THE

# MAHARAJA'S COLLEGE MAGAZINE

ERNAKULAM.

Editor.—T. C. Sankara Menon, M. A. (*Cantab*).

Vol. XIII. | March 1931. | No. 3.

## Reveille.

A. E. HOUSMAN—"*Shropshire Lad*".

1. **Wake**: the silver dusk returning
   Up the beach of darkness brims,
   And the ship of sunrise burning
   Strands upon the eastern rims.
2. Wake: the vaulted shadow shatters,
   Trampled to the floor is spanned,
   And the tent of night in tatters
   Straws the sky-pavilioned land.
3. Up, lad, up, 'tis late for lying:
   Hear the drums of morning play;
   Hark, the empty highways crying
   "Who'll beyond the hills away?"
4. Towns and countries woo together,
   Forelands beacon, belfries call;
   Never lad that trod on leather
   Lived to feast his heart with all.
5. Up, lad: thews that lie and cumber
   Sunlit pallets never thrive;
   Morns abed and daylight slumber
   Were not meant for man alive.
6. Clay lies still, but blood's a rover:
   Breath's a ware that will not keep.
   Up, Lad: when the journey's over
   There'll be time enough to sleep.

# The College Day 1930—The Presidential Address.

Rajasabhabhushana K. CHANDY, B. A.,
Retired First Member in Council, Mysore – (*Old Boy*).

---

I am very thankful for the hearty welcome that you have given me and for the unexpected honour of being welcomed by a lady. I am exceedingly thankful to Mrs. Velayudha Menon for the kind words that she has said. I do not expect to be able to speak as well and with the same ability and refinement— but I trust you will bear with your elected President for a while.

I am grateful to the Executive of the College Day Committee for the honour that they have conferred on me. Twice previously I had declined a similar honour solely from a feeling of unworthiness. I am not more worthy to-day but to have declined again would scarcely have been proper. You might ask what is wrong with Ernakulam, as I have been talking elsewhere. The fact is that here I have to meet a critical and a most intelligent audience. Wares that may pass muster elsewhere might not get through the portals of a subtler intelligence. That risk I am taking to-day. A greater risk is that almost anywhere in India, the voice of a retired official is to-day like the voice of a ghost from a dead past. But perhaps your Committee felt that at a time when these very walls are about to be put to other uses, and these celebrations are going to be only a memory so far as this city is concerned, it is not inappropriate for a voice from the past to be associated with a function that is passing. This celebration will be renewed amid grander surroundings elsewhere after it ceases here; but the Chairman of to-day has no chance, and no hankering, for a rebirth. I have since learned that the transfer of the College elsewhere is not so certain. In that case my analogy fails, and I can think of no other at the moment.

It was some 47 years ago that I first entered these buildings, which even then seemed hoary with age. After an interregnum elsewhere, I came again to join that pet aversion of the late Mr. Sealy, namely, the Intermediate Classes. We were housed in a corner, while his Sixth Form had the best room near the Principal's Office. Mr. Sealy however, took a profound interest in whatever he taught and we got a very good grounding in his subject. He was a master-builder both in stone and mortar and with the human material. The tales of those days have been told by abler men. One thing, however, they failed to say ; perhaps, out of fear of their own sons. Some of the most worthy and sober citizens who are here to-day were guilty—I am afraid I was also—of playing pranks on certain long suffering Professors and teachers. Those good souls never reported us to the Principal, as they might have done. Looking back on those days, I am struck with the exceptional goodness and patience of those savants—who were really as eminent in their profession as they were loveable

as men. I presume that with the advent of games, such ebullitions have ceased; but I feel sure that there is still the same tradition of good-will between the teachers and students in this College.

Let me congratulate all the prize winners of to-day and particularly the lady students, both those who have come forward to compete for prizes and those who have won them. I was fortunate to see the events, the boat race and swimming race, which brought back pleasant memories. In the place that I come from there is a competition in swimming for ladies under the auspices of the Scouts' Swimming Club. The competitors are not Anglo-Indians but Hindus including Brahmins. My hearty congratulations are due to the actors who staged two plays yesterday. There was considerable talent displayed. I am looking forward to to-night's show, in which they ought to excel judging from what I saw yesterday. The Principal deserves our congratulations on the record of a good year's work that has been just read. Situated in one of the most enchanting places in India, this College has a noble tradition behind it, which is being worthily maintained by the Principal and his colleagues. It is noteworthy that there are so many as 75 lady students, that 15 students passed in the First class in the Intermediate and that physical training has been made compulsory. I trust that Federated India will attempt to solve the problem of unemployment of the educated classes—which on the west coast includes women also.

There are several contemporaries of mine who have reason to look back on their record with legitimate pride. Among these, I wish to mention the name of one who is probably not an old student—but who ought to have been—viz., Rao Saheb C. Matthai, who has just retired, after a really brilliant record of service. Let me quote a few figures concerning his achievements—figures which are almost staggering. The populated area of this State is only some 800 square miles, the population is below a million and the State's income is below a crore. In this comparatively small State even when Mr. Mathai took charge as Director of Education there were a dozen High Schools for boys and 2 for Girls. Now the High Schools for boys are 27 and those for girls have gone up from 2 to a dozen. In the State of Mysore with its comparatively vast area and population of 5 millions, there are only five High Schools for Girls and 29 for boys, Government, Municipal and Aided. There is not a single village in this State which has not at least one School, whereas in Mysore, over 16,000 villages out of a total of 19,500 have no schools. The Madras States Directory for 1930 says that the percentage of children attending school to the school-going population is about cent-per cent in Cochin, whereas everywhere else in India we are miles behind that Educational millennium. Mr. Matthai has, besides, as Protector of the Depressed Classes started several colonies for Pulayas and Nayadis where they are taught useful trades. I find that there is considerable difference of opinion as regards the transfer of this College to Anapara. Whatever the merits of this controversy may be, Mr. Matthai deserves great credit in having persuaded the Government to

sanction an enormous sum of money for the purpose of transferring this College and making it a residential one. His name will long be remembered by the people of Cochin with feelings of gratitude.

Mr. Subrahmanya Ayyar, your Principal, who was officiating as Director, will also be retiring in a couple of months. He was in this College throughout his service of 20 years. Many of the staff are his pupils. To him belongs in great measure the credit of the College having been raised to the First Grade. The College Calendar, the Magazine, the Co-operative Society, Clubs of various Athletic Games, all owe their origin to his initiative. His colleagues and students regard him with special affection. His place has been taken by Mr.Pai, who is the first old boy to become the Principal. May that create a tradition and may Mr.Pai's own record be as brilliant as of his very distinguished predecessors! Before coming here I had the pleasure of reading several issues of your College Magazine with absorbing interest. Some of the articles are equal to the best in any Magazine anywhere. But I came across some instances of curious phrasing. An anonymous writer says in appreciation of one of your Professors that all important addresses written 'up' at Ernakulam went "through him and the addresses had all Xray effect, and that the Professor's reputation became so great that his services were requisitioned by guardians of incorrigible dullards and even by members of the Royal Family .

The State of Cochin has several noticeable features. There is probably no State in India where the Royal House takes more kindly, more genial interest in the welfare of the people. I was struck with this trait when paying my respects to the present Ruler many years ago. Whatever the constitutional changes the Round Table Conference may bring about, they will not affect the regard and affection of the people of Cochin for the Royal House whose members have shown themselves to be among the most gifted in a very gifted country.

Judging from Newspaper reports an outsider might imagine that geniality is disappearing in your politics; but after seeing some fire-eaters of your State at close quarters recently in Bangalore, I concluded that that quality is still there, although the outward appearance might be deceptive. You seem to be a happy family even politically; and I trust that the trait of geniality will continue during the momentous years that are in store. As the Cochin State is one of the most thickly populated in the world, you have to cultivate that quality even for self-preservation! When I was a student here, I formed the notion that this maritime State resembles ancient Greece in the cleanliness, culture and refinement of its people of the higher classes. This opinion has been endorsed by more competent observers. Let this pre-eminence in culture, both of men and women be an enduring possession. The women of Malabar have been praised for their stirling qualities by such competent observers as Piere Loti and Mahatma Gandhi and we are proud of our women. Women all over India have recently exhibited qualities of courage and sacrifice that has surprised the world. Whether Malabar women

will hereafter be able to maintain their pre-eminence, I do not know. But no one can take away from them the proud privilege of having been pioneers in achieving freedom. India is the first country where women have courted imprisonment; and courted blows, not for the cause of their own sex as in the Suffraggette Movement in England but for the freedom of their husbands, brothers and sons. I am not concerned here about the merits of the Civil Disobedience Movement. My views are already on record. But even those who are opposed to the movement, aye and every Englishman, has nothing but admiration for the courage and sacrifice of Indian women. Col. Younghusband in a recent book of his writes as follows :—

"Out of her very humility and meekness has come forth strength. And now to-day, she is displaying a courage and tenacity, a fortitude and love, and a capacity for self-sacrifice, service and suffering that cause Gandhi to acclaim women to be not the weaker but the nobler sex ".

We shall be making a fatal mistake, however, to imagine that we are anywhere near the summit. I hope you will permit me to give a few instances where Malayalees could surely do better. As Cochin is one of the more populous areas, it *has* also in every square mile greater poverty than in most other places. You cannot buy property near the backwater without finding that you have purchased also squatters, who have no kind of right to the property but have been on it for generations. There is a vast concourse of beggars in our towns. I do not know how this problem of poverty can be most successfully tackled; but that it requires solving admits of no doubt. It is a 'live issue' that must diminish our good conceit of ourselves. Then again, although Malayalees, as students, have repeatedly beaten all others in public Examinations, there is scarcely a Malayalee whose name is known widely outside for solid achievement in *after life*. We have not reared men of the stature of Tagore, Gokale, Sir C. V. Raman, Sir P. C. Ray, Sir J. C. Bose, the Rt. Hon'ble Srinivasa Sastri, and Dr. Radhakrishnan,—not to mention religious leaders—like Ramakrishna Paramahamsa, Vivekananda and Gandhi, who are a class by themselves. We seem to lose, as we grow older, that power of concentration, of sawing across the hard fibre of space and time that was our portion in youth. Our climate is unfortunately not a bracing one; but that cannot be the only cause. I trust that some of the young people before me will attempt to remove this discredit. Perhaps some of them may find the best solution for the present economic troubles, a way whereby every child may have a good life, and good opportunities for self-expression without mutual destruction. As I know no Physics nor Mathematics I have to talk with caution about recent scientific theories; but even a layman can perceive that among Scientists the pride of the last century has given place to humility in the presence of problems that seem almost insoluble. Perhaps one of you may find the way to reconcile the wave theory with the corpuscular theory of light; you may perhaps improve on Einstein and find a fifth dimension; you may be able to disprove Jean's fears that this Universe of ours is running

down, radiating into space; and perhaps some one more gifted than others might prove through Mathematical formulae that Poetry, Music, Beauty and even the faculty for Mathematics require in addition to protons, electrons, waves and numerical symbols, a great Lover also, without whom the lily and the rose, the mina and the little child could not enter our perception as a lily, a rose, a mina and a little child; and hence that there is no real need to be afraid of the modern priesthood of Scientists and Mathematicians, when we have shed fear of ancient priestcraft. Jeans himself in his latest book imagines that there is a creator because the universe started in limited space and time and is not infinite. Perhaps you may mathematically or scientifically find the foot prints of this creator in His Universe. Then again, to take another sphere, no appreciable progress seems to have been made during the course of nearly half a century in the matter of reducing the sharp corners of castes and creeds. Your Principal has analysed the students into 33 divisions and even then there are some irreducible surds that have to be classed as 'others'. The names and the implications of some of these castes are not creditable to us. We are watching the dawn of a new Era for our country. The young men who are here to-day will soon be living in a free country ; but unless they have the courage to abolish untouchability altogether, and are enabled to abolish all those hereditary handicaps that exist no where else in the world it is likely to be a very shortlived freedom. Democratic Swaraj and caste animosities are incompatible. We will be unable to retain Swaraj even for a decade with Regiments composed of Sikhs, Mohamedans and Maharattas. If Indian Democratic Swaraj is not to be lost, the Armies have to be Nationalised. Another thirty or forty years hence when you celebrate this College Day, I hope that one of the students listening to me will be the Principal and will be able to produce a list of students of various religious persuations and perhaps classes also, but all of one caste, *the India Caste*,—as is the case to-day in China and Japan and in all other countries. It is our divisions that have kept us asunder; and made us a protected nation. It is no use hugging the illusion to our heart that we could be divided and yet be free. Sir P. C. Ray, Pundit Jewralal Nehru and several others have perceived this truth, and from recent happenings, it would seem that even among the most orthodox caste of Nambudris, orthodoxy has found a method of taking back to caste those who have been converted to other religions. Only a little more courage and clear thinking without fear of the priest is required to take the next great step namely, to recognise that a man's religious convictions are a matter between him and his Maker ; and society has only the right to insist on a certain minimum of conformity to social usages in order to prevent its disintegration. I trust that with the dawn of freedom in India, this new spirit will spread even into 'backwater' areas. In this connection, I wish to congratulate the Cochin Legislative Council on its practically unanimous vote in favour of intercommunal hostels. I trust that that vote indicates that the time is not far off when these divisions will disappear from our land.

No thinking persons could fail to feel great respect for the youth of India. The Historians of India of the future will write of the present times and of the Youth of India who are shaping the future with respect and appreciation, for these are formative and crucial years, and young people seem generally to have sensed the future more correctly than their elders. We men of a disappearing age who have lived in other times may perhaps be allowed nevertheless to speak a word of caution. After you enter on an era of freedom, it will be necessary to get rid of what may not inappropriately be called the *prairie mind*. In prairies, as you know, fire spreads with lightning rapidity and devastating effects. It is only when a sufficiently wide clearing is made that it can be stopped from overwhelming man and beast. The minds of our young people seem to be very similar. If it is a good impulse that starts, the results are magnificent—but if the impulse is bad, the consequences are bound to be evil. Education is worth very little, unless we are able to make clearings of our own so as not to be overpowered by the fire started by others until we assure ourselves that it is good and not evil. Reflection and judgment are essential for consolidating freedom; and for the government of men. For the moment everything western is probably taboo with young men; some of them have even been guilty of un-Indian discourtesy in this matter, but I request you to look about and perceive what disciplined thinking and disciplined courage has achieved and is achieving among people of the West. Our young men have shown great courage and have exhibited the value of discipline in recent months. But we are more emotional than is desirable; and unless we learn to discipline our emotions and get under control any fire that is destructive, we will not be able to retain India as a free country.

Then again the new wine of freedom is making the youngar generation to forget that the spirit of freedom was itself imbibed mainly at the feet of Englishmen and from their books. Those that know conditions in the Dutch Colony of Java have told me that in that place with a population of nearly 40 million there is no University. The Javanese are not allowed to speak to their Dutch Masters in the Dutch language. There is no Javane in any high appointment either in Government or in any trade. In manufacturies they are put only to mechanical work and one man is not allowed to learn what another is doing. There is a sinister report that when the people in a certain area showed a spirit of revolt they were almost wiped out. The strong hand and unalloyed exploitation seem to be the features of that country. Let us not forget in our rush towards freedom that India was fortunate in that the people who came to its shores and to whose hands we entrusted our destiny are a race that is strongly imbued with the spirit of liberty.

I spoke a moment ago that our young men deserve respect for some of their qualities. Some of them have shown the world an amount of self-discipline and self-suffering that is really marvellous and without precedent. That suffering is having a profound effect on our destiny. I trust that India is disproving the theory that human affairs depend ultimately on the strongest battalion and the most cunning or calculating brain. Our young men should

not forget, however, that they have other vast fields to conquer, where they are likely to have a great measure of happiness also. If we probe the minds of various classes of elderly people, we discover that in the minds of those who have achieved success, wealth, fame, political eminence, through the well-known arts of successful men, there is always a turbulent chasm that they could not control. There is no real repose or happiness. If we watch, on the other hand, those who have extended the bounds of knowledge, or voluntarily and of free will taken up works involving risks, or service, their minds seem to be dancing with joy and we often notice also a great peace and harmony. Those who are young to-day are sure to have greater opportunities than their parents for all these pursuits. In making use of those opportunities I hope they will remember that although Science has demolished many illusions that we had hugged to our bosom, it could not abolish the human consciousness, and that consciousness is most happy when men forget their personal greeds in the pursuit of truth and in service. The only regrets that we need feel, when we grow old, are that our brains are not good enough to acquire fresh knowledge, and that our hands are not worthy for service. In both these respects, the younger people are likely to be more blessed than their elders, and I trust that they will also have less cause for regret when they pass their meridian.

I talked a moment ago about the prairie mind. Another facet of the young, which we elders do not understand, is the great inclination that they have for cinemas. Almost all young people seem to like the cinema; while elderly men do not find them to be so interesting. The usual cinema story seems to many elderly men to be out of focus, like faces seen in uneven mirrors. Which of them is right, the old or the young it is not for me to say. But if the cinema mind develops a distaste for reading good, sound literature, that will be a great loss to the race. It is true that during the last two or three decades men have learned more about the physical nature of the world than at any previous time. But the physical nature is only one aspect. There are other aspects, some of which are more important; and the treasures of the past wisely selected, or read any how will unlock treasures in our own minds that are probably worth many cinemas. I do not know whether young people still take a delight in reading great literature. I trust that they do. A time may come when books are no longer necessary. To-day in spite of the daily revelations of Science, books are yet our best companions. Cultivate a taste for reading; and when you grow old, you will be glad of having followed that advice.

Values are shifting from day to day. When you read books by Americans about conditions in America, the disregard of law, graft in public life, the lynching of Negroes, the social relationships in some of the Universities, you begin to wonder in what direction America is drifting in spite of its buildings that reach to heaven, with interior adornments that want to excel new Jerusalem; but you are held up in your condemnation of Western civilization by the thought that American dollars have saved millions of

lives in Russia and China which would otherwise have perished; and you wonder why Providence requires strength of muscle, brain and dollars for its beneficence. In spite of the cocksureness of Bernard Shaw and the many books of H. G. Wells, you feel that they know that they have lost the assurance of Milton and Wordsworth and are attempting the feat of balancing on a rope that stretches over dark and dangerous thoughts, issues, problems. In Russia, Lenin's realism and iron will have realised within a few years and at the cost of untold sufferings, the dreams of a certain class of idealists; but whether stability has been achieved, and the deeper question whether stability gained by sacrificing treasures such as religion, art and liberty of thinking is worthwhile is unanswered. In India Ramakrishna Paramahamsa and Vivekananda have revealed to the outside world secrets about the human mind and the Divine Mind that are worth knowing and Gandhi is testing the usefulness of what he considers to be spiritual weapons for political purposes. His followers, like Lenin's followers, but fortunately without violence, are impatient of any difference of view. While the voluntary, and mostly honorary work eminent physicians and surgeons do in Congress Hospitals and the patience of our men and women under suffering, are more praiseworthy. Independent judgment seems to be as difficult in the Congress Camp as in Russia, and for similar reasons. The vast advance in National self-respect that Gandhiji has achieved should be obvious to any person who reflects what the reaction of Winston Churchill's Speech on him might have been a few years ago and what it is now. Indians of all shades of opinion have been taught to value self-respect above possessions, safety and even life. But neither Gandhi nor any other has found a solution for all the ills that affect us. I have very briefly indicated some conflicts of thought that are agitating men at present. It is impossible to go back to the simple past, and a balanced judgment, in view of all the problems—of population, wealth, freedom of conscience, opportunities for all, is yet to be discovered. The faculty for seeing both sides of a question may deprive a man of the faculty for decisive action. But I have perhaps indicated the great value of each person thinking for himself and forming his own conclusions. Whether in Physical Science, or in Social Science, or even as regards the bases of right conduct, the world is now quite unsettled. A certain detachment of mind and a desire to form independent conclusions cannot be wrong, so long as we are not guilty of mental slackness and moral cowardice.

Those whose sympathise are with the under-dog, find little difference whether it is autocracy, demagogy, plutocracy, Leninism or even Nationalism that deprives some men of their opportunities of free development. With the detachment, that I referred to, a person might not be able to lead, but he should be able to think clearly and act courageously and that is a function that is not fruitless or unworthy. While it is our duty to prove all things, we need hold fast only to what stands the test of our free and reasoned judgment. With these words I wish you God speed and many happy returns of this pleasant gathering which to me has been a chance of real happiness. Once again I thank you all.

# The Cattle-Problem in India.

T. S. VYDIANATHAN Cl. IV.

---

Live-stock is, and, for many years to come, will be, one of the most important forms of capital to the Indian agriculturists. In the absence of machinery, most of the motive force necessary for the different operations in agriculture is supplied by cattle. Besides doing the ploughing and preparing of the soil, they draw water for irrigation and help to camp the manure and agricultural produce along the roads. As a source of cheap manure-supply they are all important to the peasants. The farm-yard refuse and bones of the dead-cattle have been highly commended, by many experts, as one of the most potent fertilisers of soils. More paying than all these is dairy-farming. In a country like ours with a mainly vegetarian diet, the problem of milk supply is very important. At present, there are various draw-backs in this industry such as inadequate supply and unorganised catering which is often made under insanitary conditions. If enterprising organisers with requisite skill come forward and invest adequate capital and labour, much progress as well as profits can be obtained. It is apparent, therefore, that in no country of the world are cattle of more importance than they are in India and that they form an important part of the equipment of the Indian farmer.

At present, from the general indifference of the peasants towards live stock as a whole, one is constrained to remark that only an insignificant percentage of them seems to have realised that cattle constitute their wealth under all circumstances, and on their improvement depends their prosperity. This is due to their chronic ignorance owing to the lack of vernacular literature on the subject and to the prevalence of religious scruples which hinder the application of a proper policy. Keatinge's remarks in this connection are worthy of quoting " In Europe cattle are kept solely for profit and their treatment is governed by this consideration. In India they are the objects of religious veneration which set a limit to their uses and modify their treatment. Some people are averse to castrating bulls, others object to selling cows and no Hindu may use a cow for draught purposes or countenance the slaughter of cattle. This naturally reduces the profits of cattle keeping. A bullock is useful only for draught, a cow only for the purpose of producing male-calves and in the case of some breeds for giving a little milk. A lame bullock or a sterile cow has to be kept alive even though it is useless and when it dies the village mahars claim the hide. Add to these considerations the serious risk of epizootic diseases and the heavy mortality of the young stock and it will be realised that it is not an easy matter to make a profit out of cattle-breeding ..... They (the useless and the inferior) exist simply by virtue of free-grazing ground which is available..... .they are incidental and uneconomic and may be excluded from the picture. Breeding depends upon the principle of

selection in mating which may be effected by castration in the case of males and by an elimination of the unfit in the case of females. Hindu sentiment makes the former difficult and the latter impossible." *

The crux of the whole problem of cattle-improvement lies in the question of fodder-supply or scientific feeding of cattle. In olden days, when cultivation had not spread all over the country, large tracts of pasture lands were available for cattle. But with the pressure of population upon land, cultivation has been extended at the cost of pasture, and consequently the available areas have been considerably diminished. The farmers are quite indifferent regarding this question and expect their cattle to shift for themselves. Craving for food they consume all kinds of food indiscriminately which prove detrimental not only to their strength but also to their milk-yieldiug capacity. Many of the localities experience habitual want of fodder, while in others, though the supply is fairly even in normal years, pinch is felt in years of scarcity and it results in the death of thousands of cattle.

Something has to be done for the improvement and conservation of fodder supply. The suggestion of some to provide additional grazing grounds is impracticable. The only practicable solution lies in the proper and economic use of available areas and available supply of fodder. It is a common-place experience that in villages cattle are let loose and permitted to wander indiscriminately over the neighbouring meadows with the result that they browze here and there for a moment and cause the unnecessary wastage of quite a lot of fodder. The sooner this sort of practice is stopped, the better. To conserve the fodder-supply a suggestion has been advanced to enclose the village grazing grounds, divide them into small sections and to turn the cattle into one after another systematically. This is the best solution possible under the circumstances. The Panchayat might be entrusted with the work for which a nominal fee can be charged on each head of cattle and the accumulated funds might well be profitably used up for such things as the construction of fences and the purchase of fodder in times of scarcity. The fodder position can be improved in many other ways. "The use of the chaff-cuttter, the addition of cheap meals and condiments to make straw more palatable, harvesting at the right time so as to get full value from the straw, the encouragement of the growth of fodder crops are some of the lines for further trial and investigation".†

The second obstacle consists in the constant occurrence of contagious diseases which take away a heavy toll every year. The more dangerous varieties of cattle-diseases are Rinder-pest, Haemorrhagic Septicaemia and foot and mouth disease. A more or less approximate account of the loss

---

* Keatinge.

† Report of the Agricultural Commission.

sustained by the cultivators by these three diseases for the years 1923—1924 to 1926—1927 is as follows:—

| | 1923 to 1924 | 1924 to 1925 (in | 1925 to 1926 000's) | 1926 to 1927 |
|---|---|---|---|---|
| Rinderpest | 94·3 | 155·5 | 275·9 | 202·2 |
| Haemorrhagic Septicaemia | 41·2 | 32·7 | 38·8 | 36·4 |
| Foot and mouth disease | 9·4 | 12·9 | 19·9 | 13·6 |

The burden of disease impoverishes agriculture to a great extent. The outstanding problem is to combat and control them. These varieties are not peculiar to India alone. At one time they existed in England (cattle-plague of 1865) but the strict enforcement of stringent sanitary measures followed by a policy of segregation and whole-sale slaughter of affected and even suspected animals, not only shielded England from a national disaster but also stamped out the diseases completely from the country.

But such drastic measures for stamping out the diseases on the lines adopted in other countries are impossible firstly due to the sentiment of the Hindu population against slaughter and secondly due to the difficulty that would have to be undergone to enforce these measures. Treatment is the only possible remedy. The Serum-simultaneous method to destroy Rinderpest has done a great service in ridding the country of this pest. "Further the Government maintain a large Veterinary Staff, and Veterinary Hospitals are now within the reach of most cattle-owners while preventive inoculation for Rinderpest Black-Quarter, Haemorrhagic Septicaemia has now been organised on a large scale. Such measures minimise the loss from epizootic diseases but risks from this source are serious. It is probable that in time it will be possible for the veterinary authorities to obtain earlier information of out-breaks of cattle diseases and to secure more active support from the people. This will be all to the good; but so long as Hindu sentiment prevents the adoption, against cattle diseases of measures which have proved effective in other countries, the fear of cattle disease will always remain a nightmare to the cattle owner". *

The third obstacle which hinders the healthy growth of cattle lies in the matter of mating. The deterioration of Indian cattle can be ascribed to the neglect to take the necessary precautions in mating as well as to the indiscriminate cross-breeding between draught and milk-cattle. To avoid this and

* Keatinge.

to produce a healthy breed of good cattle various recommendations are made by the Agricultural Commission, the most important of which is that animals not required for breeding should be castrated as early as possible. They have also laid down that care should be taken to ascertain the exact age at which castration can be carried out without interfering with the animal's subsequent development. The Government have made some small spasmodic efforts to solve the problem by the distribution of bulls to District Boards and otherwise. But no substantial benefits have been obtained from such a policy. As against this, the activities of the Civil Veterinary Department have borne much fruit. It is said that the best method of improving cattle is to guarantee the purity of indigenous breeds and to effect this it is advisable to breed inferior cattle by the best of their own kind. To carry out this, Government have opened experimental farms for bull-breeding and bull-rearing at Hissar, Chharodi, Pussa and other places.

The last but not the least problem regarding cattle improvement is the elimination of the old and invalid cattle so as to give more facilities for the good ones. The Bombay Presidency contains 9,000,000 cattle out of which except about twenty per cent all are valueless for anything except slaughter. They include all kinds of mal-formed beasts and worn-out bullocks which continue to eke out a miserable existence by consuming the fodder required for the maintenance of the useful animals. Their existence would not be tolerated in any other country. Often it will be mercy to kill them and so put them out of their pain. But in India, a large proportion of the old and decrepit animals are protected owing to the sanctity with which they are regarded among the Hindus. This causes the wastage of a great quantity of fodder, which otherwise could be utilised for the maintenance of the healthy class. There is no doubt at all that the slaughter of the useless beasts would tend to increase the number and efficiency of the best, by leaving more fodder for their maintenance. It would also bring enormous profits to the peasants, for the products of slaughter, meat, hide, horns hooves, bones, sinews and blood, command a high price in the markets in their various ways. "India is the only country in the world from which no profit is obtained by slaughter.' The loss resulting to her as a whole from the neglect to utilise these products amounts to crores of rupees annually. The sooner such a state of affairs is ended, the better for the peasants and to the nation as a whole.

Mr. Keatinge hence concludes: "Religious observances of the Hindus with regard to cattle are serious obstacles to progress in breeding and limit the sources of profit from the existing animals... .. ..The result is that the Cattle Industry in India which should be a source of immense profit to the country rests on an uneconomic basis and is far less productive than it might be".

A slow transition is taking place. The peasants are opening their eyes, and are viewing things in a new light. The Veterinary Department in

administration is doing yeoman service. The propaganda work done and the occasional Cattle Exhibitions conducted by the Government have no doubt contributed a great deal to the removal of the ignorance of the peasants as to how they should deal with their cattle. But to attain complete success, it is imperative that the peasants should be given education more or less of a technical character. Then only it would be possible for the Indian cultivators to realise the greater benefits of the maintenance of cattle, and convert the present source of difficulty and loss into a source of immense profit.

## Sheaves from my Harvest.

EDITOR.

Salvation is to be obtained by a life of renunciation and a life of action. But salvation obtained by a life of action is nobler than salvation obtained by a life renunciation—The Gita —V. 2.

* * *

If it were absolutely necessary to choose I would rather be guilty of an immoral act than of a cruel one—Anatole France.

* * *

Happiness is settled pleasure. Pleasure is like a drop of water; happiness is like a diamond—Anatole France.

* * *

Conciliate your rivals by exaggerating your failures: your admirers will exaggerate your successes—Shaw.

* * *

Democracy substitutes election by the incompetent many. for appointment by the corrupt few—Shaw.

* * *

Death sends his challenge in a grey hair—Arabian proverb.

* * *

If the camel gets his nose in the tent, his body will soon follow—Arabian proverb.

* * *

A harvest of peace is produced from a seed of contentment.

Kashmir proverb.

* * *

He does not see the speck in his own eye, but stares at the mote in another—Behari proverb.

* * *

"Is that Abraham Lincoln ? Why, what a common-looking fellow ! "—"God likes common-looking fellows, or He would not have made so many of them," replied Lincoln.

* * *

It is the supple opportunist, not the lofty moralist who is at home in the game of politics.

* * *

The indigent world could be clothed out of the trimmings of the vain.

Goldsmith "*She stoops to conquer*".

* * *

Poetry sprang from ease and was consecrated to pleasure ; whereas eloquence arose from necessity and aims at conviction—Goldsmith. *Essays.*

* * *

Democracy is where everybody counts for one and nobody more than one—Bentham.

* * *

Tragedie is to tell a certain story,
As old books us maken memory,
Of hem that stood in great prosperity,
And be fallen out of high degree
To miserie, and ended wretchedly.—
Chaucer—*Monks Tale.*

* * *

A truth that's told with bad intent
Beats all the lies you can invent—Blake.

* * *

Those who shout that political liberty means freedom, and political equality means similarity have not thought for five minutes on either
—Shaw

# My Tour in North India.

By M. D. NARAYANA AYYAR.

We left Benares on the afternoon of the 23rd July and reached Allahabad the same evening. Here we were the guests of Mr. K. Vaidyanatha Ayyar of the U. P. Audit Department. Next morning we visited the University buildings, the Mac Donnel Hindu Boarding House, the Muir Central College, Anand Bhavan, the princely residence of Pandit Motilal Nehru recently dedicated by him for National purposes, the High Court and other public buildings. The Senate Hall in the University buildings is the grandest Hall I have ever seen. For sheer dimensions, I doubt if there is any hall equal to it in India. The immensity of size is set off to further advantage by the exquisite beauty of decorative ceiling and flooring, doors and cornice.

The Maharaja of Vizianagaram Hall in the Muir Central College is scarcely less grand though it is a little smaller than the Senate Hall. The High Court bui dings are however hardly so impressive as the Madras High Court buildings, although the grand central Dome and the marble stair case are only inferior to those in the Viceroy's House in New Delhi.

Inside the Fort which was founded by Akbar near the confluence of the Ganges and the Jumna, there is an Asoka Pillar. This is of polished red sandstone made by that Buddhist Emperor and on which is inscribed the famous edict issued by him for the guidance of his subjects. The stone is as smooth and the inscribed letters are as fresh and deep as if they were made yesterday and the pillar has been standing for over twenty centuries. An inscription on a tablet at the site says that the pillar was probably erected originally by Asoka some miles away and was taken from there and replanted near the present site by Pheroze Shah and was planted at the site by the British Government in the beginning of the last century.

We visited the Allahabad water works one evening. The Supervisor-in-Charge very kindly showed us round and explained in detail the various processes. The works are situated in the 'Khusru Bagh' near the Railway station. Raw water is pumped from the Jumna and is led into settling tanks. From these settling tanks, the clear water is led into mechanical filters of the 'Paterson' type and finally the filtered water is lifted by electrically operated pumps into the service reservoir. The works here are of particular interest to us in South India, because they were designed and executed by one Mr. G. K. Pillai, a Travancorean, who is a member of the U. P. Public Works Department.

Allahabad is a beautiful city and if I were compelled by a superior force to clear out of Malabar and settle down outside it, my choice would lie between Bangalore and Allahabad. The latter only lacks the superb climate of the former.

Our next halt was Delhi where we stayed for over a fortnight. We were staying in New Delhi almost within the shadow of the Viceroy's House and Secretariat Buildings and the Assembly Chamber. Fifteen years ago the site was a mere jungle. Now a well laid-out city has been called into existence for the housing of the numerous staff of officers who run the Imperial Government.

The 'Viceroy's House' a description of which appeared in 'the Hindu' some months back is a vast edifice. The word 'House' connotes to most of us a snug little place where we make ourselves comfortable and feel quite 'at home'. But the 'Viceroy's House' is nothing of the kind. When I was walking from room to room in this building (I was able to do so by the courtsey of the Executive Engineer in Charge, the Viceroy being in Simla then), Macaulay's language about a book which he took up for review came to my mind, "The title is as long as an ordinary preface. The preface would furnish matter for a fair sized book. The book itself is as voluminous as an ordinary library." The number and size of the various rooms, bath rooms, sitting rooms, dining rooms, banquetting halls, reception halls, are simply bewildering. I am not far wrong if I say that a hundred decent sized families can not only live in comfort in it, but can play hide-and-seek if they choose. We spent three hours in it and came away tired having seen but a portion. The main reception hall is a marble-paved circular hall just under the central dome. The state banquetting hall is of grand proportions. Electric lifts are fitted up for conveying cooked articles from the kitchen. The area of the kitchen is expressible in terms of an acre.

Another thing that bewilders one here is the height of the building in different parts of it. A room seems to you to be on the 3rd floor. You wander on and go to another room in a distant part of the building without ascending or descending a staircase and you look out. You find you are on the first floor. You move on and go up a flight of steps and again look out. You are still on the first floor.

There are two blocks of buildings constituting the secretariat offices, the North Block and the South Block. Each block is a three-storied building with a perfect labyrinth of rooms on each floor. It is very easy for you to get lost as in a maze but for a precaution taken by a kindly P. W. D. Hung up here and there in verandas and corridor are plans showing the rooms in each floor with the direction "you are here" enclosed in a big circle. Wherever you find you are getting lost, you consult the nearest plan and you are put in the right track.

Another and a more substantial precaution taken by the authorities for the convenience and comfort of the officers using the building is an elaborate arrangement for heating and cooling of the rooms. It is not blowing hot and cold in the same breath but blowing hot during winter and blowing cold during summer. The heating arrangement is of the usual electric type, but the cooling arrangement is something I have neither seen nor read of. Briefly,

it consists of an apparatus to pump cool air into the rooms. The necessary machinery is installed on the top floor of the building. Air is sucked in through the insterstices in a net work of small pipes which resembles a motor car radiator. Water is circulating through these pipes and thus the air that is sucked in gets cooled by coming into contact with the pipes within which cold water is circulating. The air that is then cooled is pumped along pipes laid within the walls of the building and there is an inlet from this pipe system into each room. There is thus a pleasant stream of cool air flowing into each room and electric fans are also installed. The climate of Delhi is very hot in summer and very cold in winter and with this arrangement, the office will be pleasant throughout the year. In the cooling arrangement above described, the water that courses through the pipes will get warm in course of time by coming into contact with the warm air that is sucked in. The warm water is cooled by being allowed to stray down into a reservoir below.

The Assembly Chamber is a huge circular building with the library located in the middle. The annular space all round is divided between the Legislative Assembly, the council of state and the Prince's chamber. Wooden ornamental wainscotting, flooring and ceiling make all the three chambers and the library, very beautiful places. Electric lights are all concealed behind a cornice work under the ceiling, so that when the light is switched on, a uniformly brilliant refulgence is all that is seen.

An observatory built by Jai Singh the Maharaja of Jaipur more than 200 years ago still stands a few furlongs from the Council Chamber. There is a large sun dial with a huge masonry gnomon about 90 ft. high with stonesteps. The shadow falls on two great stone quadrants built on either side of the gnomon. The surface of the quadrant is graduated and the time is easily read off.

Delhi has been very aptly described as a graveyard of Empires and, I may add, of Emperors too. Within a radius of ten miles you can see sights which will remind you of a long succession of events commencing from the battle of Kurukshethra between the sons of Kuru and Pandu down through all the vicissitudes of fortune of Hindu and Mussalman rulers to the coronation of His Brittanic Majesty King George V. The Kutab Minar a few miles off, the iron column erected, it is said, by Prithvri Raj in commemmoration of a victory, the Tomb of Humayun, the Jumna Masjid in old Delhi, Shah Jehan's Fort containing the Diwan-i-Am and Diwan-i-Khas Halls of Public and Private Audience of that Emperor, the Kashmir Gate so reminiscen of the dark days of 1857, all these and many more are worth seeing in and about Delhi. It has been said that the Jumna Masjid with its immense front courtyard and immense flight of steps is one of the most imposing buildings in the world. The Diwan-i-Am and Diwan-i-Khas are of marble exquisitely ornamented and look as fresh as if made yesterday. The inscription in Persian on one of the arches of the latter "If there is a Paradise on Earth, it is this, it is this, it is this." represents it will be admitted on all hands the barest fact.

A word about the Iron column near the Kutab Minar may not be uninteresting. The iron has been analysed and found to be 99·9 % pure. It is a marvel how the Hindus in those days had made such progress in their study of Metallurgy and mechanics that they could fabricate a column weighing many tons (I forget the exact weight, but it is somewhere in the neighbourhood of 20 tons, I think) of the purest iron and erecting it without any of the advantages of modern Chemistry and Engineering. It has been standing for over 1400 years and the iron is still as bright and as fresh as ever.

From Delhi we went to Agra. Throughout our tour, we had the good fortune of being able to stay with friends or relations except at Agra where we had a taste of a real North Indian hotel meal. Not that we had no friends here. Mr. C. A. Narayanaswami of the Agra observatory, brother of Mr. C. A. Vaidyanatha Ayyar and son of my late teacher Mr. C. V. Anantharama Ayyar received us at the station and took us to his rooms in the Hotel. Without over knowledge, he had entered into a conspiracy with the Hotel proprietor, a Bengalee gentleman, extremely attentive to the comfort of his customers, to provide us with a chappathi-cum-rice-and-sambhar meal. What with Mr. Narayanaswami's instructions and what with the culinary skill of the experts engaged by Mr. Dutt, a liquid was prepared and bottled up and labelled 'Sambhar' which I coolly assured the proprietor was no better and might be far worse than the waters of the lake of that name in Rajaputana. However we had gone to Agra not to eat Mr. Dutt's rice and sambhar or even his chappathies, but to see the Taj. And see the Taj, we did, in the morning in the cool shades of the evening and in the bright moonlight at night. I am not vain enough to think that I can give an adequate pen-picture of the beauties of the world-famous building. Much more literature has been written about this building than about all other noteworthy buildings in the world put together and I am not going to be stupid enough to attempt to add to this stock. To understand and appreciate the beauties of the Taj, one must see the Taj. And the Taj is best seen and appreciated by moonlight. I felt a slight disappointment when I first saw it in the morning, but the subsequent visit at night restored me and gave an impression that I shall not forget so long as I live. As I write, there still stands before my minds eye, clad in pure white, serene, superbly conscious of her own beauty, the monument of pure white marble erected by the Moghul Emperor to his beloved wife. The boldness of the design, the supreme beauty and neatness of execution (somebody had said that the Taj was designed by Titans and executed by jewellers) the beautiful and quiet surroundings the broad Jumna flowing calmly and majestically by, these combine to produce an impression of beauty and power which lapse of time cannot efface. As I stood gazing at that music in marble, I recollected how noble and how mean and cruel can man be when animated by different passions. Here was Shah Jehan who could build the most beautiful building in the world for the love of his wife. Yonder fort situated a little higher up the Jumna

recalls how a son could be undutiful and cruel to immune a father for many a long year till death released him, all for love of a different sort—the sordid love of power.

I could not however stand long looking at the glorious picture before me. There were more mundane things to attend to. My little son began to rub his eyes and yawn and wanted to sleep. There was the early morning train to Delhi to catch. Reluctantly therefore I turned my footsteps and bade farewell to the Taj and to Agra.

It was now nearly a month and a half since we left home. The desire to spend the remaining days of my leave in quietness of my home at Ernakulam began to grow upon me and after a few more hurried visits we turned back. On the return journey we halted for a week at Bombay. The City of Bombay has every right to be called the queen of Indian Cities. The Victoria Terminus, the Municipal Buildings, the various shops in the fort area, the Apollo Bunder with the Gateway of India and Taj Mahal hotel close by are some of the finest sights that you can see in any city in India. The biggest ocean-going steamers come and anchor close to the shore, so that you can get down from the train at Mole station and get into the steamer, just as you get down from the train and get into your car at Ernakulam station. The Queen's road stretching from Apollo Bunder to Malabar Hill is one of the finest roads that I have seen.

From Bombay, I had planned to make short trips to Ellora and Ajanta to see the famous caves and I had also planned to see Sivasamudram and Gersoppa Falls in Mysore on my return journey. But the desire to reach home quickly became so overpowering that I resolved to postpone these to a future occasion. We left Victoria Terminus on the afternoon of the 17th August and after making a brief stay at Madras, reached Ernakulam on the 22nd August safe and sound after an absence of nearly two and a half months.

I have practically seen all the Indian Provinces and moved with the people. If I am asked which part of the country, I like best and which people I love best, I shall unhesitatingly declare for Malabar and its inhabitants.

## Nala, the Messenger. *

By C. P. SREENIVASAN, (Class III.)

Of their greatness he spake, of their valour he sang,
Of their might on the earth, and their strength in heaven,
And their power to reign o'er the destinies of men;
But nought did arise in her heart but a pang
That the man of her heart could not fathom her love
But should wax in the praises of deities above.

Of the Lord of the gods, and the king of the Seas,
Of the Master of Flame, and the Ruler of Time,
Panegyrics he sang,—nor thought it a crime
To sacrifice warm-hearted love to appease
The envy that frowned from the brows of the gods,
For their smiles and their gifts and appreciating nods.

She heard, and she sighed that the king of her heart
Should exile her away, and the god in the shrine
Of her love should but slight her soul's offer divine,
And a feeling of wonder and woe did now dart
Thro' her frame;—the gods she revered and did own
As supreme,—but she was Nala's and Nala's alone!

[ * Prince Nala, the accepted lover of Damayanti, on his way to attend her Swayamvara, is stopped by the four gods who covet her for themselves and they persuade the prince to carry their message to the bride. Ultimately, Nala is prevailed upon, and goes incognito. But at the end, the princess is able to make him out, and rejects the offer of the gods, though modestly.]

# * Stray Thoughts for Teachers and Students of English.

By K. J. AUGUSTINE, M. A., L. T.

The Cochin Teachers' Magazine, commenting on the appointment of the Deterioration Enquiry Committee, is inclined to endorse the view that deterioration exists only in the imagination of certain superstitious zealots. We are not concerned with the question of the general attainments of the students of the present day. But I am sure no one will venture to come forward and say that there is no deterioration in the standard of English attained by our boys and girls. A glance at any one of the many bundles of composition exercises heaped up in the corners of our rooms in the College will convince any one that the performances of the present generation are very much worse than those of the students of a decade ago. The other day a certain responsible officer in the State was telling me of an application which he received from one of our modern graduates, which contained the sentence, "above than that I belongs to the..community". Many people may not believe it. But we who are in close touch with our 'travelling' graduates, will believe anything. We know that the average graduate of the present day cannot write as well as the matriculate of 1920, and that he commits grammatical blunders which, in the class of a Second Form teacher of the older school, would have resulted in "weeping and gnashing of teeth".

It is generally believed that this "fall", is mainly due to the absence of proper drilling in direct grammar. There is some truth in this, but only *some* truth. It is true that for some time in the past the teaching of grammar was neglected; but now there is plenty of applied, and even direct grammar in our schools. It must also be remembered that grammatical correctness is only one of the attributes of what we call good English; we mean much more than bad grammar when we say that the standard of English in our schools and Colleges is going down.

We have to probe deeper in order to discover the true sources of this contagious malady. My own humble opinion is that the lowering of the standard of English in our schools and Colleges is only one of the many lowerings in the field of modern education. Our ancestors used to value knowledge for its own sake, for the disciplinary value of knowledge, for the mental culture imparted by it, and so forth; but to-day, though there is occasional reference to the cultural value of education, etc., in text books, in reality, we care only for its market value. Our young men learn because they want

*The substance of a lecture delivered at the St. Teresa's College, Ernakulam.

to pass examinations, secure jobs, and support their families. When the examination is brought to the fore-front, and examination results made the true measure of success in education, teaching tends to degenerate into mere coaching. Schools begin to vie with one another for producing "passes". All teaching is from the examination point of view. Pages after pages of notes are dictated, faithfully copied down, crammed up and reproduced, probable questions are discussed, and ready made answers are provided. In short eighty per cent of the work is done by the teacher or lecturer; the students do only very little work—at any rate very little *thinking*. If our standard should rise, this pernicious examination system and the coaching system must go—and if that must go, the models of question papers should change from year to year.

The practice of manufacturing passes is also partly responsible for the fall of standard as a whole. If there is a rule that at every Public Examination at least 60 per cent of the candidates must pass in each subject, the standard cannot but deteriorate. There may be many advantages to this method of 'manipulating' results; many arguments may be adduced in support of the system, especially from the guardian's and teachers' stand-point, nevertheless, the fact remains that it does tend to lower the standard, year after year. I do not for a moment propose that examination halls should be converted into slaughter houses in order that a high standard of efficiency may be maintained, but I am strongly of opinion that there should be no artificial methods of manufacturing passes.

The fall in the market value of the graduate has contributed its own share to the fall that we are considering. The market value being very low, the student is naturally tempted to get through with the minimum labour. There is not sufficient incentive or stimulus to active exertion on his part. This sort of half-heartedness makes the quality of his work indifferent. This tendency to indifference on the student's part is enhanced by other causes as well. There is a school of opinion in this country which denounces the present system of education as likely to produce 'slave-mentality'. The deplorable consequence is that a sort of luke-warminess is engendered in the hearts of even the most enthusiastic scholars. Knowledge being a very exacting mistress who wants undivided and whole-hearted attention, turns her back on these dabblers in the field, with the result that year after year our Schools and Colleges send out in their thousands ill-equipped, shallow, name-sakes of students whose standard of efficiency is slowly, but steadily going down. Some people hold that English being a foreign language we need gain only a working knowledge of it, without aiming at accuracy or beauty of style which may be left for specialists to strive after. We are not concerned with the pros and cons of this line of argument. But we can easily see that this attitude also will tend to help the fall in the standard of English. Unless we aim very high we cannot attain anything but very mediocre results.

There are some other causes such as bad methods of teaching, especially the over-doing of the translation method, which are responsible for the present state of affairs. But as I do not wish to recount the faults and foibles of the members of my profession, I pass on to consider the ways and means of remedying the evil.

First and foremost, the students must be made to realise that education is not a mere bread-winner, they must be taught to look upon it as the spark that kindles the flame of knowledge in our hearts, and they must be trained to approach it with veneration and interest. Patriotism, theorising and sentiment should not be allowed to stand in the way of our recognition of the value of English as a World-language. We must admit to ourselves and frankly tell our students that a knowledge of English will enable us to keep in touch with all parts of the world, to travel to all parts of the world, to commune with the greatest scholars of the world, to have business relations with all parts of the world. We must tell them that a sound knowledge of English is the golden key to the treasure-chest of all that is the best and noblest in the world's literature.

It is very important that the foundations should be well laid. Unfortunately, it is in this respect that our schools are really poor. The lower classes are taught by raw School Finals—many of whom are not very valuable specimens of their species—and the results are disastrous. It is our painful experience that, year by year, we come across many students who are struggling hard to unlearn many of the errors they have imbibed during their Primary and Lower Secondary Courses. It is therefore very essential to have the lowest classes manned by highly qualified and experienced teachers only.

Another point that I want to emphasise is the necessity of extra reading. Our boys and girls, as they come up, must be encouraged to take more kindly to reading and to cultivate it as a hobby. And we must invariably recommend that they should go in for *original works*. Unfortunately, what we find in the College is that extra reading is practically unknown; if at all they read they take up books *about* authors, which have an examination value. It seems to me that if sufficient attention is paid to this all important item of English teaching, the general standard of our boys' attainments in English can be very easily improved. Composition work is also a very important matter. It is not enough that the students read books, or even write exercises. Exercises have to be carefully corrected and rewritten. That would probably mean an addition to the teaching staff of our High Schools, and plenty of time and leisure for correction work.

Above all, in spite of the value of examinations as gateways to employment, we must make the students learn to think of examinations as being only of secondary importance. Students must be taught to look upon the ability for correct and beautiful expression as the chief end of our study of English. A pass in the examination may get employment; but it is our ability to write and talk well that will pay better in actual life. Precisive

in expression, clearness of thought, neatness of execution, and a legible hand must be regarded as by no means unimportant results to be achieved from our study of English. These qualities will be token the possession of a good character, the formation of which is the ultimate goal of all true education.

---

## Bridge at "The Mermaid."

From the "PUNCH".

---

Mr. and Mrs. WILLIAM SHAKESPEARE *v.* Mr. BEN JONSON AND Mr. CHRISTOPHER ("KIT") MARLOWE.

| | | |
|---|---|---|
| *Shakespeare.* | "How shall we try it? We'll draw cuts" ... .. .. .. | *Comedy of Errors* V. i. |
| *Jonson.* | "I will bid thee draw as we do the minstrels. Draw to pleasure us" ... | *Much Ado About Nothing* V. i. |
| *Mrs. S.* | "Well, sit we down" ... ... ... | *Hamlet* I. i. |
| *Marlowe.* | "Who calls?" .. ... ... ... | *Julius Caesar* I, ii. |
| *Mrs. S.* | "I'll call for clubs" .. .. ... | *I. Henry VI.* I, iii. |
| *Shakes.* | "Who bids thee call? I do not bid thee call" ... .. ... .. ... | *Merchant of Venice* II. v. |
| *Mrs. S.* | "Clubs! Clubs!' ... .. ... | *Titus Andronicus* II. i. |
| *Marl,* | "Why then, I'll double thy folly" .. | *Two Gentlemen of Verona* II. v. |
| *Shakes.* | "Hit the woman who cried out 'Clubs'" | *Henry VII.* V. iv. |
| *Marl.* | "It was always yet the trick of our English nation, if they have a good thing, to make it too common" ... | *II Henry IV.* I. ii. |
| *Jons.* | "Let us not wrangle" ... ... ... | *Julius Caesar* IV. ii. |
| *Mrs. S.* | "Obedience bids I should not bid again" | *Richard II.* I, i. |
| *Jons.* | "A spade, a spade" ... ... ... | *Hamlet* V. i. |
| *Marl.* | "Why this spade?" ... ... ... | *Timon of Athen* IV. iii. |
| *Jons.* | "It fits thee not to ask the reason why because we bid it" ... ... .. | *Pericles* I. i. |
| *Marl.* | "Thou bid'st me to my loss" ... . | *Cymbeline* III. v. |
| *Mrs. S.* | "I would be glad to hear some instruction from my fellow-partner" ... | *Measure for Measure* IV. ii. |

| | | |
|---|---|---|
| *Shakes.* | "Hang thyself—no, I will do nothing at thy bidding" ... .. .. | *Timon of Athens* I, i. |
| *Mrs. S.* | "I will hold my tongue, so your face bids me, though you say nothing" ... | *King Lear* I. iv, |
| | "And with those hands that grasped the heaviest club subdue myself" ... | *Antony and Cleopatra* IV. xii |
| *Shakes.* | "Thy biddings have been done" . | *Antony and Cleopatra* I. iv. |
| *Marl.* | "Dismiss *me*, it was *his* bidding".. ... | *Othello* IV. iii. |
| *Jons.* | "Mark our contract" ... .. ... | *Winer's Tale* IV. iv. |
| *Shakes.* | "Lead, lead" .. .. ... ... | *Cymbeline* IV. iv. |
| *Jons.* | "Lay out, lay out" ... .. ... | *I Henry IV.* IV, ii. |
| *Marl.* | "You have always been called a merciful man partner" .. ... ... | *Much Ado* III. iii. |
| | "This have I thought good to deliver to thee my dearest partner of greatness—" ... ... .. ... | *Macbeth* I. v. |
| | "but an ace—" .. ... ... | *Midsummer Night's Dream* V. i. |
| | "else were they very wretched" ... | *As You Like It* II. iv. |
| *Jons.* | "O Hell! What have we here?" ... | *Merchant of Venice* II. vii. |
| | "....Give me leave to ponder" ... | *King Lear* III. iv. |
| *Shakes.* | "A subtle knave, and yet it shall not serve" .. .. .. ... .. | *II Henry VI.* II. |
| | "There, I take it" ... ... .. | *Henry VIII.* I. iii. |
| *Jons.* | "Then lead thou" .. .. .. | *Comedy of Errors* V. i. |
| *Shakes.* | "The King, my master" ... ... | *Henry VIII* V. iii |
| *Mrs. S.* | "Go to ! Let that be mine" .. .. | *Measure for Measure* II. ii. |
| *Shakes.* | "What means the trump?" ... ... | *Timon of Athens* I. ii. |
| | "Thou cream-faced loon" ... .. | *Macbeth* V. iii. |
| *Mrs. S.* | "But yet it is our trick" ... .. | *Julius Caesar* IV. vii. |
| *Marl.* | "If she did play false, the fault was hers which fault lies on the hazards | |

| | | |
|---|---|---|
| | of all husbands that marry wives" ... | *King John* I. i. |
| *Mrs. S.* | "Patience I pray you; 'twas a fault unwilling" ... .. ... ... | *Taming of the Shrew* IV. i. |
| | "We will yet have more tricks" ... | *Merry Wives of Windsor* III. iii. |
| *Jons.* | "I know Anne's mind;—that's neither here nor there" ... ... ... | *Merry Wives of Windsor* I. iv. |
| *Mrs. S.* | "Why, there's for thee, and there, and there" .. ... ... ... ... | *Twelfth Night* IV. i. |
| *Shakes.* | 'You have put him down lady! You have put him down" ... ... ... | *Much Ado* II. |
| | "Why there's a wench! Come on and kiss me" .. .. ... ... | *Taming of the Shrew* V. ii. |
| *Marl.* | "Accursed fatal hand that has contrived this tragedy!" ... ... .. | *I Henry VI.* I. iv. |
| *Jons.* | "Give me your pardon, Sir, I've done you wrong" ... ... ... ... | *Hamlet* V. ii. |
| *Marl.* | "The fault's your own, so is the dearest of the loss" .. .. .. ... | *The Tempest* II. i. |
| *Jons.* | "There's but one down" .. ... | *Macbeth* III. iii. |
| *Mrs. S.* | "There were two honours" .. ... | *II Henry IV.* II. iii. |
| *Jons.* | "I have no joy of this contract to-night".. | *Romeo and Juliet* II. ii. |
| *Marl.* | "Come on then, let's to bed. Ah, sirrah, by my fay, it waxes late" ... ... | *Romeo, and Juliet* I. v. |
| *Shakes.* | "And, being a winner, God give you good-night" .. ... .. .. | *Taming of the Shrew* V. ii. |

# University life as a training ground for National Work.*

T. G. KALLAYANA RAMAN (Cl. II, Gr. iii.)

The importance of a University is plain when we remember that it prepares a man to take a definite place in human society. It is a preparation not for professional occupation but for life. For except in some extraordinary lucky cases, when a man suddenly finds himself great or famous one fine morning, a man is usually made in his school or College.

Before entering University life, a young man is only a creature of clay, singularly susceptible to the influence of external agencies. There is no unity of design. The University does the work of a clever potter, by giving a definite form and atmosphere to the man. This creation of a definite atmosphere is the first step towards self-development; with self-development comes self-realisation.

It is a regrettable thing to note that many people in India look upon the University as a little more than 'a turnstile into the arena of Government Service'. To indulge in such considerations, is to ignore the real truth that it represents a society of seekers of truth who believe that there are certain things in life, of more vital importance than wealth and comfort. Pursuit of golden ideals and inspirations is indeed more worthy of veneration than the race for power and glory. Truth emerges from a chaos of facts. To enjoy a University life is to view things in this way; and it is a high privilege to acquire this largeness of view 'which can assuage the asperities of life.'[1] Intellectual activity of the highest type, a force of incalculable importance for national welfare, is developed admirably in a University life.

To prepare a man for life, a University must hold out certain golden ideals, by the pursuit of which, a man acquires a distinct individuality and character. 'The triumph of the good', is marked and illustrated by the lustre he imparts to his community and country as a whole. The University represents certain ideas and embodies certain ideals.

The *love of one's own country* is the basis of all progress. A constant touch with the lives and achievements of our Indian heroes, will not only be an intellectual entertainment but will also instil in us, sublime ideals of genuine patriotism. The student is dazzled by the magnetism of Shivaji, the Mahratta, and the unique magnificence of Ranjit Singh; in the world of history he comes across many other personalities, and by admiring and worshipping them he imbibes their ideals of chivalry, heroism, patriotism, self-sacrifice. The love of class and the love of home, the roots of patriotism, are firmly

*Prize essay in the Literary Union Competitions (Juniors).

1. The Indian Review—1929.

implanted in his mind.[1] Every page of history breathes an atmosphere of dauntless heroism, and this warms the reader with a noble spirit of emulation.

The Universities are "reservoirs of the intellectual forces of the nation and the clearing houses of intellectual ideas".[2] They form the ground in which research work and learning get a stimulus, and develop with the surprising rapidity. Though we possess no colonies or dominions, we have inherited from our ancestors a cultural domain, which we are at liberty to extend. We can effect annexations in the industrial and commercial world. Thus, within the comprehensive fold of a University are brought in, the twin forces of political advancement—namely scientific thought and industrial development.

Education, calculated to train an individual for ideal citizenship is imparted in the University. Self-respect and a certain amount of manliness, the cultivation of a lofty patriotism and a spirit of general philanthropy are some of the choicest fruits of education. The main object of education is to make man useful to himself, to his fellow-men, and to his country. He realises that education is not 'a momentory asset,' and that it has got a definite aim in life which it is his imperative duty to fulfil. He wishes to do something good to his country, something of his own towards the onward march of human progress. Such are the blessings of education.

An honourable citizen respects himself, and respects law and order. He possesses the community sense by an adequate development of right emotions. But above all these, his primary function is to uphold the dignity and honour of his race; whether it is in the field of battle, in the councils or in law courts, he is anxious to maintain the prestige of his race and community. The way in which students work hard to keep up the prestige of their educationa institutions, is an excellent example and ground for them (when they enter public life) to work for their national cause. In both cases, they work out of conviction, and actuated by the loftiest of ideals.

It is only when there is a comprehensive outlook upon life that the country is set on the high road to national honour and regeneration. To think that University life opens to men, only a literary field. is a mistake.[3] The students come to a University to take advantage of an education which would render them useful in life, not make them instruments of national humiliation and decay. One great defect of our Universities is that they produce "Stereotyped graduates devoid of interest in wider spheres of life outside the College curricula, with the result that their contribution in practical life is not commensurate with their potentialities".[4] There is ample room for misunderstanding, mutual jealousies and religious antagonisms.The remedy for this evil lies in maintaining an all Indian out-look; we should realise that we

1. Recent Essays by Archbold—pp. 199.
2. 'The Indian Review'—December 1930.
3. 'Indian Review', Vol. XXIX; 1928—pp. 650.
4. From a paper cutting.

are citizens of India, and we are born to make India great. Universities and public schools will render the best services to the nation by educating good citizens[1] who in Milton's great words are fitted 'to perform justly, skilfully, and magnanimously all the offices of peace and war'.

To prepare for national work, a graduate of a University has to discharge certain duties and responsibilities. He owes a duty to himself; he should realise that real education begins only with his degree, and his task is to do all the good he could, to all the people he could, in all the ways he could. Again, to reap the full fruits of education, he should impart education, to all those who are less fortunate than himself. "The educated are the leaders of the illiterate masses of the country and it is their duty to remove the foundations of misunderstandings and to make their ignorant neighbours realise that they must respect each others religion and honour each others faith. Having received the benefits of higher education it is for them to make their co-religionists realise the duty they owe to their country, to their community, and to themselves, the duty of cultivating fellow-feeling and patriotism" 2.

Lastly—and this is the true worth of a University life—the graduate is under an obligation to contribute his best towards his country and towards the development of a higher type of society. The best way for this would be the creation of a 'liberalizing cultural atmosphere.'3 Crimes and follies are the necessary outcome of gross ignorance. The educated can harmonise and co-ordinate different schools of thought and bring about a social uplift of the masses. Again, with the removal of all grounds for illiteracy and ignorance, a general spirit of tolerance of all sects and creeds, prevails. The Co-operation of the best brains, is necessary for the progress and development of a country, 'and the assistance which the universities can give is a potent factor in national progress.'

Service is the active expression of a kind heart, and kindness of heart is the overflow of a moral strength. Service of his fellowmen, service of his country are the highest ideals conceivable to a citizen and these are admirably developed by a University. Each individual is able to do what seems best to him, to the society without any physical co-ercion or confinement.[4] Again, loyalty, is another distinguishing mark of a citizen and this is brought home to the student's mind slowly and gradually. But here also, the word loyalty does not mean blind obedience to an alien bureaucracy. There is a certain amount of individual independence; it is a means by itself not an end. [5]

We have seen that University life infuses in a man certain ideals by the working of which he can make himself useful to society. The spheres in

1. Bombay Governor's Address.
2. 'The Hindu'—August 26, 1930.
3. A paper cutting.
4. Political ideals. By Delisle Burns.
5. Delisle Burns;

which individuals can find activity are vast and varied, but they are all directed towards the advancement of their fellowmen or country. Whether the graduates of a University would turn out to be national leaders, statesmen or departmental heads depends on the way in which the ideals of University have been interpreted to them, and understood by them. But we can say with certainty that the general aim of all who have imbibed sincerely these ideals, would be focussed upon the development of the material and moral personality of their fellowmen.

University life forms a sort of common ground in which different minds can meet and which affords them a means of mutual understanding. During this period, a young man is exposed to all forms of transforming influences —as the constant clash of mind with mind, the interchange of ideas and the growth of knowledge of human nature. Again, it is during this period of his life that he learns the real value of working for a common cause. His views become definite, and his outlook upon life becomes wide and comprehensive. He wants inter-communal unity, tolerance of all sects and creeds and the removal of all barriers which prevents free communion of minds. In fact he wants to restore, redress the evils, and build up a nation based upon common interest. Equality and brotherhood are his watch-words; service and self-sacrifice go before him. These sublime ideals are imbibed entirely from a University education. All grounds of misunderstandings are removed. "We can enrich the quality of our own thoughts by allowing to flow into it the higher thought of men who have in their generation been the interpreters of the deeper things of human feeling"[1]

To sum up, a University trains a man for life's struggle. Just as a soldier enters a battlefield fully armed and equipped, a young man who comes out of a University enters the field of life, adequately instructed and equipped. He can become a politician, a statesman or a lawyer but the feeling uppermost in his mind is to serve his country, to make his nation great in the eyes of his fellowmen and in the eyes of all mankind. He is an ideal citizen ready to sacrifice his life for his country; he becomes a part and parcel of his nation. The relations between him and the State are mutually reciprocral because the one aims at the welfare and prosperity of another; and it is in this sense that we say that the 'State is the citizen writ large, and the citizen is the state writ small.'[2].

---

1. His Excellency the Viceroy's address.
2. 'Principles of citizenship.' Sir Henry Jones.

# Federal Government for India.

By N. P. MOOTHATH (Class IV B.)

At a time when the destiny of the whole of India is being cast anew in the blazing crucible of practical politics, the question of the form of the future constitution which India shall body forth is more than one of mere academic significance. For years, in fact for generations, leaders of Indian political opinion have dreamed of Swaraj for their Mother country, and to-day, after an anxious period of endless toil and agitation, they are made the architects of their own fortunes. And the question which is threshed out at this living hour for discussion is, whether good Government can any wise be a substitute for self-government, or whether "the brightest jewel in the British Crown" should be regarded as a perpetual dumping ground of foreign administrators and constitution-makers. On those, the chosen representatives of the people, who have gone to participate in the discussions of the Round Table Conference, braving the storms of native indignation and derision, devolves the sacred duty of demanding freedom and justice for their fellow-countrymen, and deciding the form of the future constitution of their country.

The future political evolution of India, foreshadowed by the Montagu-Chelmsford Report, was an All-India Federation. "Looking ahead to the future," the joint authors expressly stated, "we can picture India to ourselves as presenting the external semblance of some form of federation, an India representing "a sisterhood of States, self-governing in all matters of purely local or provincial interest," presided over by a central government, "increasingly representative of, and responsible to, the people of all of them., dealing with matters both internal and external, of common interest to the whole of India; acting as arbiter in inter-state relations and representing the interest of all India on equal terms with the self-governing units of the British Empire. In this picture there is a place also for the Native States." And the dawn of that glorious day which these two distinguished jurists envisaged in dim but prophetic vision, is now slowly breaking on the horizon. Scarcely a decade has passed away, and a successor of Mr. Montagu, in the person of Mr. Wedgewood Benn, proudly stands before a heated House of Commons and states boldly: "The Montagu policy stands as the cardinal article of faith in British policy towards India."[2]

The division of India into British India and Indian India is quite artificial and there is nothing to justify it, except historical accidents which left certain portions of this peninsula under the Government of the Indian Princes, while the rest of the country passed under the direct administration

1. The essay was prepared before the R. T. C. met.
2. Commons Debate on India—6th November 1929.

of the British Government. The people of the Indian States represent about one-fourth of the total population of India, and it would be the height of political unwisdom to divide India into two water-tight compartments. To-day, the question which has provoked more heat than anything else, is a question of all-India or no India. And it has been more than fully realised by all those who can really deliver their goods for India, that any constitutional arrangement in India, which does not take into account the problems of the Indian States, cannot in the very nature of things, have in it that element of permanence and that measure of agreement which are the inevitable corollaries for the efficient working of any constitution.

It would thus be abundantly clear beyond the shadow of a doubt or dissenting note that the rebirth of British India has for its condition, the rebirth and the reorganisation of Indian India, for, without Indian India there is no real British India. Both stand "like perfect music unto noble words," supplementing and complementing each other, thus inextricably entangled in the current of world-politics; and any constitutional changes effected in British India, must have regard to the future development, when India as a whole, and not British India merely, will take her place among the constituent states of the Common Wealth of nations united under the Crown. Even the Simon Commission explicitly states that "it must surely be India as a whole which will be involved in the ultimate constitutional scheme, whatever may be the differences of climate and physical features and whatever the diversities of race and religion in India.....There is essential unity in diversity in the Indian peninsula regarded as a whole."* And this "unity in diversity" running like a silken thread across the stage of India's history, binding the body politic into one solid whole, apart from the ties of religion or geographical propinquity, makes it imperative that any solution of the tangled knot of the Indian constitutional problem must bring within its ambit the Indian States also. The question therefore naturally arises, how this can most effectively be achieved, without jeopardising the individuality of the Indian Princes, and the vital interests of the citizens of British India alike.

There are only two ways by which this ideal could be achieved; either the Indian States should become part of the Unitary Government of India on a footing of equality of status and powers with British India, or they should be incorporated with a federal union with British India. Here, the first alternative would mean the complete absorption of the States with British India, which again connotes the eventual loss of the traditional sovereignty and the personal dignity of the Princes. Of course, the idea might be hailed with a chorus of approval by some of our extreme Nationalists, who in their importunate enthusiasm to make India one indivisible formidable whole might ask: "'Of what use are petty rajas, tyrants to those under them, but obsequious and cringing to those above?.....Sweep them off the board, these burlesque kings, aping the life and manner of

* Report of the Indian Statutory Commission, Vol. II, 1930.

royalty, these phanton potentates with their toy armies and their crowd of favourites'[1]" But this appears to be more brilliant than sound, and as a question of practical politics, it is both impracticable and inexpedient.

A Unitary Government is defined by Professor Gettell as 'that form in which governmental authority is fundamentally vested in a single organisation and all other organisations of government within the State owe their existence to, and derive their authority from, this body." According to another authority "the unitary state has one legislature; capable of making laws of universal validity for all its citizens and subjects; one Executive, and one unified Judicial System to apply these laws."[2] These very definitions of Unitary Government preclude the feasibility of its application to the present political conditions of India. It would be difficult to imagine that any Indian State, with a tolerable degree of regal dignity would willingly endorse the idea of the subversion of their own hereditary sovereignty. Besides, as His Highness the Maharaja of Bikanir said: "a Unitary State with a sovereign Parliament in Delhi to which the whole people could look for small and large things is impossible. There would be no room in such a constitution for Indian States. Moreover, such a government would crash under its own ponderability." [3] Hence, for a vast sub-continent like India, containing about 562 Native States, and having a population of about 315 millions of people, holding diverse interests, speaking different languages, and possessing distinct types of cultures, the ideal of an effective Unitary democracy is as idly fantastic as it is unprecedented.

On the other hand, if past history is any guide, if Indian constitutional evolution has any lesson for us, it is to point out to us unmistakably that India has all along developed on federal lines. For innumerable centuries, before the English advent to the Indian soil, the country was divided into small villages, from a study of which, Sir Henry Cotton observes that "people of India possess an instinctive capacity for self-government" and gives it as his opinion in " New India" that "a costly and mechanical centralisation has taken the place of the former system of local self-government and local arbitration." The same view is shared by Professor Rushbrook Williams who says that "the political capacity of the Indian people manifested itself most adequately in autonomous local units, united for the complexities of the modern state into a federation" [4] and it is something that the Simon Commission has been able to lay its fingers on this most glaring factor of the situation, though, of course, in the methods they have recommended for the working of the machinery, they have allowed themselves to be caught in the wind of thier own fancies. Indian nationalism

---

1 The Native States and Indian Nationalism—by K. M. Panicker (Modern Review, January 1919.)

2 XIVth Edition of the Encyclopaedia Britannica.

3 Speech at the Round Table Conference, London.

4 Indigenous Rule in India—Speech delivered by Professor Rushbrook Williams at Manchester, Dec. 1929.

according to them is a phenomenon which cannot be disregarded by the rulers either of British India or of Indian States, and they further add that it is only under a federal system that the sentiment underlying the movement can be given effective expression. "We are inclined to think that an easier and more speedy approach to the desired end can be obtained by reorganising the constitution of India on a federal basis in such a way that individual States or group of States may have the opportunity of entering as soon as they wish to do so." [1] And after the experience of the United States of America and the Dominions of Canada and Australia, it will be difficult to think of a more suitable or more efficient form of constitution than a Federal Union for a country of the size and having the enormous population of India.

It was remarked in a public speech delivered by His Highness the Maharaja of Bikanir that "Federation has no terrors to the Princes and Governments of the States." And it is rather refreshing to notice that at the present day, even the most audacious upholders of the unitary system of government should become ardent enthusiasts for the establishment of a federal form of Government for India. It may also be added in this connection that there will be no serious hindrance to the satisfactory application of the Federal Principle from the outset, if only Indian politicians, in collaboration with the British Government make up their mind to devise the working of the mechanism.

"Federal Government", says Professor Adam, "is no more than a prolongation into the sphere of general government of the principle of local self-government with which all Anglo-Saxons are familiar: it is created by the same kind of division of power; it operates in the same way, each government supreme and independent within its own sphere and each acting upon all citizens alike." It tends to reconcile the idea of self-government with the idea of dependence on a wider state. It is conducive to the free development of the best elements of a particular nationality, having regard also to the safety of the old institutions, so as to make them receptive of new ideas eventually. As Dicey says, "it is a political contrivance intended to reconcile national unity with the maintenance of state rights," [2] and as it represents consequently "a half-way house towards completely homogeneous national unity," [3] it is best adaptable to a vast sub-continent like India, from which to expect absolutely national unity is only to hope that the impossible will be fulfilled.

What the country now wants and will mostly benefit from, is a constitution having provisions for,

(1) full responsible Government in the provinces.

---

1 Report of the Indian Statutory Commission, Vol. II, 1930.

2 Law of the Constitution.

3 Sir J. Marriot—English Political Institutions.

(2) some form of responsible government approaching a constitutional monarchy in the States,

(3) responsible federal government at the centre in which representatives of both states and provinces may take part,

Here, reform (2) is becoming inevitable; for as at present constituted the constitutional position of the States completely ignores the inalienable rights of the people to mould their own destinies. And by the States people and the British Indians coming together constitutionally, national solidarity will be promoted and the Princes will feel that they have a share in the government of their Motherland. Reform (3) is necessary, for many of the subjects which would be discussed in the proposed "Council for Greater India," recommended by the Simon Commission would be matters of common interest, like customs, railways, posts and telegraphs, salt, defence, coinage, exchange, etc., and also matters arising in connection with India's participation in the League of Nations.[1]

It was J. S. Mill who declared that "where conditions exist for the formation of efficient and durable federal unions, the multiplication of them is always a benefit to the word", [2] and when one probes deep into the study of modern Indian History, one cannot deny that the conditions favourable for the formation of a federal union are not extant in India. The advantages of a federalisation of India are manifold. Federalism offers the requisite cohesive force, to weld together the constituent parts of the Central Government. It tends to vibrate them with the new-born sentiment of a renovated nationality. As Leacock says: "the original jealousy and particularism of the separate parts are gradually merged into the wider outlook that accompanies a larger national life ; the central government of the federation becomes a part and parcel of each individual citizen and enlists in its support a broader patriotism than narrow adherence to the interests of his section of the community."[3] "The loss of independence by small states is amply compensated by the fuller life and vigour which member-ship of a more powerful state gives".[4] And the decreased necessity of a variety of tariff walls and the consequent avoidance of unhealthy competition among rival states tend to save and consolidate national energy. Federalism, again, enables a country to present a united front and pursue a consistent policy in foreign affairs. and by "adopting the plan of concurrent jurisdiction and leaving it to the central government to occupy the field in proportion as the progress of national evolution demands it, a way is opened for continued expansion

---

1 Vide Volume II—Report of the Indian Statutory Commission 1930.

2 Representative Government.

3 Elements of Political Science.

4 Gilchrist—Principles of Political Science.

without suffering the pangs of amendment or relying upon the strained interpretation of the law."*

It is perhaps due to these inherent advantages of federalism that countries like Germany, Mexico and Brazil have adopted this form.

On the Bar of Humanity, stands India to-day, a discrowned Queen claiming her heritage of Swaraj. And is it too much to hope, that when it is conceded, the idea of an ideal representation of an India, consisting of a "sister-hood of States" shall be justified by itself ?

## Rao Saheb C. Matthai.

Director of Public Instruction, Cochin State, 1922—1930.

M. R. Ry. Rao Saheb C. Matthai Avl., the late Director of Public Instruction, was at first neither a Rao Saheb, nor a Director of Public Instruction. But in due course he developed into both, first into the Director, and then into the Rao Saheb. As the Vice-Principal, Ernakulam College, as the Deputy Superintendent of Education, and as Assistant to Mr. Pope, the Special Educational Officer, Mr. Matthai received splendid training for organising and directing education work. So it was only natural that he should step into the Director's place when Mr. Davies retired in 1922. Mr. Matthai enjoys the distinction of being the first Indian Director of Public Instruction in the Cochin State. From 1922, till his retirement recently, Mr. Matthai was in charge of the Department of Education which prospered remarkably during his regime. He is the Commissioner for the Boy Scouts, and was the Protector of the Depressed Classes, in the State. If these activities are not sufficient proof of the versatile interests of Mr. Matthai one need only refer to his activities as President of the Economic Development Committee. More than with these, we are here immediately concerned with his relations with this magazine. To this magazine he was always a staunch friend and, in every way that was open to him, he has furthered its interests, strengthened its position, and increased its prestige. The amount of help that he has rendered to the magazine is considerable. Through the medium of this note the Magazine Committee wish to acknowledge with gratitude this help that Mr. Matthai has rendered to the magazine; to thank him for the unfailing support that he gave it; and to wish him peace and happiness during his retired life.

* Leacock—Elements of Political Science.

## Old Boys' Section.

[The editor invites the old students of the College to send him particulars about themselves or about other old students, which information could be published in this section.]

"Welcome, welcome with one voice !
In your welfare we rejoice"—

*Tennyson.*

I. N. MENON—of the Ittyanath family, Trichur. Son of H. H. Sir Sri Rama Varma,G. C. S. I., G. C. I. E., the Ex-Maharaja of Cochin. Mr. Narayana Menon had his early education in the High School at Trippunittura. He studied for his Intermediate in the Ernakulam College. He passed the Intermediate in the first class, and followed up that performance with scoring a record first class at his B. A. (Hons.) examination which he took from the Presidency College, Madras. Philosophy was his special subject. Subsequently he went up to the Balliol College, Oxford, and taking up Political Science for specialisation qualified for the B. Litt. degree of that great University. He was for some time Reader in Political Science in the Lucknow University. For a time he did honorary work for the Madras Christian College. Subsequently the Madras Government took him on into the Educational Service. On 16th December 1930 Mr. Menon was appointed Director of Public Instruction, Cochin State. He is the first Old Boy of the Maharaja's College to become the Director.

K. NARASIMHA PAI—Principal, Maharaja's College—is Cochin born, but had his early education in the Government High School, Vykom. In those early years he earned a reputation as a prize-winner. Evidently he was a "price-winner" too in those days, for Mr. Pai told "our own correspondent" that his services were very much in demand to sell things in the piece-goods shops and provision shops kept by his relatives. He continued his education in the Santa Cruz High School, Cochin, before joining the Maharaja's College for his F. A. Mr. Pai passed his F. A. from this College. All these years, as he studied books at school, he studied business at home. After his F. A. he went up to the Presidency College for his B. A. which he passed in the first class as first in the Presidency. That year he was the recipient of the Jagirdar of Arni Medal. Mr. Pai was first a teacher in the Travancore service and subsequently was the manager and Head-Master of the Tirumala Devaswam High School. In 1908 he was brought into the College as the Chemistry Lecturer, by Dewan Bannerji (Sir Albion Rajkumar) when the College was reorganised. When the College was raised to the first grade he became the Professor of Chemistry and on the retirement of Mr. S. K. Subrahmanya Ayyar became the Principal of the College,—the first Old Boy to become the Principal.

V. K. K. MENON, B. A.,B. Sc. (London), Bar-at-law—son of H.H. the First Prince of Cochin belongs to the Karimpatte family, Trichur. He had his early education in Trippunittura, and the Maharaja's College and the St. Joseph's College, Trichinopoly. For his degree he studied in the Presidency College, Madras. Then he sailed to England and, joining the London University, won his B. Sc. In the meantime he also qualified for the Bar. During his stay in England, he took considerable interest in organising Indian Students Institutions in London. He has been the President of the Indian Students' Union. The "Kerala Association" in London was started by him and he was also one of those responsible for the starting of the National Union of Indian Students in the City.

C. SANKARA MENON.—born 1907 into the Chengatte family,—son of Mr. Sankunni Achan, retired *Samprathi*. Had his primary education in the Sree Rudra Vilasam Secondary School, Ernakulam. Came over to the Government High School for his High School course. Soon things began to happen. Mr. Sankara Menon passed School Final as the 4th in the State and joined the College with a Cochin Government scholarship. In 1925 the Intermediate results showed that he led the College in the first class with distinctions in Mathematics, Physics, and Chemistry. He knocked off the "Subrahmanya Ayyar Prize". At the B. A., Examination two years later (1927) he led the Presidency in the first class in Mathematics. So he won the "Ravunni Menon Medal" from the College and the "Marsh Prize" from the Madras University. Subsequently till 1929 he underwent a post-graduate course in the Presidency College, Madras. During that time he was a Madras Government scholarship holder. In 1929 he passed his M. A., too in the first class. He was appointed by the Union Christian College, Alwaye, as the Mathematics lecturer. In 1931 he passed the competitive examination for the Indian Audit and Accounts Service as third in the list.

There is no reason to think that all these were due to Mr. Sankara Menon's living exclusively on Mathematics, with chewing $a^2$ and $b^2$ every hour of the day. He has lifted and smashed many a ball on the College volley courts and walked away with a few medals for that game. He has played for the College in the Inter Collegiate Football matches. Watch him! with the ball in the forward line. Yes, he is having a look round,—width of goal 8 yards, distance to the goal 23 yards, height of the goal keeper 5 feet 3 inches—he finds out from these (Heaven knows how! ) the speed and height at which the ball has to travel, there is a bang, and—Goal !

N. R. RAMACHANDRA AYYAR—made Professor of Physics—another Old Boy of the College.

## "In a Nutshell."

### The Odyssey.

(By A. AMMUKUTTY, Cl. I.)

———

Odysseus, the son of Laertes was the king of Ithaca. The terrible war between the Greeks and the Trojans over the stolen queen Helen, in which he had played a prominent part being over, Odysseus was returning home with his companions. The wind was for long unfavourable, and they had to land in Ismarus, the country of the Cicones. Pressed by hunger, Odysseus and party attacked and plundered the town. The Cicones got wild with anger, gathered forces, and attacked the Greeks. Odysseus managed to escape to the ships with some of his companions. More than half were slain by the Cicones.

Odysseus sailed on and reached the land of the Lotus-eaters.

" a land
In which it seemed always afternoon.
All round the coast the languid air did swoon
Breathing like one that hath a weary dream."

Round about the ship.

" The mild-eyed melancholy Lotus-eaters came
Branches they bore of that enchanted stem,
Laden with flower and fruit."

Odysseus suffered none of his company to remain there, in spite of the fact that two of them ate of the lotus which made them forget their home.

From thence they sailed and came to the island now called Sicily. They wandered into a cave which appeared to be used as a habitation. It was the home of Polyphemus, chief of a race of one-eyed giants called Cyclops. Towards evening Polyphemus came home and bringing in his flock of huge sheep closed the entrance to the cave with an enormous rock. Odysseus offered him wine, but the giant started eating up the Greeks. Polyphemus asked Odysseus his name. "No-man is my name" replied Odysseus. In return for the wine Polyphemus promised that Odysseus should be devoured only last. One night the wise Odysseus blinded the Cyclop by thrusting a burning brand of olive into his eye. He roared with agony. Other Cyclops came to his help, but when they heard the cry from inside the cave,

"Friends, No-man kills me;

they called back.

"If no-man hurt thee, but the Hand Divine
Inflict desease, it fits thee to resign"

**I. N. Menon Esq., M. A., B. Litt (Oxon),**
Director of Public Instruction, Cochin State,
(Old Boy of the College.)

Prof. **K. N. Pai,**
Ag. Principal, Maharaja's College
(Old Boy)

**C. Sankara Menon**
Indian Audit and Accounts Service
(Old Boy)

**V. K. K. Menon**

and went away. In the morning as Polyphemus let out his flock Odysseus and his friends escaped, for Odysseus bound each of his company under each of the huge sheep. The angry Cyclop who found himself tricked, prayed to his father Poseidon, who from that day onwards entertained an eternal hatred towards Odysseus.

Odysseus next reached the Aeolian. Aeolus its king treated him kindly, gave him a favourable wind, and tying all the other winds in a bag which he gave to Odysseus, Aeolus sent him homewards. On the way his men untied the bag and the winds that then broke forth drove the ship again to Aeolian where help was refused. They sailed on and came across Antiphates, from whom they escaped though with the loss of many of their ships and men. Then they reached Aeaean where some of his men were turned to swine by the enchantments of the witch Circe. Odysseus proved a match for her magic by the help rendered to him by Hermes, the messenger of Gods. He also succeeded in recovering his companions. On the advice of Circe he went to Hades and knew his future from the sooth sayer Thelian Teiresias. He then resumed his journey. On the way he had to escape from the enchanting music of the Sirens and also the dreadful Scylla and Charybdis. This he effected by the advice of Circe. Then he reached the Isle of Helios where he and his men were furiously attacked by Helois whose kine the Greeks had stolen. But they saved themselves from the calamity and again continued their journey. On the way a terrible tempest arose and Odysseus lost his ship with all the crew complete. He swam up to a plank and after suffering much, reached the Island of Ogygia. The Nymph Calypso felt a fancy for him and never allowed him to go home.

In this manner Odysseus lived for seven years with Calypso, much against his will. Meanwhile his wife Penelope and son Telemachus were in a deplorable condition. The lords of Ithaca sought the hand of the fair Penelope. Dreading danger she never shunned them but tried to avoid them by mere stratagem. They came to know of her trick and from that day onwards wrought "many an evil deed in her halls" intending to eat her out of house and home. Thus Odysseus' wife and son suffered much at the hands of these wooers.

All the Gods except Poseidon felt pity for Odysseus. The Goddess Athene managed to obtain their consent to render necessary help to Odysseus. The Gods then sent their messenger Hermes to Calypso demanding her to send Odysseus homewards without delay. Much against her will, Calypso sent Odysseus to his home promising a safe journey. He reached the land of the Phaeacians by the help of the Nymph Ino though Poseidon raised a tempest.

The Phaeacians welcomed him cordially. His skill and prowess roused their admiration. He narrated all his travail to them and by their help reached his native land safe and sound. In order that he might not be recognised and secretly attacked Athene transformed him into an old beggar man. He made friends with Eumaeus, his own swineherd.

Meanwhile Athene planted courage in the mind of Telemachus who set out with a ship and some men in quest of his father. He went first to Nestor who advised him to go to Menelaus of Sparta. From him he knew that Odysseus was kept perforce in the Island Ogygia. Telemachus then returned home and went first to the abode of the swineherd: Odysseus discovered himself only to Telemachus who went home, asking his swineherd to take Odysseus to his house.

Accordingly the swineherd went to the house of Telemachus with Odysseus and saw the lordly wooers. They wrought many a dishonour on Odysseus, who revealed himself to nobody else but his swineherd and neatherd. But he consoled Penelope by saying that Odysseus would return home before long. He asked Telemachus to remove all weapons from the hall. With the help of Telemachus, the swineherd, and the neatherd, he contrived the destruction of the wooers. One day Penelope brought the bow of Odysseus to the wooers and asked them to bend it. They all tried in vain; but Odysseus, still in the shape of a beggar-man, bent it easily. Then to prove that he was a sure marksman, he sent an arrow through Antinous, a wooer. He killed another also in the same way at which the wooers rose up to fight against him. Then he disclosed his identity and with the help of the swineherd, neatherd, Telemachus and also the Goddess Athene he killed all the wooers.

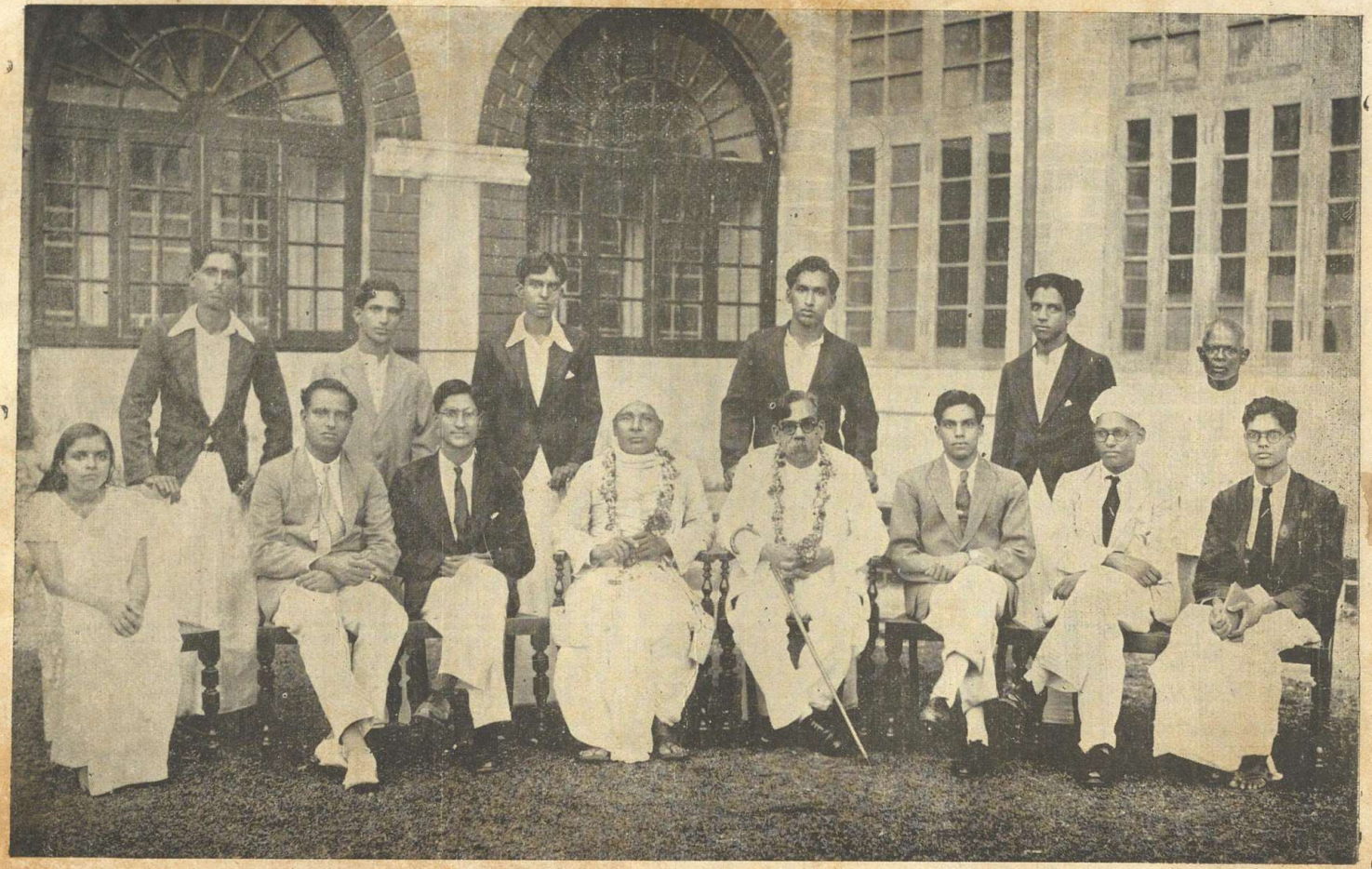
Then he revealed himself to his wife and son. He also punished all those who had done evil in his absence. Meanwhile the havoc done on the wooers caused a tumult in the city and the people took up arms against Odysseus. But goodly Odysseus proved more than a match for them all and they had to retreat in peace. Thus after many a hardship Odysseus reached home, and lived happily and in peace for a long time.

## The College Chronicle.

19th January.—Send off to Mr. S. K. Subrahmanya Ayyar, Warden of the College Hostels, by the Hostel boarders. The Diwan presided at this function which was held in the Hindu Hostel premises

7th February.—Annual meeting of the Bhasha Sahitya Mandalam. President—Sreemathi V. K. Leskshmikutty Amma, consort of H. H. the First Prince of Cochin. Lecturer—Professor P. Sankaran Nambiyar—subject "ഭാഷാസാഹിത്യത്തിന്റെ ഇന്നത്തെ നില"

13th February.—Annual meeting of the History and Economics Association. President M. R. Ry. Rao Bahadur P. I. Varugis Avl., ex-Chief Judge of the Cochin Chief Court. Professor P. S. Lokanatham, Reader in Economics, Madras University spoke on "The Industrial Reorganisation of India, and Mr. L. M. Pylee, M.A., B.L., spoke on "The Political Reorganisation of India".



**The First Board of Directors—The Maharaja's College Students Co-operative Society.**

14th February.—Jubilee Lectures on "Science and Religion" by Professor S. Radhakrishnan of the Calcutta University. The first lecture was delivered to-day.

15th February.—The second lecture on "Science and Religion."

*Physics Extension Lectures*

| | | |
|---|---|---|
| 1. | Monday<br>23-2-31 | The telegraph and the telephone.<br>(Mr. Paul D'Alapat, M. A., L. T.) |
| 2. | Tuesday<br>24-2-31 | The eye and vision.<br>(Dr. N. P. Venkiteswara Ayyar, M. B., B. S.) |
| 3 | Wednesday<br>25-2-31 | Light and X-rays in Medicine and Surgery.<br>(Mr. P. R. Subbarama Ayyar, M. A., L. T.) |
| 4. | Thursday<br>26-2-31 | The recording and reproduction of sound.<br>Mr. N. R. Ramachandra Ayyar, M. A. (Hons.), L. T.) |
| 5. | Saturday<br>28-2-31 | The concept of matter.<br>(Mr. S. K. Subrahmanya Ayyar, M. A., L. T.) |

4th March.—Visit of the University Commission consisting of the Vice-Chancellor and Professor Dey to the College.

Do. Professor Dey delivered the valedictory address of the Science Association (Physics Section.)

5th March.—The students of the College presented an address enclosed in a silver-casket to Mr. S. K. Subrahmanya Ayyar, retired Principal and Professor of Physics. M. R. Ry. Diwan Bahadur K. Ramunni Menon Avl., Vice-Chancellor, Madras University, presided.

Do The fourth class students gave a social to the staff.

6th March.—Annual meeting of the College Union Society. M. R. Ry. V. K. K. Menon, M. A., B. Sc., Bar-at-Law, spoke on 'Indian Students Institutions in Europe." M. R. Ry. K. Narasimha Pai Avl., the permanent President, occupied the chair.

7th March.—Annual examinations began for the Junior Intermediate and the Junior B. A. classes.

8th March.—The staff were "At Home" to the fourth class students.

16th March. The College closed for the mid-summer vacation.

## The Annual Meeting of the College Literary Unions.

This meeting was held in the College Hall on 22—7—1106. M. R. Ry. K. Narasimha Pai Avl., Principal of the College and the permanent President of the Unions occupied the Chair. M. R. Ry. V. K. K. Menon, M. A. B. Sc., Bar-at-Law, who had condescended to address the meeting and who was our chief guest was seated by the President's side.

Invited by the President, Sreemathi V. Saraswathi, Secretary, Lady Student's Union read the following report,—

*Report of the College Literary Unions 1930—31.*

We have the honour to present on behalf of the College Literary Unions the following report of the working of the Unions for the year 1930—31.

There were three different sections for the Unions: The Lady Students Section, the Senior Section for the B. A. Students, and the Junior Section for the Intermediate students. There was a proposal during the year for the amalgamation of the Senior and Junior Sections, and it is probable that the next year there will be only two sections, the work of amalgamation being entrusted to the College authorities.

The three sections were managed by one committee consisting of a President, two vice-Presidents, class representatives, and the secretaries. The Secretaries during the year were Srimathi V. Saraswathi for the Ladies' section, Mr. John Mampilli for the B. A. section and Mr. Raphael D' Veliath for the Intermediate Section. The Principal was the *ex-officio* President; Mr. T. C. Sankara Menon was the Vice-President for the Lady Students' Section, and the B. A. Section and Mr. P. Sankaran Nambiyar for the Intermediate Section.

The inaugural address was delivered on the 1st August 1930, by Mr. Alan C. Mckay of the National Bank of India, Ltd., Cochin. He gave "a Talk on Books". A number of meetings were held during the year. One was a special meeting when Mr. S. K. Yegnanarayana Ayyar of the Pachaiappa's College, Madras, spoke on "Some aspects of non-credit Co-operation, presided over by Mr. Gayatrinatha Ayyar, Registrar of Co-operative Societies in Cochin State. There was also a parliamentary debate when all the places were occupied by the students themselves. Mr. C. O. Narayanan Nambiyar Class IV acted as the Speaker. The motion was "that the House is of opinion that to have electorates on communal basis is, under the present circumstances not detrimental to national interests in India," The motion was defeated. The other meetings were ordinary meetings. The subjects were interesting when viewed from the students standpoint. The subjects at the ordinary meetings were "The study of Indian History", "Some possible

Reforms in the present day education," Mathrubakthi," "Education of Indian Women" etc. Enthusiasm for these ordinary meetings is steadily waning. One can understand that the students will not be in too great a hurry to remain in the College after 4 to take another dose of lectures when they have had four or five doses already. One young heretic was overheard quoting Macbeth after reading the notice about an ordinary meeting.

> Why do you show me this? A fourth! start eyes
> What ! will the line stretch out to the crack of doom ?
> Another Yet ? A Seventh ! I'll see no more ! "

This attitude is perhaps partly due to the better attractions offered by the Sports Club or it may partly be due to the introduction of a more entertaining item viz. the Parliamentary Debate. These debates are becoming more and more popular. And Mr. T. C. Sankara Menon our Vice-President has suggested that in view of the healthy finances of the Unions, next year forwards prizes might be given to the students who show the best debating powers.

Competitions were held this year, as usual, in English Essay writing, Elocution and Extempore Speeches. The competitions in Elocution and Extempore Speeches were separate for the Seniors, Juniors and Lady students.

Prizes were won by Alice Thomas, V. Saraswathi, C. R. Clara and T. J. Chachikunji from among the girls students ; by S. Kuttikrishna Menon (two prizes), K. I. Krishnan, C. P. Sreenivasan, P. M. Thomas and P. Padmanabha Menon from the B.A. Section, and by R. D. Veliath, K. P. Ramankutti Menon, T. G. Kallyana Raman, John Reynolds, A. Pappali, A. Madhava Menon, E. Raman Menon and T. Madhava Menon from the Intermediate Section.

During the year, the Malayalam Section was handed over to the "Basha Sahithya Mandalam" of the College and so it was not necessary to hold competitions and meetings in Malayalam.

The finances of the Unions are good, in spite of (i) that the first prizes are of about Rs. 5 value and second prizes about Rs. 4 value and not Rs. 4 and Rs.3 as in previous years, (ii) that we made an English Drama Equipment for Rs. 100, and (iii) that we gave Rs. 50 to the Basha Sahithya Mandalam.

We close this report with thanks to the President, the Vice-Presidents, and also the Committee, as also the ladies and gentlemen and students who were ready to participate in the deliberations here and make the functions a success. We thank Mr. V. K. K. Menon, to-day's lecturer, who condescended to help us through this annual meeting of ours.

The President then introduced Mr. V. K. K. Menon as a gentleman who had done considerable work in organising institutions in London for the convenience of the Indian students going there, and invited him to speak on "Indian Students' Institutions in Europe".

Mr. Menon introducing himself as an Old Boy of the College started his pleasant talk and referring to the difficulties experienced by Indian students abroad, mentioned the many institutions functioning in Great Britain and Europe to help our countrymen to get the best from their stay in foreign Universities. This help made their University training what it really should be, not a mere preparation of books, but a training for full national life.

The President and the lecturer were thanked and garlanded; and the audience dispersed after they had called out cheers to our beloved Maharaja.

---

## Maharaja's College Historical and Economics Association.

---

*(Anniversary Celebration)*

Under the distinguished presidency of Rao Bahadur P. I. Varugis, retired Chief Judge, Cochin, the fifth anniversary of the Association was celebrated with great *eclat* in the College Hall, on Friday, the 13th February. The function was very largely attended.

*Welcome Address.*

Mr. P. S. Ramakrishna Ayyar, President of the Association, welcomed the gathering in a short speech in the course of which he referred to certain salient features in the work of the Association during the year and then introduced the lecturers of the evening—Messrs. P. S. Lokanathan and L.M. Pylee—to the audience, in a few apt words.

*The Report.*

The Secretary Mr. N. P. Moothath then read the report for the year. (An account of the activities of the Union has already appeared in the last number of the magazine). As usual essay-competitions as well as an extempore speech competition were also conducted. The subjects for the essay-competitions were—(1) Federal Government for India (2) Rural Reconstruction in Cochin (3) Rivers as high-ways of culture. A good number of students competed and the following were selected for the award of prizes.

Messrs. S. Kuttikrishna Menon (Cl. IV), N. P. Moothath (Cl. IV) and N. V. Mallia (Cl. I) for first prizes and Messrs. A. A. Abdulkadir (Cl. IV), T. S. Vaidyanathan (Cl. IV), C. V. Mahalingan (Cl. I) and T. G. Kallyana Raman (Cl. II)—for second prizes.

In the extempore speech competition, Messrs. M. K. Devassy (Cl. III) and R. D. Veliath (Cl. I) were the prize-winners.

Prizes, in the shape of books, were distributed to the above winners by the President, on the occasion.

*Mr. P. S. Lokanathan's Speech.*

Mr. Lokanathan, University Reader in Economics, then delivered an interesting and instructive speech on "The Industrial Re-organisation in India," which was much appreciated. He said that India was now on the eve of great political reforms but they were of no use unless they ensured the economic well-being of the masses. The poverty of the people was appalling and had no parallel in any other country. The average annual income of an Indian was only about £6 as against £100 in England and £150in U. S. A. The problem of eking out a living was serious in India and over 60% of the family budget of every wage-earner was spent merely for obtaining food and shelter. The lecturer pointed out that, for economic progress, agricultural development alone would not suffice but there must be industrial expansion also side by side. India was very much behind the times in this respect. While in the west the State was doing a great deal to help industries, the Indian Government was very conservative and was doing little. The Indian employer too did not care to ensure the efficiency of Indian labour. For various reasons Indian labour was very inefficient. The labourers were mostly recruited from distant villages and they were not an army of regulars but a floating population. He then condemned the present system of education which was defective and one-sided and largely responsible for the inefficiency of labour in lower and higher ranks. No industry could thrive without proper management and organisation which were also very unsatisfactory in India. Even the directors were mostly men with no technical training. There was also want of capital and banking facilities. The lecturer also dealt with other questions such as railway facilities, marketing, etc., so closely connected with industrial reorganisation.

*Mr. L. M. Pylee's Address.*

An eloquent speech was then delivered by Mr. L. M. Pylee, sometime Professor Layola College, Madras, the subject being "Political re-orgnaisation in India." Mr. Pylee observed that although the faint outlines of a federal constitution had emerged from the Round Table Conference, the final constitution was still far-off and had to be evolved from the action of social forces. The suspicion that still lurked in the minds of some that Parliamentary institutions of the western type were unsuited to India was however unwarranted by facts. An all-India Federation was the only device by which the Indian States could be incorporated in the Indian constitution. Indian States must however liberalise and demoralise their constitutions before they entered the federation. To unite autocratic states with the democratic provinces of British India would be like yoking bullocks with horses. He observed that, having regard to the vast powers, special and emergent, vested in the Governor-General,

there was no real and effective responsibility at the centre and that the provision that a two-thirds majority in the Federal legislature was necessary to dismiss a ministry would really render it undismissable. He then dwelt upon the question of defence and emphasised the need for a substantial reduction of our military expenditure which at present covered 59 crores out of a total of 131 crores. The military budget of India was about 3 times as great as that of the rest of the Empire put together, excluding Great Britain. He condemned communal electorates and emphasised the need for the representation of the tenant masses to avoid agrarain discontent.

The President made a few concluding remarks complimenting the lecturers and congratulating the Association on its splendid record of work and wishing it success and prosperity in the future.

The President and the lecturers were then garlanded and theproceedings terminated with a vote of thanks by the Secretary.

P. S. RAMAKRISHNA AYYAR,
President.

## Books Received.

*High School Geography.*—By James H. Gense S. J.—Published by Macmillans—priced Rs. 2—8—0 (383 pp. 8 vols.) With the growth of international relations the desire of various races to know more about other races and places has increased considerably. One might have noticed that papers in England have in these days a couple of headlines and a column or two even about Indian affairs. And the Prince of Wales goes as a Royal Commercial Ambassador to Brazil! A decade ago how many in England cared about India, knew of South America? It is only natural that recently there has been a renaissance in geographical studies. The book under review is specially suited for High School boys in India. There are 72 pp. of General Geography, and then each continent is taken and described in "General," and in "Detail." Part II of the book (70 pp.) is devoted to India. To say that the book is published by Macmillans is to say that the get up of the book is quite up to the mark. With illustrations and diagrams, coloured, and black and white maps, and up-to-date information presented in a well-arranged manner, the book must prove a valuable text-book to High School students.

*More Peoples and Other Lands.*—Book II—by C. Midgley, M. Sc.—published by Messrs. W. and A. K. Johnston Limited- Indian Agents—Macmillans—Price Rs. 1—8—0 (120 pp. 8 vols.)—Johnstons specialises in Geographical publications. Their maps, spheres, and Geographical apparatus are well appreciated, so also their Geographical books. In this book

the youngster of eight or ten years is taken on a journey round the World—London, Cape Town, Colombo, Shanghai, Yokohama, Chile, San Francisco, New York, West Indies, Iceland, Norway, Holland and back to London. Mr. Midgley proves a good companion and guide, shows his little ward all that is most typical and interesting in these various lands, by simple descriptions and good pictures.

*Elementary Text Book of Inorganic Chemistry.*—By J. R. Partington—Partington's Text-Book of Inorganic Chemistry is used as a text-book for the B. A. Course 2 (b) and 2 (c). As such, the elementary one will be, if used as a Text Book in the High School Classes, a good introduction to the subject on the concentric system.—*K. N. P.*

*Practical Elementary Science without a Laboratory*—for Ceylon and Indian Schools by Dora Hussey (Macmillan and Co., 1931—Parts I, II and III). These books are refreshing reading. The author has shown considerable ingenuity in devising an extremely interesting course of lessons in Elementary Physics snd Chemistry with a minimum of apparatus. The course is not strictly logical as usually understood in a text book. The lessons are based on common objects on phenomena, with interesting historical details and with plenty of diagrams and pictures. The course is intended to be experimental and a list of apparatus required for the whole course is prepared with a bill of cost which comes to about £ 10. The language is simple and size of the book is such that each part can be finished in one year. The standard aimed at seems to be to fit the books for use in Forms II to IV *i. e.* before the S. S. L. course begins. It would be a very good thing if books of this type could be had in the vernacular or mother tongue. As it is the books can be recommended to the attention of teachers in the lower forms of High Schools if only to show that the study of elementary science can be made interesting by the use of extremely simple apparatus.—*N. R. R.*

*High School Geometry Part II* — By M. R. Paranjpi M. A., B. Sc.—Macmillan and Co. This book contains Theorems on the area of triangles and quadrilaterals with harder problem in plane Geometry. With Part I, it contains all that is necessary for the Bombay Matriculation Examination.

The inclusion of similar triangles and their properties is a well-advised step. But the want of numerical examples, in these days when emphasis is laid on the practical side of mathematics, is a serious defect. The get up, the type and the illustrations are good. For a theoretical course in Geometry for the School-Final Classes, the book can be safely recommended.

*G. R. A. I.*