign. Despite, therefore, his efforts to disarm the enmity and to lull the suspicions of the native sovereigns under cover of reclaiming the native Christians to the orthodox faith, *these rulers were alive to the grave political danger of his propaganda*, and it was only the superior might of the Portuguese power that led them to take up an ostensibly friendly attitude towards his proselytising activities. Hence their almost uniform failure to keep to their promises of assistance to him and their connivance at the efforts of their vassals and agents to oppose the militant primate's successful career of conversion.

Thus, though the Raja of Cochin had originally promised to help him, he "*demurred when called upon to fulfil his promise to assist in the reduction of the Syrians, being probably unwilling to give up so many good subjects. He could not but suspect also that the meditated subjugation of that people was undertaken for no other purpose but to add strength to the arms of Portugal* which were already sufficiently powerful to overawe the native princes. *He*

therefore, thought it proper to throw some impediments in the way of the Archbishop's arrangements ; these however, the prelate's superior policy enabled him to surmount."

The Syrian Archdeacon also wrote to the native princes to put them on their guard and assured them that "Menezes arrogated to himself the ecclesiastical jurisdiction of the country, for the purpose of making the Syrians vassals to the Portuguese." The 24th Decree of the 9th Session of the Synod of Diamper shows that this suspicion was only too well-founded.* '*The Raja of Cochin especially was fully aware of the prelate's intention, and awake to the danger that threatened his own dominions, and he ventured, as far as he could, to endeavour to impede the Archbishop's progress.* He began by making the Christians of Mulanturutti pay dearly for their kindness and submission to Menezes, imposing upon them a heavy tribute, from which they were not relieved for many years. He also commanded them on pain of death to repair to their Archdeacon at Angamale." Again, when the Archdeacon complained of the gratuitous ordinations at the hands of Menezes, the Raja of Cochin ordered Menezes not to confer orders before the general Synod assembled and settled the lines of reform. The prelate replied, however, that "in matters relating to Christian Law he gave no account of his conduct to infidels." When he proposed to confer the holy orders on some Syrian Christian at Diamper, the Raja again commanded the Kariakkaran there to stop the service if begun and threatened to chastise the youths. The Kariakkaran informed the people of Diamper that on the day of ordination they should remain in their houses as prisoners and forbade them on pain of confiscation of their properties to move out or to go to the church or hold any communication with the Archbishop. But Menezes was too wary for him, and had the rites conducted in private, having locked up the candidates on the previous day. Again, Menezes requested the Governor of Cochin to induce the Raja to send his Prime Minister to meet him at Mulanturutti, on his second visit to the place. The Raja was desirous of seeing that the Syrians who could put into the field over half a lakh of musketteers, were not seduced from their allegiance to him. He deemed it "important to maintain even a nominal sovereignty over them", and as this could be done only "by keeping on good terms with the Portuguese, the Raja resolved to preserve the appearance of friendship and gave a verbal assent to all that the Archbishop desired, but at the same time he determined secretly to exert himself to prevent the subjugation of his Christian subjects to the Church of Rome". Hence he complied with Menezes' request, and sent him his Prime Minister, who, however, played a double part at Mulanturutti, in pursuance of this policy of his master.

* For want of space I quote only a summary of this decree. "The Synod determines to entreat the King of Portugal to protect the Christians of this Bishopric against the (alleged) oppression, injustice and grievances of their heathen kings and governors. The Metropolitan is requested to transmit this supplication to His Majesty and to assure him of the readiness of all the Christians of this Bishopric to serve him."

What Mr. Achyuta Menon says regarding the temporal help received by Menezes from the Chief of Villarvattatt does not also fit in with the account of the conversation between Menezes and the Raja of Cochin as reported in Hough's *History of Christianity* and in Mr. K. P. P. Menon's *Cochin History*. Menezes is stated to have reminded the Raja of his duties towards the Christian subjects committed to his care, *when the dominions of their ruler the chief of Diamper* (*Villarvattatt*) *escheated to the Swarupam*. Obviouly, no chief of Villarvattatt was in existence at the time.

A word more about the reconstruction of this period of Cochin History. I do not think that, till the Portuguese works treating of this epoch have been made accessible to us, we should despair of filling up this gap in our recorded history. From my reading of Hough, I am led to believe that the published works of Geddes, La Croze and Gouvea might be able to throw considerable light on this period. As for the traditional side, Day's *Land of the Perumals* and one of the State Grandhavaris quoted by Mr. K. P. P. Menon, apart from other evidence, seem to support rather than contradict the views to Mr. Pisharoti; but I think the latter is competent enough to speak on the matter for himself. In concluding, I again thank Mr. Menon for the lively interest he is taking in our researches and for having advised us as to the need for circumspection in historical investigations.

Science and Civilisation*.

By H. H. RAMA VARMA, M. A., B. Sc. (Lond.), Bar-at-Law.

38th Prince of Cochin (*Old Boy*).

The surpeme value of the sciences lies in their capacity to interpret reality. The high status that they occupy in the region of industries and manufactures and the valuable functions which they perform in advancing the cause of material progress are proofs that the sciences, above everything else, interpret reality. Before the period of the sciences, man depended only on his limited powers of observation which were often inaccurately marshalled, and also on his powers of rationalisation. For instance, Sir Thomas More, in his arguments about nature, used his observations in a confined

* This article forms the substance of a lecture delivered on the 1st of March 1929, under the auspices of of the Maharaja's College Physics Association. His Highness after expressing his indebtedness to the members of the Association and to the Principal, Mr. Subrahmanya Ayyar (who was his old guru) for the opporitunity given to him to address the students of the College, made some preliminary observations about the enormous advance made by the West to-day in material fields. He observed that the superiority of the West was due neither to climate nor to racial genius. Homogeneity of racial stock exists nowhere. Further, experiments conducted in America on different nationalities have convincingly demonstrated the equality of intelligence in all these nationalities. The only other prominent factor, therefore, to which the superiority of the West could be ascribed is the growth of the sciences and of the scientific spirit.

and arbitrary manner and drew ridiculous hypotheses which were later exploded by the very contact of reality. Wish was not distinguished from actuality; wizardry and magic were the avenues to control reality. No wonder thorefore that there was stagnation in the region of thought. For, unlimited progress require boundless, most intelligent and scrupulously correct observations. And such observations came in only with the development of the *Scientific* method.

It would be impossible to trace the history of the scientific method here. But I would only observe that when Roger Bacon, a Franciscan friar hit on it for the first time, he raised himself to the position of one of the greatest benefactors of humanity and made himself equal to Buddha, Asoka, Confucius, Christ and Abraham Lincoln. After Roger Bacon, Francis Bacon developed the new idea into the inductive method. The methodology thus ou tlined became a beacon-light to succeeding generations. It has proved successful and valuable in many fields of science ; to give only one instance, this method is being adopted everywhere in the industrial research-bureaus which form the brains of western industry. The application of the scientific method in these bureaus has led not only to many a valuable new invention, but also to the conservation of old knowledge. The potteries in Berlin, owned by the ex-Kaiser, and the "Gobelins" (Tapestry institute) in Paris have been in existence for a few hundreds of years ; and inside both these institutes, every day new experiments are being made and new knowledge is being acquired side by side with the conservation and perfecting of older methods.

Apart then from the direct effects of the scientific method on the field of science and progress, there are indirect ones also which are not any the less important.

We often speak of a literary taste noticeable in the talks and writings of some authors, or of a critical attitude moulding the thoughts of an individual or even community. Similarly there is—and we ought to recognise—what we might call a scientific spirit whose broad beneficial effects may often surpass in extent all the direct influences emanating from even great discoveries. And, perhaps, it is in this direction that every one of us—I mean even those who cannot contribute to direct scientific research—could do something.

But here please be assured that I don't mean at all that to do scientific research one always needs the favour of the Goddess of fortune. "If stone-walls do not a prison make", neither commodious halls nor luxurious fittings would make a research laboratory. Do not all of you know that remarkable scientific inventions have been made amidst obscure surroundings ? If the researcher concentrates on a topic, conveniently small, with sufficient grit and perseverance, there is no reason at all why he should not succeed. The qualities that are really essential for research are the spirit of enquiry before acceptance, the determination to verify things before launching out high-

sounding theories, an attitude of humility and perseverance to probe into the depths of things, and last but not least, a clearness of vision which will never confound phantoms with reality and will not blindly rely on the dead past.

Of course, to realise these varied fruits, I would implore you, after the stress of your examination, to take a peep into the histories of at least those sciences that you have learnt here. That is a branch of study, which I fear, has not been given its due prominence in our Universities; and yet bereft of that knowledge, you lose sight of the significance of those very problems that you learn here, not to mention anything about how much you may miss the interesting records of the successive stages in the great struggle which had to be put forth by even eminent geniuses, of the elusive ways in which they were often baffled, and of the final succumbing of each of these problems to the overmastering influence of the human intellect.

This is a branch of study that I could confidently commend to you and the mastery of which alone would give you the full benefits of a scientific training, a training which, if successful, nothing else could beat.

If you are then really under the sway of this noble spirit of science, the spirit of enquiry and verification, of extreme reverence for truth and of a strong yearning to be always correct, you would soon begin to feel how irksome is an ununderstanding monotony of customs and habits and how strong is the natural urge in man to become more and more scientifically adapted to the environments of life. In other words, the progress and advancement towards even some of the most varied aspects of our national life. Even details such as dress, diet and recreation would begin to be subjected to scientific examination and accepted, rejected or modelled according to the verdict of relevant enquiries. Then our national life would cease to be a monotonous following of the blind by the blind, but would develop into a living, organic force that changes according to the latest discoveries and marches incessantly onwards for the greater comfort, health and convenience of the people. The food we eat would be chosen then not so much by force of custom as for its dietetic and hygienic values. The dress that we wear would be more and more adapted to the conveniences and comforts of a civilised life, the papers that we read would cease to be not so much mere collections of news as effective public vocal organs that would create, direct and modify views pertaining to all walks of national life, and even the ideals we possess would be more and more the mouldings of this free spirit of enquiry and not the results of arbitrarily accepted systems of thought.

So, no exaggeration is it to say that the nation-building departments of a land are not the few sections in a secretariat, but are constituted of those that spread this scientific spirit in the higher, lower and middle strata of national life. And to achieve this, to make things most favourable for its spread, who could have greater opportunities than you, the austere students of one of the sciences, and what work could be of more substantial benefit

to the nation than this preaching and showing by example of the value of the reliability of this scientific outlook

For, do not even those countries that have apparently everything else but not a sufficiency of this scientific outlook feel themselves terribly handicapped? Is not Russia after 10 years of change, 10 years of extravagant display of self-will, at last beginning to take tuition at the hands of the United States, in the matter of scientific growth and organisation ? Is not Fascism of Italy rather something akin to this spirit of progress and correct adaptations than a mere bundle of political doctrines ? Is not modern Turkey, like Japan, remoulding its ancient thoughts, age-long customs, and even the hoariest of institutions on the most up-to-date, extremely scientific lines ? And is it not for the general wholesale upliftment of their respective nations through the adoption of correct and scientific methods in all walks of life alike, that Mussolini and Kemal Pasha are most famous? And, conversely, apart from everything else, is not the still unorganised half-shabby state of things in Russia enough to condemn the Bolshevist Leaders? So, am I wrong if I say that even the politics of a nation would have to be judged by the increased chances it has provided for the spread of this holy and purifying spirit ?

But, here, I should again warn you not to misunderstand that a few details of any branch of science would by itself produce in you this general outlook. For, does the reading of a few good books in literature by itself always engender a literary taste ? Similarly the mastering of a few details in itself cannot be hoped to revolutionise, if a revolution is needed, the innate traditional ideas about things; only the understanding of the scientific method primarily as to what it in itself is and secondarily in its application to the solution of the hundred of knotty problems that arose in the Histories of the various sciences could give you this wide and free outlook. Really hard and laborious it may be to acquire it. But it is worth all the pain. For even if any other nation could ignore it—and no nation could do it with impunity—we whose culture is the oldest and therefore probably the most difficult to adapt to this entirely new and fresh outlook, could never afford to do that. And there fore I should repeatedly entreat you to understand, appreciate, and broadcast this noble and invigorating outlook on things.

Here at this stage, speaking to my own countryment, I think it shall not be inappropriate for me to touch upon two objections consciously or sometimes only sub-consciously felt against the most whole-hearted absorption of the scientific attitude. Firstly, there is the feeling that scientific research and the scientific spirit are rather foreign to us and that, if East is East and West is West, those methods which have been found out in the West would be a little misplaced in our midst. Nothing can be more foolish than such a views. Knowledge is not the prerogative of the West or of the East, and progress achieved by any part of the globe is really progress for the whole world.

Secondly, the lay mind on account of its traditional outlook on life, hankering always—in time and out of time-after the permanent and the un-

changing in life finds in the changing doctrines of science a sign of its imperfection and want of complete reliability. Often the lay mind argues itself into a position that this, the most glorious of methods, leads only to something that is sure to be exploded to-morrow. Could such a method have any added glory, they ask. The error of this position will be apparent when you just remember that nobody claims for science an approach to absolute infallibility, that science is recognised as only the best known method of tackling reality so far known, that after all man, in Abraham Lincoln's words, is a poor creature, and that the most he could hope to do is to make the best of the existing state of things and of the existing state of knowledge Perhaps, who knows, one day, a still more correct and a still more apt method of enquiry and understanding of fact may suggest itself to man. In other words, to use Professor Bergson's style, "the discursive intelligence of man and the simple intuitive understanding of the insect may get blended into a superior order of knowledge and bring about a finer method of tapping the secrets of reality". But until that moment arrives, all we can do is to be content with what we have now and hope that still better things might arise in future. So it is not for us to deny extreme superiority to sciences but at best only to take it as a warning against the over-confidence of some of the scientists, who would deny the existence of anything that they have not come across. So, you, students of science, should acquire complete self-confidence in the methodology and the knowledge obtained and when coming into contact with your brethren in any walk of life, should, I implore you again and again, both by explanation and practice, convince them of its truth. For, on this adoption of a new attitude alone does the future greatness of our, nay, of any country whatsoever, depend. These are days of keen competition. All accidental advantages are being levelled down everywhere and the only way in which one could keep abreast of the times is by purging thought of all arbitrary, non-scientific and irrational methods.

The only effective solvent for the evils of blind belief in the traditional past is the cultivation and rigorous application of the scientific method to all problems of life. The adoption of this new attitude alone will enable us to effectively remove many of the evils in the sphere of society, administration, or industrial organisation. Unless and until this attitude is adopted, little progress in the various walks of life need be hoped. And naturally then, it rests with you, the outgoing students of the college, to try your utmost to cultivate the scientific spirit and, by your labours, bring nearer the fulfillment of the poet's prayer ;

"Into that heaven of freedom, my God,
May my country awake."

10

A STUDENT IN THE CLASS-ROOM.

Reviews and Notices.

Philosophy of Marriage" —by William R. Thurston. (*Price 12 as.—published by S. Ganesan, Triplicane, Madras.*

This small volume contains the most scathing denunciation ever made of the marriage laws and customs prevalent in all ancient or civilized countries. It is divided into two sections : the condition and the remedy. In the first section the author sets forth the effects of these laws and customs. His conclusions, he states, are based on (1) personal observation in several countries for twenty years, (2) data obtained from physicians ; (3) statistics of social hygiene and (4) medical statistics.

Thurston's researches have led him to the conclusion that our marriage-laws and customs according to which a man and his wife invariably sleep together in the same room if not in the same bed, have murdered our natural instincts, created in us a false and artificial sex-appetite not seen in lower animals, made sex-perverts of both sexes, and given legal and religious sanction to unnatural, unrestrained and excessive indulgence.

According to Thurston, this 'condition' is responsible for most of the evils that ever afflicted humanity. The degeneration, decay and even extermination of the famous nations of old such as those of Mesopotamia, Arabia and Egypt, should be attributed to it. The over-population in countries like China and India and the degeneration of their peoples with the many diseases, poverty, squalor, misery and wretchedness widely prevalent in them, must also be regarded as the logical outcome of this state of affairs. The process of deterioration will continue, our miseries will multiply and nations will still fall into decay so long as we are content to follow our present marriage laws and customs.

The remedy for this evil is given in the second section. Thurston is an American, but the remedy he suggests is worthy of any oriental spiritualist, demanding as it does the highest degree of sacrifice and renunciation. Thurston teaches that the laws of marriage should correspond to the laws of nature and that sex-union should take place *only* when both the husband and the wife desire progeny. It is remarkable that he preaches abstinence like Mahatma Gandhi and vehemently denounces all contraceptive methods as highly injurious and demoralising.

We may or may not agree with the author in the sweeping statements he has made and the startling conclusions he has arrived at. Nor are we much concerned with his proposals for altering our marriage laws so that they may no longer be in conflict with nature. But we have to admit that the ideal which Thurston sets forth is of the deepest significance. That degree of abstinence which the author wants us to practice cannot be within the reach of many ; but it is in the power of all to make honest aud persistent endeavours in this direction and thus give up excessive indulgence. And ultimately these endeavours cannot but lead to our physical, mental and moral growth and the regeneration and uplift of our race.

Never perhaps has this all-important subject been treated in so small a space as in "Thurston's Philosophy of Marriage." The author goes straight into the heart of the subject. He is simple, and forceful, direct in his language and has a healthy contempt for sugar-coated euphemism.

The Indian reader must thank Mr. Ganesan, the Madras publisher, for his having secured the author's permission for the issue of a cheap Indian edition of this most interesting volume. We heartly commend it to all our readers.

T. K. S. MENON.

(i) Vyakarana Laghu Bodhini—Sanskrit Grammar.

(ii) Subodhini-Patavali—Parts IV and V.

(iii) Subodhini Padyavali—Poetry—Selections for Form IV.

These books are written by Messrs. Parameswara Sastri, Srinivasa Sastri and Ukkanda Warriar with a view to supplying suitable text-books in Sanskrit Language and Literature for the Upper Secondary classes. The authors are pundits in the High Schools and they have brought to bear upon their works, their practical experience of teaching secondary classes and their practical knowledge of the requirements of the students; and the works are handy books, well printed and cheaply priced. Better books may be forthcoming and these volumes also are no doubt capable of improvement. But yet these works supply a real want and may well find a place in our school.

K. R. PISHAROTI.

Sporting Scraps.

College Day Tournaments:—The various tournaments that were arranged in connection with this year's College Day Celebration evoked great enthusiasm among the students. Every item was keenly contested, the number of teams that came up to compete in each being much more than in any of the previous years. Besides foot-ball elevens, sevens, badminton, tennis, etc., two new items, Hockey and Basket-ball, were also added this year. In the foot-ball elevens, the College team had to fight a formidable opponent, the other team being constituted of experienced Old Boys of the College. In spite of the cautious play of the youngsters, the odds were heavy against them and the match resulted in a victory for the Old Boys, by two to one. Separate tournaments were arranged in some of the items for the junior students. A unique feature of this year's tournaments, which deserves special mention is the participation in both the tennis singles and doubles of a Prince of the Royal family, who is a student of the Junior B. A. class. In both events, his superior play secured him easy victories over his opponents. It is hoped that his example will be followed by others also in the years to come.

Only badminton doubles was arranged for the lady students. Three teams came up to compete for it—a very small number when it is remembered that there are about 70 Lady students in the College. We hope that they will evince much more interest in these physical activities in future. Thanks are due to the two ladies, teachers of the local Girls' High School who kindly undertook to referee the badminton tournaments for the ladies.

M. K. M.

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College Day Sports! What a scene that was! All the newly awakened 'games potentialities' of our young men were fully 'exercised' on that day. The arrangements were as systematic and as thorough as in the previous year, when one who had his lessons in that most sports-crazy of all lands, had to the ordering of the event. More items, a larger number of competitors, a more scientific test of Physical skill, more prizes and greater satisfaction on the whole, were the distinctive features of this year's annual sports. The untiring zeal of the general captain and his efficient volunteer Corps, and the active co-operating of the ex-secretary and some sporting members of the staff with the indefatigable 'Physical Director' who seemed omnipresent that day, made the event what it was, an unqualified success.

By association of ideas one is taken from the day sports to the play grounds. Till recently lectures, notes, experiments, examinations, occasional meetings of the College Association and an annual pilgrimage to the playground, made up what was meant by collegiate education. But now, thanks to the finishing touches given by our energetic physical training expert, the notions of students regarding education have been revolutionised, and the after-four drowsiness of the college premises has entirely disappeared. Now the whole atmosphere is teeming with signs and sounds of hilarious activity. The occasional angry voices of the anaemic book-worms who raise a feeble protest against compulsory games, and of the disciplinary reproof of the Principal to those who fail to present themselves for medical inspection, are literally drowned in the chorus of mirth all round. The dignified and monotonus bustle in the badminton and tennis courts, the professional chitchat in the staff tennis court, the hurly-burly in the volley, basket and foot-ball fields the whirl and chase in the hockey and cricket grounds, all organised, directed" and inspired by the beaming activity of the Physical Education department, have imported new life into the college in the evenings, which is reflected in brighter eyes, brisker movements, and greater healthiness observable in our boys during our college hours.

K. J. A.

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We have great pleasure to record the brilliant victory won by the College Volley Ball team in the Grigg Memorial Tournament field at Calicut in November last. The team was captained by Mr. C. Raman Pillai.

The staff tennis tournament for Professor G. A. Srinivasan's Cup was conducted in the last week of February. There were eight entries. The play was throughout very interesting and entertaining. Mr. T. C. Sankara Menon won the laurels in the finals.

Medals instituted for volley ball by Prof. T. C. Sankara Menon were competed for by eight teams. The games were all well contested. Eventually the team captained by Mr. V. T. Jacob, the veteran Volley Ball player of our College, won in the finals. We hope this noble example set by Prof. Sankara Menon will be followed by the other members of the staff.

A modest beginning has already been made in the direction of introducing cricket in the College. This has naturally evoked a great deal of interest among the staff and students and the College Games Club hopes to produce ere long its Hobbs, Tates and Dulip Singhs.

V. R.

The Historical and Economic Association.

(Anniversary Celebration.)

Under the distinguished presidency of Dr. S. Krishnaswami Ayyangar, M.A., Ph. D., M. R. A. S., F. R. H. S., the third anniversary of the above Association was celebrated, with much *eclat*, in the College Hall, at 5-30 p. m. on Monday, the 4th February 1929.

Welcome Address.

The proceedings commenced with a short Welcome Address by Prof. P. S. Ramakrishna Ayyar, President of the Association. In the course of the address, he traced the history of the Association for the last 3 years and dwelt briefly on its aims and achievements.

The Secretary's Report.

The Secretary, Mr. K. Muhamed Ali, then read an interesting report on the work of the Association for the current year. Five ordinary meetings were held during the year. The following are the subjects of the paper read at these meetings:—(1) Students and Politics, (2) Education and nation building (3) India's contribution to the world's history, (4) Unemployment in India and its economic solution (5) Rural re-construction. On the 18th January, a special meeting was also held, at which Mr. T. K. Krishna Menon B. A., M. R. A. S., F. R. H. S., read an interesting and learned paper on "Mathilakam". On the 30th January a lively debate on parliamentary lines was conducted under the auspices of the Association, on "women franchise'. Two essay-competitions were also arranged by the Association—one, for the Intermediate section and one for the B. A. Each set of essays was valued by a panel of three independent judges and prizes were adjudged by them.

Award of Prizes.

Prizes are then awarded by the President to the winners at the essay competitions. Three first prizes are awarded, namely to K. Muhamed Ali, C. Chathukutty Nambiar and S. Kuttikrishna Menon. Four second prizes are also awarded. namely to Paul G. Mampilli. A. C. Raman, P. Kunjikrishnan Nambiar and V.Parameswara Menon.

Presidential Address.

The President was received with oration on rising to deliver his address on "Democracy as understood in India". The address lasted for about 50 minutes and was listened to with rapt attention and keen interest. He began by observing that democracy was an institution well-known to India and that there was ample evidence to show that democracy in its best form was practised in India in the past. Nothing was further from the truth than to say that this from of government was new or alien to our country. He then quoted Lincoln's famous definition of democracy and dwelt upon some of the features of democracy as it existed in the West. He then traced at length the origin and evolution of government, that is, Kingship in India, which he observed was the outcome of a sort of social contract or Maha Sammatha. In India, as in other countries, there was, perhaps, in the earliest times, a state of things which is aptly characterised in Sanskrit literature as *Matsya Nyaya* (law of fishes). It was a state of anarchy and lawlessness when "might was right" when the stronger man devoured the

weaker. To put an end to this state of things, kingship was established, it being the sacred duty of the King to maintain peace and mete out justice (Danda niti). The Indian King was no autocrat but was strictly responsible to the people and bound by the law of dharma. Although autocratic in form kingship was really democratic in spirit in our country. Further the king was checked and advised by a large and representative *Mantri Sabha*.

It was however in village government that democracy appeared at its best in India. The lecturer then gave a detailed account of the system of village self-government as it existed in ancient and medieval India. In each village, there were several committees entrusted with independent functions, all working under the direction of the *Maha Sabha*. The function was undertaken by every adult who owned one and a half acres of land and by all Brahmans who could recite the Vedas. The civil government of the country was practically in the hands of the autonomous villages.

Prof. S. Subbarama Ayyar then delivered a suggestive and thought provoking address on "Our present Economic Outlook". He traced the growth of economic science from the 18th century, showing its relation to the Industrial Resolution of the period. The old order changed, giving place to the new and thinkers and philosophers began to turn their attention to matters affecting the economic well-being of their fellow-men. The ball was set in motion by Adam Smith when he published his famous treatise: "The wealth of nations." The lecturer then considered at length the economic revolution that is going on in our own country and the causes thereof, such as improvements in the means of transport, the facilities for banking and exchange, etc. He made a reference to the construction of the Cochin Harbour which, he observed, was going to revolutionise the State of Cochin and bring about all kinds of new developments, social and economic. As a result of this economic revolution, our villages have ceased to be self-sufficing and village handicrafts are undergoing a rapid decay. The lecturer concluded with a few words of exhortation to the students.

The President and Lecturer were thanked in graceful terms by T. Lakshmikutti Amma of Class II. With the usual formalities, the function came to a close at about 7—30 p. m.

K. MUHAMED ALI,
Secretary.

Literary Union Notes.

B. A. Section.

Four meetings were held in this year, of which two were in Malayalam. We also conducted three extraordinary meetings.

The first ordinary Malayalam meeting was held on Tuesday, the 31st July 1928 with Mr. K. Kesavan Nayar as President, when Mr. M. Kochunni Menon of cl. iii, delivered an extempore speech on "ഭാരത യുവജന സംഘം" (the youth movement in India) inaugurated very recently by Sadhu T. L. Vaswani. Mr. Menon's lecture from the beginning to the end was very interesting and impressive. His eulogistic remarks on the character of Sadhu T. L. Vaswani, his vivid description of the end and aim of the movement and his concluding appeal to the audience were appreciated. A few members spoke on the subject with great ability and talent. The President

in his concluding speech described the advantages our mother-country would achieve from this movement, one of its fundamental aims being to make the Indians physically, mentally and morally strong.

The next meeting was in English and it came off on the 22nd August with Mr. G. F. Papali, M. A., in the chair. Mr. T. H. Krishna Ayyar of cl. iv spoke on the occasion upon "Poetry and Music".

A Malayalam meeting was conducted on the 18th of October when Mr. P. S. Anantanarayana Sastri of the Maharaja's College took the chair. Mr. P. K. C. Parameswaran Nambudiri of cl. iv, delivered a lecture on "മ ജ്ജൂരിന്റെ കവിത".

The fourth and the last meeting was held under the distinguished presidency of Dr. Joseph Panjikaran, M. A., PhD., D. D., D. C. C., on Thursday, 15th November when Mr. Krishna Butt of cl. iii, delivered a speech on "Religious Instruction and College Students."

I take this opportunity to thank the public for the sympathy and encouragement they have given us, and the students of this institution for their co-operation and support. Lastly my thanks are due to the office-bearers of this union without whose hearty co-operation I would not have been able to carry on the work.

P. G. MAMPILLI (Cl. III),
Secretary.

Intermediate Section.

Since our inaugural meeting the details of which have been already published in the July Number of this Magazine, we have been able to conduct as many as five ordinary meetings, of which two were in Malayalam. The following is a detailed statement of the subjects dealt with, the speakers and the Presidents.

Subject.	*Speaker.*	*President.*
1. The role of Young Men in the shaping of Future India.	C. Gopalakrishna Ayyar of Cl. ii.	Pandit Devadooth Vidyarthi of the Dakshina Bharatha Hindi Prachar Sabha.
2. പാശ്ചാത്യ പരിഷ്കാരം കൊണ്ട് ഭാരതത്തിനുണ്ടായിട്ടുള്ള ഗുണദോഷങ്ങൾ.	P. Achyuta Menon of Cl. i.	K. Muhammed Seethi, B. A., B. L. M. L. C.,
3. The necessity for a Cosmopolitan Hostel.	N. S. Harihara Ayyar of Cl. ii.	A. B. Salem, B. A., B. L. M. L. C.
4. സഹകരണപ്രസ്ഥാനവും ഗ്രാമജീവിതവും	P. Narayana Kaimal of Cl. i.	V. T. Sreedhara Menon, B. A.
5. The Present Political Condition of India.	Cheriyan Manjuran of Cl. i.	W. Krishnankutti Menon, M. A. (Hons.)

Among our activities during the year must also be mentioned (1) the part which the union took as representing the present students of the College, in honouring M. R. Ry. Diwan Bahadur K. Ramunni Menon Avl., M. A. (Cantab.) Vice-Chancellor of the Madras University, and a distinguished Old Boy, when he visited the College along with the University Commission.

(ii) The presentation of an address to Dr. Annie Besant when she visited Ernakulam in connection with the Theosophical Conference.

The Union also patronised a Shakespearian recital by Mr. Kiya, and made therefrom a gain of about Rs. 12.

I thank all those members of the staff and gentlemen from outside who presided over these meetings; my thanks are further, due to all those members of the Union who co-operated with us, and to the members of the committee and to the Vice-president for their valuable advice and guidance; and, above all, I thank our beloved Principal who, amidst his multifarious official duties has always had a kind thought and a cheering word for the Maharaja's College Literary Unions.

(II)

Special Meetings.

1. Brahmachari Krishnan Nambyadiri M. A., (Hons.) of the Ramakrishna Mission delivered an address on "The Message of Sri Ramakrishna" at 5 p. m, on Monday, 23rd July 1928; the lecturer summarised the features of the Life and Mission of Bhagavan Sri Ramakrishna Paramahamsa. He laid stress on the fact that Bhagavan Sri Ramakrishna never sought to convert anyone and never tried to establish a church or sect like some others who had made such attempts in a pontifical manner in the name of Universal Religion.

2. Another special lecture was delivered by Sir B. L. Mitter, Law Member of the Assembly at 6 p. m. on Friday, the 2nd November, on Students and Politics.'

3. A debate on parliamentary lines was also held. The motion before the house was "That in the opinion of this house India is ripe only for Dominion status". Mr. C. P. Kutta Tharakan of Class IV was the speaker of the day. Professors as well as students took part in this interesting debate which was largely attended. The house at last divided and the motion was defeated with an astonishing majority of 107 to 42. 14 remained neutral. Of the ladies 7 voted for the motion and 2 remained neutral.

The valedictory meeting of the College Literary Unions was held on Monday, the 11th February at 5-30 p. m. under the distinguished presidency of M. R. Ry. K. G. Sesha Ayyar Avl., B. A. and B. L., retired Judge of the Travancore High Court.

The president in his introductory speech gave the students sound advice as regards their education and future career.

The secretary read the report of the work done during the year and then the prizes were distributed to those who had come out successful in the annual competitions under the auspices of the Unions.

Miss C. Satur, M. A., L. T., Prof. of English, St. Teresa's College, then delivered a scholarly address on " The Touchstone of Poetry and some Representative Modern Poets", which will be published in the next issue of the College Magazine.

The Malayalam Lecture "ഇന്നത്തെ സംഗീതം ക്ഷയോന്മുഖം" by Vidwan K. P. Sastrigal was a musical feast.

After thanksgiving and garlanding, the meeting came to a close.

P. BHASKARA MENON, (Cl. i.)

The College Science Exhibition

(Mathematics Section.)

Various indeed were the attractions in our section of the Exhibition. There was the magic lantern exposing the mysteries of nature in all naked intelligibility, and explaining them away like any other ordinary phenomena; there were the telescopes to bring the heavens down to the earth, and to allow us to hold instructive communion with them. There were such astronomical instruments as the Sun-dials, the Orrery and the Time-converters, to mention only a few of them, to exhibit the Queenship of Mathematics in the province of Science by demonstrating her pre-occupation with the celestial realms and celestial objects—to know the time of the day—to know where we are in the limitless universe—to know what our fellow-beings in the other part of the hemisphere are doing.

Thus the eclipses of the sun and the moon, the appearances of comets, the variations of time, and various other curious phenomena in nature, though wonderful to laymen, awe-inspiring to the uninitiated, are, after all, only simple occurrences of ordinary laws of nature. The globes and the Star-charts, in their own way, were instrumental in revealing the story of the heavens. The Sextant and the Theodolite had their own story to say—of their importance in astrononmical observations.

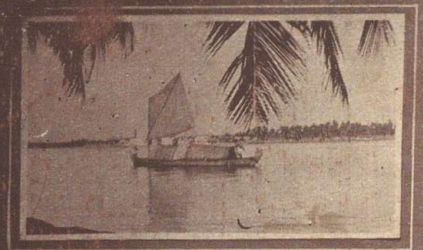
The students' exhibits constituted another important corner of our section. These were of different types and they covered a large field. Special mention should however be made of the Sun-dial exhibited by Mr. Mathai, which proved to be more accurate than the one we have in the College, got down from America, and of the regular solid figures made out of beads by Miss K. Lakshmi Amma. The following is the list of prize-winners:

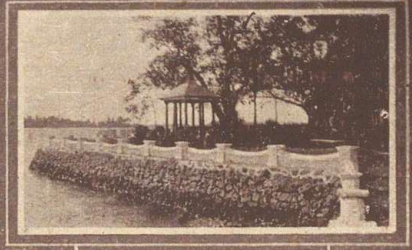
1st Prize	... ..	M. V. Mathai	class IV
2nd Prize	... ...	C. R. Lazar & K. Raman Menon	..
3rd Prize	.. ..	K. Lashmi Amma & P. Ammu Amma	...

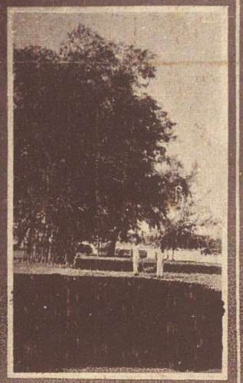
Our thanks are due to our Professor Mr. G. R. Narayana Ayyar and to our Tutor Mr. Ramanatha Ayyar, but for whose indefatigable exertion and careful supervision, the function whould not have attained the grand success it achieved. The hearty co-operation and enthusiasm of the students of both the 3rd and 4th year classes also contributed not a little towards the success of the function.

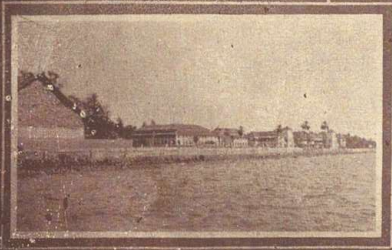
C. R. LAZAR (Class IV)

1st PRIZE.









BY

C. R. LAZAR.

CLASS IV. GROUP. (1).

Maharaja's College Science Exhibition.

Physics Section.

The 8th of February 1929 was a red-letter day in the annals of our Association, the day being the occasion of the opening of our exhibition by Mrs. Crosthwaithe. Precisely at 5 p. m. the Agent to the Governor-General and Mrs. Crosthwaithe arrived and they were received by the President of the Association, Mr. S. K. Subrahmanya Ayyar and conducted to the College Hall where a meeting was held. Several people had responded to our invitations, among those present being the Diwan, the Judges of the Chief Court, the Archbishop of Verapoly and others. The Principal presented the report of the working of the Association and the rules for conducting the exhibition and also made many suggestions. Then the Agent gave some advice as to the right method of scientific research, thinking deep into work before performing anything and not to be carried away by one success or other. After this they all descended downstairs where Mrs. Crosthwaithe cut the ribbon and declared the exhibition open.

The exhibition was mainly—nay entirely, in the hands of the students who gave explanations wherever wanted. The electric tramway and the transmission of pictures by wire were very successful and elicited the appreciation of the spectators. The electricity room was always crowded where the passage of electricity through gases, the production of X-rays, Violet rays and other things were ably demonstrated and explained.

The next place of interest was the photographic room where the different stages in taking a photograph were demonstrated. Also the different branches of photography such as spectophotography, colour photography, cinematography microphotography, block making, enlarging, etc., were demonstrated. Special mention may be made of the fact that we were able to present a copy of the photograph of the arrival of Colonel and Mrs. Crosthwaithe within 20 minutes after their arrival, developed, printed and mounted. Then the wireless room also deserves special mention. The way in which the wireless waves are produced, detected and harnessed were also explained and shown.

Many other experiments were also set up in heat, sound, and other branches of Physics. An Aeroplane, and motor car chassis and a Delco electric plant were also exhibited. Our sincere thanks are due to Mr. Govardhandas Dharsey and Messrs. Stains & Co., for supplying these.

The exhibition was held on Saturday, the 9th February also. The continuous stream of visitors till closing time at 8 p. m. on Saturday was a gratifying spectacle to us and we hope that the short interval they spent inside the laboratories would have shown them the powers of physical science, and instilled in them a curiosity to dive deep into the phenomena exhibited and those allied with them. And that was what we aimed at. We take this opportunity to thank all those workers of the exhibition without whose untiring help from morning till night we would not have been able to conduct the exhibition in such a manner.

COLLEGE NOTES.

The first session of the Kerala Hindi Provincial Conference was convened in the College Hall on 10th February 1929 under the distinguished presidentship of Mr. K. G. Sesha Ayyar. Messrs. Jamnalal Bajaj and C. Rajagopalachari took an active part in the deliberations. Great enthusiasm was displayed by all local lovers of Hindi, amongst whom are many of our own College students. One of the most untiring among the workers who organised the gathering was Pandit Devaduth Vidyarthi who in his capacity as the Hindi Pracharak at Ernakulam, had endeared himself to the students and the public alike. Pandit Devaduth, we may observe here, has left Ernakulam in response to a higher call of service. We are sure that the valuable spade-work done by Panditji will in the days to come be remembered with gratefulness by the public of Ernakulam.

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The close of the academic year was marked by the celebration of a series of anniversaries organised by the various Associations of the College : The College Literary Unions, the Malayala Bhasha Sahitya Mandalam, the Science Association and the Physics Association. Special efforts had been made to secure the services of distinguished Presidents and lecturers at the various meetings. Accounts of these meetings appear elsewhere in this issue.

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This is the season of farewell functions, and many have been the social parties got up in the College. An interesting function which came off on Saturday, the 23rd February was the "Garden Party" arranged by the College Day Celebration Commitee to which all those immediately connected with the celebration of the College Day had been invited.

The lady students of classes I, II and III, were "At Home" to the lady students of Class IV on the 20th February. Both the hosts and guests had a most enjoyable time of it.

Each group of class IV organised a social at which the members of the staff were entertained. These parties were most enjoyable and the staff accordingly had the opportunity of spending a series of very pleasant evenings in the company of the students who were unrivalled in their hospitality. While fully appreciating and acknowledging the spirit underlying these entertainments, we may be permitted to point out that the students have no doubt been put to much unnecessary expenditure in this connection. It may perhaps serve the interests of the students much better if hereafter all the groups join together in case they are very keen on entertaining the staff.

The members of the staff entertained the out-going students of class IV on 28th February. A few items of amusement also were provided for the occasion and quite a pleasant evening was spent by all.

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Mr. G. A. Srinivasa Ayyar who had been with us till a year ago has been kind enough to institute a *prize cup* for tennis competition among the members of the staff. We are deeply thankful to him for this kind expression of his attachment to our institution.

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In response to our advertisement for cover designs and cartoons **6** cover-designs and **5** cartoons were received. Prizes were awarded to the following students

	Cover designs.	*Cartoons*
First Prize :—	George Chakyamuri.	H. H. Kerala Varma 66th Prince.
2nd Prize :	P. Raghavan Pillai.	
	H. H Kerala Varma 66th Prince.	

The Prize cartoon is published in this issue.

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A word of farewell *to our out-going students* :—This is their last term in the College and to many of them, the end of their educational career. We take this opportunity to convey to them our kind regards and wish them a happy success in their examinations and a bright and prosperous career in life.

We further invite them to extend their support and co-operation to our magazine in future also so that they may continue to be in touch with their *alma mater*.

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A students' Co-operative Society attached to the College was a long-felt want. Our readers will be glad to learn that the need has been filled by the formation of a College Students' Co-operative Society. At a meeting of the staff and students convened by the Principal on Thursday, 7th March 1929, both the Prinicpal and Dr. Kallukkaran dwelt on the advantages of co-operation among students. A Committee was then constituted with the following personnel:—

President.—Principal (Ex-Officio)
Vice-President.—Dr. Kallukkaran, M. A., Ph. D.
Treasurer.—Mr. G. R. Narayana Ayyar, M. A., L. T.
Secretary.— ,, K. J. Augustine, M. A., L. T.
Members.—Messrs. V. Ramanatha Ayyar, M. A., L. T
K. J. Mathew (Class iii)
K. Kumara Menon ,,
P. Bhaskara Menon (Class i)
M. M. Cherian. ,,
K. Rajamma (Class iii)

The Society will work both as a distributive and as a credit concern. It will begin to function from the next academic year onwards. The present students of classes i & iii and all the students joining the College next year would be eligible for membership in the society. The value of a share is Re. 1 and the maximum number of shares available to one member is 20. It is hoped that as many students as possible would enroll themselves as members and thus avail themselves of the facilities afforde d by the society.

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A music competition among the male students of the College was held on Saturday, the 2nd March 1929. Messrs. T. M. Mahalinga Ayyar, K. S. Kasturi Ayyar, and Dr. S. K. Padiyar acted as judges. There were three competitors. N. Gopala Pai of Class IV was awarded the first prize and C. D. Venkataramana Ayyar and P. R. Parameswara Menon (Bracketted) were awarded the second prize.

DIWAN BAHADUR RAMUNNI MENON GOLD MEDAL FOR MUSIC.

Tests for Competition of October—November 1929.

1. Ability to recognise the following 20 ragas:—

(a) Todi, Bhairavi, Sankarabharanam, Kalyani, Kambhoji, Saveri, Mohanam, Mukhari, Kataragaulam, Arabhi, Sriragam, Bilahari, Yadukulakambhoji, Anandabhairavi, and Nadanamakriya.

(b) One raga out of each of the following five groups of four ragas:

1. Karaharapriya, Sriranjani, Ratigauia and Abheri.
2. Atana, Kedaram, Pyagadai and Hamsadhvani.
3. Sahana, Natakuranji, Harikambhoji and Kuntalavarali.
4. Pantuvarali, Bhurikalyani, Ramapriya and Saranga.
5. Chakravakam, Asaveri, Vasanta and Dhanyasi.

2. Ability to sing any ten of the above 20 ragas and a musical composition in each.

3. A rudimentary knowledge of the following talas:—Adi, Rupaka, Triputa & Jambai.

4. Ability to sing a slokam—Sanskrit or Malayalam or a Tamil Pada (Thayumanavar, Pattanath Pallaiyar, Tevaram, etc.) in four ragas.

5. Ability to sing Tiruppuhazh, Javali and Bharata's national songs two in each.

6. Folk songs of the locality and specialities.

Maharaja's College,
Ernakulam,
7th March 1929.

S. K. SUBRAHMANYA AYYAR,
Principal.