39.

The Alumnæ

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CONTENTS

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...ed by C. V. Mall...

THE ALWAYE

Union Christian College Magazine.

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NOTE

THE articles in this Magazine represent the personal views of their writers. They do not necessarily represent the official opinion of the College.

EDITORIAL

It seems to us that there are, at least, three things wrong with this Magazine. First, there are not enough articles of a humorous nature. We believe that laughter is a very good medicine and that a College Magazine should amuse rather than instruct. But not even the University of Oxford itself, with all its infinite wisdom, taught us to make bricks without straw and we must exhort the countless brilliant students of the Union Christian College, Alwaye, to produce more than one humorous short story or article between them in time for the next issue of this magazine. Above all we do not wish to be boring.

Secondly, there is no poetry at any rate in the English section. We differ from our contributors in believing that there are certain rules which ought to be followed in the building up of verse. The most simple of these have been set forth by that eminent poet, Mr. C. E. Robin, in an article which offers a magnificent prize.

Thirdly, there is not enough about old boys. It is with great pleasure that we publish an article by one of them — although we cannot be said to agree with his views. But we want more letters from old boys telling us what they are doing and where and how they are. We propose to start in the next issue a page or pages devoted exclusively to their doings. To make this a success we depend upon old boys to write to us about themselves or other old boys.

'Just two words of advice to all contributors. Besides paying attention to the sound of words, remember their first duty is to have a meaning, and be concise. If you want an example read the first chapter in the Bible. You will find the whole story of creation in less than six hundred words!'

of writing this the editor is being savagely attacked
of 'policemen' who refuse to believe that the real crimi-
n the hostel. Nevertheless, let us continue and tell
what we have learnt in the short time we have been in this country.

We have learnt to wear a 'mundu,' quite a new form of dress for us — never having been in that part of England called Scotland, where they wear such things, only in colour and shortened, (for economical reasons, no doubt) and call them kilts.

By listening to the orators of the College in a debate we learnt, to our intense disgust, that the students of this College are in favour of co-education. Think of the troubles that would follow. One is reminded of the story of the lecturer on woman suffrage who once challenged her audience with the rhetorical question 'Where, I ask you, where would men be to day if it were not for women?' To which a rather thick voice from the back of the hall answered, 'In the Garden of Eden eating straw-berries.' Beware!

We have learnt — no, we art learning — to eat with our fingers, but have come to the conclusion that our mouth must be much smaller than other people's since it is so difficult to find. We must learn to eat sooner. Owing to the tuition of several pundits we have learnt to make a few weird noises in our throat which we believe to be Malayalam words. Our pronunciation of the *na* and *ra* sounds, in particular, causes much amuse-ment and it is only recently that we have learnt how to retaliate by asking students to say first 'wine,' then 'vine.' We have learnt what the river water tastes like — and we art told it is very healthy; we have met 'volley' for the first time but still send the ball 'very, very out; and we know, now, what are the two most important things in a student's life. The first of these, of course, is those annotation books, the second the great and glorious sport of 'ducking,' for which the strategical position of rooms up-stairs one highly prized.

There are hundreds of other things we have learnt (including nick-names) but as we are still being bitten to death by countless insects and as this magazine is already excessive in length we bid our readers good-night, pleasant dreams and safety from ducking.

Athletic Notes

Athletics form such as important part of the life of this College, because most of the students are encamped around the College Hill, and, after lecture hours, there is little other than games to attract the students' attention and in-terest. During the last five months, the College has kept up its reputation for athletics and outdoor life. The number of games that students and staff are trying to play is only equalled by the number of languages that they are at-tempting to learn; Gymnastics, Tennis, Football, Volley ball, Badminton, Basket ball, Cricket and what not. Our provision for Athletics cannot be easily found fault with. But Athletics is not the department of the College that benefitted least by the visit of the University Commission.

Apart from the daily games that were going on in full swing, we have had a few matches with outside teams and a large number of inter-hostel matches.

Football. The College team played two matches with the old students of the College. In the first match the younger generation defeated the older by scoring three goals to two. The return mateh ended in a draw. We have also had five inter-hostel matches.

Tennis and Badminton. There was such a rush for admission into the tennis clubs this year that members had to be arranged in batches to find accommodation for them in the three students' courts. During the last month and a-half nine inter-court matches have been played. In spite of advancing years and senators' meetings, the staff court has also been busy.

We must confess that we have provision for Badminton also, although our College is a men's college. Seven inter-hostel badminton matches have been played this year. When more manly games are provided for, we hope that the badminton courts will gradually fall out of use.

Jugglery is no athletics, and the black art by which Tennis and Badminton balls are made to disappear and then after a short time made to appear again in a different colour, is not officially connected with the Athletic Association.

Volley ball. The College team played two matches with the 'Lodge Union' team. The College won the first match and the Union, the second.

Cricket. Realising under what great handicap in athletic fields, the young men of Travancore who have gone out of the State, have been, on account of their absolute ignorance of the international game of cricket, we have made a beginning of that game in this College. It is still in an embrionic state. Mr. Hicks has undertaken to guide the destinies of the infant club. There is no doubt that there is brilliant cricket latent in the College, and that Hobbs and subcliffs will soon be unearthed from it. In a short time you may look up in the dailies to see headlines :— 'MCC *vs* VCC' —; 'Hicks hits out.'

Basket ball. In our games we are not particularly Indian. But we are not more English than American, and, in spite of its very American and slightly vulgar name, we have introduced basket ball into this place. The ring on the blackboard on two legs is the brim of a basket, the bottom of the basket being understood. The fact that a game of basket ball on our court, once begun, will not be stopped by heavy rains or by nightfall, shows the zeal with which our students have taken to game.

Boating and swimming. Most of our students feel quite at home in water without boats and so we do not consider it a great calamity that our boats have been eaten up by white ants. This year we had a boating parade in honour of the University Commission. Some people do not want to recall the memory of it. But why not ? The commissioners enjoyed the boating. At any rate some of them may be out of courtesy, said they did. We can congratulate ourselves that the visitors said nothing whatsoever about our wonderful Malabar boat song and the inimitable rendering of it by our students. Without the regular breathing exercises and the throating practices that we have every day from 9. 15. to 9. 30.1p. m. in the hostels, we could not have raised *such* a din or put up *such* a show.

In this enterprise, the College had to pay for so many paddles which disappeared wholly or in bits, that the funds formerly set apart for a new pair of boats are in imminent danger of being diverted into other channels.

The annual sports is expected to come off about the end of November. Also we expect to play sume matches with the neighbouring Colleges.

This year we took the Athletic statistics of the College, with respect to the number of students who play the various games. The results may not interest the readers. Statistics, like comparisons, are odious. But in a general way we may assure our readers, that if our statistics are realiable, that is to say, to take only one figure, if all the 189 reputed channel swimmers of the College will actually float if put in cold water, we are indeed an athletic set of people. Any body who wants to know the number of students, who would take to boating in case boats are provided or any such useful and interesting figures may get them from,

The President of the Athletic Association.

College Notes

The following lecturers left us at the end of last year:—

Mr. D. Ramachandra Aiyar, B. A. (*Hons.*),	Lecturer in	English.
Mr. P. R. Srinivasan, B. A. (*Hons.*),	"	English.
Mr. K. S. Abraham, B. A.,	Tutor in	English.
Mr. K. M. Varughese, M. A.,	Lecturer in	Mathematics.
Mr. K. A. Joseph, B. A. (*Hons.*),	"	History.
Mr. C. J. Jacob, B. A.,	Demonstrator in	Chemistry.

Mr. Varghese and Mr. Srinivasan are now on the Staff of the Guntur College, and Mr. K. A. Joseph on the Staff of the Government Victoria College, Palghat. Mr. Abraham is the Headmaster of a School at Pathanapuram. Mr. Jacob is studying for the M. Sc. in the St. John's College, Agra.

We wish to place on record our appreciation of the work done by all of them while they were here.

The following lecturers were with us during the whole or part of the first term during this year:—

Mr. K. P. Karunakara Menon,	Lecturer in	English.
Mr. K. Sitaraman,	"	English.
Mr. H. Vaidyanatha Aiyar,	"	History.

These men were only filling temporary vacancies till the arrival of the new men from England and left us at the end of the term. We thank them for their services. Mr. Karunakara Menon has been appointed on the staff of the Sri Minakshi College, Chidambaram, and Mr. Vaidyanatha Aiyar has joined the Law College.

The following men joined the Staff at the beginning of this year and are continuing with us :—

Mr. P. Krishna Pillai (Vidwan.),	Tutor in Malayalam.
Mr. S. S. Subramaniya Aiyar B. A. (Hons.),	Lecturer in Mathamatics.
Mr. C. S. Venketeswara Aiyar B. A. (Hons.),	Lecturer in Physics.
Mr. T. J. Joseph B. A., L. M. & S.,	Lecturer in Physiology and College Doctor.
Mr. V. N. Raman Pillai B. A. (Hons.),	Tutor in English.

The Rev. Stephen Neill arrived on the 20th of September and Messrs Robin

and Hicks on the 25th of September. Mr. Neill teaches English, Mr. Hicks History and Mr. Robin History and Philosophy.

The Rev. Dr. A. & Mrs. Moffat returned from the hills on the 2nd of October. They propose to leave India next February. Their presence with us during the last two and a half years has been of such great help to us that we regret very much that considerations of health make it necessary for them to go home. We shall take another opportunity to refer to their services in a fuller way.

The Rev. W. E. S. Holland has been appointed Principal of the St. John's College, Agra and has resigned his place on the staff of this College. We know how greatly he longed to be allowed to continue here but his wife's health made it necessary for him to seek a drier climate and he leaves us. It is not in print that we can adequately express our sense of the invaluable services which he has rendered to this institution. We assure both him and his wife of our appreciation of the work they did here and of our best wishes in their new sphere of activity.

In recognition of what the Rev. W. E. S. Holland has done for this College we have decided to call one of our hostels after his name.

Mr. Ittyerah is still at Oxford taking a course in History. He is expected to come back towards the end of next year.

Mr. K. Jacob and Mr. T. B. Ninan have been made permanent and admitted to the Fellowship.

Dr. Moffat has resigned the Bursarship and Mr. K. Jacob has been elected to the place.

Mr. M. V. Pailo, one of the members of the Council, passed away on 17th June. It was only a year ago that we had to mourn the loss of another of our councillors, Mr. P. C. Cheriyan, who was a friend of the College from its foundation and whose work in the Sister Institution at Kottayam we all appreciated greatly. Mr. Pailo was a great supporter of this institution and an intimate friend of some of us. He leaves a gap in the rank of the Christian leaders in Travancore which it will be difficult to fill. We express our heartfelt sympathy to the bereaved family.

The present wardens ofthe hostels are the following :—

North East Hostel	Mr. K. C. Chakko & Mr. C. E. Robin.
South East Hostel	Mr. R. O. Hicks & Mr. T. J. Joseph.
Tagore Hostel	Mr. T. B. Ninan.
New Hostel	The Rev. Stephen Neill.

The Results in the University Examination held last March were as follows:—

B. A. Degree Examination.

Appeared for the Examination		*Passed*
Both Parts	58	36.
Part i.	72	43 (with one Second Class).
Part ii.	60	50 (with six Second Classes).

Intermediate Examination.

Appeared for the Examination	*Passed* Part i.	Part ii.
67	35	45

There were FIVE First Classes.

The results in the September Examination are not fully known. But so far as we know they are very good.

The present strength of the College is as follows:—

Junior Intermediate Class.	Group i	61.	
	Group ii	29.	
	Group iii	22.	112.
Senior Intermediate Class.	Group i	38.	
	Group ii	24.	
	Group iii	22.	84.
Junior B. A. Class.	Group i	18.	
	Group iv	19	
	Group v. A	24.	61.
Senior B. A. Class.	Group i	15.	
	Group iv	22.	
	Group v. A.	24.	61.
		Total.	318

We received from Government for the year 1103 the following grants:—

	S. Rs.	ch.	c.
Buildings	10,580	18	10
Apparatus, Books etc.,	14,311	24	10
Total Rs.	24,802	15	4

We are very grateful to Her Highness the Maharani Regent and Her Highness's Minister for their sympathy and support in our work here.

The Government acquired for us about 22 acres of land adjacent to the College site at a cost of Rs. 8994/– which we paid to the Government. It appeared later on that there was some difficulty about the acquisition of one of the plots comprised in the area. We did not quite understand what the difficulty was. But we expressed our willingness to surrender that plot, if the Government thought that there was real difficulty about its acquisition.

Dewan Bahadur Dr. V. Varghese has invested a sum of Rs. 2000/– at 7½ per cent interest as an endowment for a scholarship to be called after a deceased son of his, 'The Boobili Scholarship.' He has in making this endowment set an example which we hope there would be many others to follow. We thank Dr. Varghese with all our heart.

The Most Rev. The Mar Thoma Metropolitan has instituted a Scripture Prize in the College; we are very thankful for this expression of His Grace's deep interest in the College.

The University Commission visited the College on Friday, the 21st of September. They came from Ernakulam by motor car. Some of them were taken back to the ferry-crossing in boats rowed by students of the College. The Right Rev. E. A. L. Moore accompanied by the Venerable Archdeacon T. K. Benjamin, paid a visit to the College on December 2. The Most Rev. Dr F. Westcott visited the College on the 19th of November and we need not say how much we appreciated his visit.

The Old Students' Retreat is proposed to be held on 19th, 20th and 21st Dhanu.

The College Day is proposed to be held on Friday, the 18th of January, 1929. The Rev. Canon Arthur Davies M. A., Principal, St. John's College, Agra, and Vice-Chancellor, University of Agra, has kindly consented to preside on the occasion.

South-East Hostel Notes

The Hostel Committee consists of the following members :—

Mr. R. O. Hicks, B. A., (Oxon.)
Mr. T. J. Joseph B.A., L.M. & S. } *Wardens.*

Messrs. C. T. Kuriakose Deacon *Secretary.*
P. Narayana Iyer *Treasurer.*
K. C. Philip *Athletic Representative.*
K. M. Karunakara Panikar *Librarian.*
P. J. John *Garden Member.*
M. V. Oommen *Charka Member.*

During the first term Mr. K. Jacob, M. A., was acting as our warden, when Mr. Hicks had not joined the College. From this year onwards, the three-seated rooms in this hostel have been converted into single rooms, and the number of accommodation has been thereby decreased from 89 to 69 this year.

The New Year Day was most enthusiastically celebrated and the function was a great success. The Dasara celebration that was conducted in our hostel by our Hindu members is also not less worth mentioning.

Mr. Hicks, our new warden, entertained us one evening with his 'oration' on Life at Oxford.

An unhappy occurrence we have to refer to in the loss of one of our hostel-mates, Mr. Kuttikrishnan Nair, who breathed his last on Wednesday, the 3rd Oct. A condolence meeting was held in our common room, to express our heart-felt sorrow at his untimely demise, and a message of sympathy was send to his bereaved relations.

There has been a certain amount of trouble in this hostel, owing to the loss of screws. Otherwise this hostel has had a happy and peaceful existence, being enlivened, however, by occasional fierce outbursts of ducking.

The New Hostel Notes

The New Hostel Committee for the current academic year consists of the following members :—

Mr. N. Neelakanta Pillay, *Secretary.*
„ M. C. Eapen, *Athletic Representative.*
„ K. Sankaran Thampi, *Treasurer.*
„ K. M. Mathew, *Librarian.*
„ K. V. Krishna Iyer, *Garden Representative.*
„ K. Ramakrishna Pillay *Anchal and Post Master.*

The Canteen member is Mr. K. Narayanan Nair.

Our warden is Rev. Stephen C. Neill and we are having a very pleasant and agreeable time with him. Most of the present residents of the hostel were formerly occupying a part of the College main building and the biology room...

The hostel garden work has already begun and there is very good progress in the work. Our warden is taking a keen interest and many students are co-operating whole-heartedly.

Further, we have decided to publish every month a manuscript magazine and we also take genuine pride in mentioning that we were the first to develop

this new plan since no hostel has over thought of venturing into such an enterprise. Under the patronage of our beloved Principal we hope to attain complete success in our attempt. The magazine board consists of :—

Mr. A. M. Varki, M. A., B. L., *Patron.*
Rev. Stephen C. Neill, M. A., Cantab. *Ex-officio President.*
Mr. N. Neelakanta Pillay, *Editor.*
" K. Janardhanan Thampan } *Committee Members.*
" M. C. Eapen }

We have also great pleasure in inviting and requesting the members of the other hostels and the staff to help us by supplying us with contributions as often as possible. Our first issue is already out.

The Hostel Committee met thrice in this term and there were two general meetings. The budget for the current year was discussed and decided.

On the whole we are leading a very good and desirable life in our "New Hostel."

N. NEELAKANTA PILLAY.
Secretary.

North-East Hostel Notes

The happy hostel year began under the wardenship of Mr. K. C. Chakko, M. A. The following constituted the hostel committee.

P. A. Ittyachen (*Secretary*).
P. C. Mathen (*Athletic Representative*).
C. K. Jacob (*Treasurer*).
K. V. Varkki (*Gardener*).
K. P. Divakaran (*Librarian*).
K. K. Philip (*Sanitary Superintendent*).

Since Mr. P. A. Ittyachen resigned to live outside the College premises Mr. K. T. Thomas was duly nominated and elected Secretary of the hostel.

We are deeply grieved to record the untimely death of Mr. Kutty Krishnan Nair, one of our hostel-mates. As a hostel we gave expression to our feelings of grief and sympathy by wiring our condolences to the relations of the deceased.

At the beginning of the second term Mr. C. E. Robin arrived as co-warden of the hostel and his presence has been greatly appreciated by all the inmates of the hostel. He has been moving very happily with the students and on one occasion delivered an interesting lecture on the 'Horrible degeneracy of Oxford —its mediaeval obscurantism and militant imperialism.'

The hostel promises a good display of her genius in all games and sports; it has already succeeded in drawing a football match (7 a side) against the rest of the College in spite of the adventitious aid lent to our opponents by Rev. S. C. Neill and Mr. R. O. Hicks.

Tagore Hostel

The Committee for the year :—

K. K. Philip (*General Secretary*).
C. C. Jacob (*Athletic Representative*).
Abraham Kurian (*Librarian*).
C. I. Abraham (*Treasurer*).
V. C. Oommen (*In charge of the garden*)
Unnithan (*In charge of cards and covers*).

Mr. T. B. Ninan has been the warden from the beginning of the year. We have great pleasure in saying that we are all leading a happy life under his wardenship.

The unanimous acclamation that our Secretary received at the election is proof enough of his popularity in the Hostel. And we are glad to say that during the shorts intervals of our warden's absence, he has himself acted in his stead, in a manner pleasing to him and to us.

The A. R. by his new arrangements and rules has saved much of our precious time. Formerly we had to wait and wait for a chance to play, but now there is no need to wait nor chance to play. Thanks be to him for this great riddance of trouble.

Under the auspices of our present Librarian, the Newspaper has found a 'New use.' And we do not know whether it is the old use or the 'new use' that finds greater application. Wherever two or more are gathered together — then suddenly will descend upon them the paper in its 'new use' shedding water upon them all. It is probable that the College authorities, finding that the Tagore Hostel has no second story from where to 'duck,' have purposely left unfinished the walls that separate room from room, and it is from over these walls that this Guerilla warfare of ducking comes. Though it is a pleasant game in itself, we are sad to see that after a day's toil of tiresome study and play, when the pleasant anticipation of a comfortable sleep drives us to bed, there is the newspaper in its 'new use' watering the whole bedding.

There is no need of too much comment on our gardener's work this year. A single instance will show his extreme carefulness in his duty. Fearing that the cattle may destroy the plants if grown outside, he keeps them in flowerpots in a room, where neither "the moth doth corrupt, nor thieves break through and steal," nor even the sun doth peep once in the whole course of his diurnal motion.

The member in charge of cards and covers has good excuse of not possessing them. "There is too much demand for them."

We have started a Debating and Literary Society in our hostel. Mr. V. C. Cheriyan, an eminent member and an eloquent speaker of our hostel, is the Secretary. It was opened with the warden in the Chair and continued with the members themselves as the Presidents. The order that is kept in these meetings, is proof enough of our sense of duty and discipline.

We are taking a keen interest in the field of games. Our Badminton Team has established a decisive superiority over the other hostels, by defeating the College Hostel, the S. E. Hostel and the New Hostel in friendly matches. We won a Ping-pong match with the 'Lodge Union,' and we played a game of football with the North-East, though we were defeated.

With a sad heart do we make mention of some of our hostel members

leaving us for outside. We do not in the least consider their doing so to be the result of any comfortlessness in our Hostel, more probably it is due to the fact that our Hostel is too comfortable for a student.

The Literary and Debating Society

The two sections junior and senior — of the College Literary and Debating Society were organised early this year. There was a very keen and enjoyable contest for the secretaryship of the junior section. Of the two candidates who stood for the same, Mr. B. S. Sankaran Nair, of Class II, came out successful. But it was only with considerable difficulty that even one could be persuaded to stand for the secretaryship of the senior section and that was Mr. K. M. Karunakara Panikar, of Class IV, who is then the Secretary of that section.

Altogether six ordinary meetings have been held hitherto, of which four were under the auspices of the junior section. Only one special meeting could be held and that was under the joint auspices of the two sections. It was addressed by Mr. Sanjiva Kamath, of the Madras Bar, on a subject which he is quite qualified to deal with, namely, the Scout Movement. Of the subjects discussed at the ordinary meetings, special reference may be made to a few on account of the lively debates which they evoked. The first question discussed by the senior section was whether students ought to be permitted to participate in active political work. It is no wonder that the majority voted against any restrictions on their freedom ; the wonder is only that there was not an overwhelming majority on that side. But it is certainly good that the sides are almost equally balanced in such academic discussions. The question of co-education was discussed at another meeting of the senior section. It would have been strange if not unnatural if the majority had not voted in favour of co-education. Here again, the majority was not a sweeping one. That 'Great Britain would not be justified in putting off any further the granting of full Dominion States to India' was a resolution moved at a meeting of the junior section. It need hardly be added that the meeting gave the only verdict on the question which any body of Indian young men could possibly give.

We sent two delegates, Mr. K. T. Thomas from the senior section and Mr. P. V. Mathew from the junior section, to Calicut to take part in an Elocution Contest held under the auspices of the League of Nations Committee there. As two members offered to go from the junior section, a preliminary contest had to be held here to choose the better of the two. The judges of the contest at Calicut, it would seem, were not sufficiently impressed with the excellence of the performance of either of our two delegates.

C. P. M.

The Alwaye Settlement

I believe that all those who are interested in the affairs of the College, especially the old students, have heard about the Alwaye Settlement. The following paragraphs are only a brief note on some aspects of our life with our children.

The Settlement was started on 27th June 1927 with ten children, and a second batch of nine was admitted during the present year. Last year we began with Class I and after the final examination at the end of the year most of them were found fit for Class III and so we have now two classes, the 2nd and the 3rd.

All the seventeen (the present strength) are children of converts from the outcastes in different parts of Travancore and Cochin. A large number of them are orphans and all the others the children of practically destitute parents. Three of them are the children of Paraya and the rest of Pulaya converts. They are seven to twelve years of age. The change of homes has meant for them a remarkable development, physical, mental and spiritual. Regularity in food, exercise, and bathing has improved their health a great deal. The opportunities provided for mutual service have changed their conduct also to a great extent.

Food is by common consent the most valuable thing in life and I shall now speak about our daily eating and drinking. The teachers and pupils are satisfied with three meals a day and they cannot afford to have more even if they want to. The inmates of the Settlement take their food in 'chatties' which cost a quarter of an anna each. We have our rice 'kanji' and some curry for our breakfast. At mid-day and at night we take rice and a curry. Very often our curries consist of the produce of our own cultivation, namely, tapioca, ladies' finger, brinjal, peas, etc. We read in some of our health magazines that a disease called beri-beri is caused by using rice devoid of its brown coating. Thereafter the rice-seller was specially instructed to bring no more of the ordinary clean white rice lest we should catch beri-beri. It is now about a fortnight since the workers, their wives and the children have been using brown rice believing that they are taking enough Vitamin B which, Doctors say, is in the brown coating of the rice and by imagination they have put in more weight and gained more strength!

Now a word about our sharing food with the children. All the other aspects of our life are common to several other institutions of the kind. There are at present a fairly good number of residential and other schools for outcastes run by missionaries all over India. But we have not yet come to know any establishment where the teachers and missionaries could share their daily food with the low-caste children regarding them as members of their own family. Social workers and missionaries from Western countries give the question up as a practical impossibility. We can understand their difficulty in living on Indian food alone. But it is a pity that Indian Christian social workers have not yet tried the question of participating in the meals in any effective way. In the Settlement what we actually do is to live with a small number of outcaste children, having no desirable thing in life, which we don't share with them. Our aim is to create the atmosphere of a 'home' and not that of an 'institution', though, however, we have to use the word on all formal occasions. We admit that to be a Pulaya to a Pulaya is a hard job to do. But that is the way we have chosen, and we feel perfectly happy.

The children get three-quarters of an hour for games every day. But games are intended more for diversion than for exercise. They spend at least an hour and a half on outdoor work and that provides them with enough physical exercise.

An incident about their conduct may interest the reader. The river is some five furlongs from the Settlement. River bathing is a source of great pleasure to every one of us and we go for it every evening, weather permitting. 'Veeran' and 'Raju', our faithful dogs, are the constant companions of the children when they are out for anything. On one evening on our way back from the river, the children went ahead of the teachers with Veeran and Raju. We went through a beautiful extensive rice-field bright with the bowing ears of golden corn. The two dogs went aside, chased each other, played on the corn and spoiled it. Instead of objecting to it they enjoyed the sight of it and thoughtlessly encouraged the dogs. The owner, a Muhammadan, noticing it came down

from his house and called them bad names. The boys and the dogs went their way to the Settlement and the owner on seeing the teacher following told him what the boys had done. The next day the teacher met them in class and spoke about their thoughtless conduct the previous day. They all agreed that what they did was a mistake, and that they deserved a punishment. When they were asked to suggest any suitable punishment, one of them said that they would meet him and apologise. All agreed to the suggestion. The teacher also agreed. On their way to the river the next day they met the man at his house, and begged his pardon. He gladly forgave them, and bade them go in peace.

Our Pets. Among the many things that absorb our attention besides the daily work of the Settlement, our pets come first and foremost.

We have two cows and a calf. We bought one of the cows from the neighbourhood, and for many days it was difficult to keep her here, for, when let loose, she would run off to her previous home. She is giving us milk every day. They, like the rest of their race, have a decided fancy for lopping off the tops of young trees, tapioca, etc.

Next come our goats and their playful kids, all well-behaved and tame. The children find it a pleasure to feed and spend time with the happy kids.

Veeran, Raju and Tiger, our faithful dogs are next on the list. Raju is a gift to us. and a general favourite with all of us. Veeran and Raju are very good-natured and obedient, and except in the case of a cock in a hurry, for they simply cannot resist a fluttering of wings — what sensible dog can? — we have very little fault to find with them. Tiger, being new to the place and of a fierce temperament is kept in honourable imprisonment during day time. He was for many days an unwelcome guest to his colleagues and was severely persecuted by them. Gradually they got reconciled to each other by the arbitrations of their masters. Still they forget the terms of peace and cannot resist a frown when they meet the 'foreigner.' In their case familiarity breeds love and it is hoped that they will soon be friends.

Perhaps no pets gave us more pleasure than the 'mina' our talking bird, which too was a gift to us. Many of our visitors are greatly indebted for the fun and jokes provided by her 'talk'. A cat from the neighbourhood made a meal of her when she was out in search of food, and we feel her absence very much.

The presence of a young jackal in the Settlement was a source of some amusement for some days. But finding that she would not obey the 'silence' rule during night-time but would break forth in her natural music of loud and continued howling, she had to be sent off to seek her fortune in the jungles.

We have at present a family of squirrels. The visitor to the Settlement finds it an agreeable surprise to see a squirrel alighting on his shoulders from the tree-top or the roof. They are very fond of taking food from our hands.

Our pussy, a little creature, has not many adventures to boast of, being very young.

K. J. J.

My Master, My Friends, and I

(By M. M. Abraham, Class II.)

To a very great extent character is moulded by surrounding lives. One cannot but be affected by the friends among whom one moves. This is why the wild tribes who live in forests develop their animal instincts and simpli-

city more than ordinary men. This might be the reason why people of country parts are generally defective in artfulness and etiquette, manners and customs, while those from towns are cunning and deceitful to more than a desirable degree.

My master, whom I should suppose to have come from a town in view of his modes of behaviour, is a perfect gentleman according to my conceptions of gentlemanliness. Now-a-days handsomeness is an unavoidable requirement for one to be a gentleman. In that case, I am afraid that my master will be the last man to be included among gentlemen, for I have heard many say that handsome he never is. But I would prefer death to allowing him to be regarded even as an ordinary man only. Disregarding the blackness of his body, omitting to see a slight bent to one side of his nose and not taking into account his camel-like appearance, my master is quite handsome. And from this day forward I would fight to the death with anybody who uttered any expression about the so-called 'ugliness' of my master.

Some people are of opinion that dress is an important element in making one a gentleman. Though the rich costumes in which one attires oneself be got by the stealthy inroad upon the washerman's poor dwelling the previous night, men are inclined to call one a gentleman. In the matter of dress also my master is not at all backward. He is a nationalist. He struts about in khadar suit. He uses only things that are *made in* India. The pair of spectacles, the belt, the beautiful cups, plates, and spoons, that he has, are *all* —*he says* — made in India. Wonderful patriotism ! I do not know whether he has himself made those things.

The last point in considering one a gentleman *is education*. If it were possible for my feeble pen to describe the vastness of the knowledge of my master I would have made an attempt. He writes 'guides' to texts with full notes, with all probable *questions* and their answers, in short, with everything that a student is expected to do himself. This is called by many the most wicked intellectual crime that a human being can possibly commit. But I would not endure to hear any man any more speaking like the ordinary student who the other day guaranteed to point out on an average eleven mistakes for every two pages of his writing. Now my gentle readers, I request you to take it for granted that my master shines as 'a star of the first magnitude' in the sphere of education.

I could gather only so much about him for insignificant as I am I could not always be with such a great man as my master. So let me proceed to write about my friends whom I know better.

The first among them is a horrid-looking and fat fellow. His face is a large field where pimples grow in thick clusters. His protruding teeth make such an expression in his face as would arouse at least a slight feeling of horror in even Lord Clive or Napoleon Bonaparte. Careful looking into his eyes will make one see that there is a tinge of green which is due to his extreme envy. Yet for all this, he is a jolly creature. The other day while I was reclined at ease in my arm-chair he stealthily crept to my table and took something with his right hand which act, he thought, I did not see. When at last my eyes looked at him he opened his large mouth and made a huge noise. I was not a little frightened until I discovered he was laughing.

Second in order comes a short-statured man whose appearance can very well be understood from the fact that he is called 'monkey' by his acquaintances. He is very clever and does his work very punctually.

I have many other friends also among whom I should not forget to mention

a quaint and curious one from Africa. He belongs to an aristocratic family there. He was with me for some time, but is now in North India where, I am told, he does wonderful deeds.

On hearing of these gentlemen who are my friends, you may conjecture that I am also like one of them according to the old proverb 'birds of a feather flock together.' To speak the truth I am not greatly influenced by them. I will be leaving them soon and join my better friends at home. Of me you can know from my autobiography which I am thinking of writing shortly.

The Dutch Connection with India

The importance of the Dutch connection with India has been introduced in a previous issue of this magazine. Without making use of the numerous documents available about the Dutch Commandeury of Malabar, I propose in this article to examine the origin of the Dutch trade with India, the causes of its growth and of its eventual decay. The works of a host of writers on the subject have been laid under contribution and no separate acknowledgment will be made.

1. Why were the Dutch driven to direct trade with the East? It is the business of the merchant to attend to the proper distribution of wares in place and time. In early days distant commerce was confined to luxuries. One of the most important branches of medieval commerce was oriental trade in tea, coffee, spices, etc. obtained from Asia. In this trade, spices took a very important place. Spices, the product of tropical plants and trees, thrive only in a few parts of the world even now. Of these, a staple product was pepper which, as all the world knows, is the berry of a vine growing in India and in the islands of Asia It was used in Europe by all who could afford the luxury of a seasoning. But, for common use, the price was prohibitive. More expensive even than pepper were cloves from the Moluccas, costing two and three times as much as pepper. They were used for seasoning food and drink, and also as medicine. A similar purpose was also served by cinnamon, nutmegs and mace; and second only to pepper among medieval luxuries was ginger. Sugar was on the borderline between medicines and table luxuries. Other articles which were imported into Europe from the East were pearls from the Indian Ocean, indigo and cotton cloth in its finished form and as a raw material, as also manufactured cotton and silk goods.

2. When the Turkish Conquest blocked all the land routes to the East, a desire for discovering a maritime route to the East manifested itself among European nations. The Portuguese were the first in the field, and in 1498 they effected a successful landing at Calicut, the great emporium of Arab trade, and the meeting place from the earliest times of the two streams of maritime commerce, that from the West to the East, and also in the reverse direction. Calicut was a market for the cinnamon of Ceylon, and the ginger, pepper and miscellaneous commodities of Malabar itself. The Portuguese ports were at first open to the trades of Amsterdam, and the Dutch carried on a vigorous trade in Europe out of the Asiatic goods

brought by Portugal. But at the end of 1580 the sovereignty of Spain and Portugal was united. For sixty years the Spanish connection lasted. The Spaniards, being the determined enemies of the Protestant Netherlanders, closed the Portuguese ports for Dutch trade. Thus the Dutch were compelled to challenge the Portuguese supremacy at sea. The Dutch sought to establish direct commercial relations with countries where Spain and Portugal still enjoyed a practical monopoly. Lisbon and the neighbouring seaports formed the principal market for Dutch goods carried southward. The hostility of the Spaniards threatened the commercial existence of the Dutch who thus were compelled to seek the extension of their business to a wider area. The Dutch set themselves to attack the Portuguese all over the world as well as the Spaniards not only to punish thereby the Spanish monarchy for its cruel treatment of them, but once more to stock their market places with the products of the East which they had begun as from a northern Venice to furnish to France, England, Scotland, Denmark and Germany.

3. Political freedom possessed by the Dutch was one reason for their success. Despite the anti-Catholic bias of the writer there is some force in the statement of Anderson, an eighteenth-century writer on the History of Commerce, that the Hollanders and other Protestant peoples had undoubtedly considerable advantages beyond those of the Catholics in their commerce and manufacture because of the following reasons: (i) None of their useful hands are shut up in convents, (ii) They are not obliged to celibacy, (iii) They are not interrupted from following their lawful and commendable employments by frequent holidays and processions, (iv) They do not persecute people of different religious beliefs and thus alienate possible trade customers. The ever famous union of the seven United Provinces of the Netherlands (1579) considerably promoted their commercial future. In a few years the union proved to be the most potent republic that the world had seen since that of old Rome, and the greatest commercial and maritime power that ever was on earth. The achievements of the Netherlanders show the immense effects of an universally-extended commerce and an indefatigable industry joined to an unparalled economy. Their East India trade commenced soon after this time, and, like all new trades, brought most profit in the beginning, frequently so far as twenty times the original outset. Hollanders soon thrust themselves into every corner of the universe for new means of commerce and for vending their vastly improved manufactures. Amsterdam thus became an immense magazine or staple for almost all the commodities of the universe.

4. The desire not to come into immediate conflict with the Portuguese made the Dutch first seek a north-east passage to China and India. This proved unsuccessful. Eventually what the Hollanders effected in India and elsewhere was only the getting possession of what had been discovered and for the most part improved by others. Portugal by her subsequent pride, luxury and negligence lost to the Hollanders and Indians by far the greatest part of what she had with rapidity ravished from the latter. In the month of September 1595 news was brought to Goa that the two first Holland ships which durst cut those seas had been in the

port of Titancome and were bound to the Isle of Sundas. This first voyage of the Hollanders to East India came about as follows. The Hollanders finding from their first attempts that it was probably impracticable to sail to China and India by the supposed North-East passage at length determined in 1595 to force their way thither by the cape of Good Hope having obtained charts from a Dutchman who had been in Goa. They performed the task with wonderful courage and success. Four ships sailed from Holland in April 1595 and returned home (all but their biggest and most leaky ships which they burnt) in *29 months* flushed with their past success and big with future expectations This first undertaking was set on foot by nine merchants of Amsterdam and had only a capital of 70,000 guilders.

5. There were special causes which brought about the ruin of Portuguese affairs in Asia and there were others which accounted for the vast increase of the wealth and power of the United Netherlands of which this commercial expansion was the outward expression. The long civil wars first in France, next in Germany, and lastly in England drove to the Netherlands all who were *persecuted at home* for religion. Moderation and toleration to all sorts of quiet and peaceable people naturally produced wealth, confidence and strength to such a country. The natural *strength* of the country improved by their many sluices for overflowing it rendered it inaccesible to land armies. The *free constitution* of the Dutch was another source of strength. Finally, the Bank of *Amsterdam* provided safety, security and convenience for all men with property. It was a nation possessed of these manifold advantages that made the first determined effort to break the Portuguese monopoly. From the arrival of the Dutch, the Portuguese justly date the ruin of their affairs in East India. Another very probable cause of the decline of the Portuguese in India is their *conquest of Brazil*. For finding much profit by that rich colony, they slighted East India and neglected to find thither sufficient supplies even for preserving what they already possessed and much less of making new conquests there. The original cause of their ruin in India was the *too great number* of their conquests there, too far apart to be effectually guarded, while they were engaged in war against the Dutch in Europe as well as in India and Brazil. Further there was continuous *jealousy between the Spaniards and the Portuguese*. The *religious* crusade of the Portuguese made them unpopular. The dead weight of the religious establishment stifled the strength of the already stifled state. The Portuguese dominion remained an exotic and cast no roots into the soil. In the absence of a territorial revenue, successive Viceroys were compelled to levy *high duties* on the import and export of goods, thereby killing trade. The commercial glory of Ormuz, Calicut, Cochin and of Malacca had become a thing of the past long before those places were actually lost by the Portuguese. Everywhere *corruption confusion and jealousy* prevailed. The Spanish struggle with the Dutch impoverished the Portuguese. So clear were the signs of Portuguese power being on the wane that native princes no longer asked for passports for their vessels. Already, the glory had departed.

6. In 1598 the Dutch East India merchants sent out a second voyage

to East India with eight ships which returned home in 1600 laden with the usual five species of spices, viz, Cinnamon, Pepper, Cloves, Nutmegs and Mace. And so food were the Dutch of this trade that they would not wait for the return of those eight ships but in 1599 sent out three other ships. And so they went on yearly making vast returns of profit to the proprietors. The trade was profitable because all Europe were in those times food of spices to a much greater extent than at present. The Hollanders now sent out four ships by Oliver Van Noort on a new adventure which after various accidents sailed through Magellan straits into the South Sea and thence on to the East Indies where they had sundry encounters with their enemies, the Spaniards and Portuguese, and after some trading for pepper, they returned home by the Cape of Good Hope. This was the fourth navigation round the globe, but the first performed by the Dutch. According to Grotius the Dutch were building at the rate of 2000 ships every year.

7. In the 17th century the trade between Europe and East Indies was brought to a great maturity by the Dutch and the English. On the 20th of March 1602 the various Dutch Companies — there were as many as fifteen of them—were united under the name of *General Chartered East India Company* (*De Algemeene Geoctro Yeerde Oost Indische Compagnie*) and were granted a monopoly by the States General. The united Company's existence continued for nearly two centuries. Though the earlier expedition did not visit the Indian mainland, factors were despatched by native ships to Guzerat as early as the year 1602. In a letter dated 20th April 1602, these factors announced their arrival at Surat and reported that business could be done with the Maldives, with Guzerat and with Malabar. Merchants from Malabar informed them that there were many places in their country where there were no Portuguese and the Dutch might build a fort. These factors later proceeded from Surat to Calicut but were seized by the Portuguese, taken to Goa and there hanged. About 1603 the Dutch established a factory at Surat. The advent of the Europeans greatly promoted the growth of Surat from a small village into the first port of the Indian continent. The profits paid by the Dutch East India Company were phenomenal. In 1606 the Dutch E. I. C. are said to have divided to their members 75 % of their capital. So, the first subscribers were now re-imbursed 90 % of their original subscription including the former dividend of 15 %. The Dutch E. I. C. is said to have divided to their proprietors 75 % in 1607, 40 % in 1608 and 20 % in 1609, 50 % in 1610 and 37 % in 1613. Says the French author of a treatise on the East India trade published in 1614 : "He that in 1602 put in 4,000 guilders into the Company had in 1613 received 10,400 guilders on dividends and yet had his original share in the Company remaining entire." These figures show the bigness of the Dutch achievement during the thirty years that followed their revolt in 1579. So great and extensive a commerce amazed the world. Amsterdam soon became the grand store-house or magazine of almost all the merchandise of the Universe.

8. In 1603 the new United Company sent out a great expedition of 13 ships with close on a million guilders worth on board under Steven

Van der Hagen. He was specially ordered to visit the West Coast of India and mention is made in the instructions furnished to him of the piece goods trade of Pulicat and Masulipatam on the East Coast. In 1604 the fleet touched at Cannanore, Calicut and Chetwai and Van der Hagen concluded a treaty of alliance dated 11th Nov. 1604 with the Zamorin of Calicut against the Portuguese. The Dutch were to be allowed to build a fort at Calicut. If the short-lived Dutch factory at Surat in 1602 be excepted the first Dutch factories in India seem to have been at Masulipatam and Petapuli (now Nizampatam, Repalli Taluk, Guntur District) where factories had been left in 1605 and 1606 respectively. One of the factors was sent to the Court of *Golconda* and obtained a Farman dated August 1606 permitting the Dutch to trade in his dominions. In 1607 there was again a Dutch factor at Surat but he was as unfortunate as his predecessor, was seized, conveyed to Berhanpur, and committed suicide. In 1608 or 1609 a factory was founded at Tegnapatnam (Devanapatnam near the present European Club, Cuddalore on the East Coast) with the permission of the "King" (properly Naick under Vijanagar) of Ginji. In 1610, a further Firman was obtained from the King of Ginji, and the factory at Pulicat was founded. In 1615 a fort called the "Castle of Gueldro" was built at Pulicat which became the Company's head-quarters on the Coromandal Coast, with numerous further subordinate factories in the Northern Circars, Hyderabad, Orissa, Bengal, Pegu, and Arracan. For instance for a few years before the Kingdom of Golconda fell before Aurungzebe, there was a factory at Golconda, and another at Nagulawamsa half-way between Masulipatam and Golconda. There were factories and bleaching grounds for many years in the Kistna, Godavari and Vizagapatam Districts of the Madras Presidency, and the factory at Hugli had several subfactories in the interior of the great province of Bengal. Meanwhile the factory at Surat had been re established with sub-factories at Broach, Ahmedabad, Agra, and other places and the Dutch Agents from the West Coast penetrated as far as Lucknow, and Benares in search of commodities.

9. In 1616, the Dutch circumnavigated the globe for the third time. In the same year the Dutch E. I. C. is said to have made a dividend of no less than 62½%, which excepting that of 75% in A. D. 1697 was the highest ever made by that Company. Sometimes those large dividends were made but once in two years, but of later years they made annual dividends and sometimes twice in one year. In March 1623 the first exclusive term of the Dutch E. I. C. expired and the States General granted a further term of 21 years longer, after the Company had made a dividend to their proprietors of 25% for the year 1622. Their commerce flourished and increased so much that they enlarged the number of their ships every year. Some idea of their enormous profits may be obtained from the following statement of prices in India and in Europe.

	India.	Europe.
Pepper	2½ *d.* per lb.	20 *d* or 8 to 1.
Cloves	9 *d.*	5 *s.* or 6⅔ to 1.
Nutmegs	4 *d.*	3 *s.* or 9 to 1.

	India.	Europe.
Mace	8 *d.*	6 *s.* or 9 to 1.
Indigo	1*s* 2*d.*	5*s.* or $4\frac{2}{7}$ to 1.
Raw Silk	8*s.*	20*s.* or $2\frac{1}{2}$ to 1.

In 1640, Portugal shook off the yoke of Spain. This proved very propitious to the commerce of England, Holland, Hamburgh and France. In 1643 the exclusive privlieges of the Dutch E. I. C. expired. The same was renewed for 27 years longer in consideration of their paying the sum of 1,600,000 guilders for the benefit of the public. These privileges were subsequently renewed on various occasions and on every occasion of renewal, the Company advanced considerable sums of money for the same In 1648, the treaty of Westphalia substantially improved Holland's position, and in 1649 the Hollander's commerce reached its meridian height from which it subsequently declined. The immense benefit of commerce in general and the prodigious increase of it in Holland at this time are demonstrated by their ability to pay interest on their vast public debt. About 13 millions guilders were paid as interest. During a period of seventy-nine years, Amsterdam increased to three times its former magnitude.

10. By 1655, the Dutch had not only broken the Portuguese monopoly of maritime trade with the East, but had also begun to conquer Portuguese dominion in India. In 1655, Calicut was taken by the Dutch from the Portuguese. The next year they took Colombo, the Capital of Ceylon, and thus became masters of the Coasts of that beautiful island and of the whole Cannamon trade, as they before were of the Nutmegs, mace, and cloves. Pepper was now the only spice that remained ungrossed by them because it grew in too many distant parts of India to be engrossed by any one potentate. Jaffnapatam and Negapatam were lost in 1658, Quilon in 1661 Cranganore and Cochin and Cannanore in 1663. The Netherlanders took the place of the Portugals as co-partners under the award of Pope Alexander VI In 1661, peace was made on the basis of *Uti possidetis* i. e. each party was to retain what it was then actually possessed of.

11. So vast were the profits of the commerce of the Dutch East India Company that for the year 1661 the Company divided 40% to the proprietors of their capital stock. In 1665, the Company's privileges were renewed for fourty years longer.

12. With the capture of Cochin in 1663, a new chapter opens in the history of India, the era of Dutch rule in India. For a time the Dutch obtained the preponderance in the Indian mainland. By 1664, the roll of their factories on the mainland included nineteen names. They had established ports in Bengal, Gujerat, Malabar and on the coast of Coromandal. To contemporary observers it seemed probable that the Dutch would combine dominion in the Malayan Archipelago with supremacy in Hindustan and so became permanent in the East from the Cape of Good Hope to the distant shores of the China Sea. In 1672, it was believed an incontrovertible fact that no European nation could by ordinary means oust the Dutch.

13. Some of the causes of the early prosperity of the Dutch not already mentioned may be noticed. They had the good fortune in less than half a century to take more than three hundred vessels. Some of these were bound for Europe, and others for the different Sea-ports in India, and were laden with the spoils of Asia. This wealth which the Captors had the honesty to leave untouched brought to the Company immense returns. Thus the sales became very considerable although the exports were very moderate. The decline of the maritme power of the Portuguese encouraged the Dutch to attack the settlements belonging to that nation and greatly facilitated the conquest of them. The Dutch Company was not possessed of a grasping spirit of ambition. They were desirous of extending their commerce, not their conquests and can scarce be accused of any acts of injustice, except such as seemed necessary to secure their power. The Dutch seemed to have arrived rather to revenge and rescue the natives of the country than to enslave them. They maintained with them no wars but such as were necessary to procure settlements upon their coasts, and to oblige them to enter into treaties of commerce. By their manner of posting and distributing their forces, they contrived to keep the people in awe whom they had at first conciliated by their behaviour. The care of exporting and distributing the spices assisted the Dutch in appropriating to themselves several other branches of commerce. In process of time they became masters of the coasting trade of Asia as they were already of that of Europe. The Dutch Government never placed any restraints on the Company's trade. It was a point of great policy to allow and even encourage the citizens to wear linen and stuffs imported from India.

14. In 1673 three separte sea-fights occurred between the Dutch and the English. During this short but hot war, the English E. I. C. was necessitated to raise no fever than 6,000 men for the security of Bombay against the attempts of the Dutch. In the same year, France unsuccessfully attacked Dutch Settlements in the East. In India the French attack on Surat failed but they mastered the fortress of St. Thome which the Dutch had taken from the Portuguese a few years before. But it was again soon lost to the Dutch and in the end not a single ship ever returned to France. This then was the last attempt during the 17th Century for disturbing the commerce of tbe Dutch East India Company Peaec was concluded between England and Holland in 1674. But within the next twenty years, the power of the Dutch had begun sensibly to decline. International complications weakened them at a critical time in their colonial history. The Dutch were allied in Europe with their commercial rivals, the English, against the French. The drain on the resouroes of the Dutch from their wars in Europe was tremendous and signs of exhaustion made their appearence. For many years after 1672 the number of ships sent to the East Indies fell considerably hardly any sailing with their full complement of men. Much blood and treasure had been expended in seizing positions, which as the future proved, were not strategically of the first importance. It had cost them dearly to wrest Malabar from the Portuguese. As the spice merchants of the world, the Dutch reckoned the pepper trade of that district the greatest prize of Indian Commerce

But the country was ruined by the break up of the Moghal Empire and Maratha misrule and before the middle of the 18th century almost every European settlement on the south-east had fallen into decay. The Dutch who were forced from the exigencies of their position to crush opposition with a heavy hard too often succeeded to Portuguese methods as well as to Portuguese territory. This policy militated against the prospects of success in the East. The Dutch had a good chance of founding an empire in the last. They missed it. But it was only a narrow miss.

15. In 1675 the Dutch E.I.C. got the town of St. Thome on the Coromondel Coast into their hands by assisting the King of Golconda to recover it from the French to whom he had given it some years before, the French having taken it from the Portuguese. In 1686, the English Company averred that the Dutch possessed 170 fortified places in the East, and could drive the English out of all India in one year, but most of their forts were poorly manned. In 1694 the Dutch in East India took from the French the fortress of Pondicherry, but Louis obliged the Dutch to restore it to the French at the peace of Ryswick in 1697. The traditions of Dutch supremacy lingered long into the 18th century. In 1718 the English Company declared that the strength of the Dutch was greatly superior to their own and that of all the other European nations joined together, and nothing but the Powers in Europe makes them afraid to prove it against any or all of their competitors in the trade of India. But this was to misread strangely the sign of the times. By stress of circumstances the two nations had been compelled to respect each other's sphere of influence. The hold of the Dutch upon the coast of India was gradually weakened, and they drew more and more away to the South East where after the fall of the English factory at Bantam in 1683, their supremacy was unchallenged. On the Coromondel Coast, the desolating war waged between Aurangzeb and the King of Golconda in 1687 proved ruinous to their settlements, whereas the English were comparatively immune behind the walls of Fort St. George. From Surat, they were temporarily driven in the early years of the 18th century. In Bengal they suffered far more than their rivals from the welter of anarchy that ensured on the interregnum at Delhi in 1712—13. The very fact of their taking no part in the dynastic strnggles which after 1748 threw Southern India open to Europeans was a proof, if any had been needed, that the time of their great opportunity had gone for ever.

16. It is sometimes held that the Dutch, when they asked native princes to give them independent jurisdiction within the princes'dominions, were introducing a new principle. This was not so. Similar previleges were enjoyed by Asiatic merchants before European vessels had entered Indian waters, and the new arrivals were merely accomodating themselves to arrangements which they found already in existence. The Chetties of the East Coast possessed in Malabar the right of mercantile extra-territoriality. The Portuguese and the Dutch merely accepted the prevalent arrangement. When once it was decided to settle Dutch merchants at any spot, their position towards the authorities would have to be laid down with precision, because in the absence of the ships the few Dutch men on

land would be dependent on them for protection. The authorities at Calicut, Masulipatam and Pulicat were familiar with the institution of merchantile extra-territoriality but the Great Moghul had the out-look of Central Asia where such ideas were not known and in his Empire the grant of a concession was not a matter of course. Though possessed of the right of extra-territoriality the few Dutch men or English men in one or other of the factories could not enter on a war on land with the Moghul Emperor, or the King of Golconda, but they could on occasion make war successfully on sea, because the Indian States maintained no naval forces. We thus find the usual course of trade broken from time to time by events which are described as reprisals, and which consisted of co-ercive measures taken against Indian owned ships. These measures must by regarded as acts of war. The State has infringed a convention and the sufferers considered themselves justified by the principles of international morality, as then understood in exacting redress by force. In the matter of efficiency the superiority lay definitely with the Dutch.

17. The fall of the Dutch Colonial Empire resulted from its short-sighted colonial policy. It was deliberately based upon a monopoly of the trade in spices and remained from first to last destitute of sound economic principles. Like Phoenicians of old the Dutch stopped of no acts of cruelty towards their rivals in commerce, but unlike the Phoenicians they failed to introduce their civilisation among the natives with whom they were in contact. The multitude of little wars that were successively engaged in without intermission gradually undermined their resources. Negapatam, their later head-quarters in India, was twice attacked by pirates. Cochin was employed in resisting the attempts of the Kings of Calicut and Travancore. Most of the countries in India were filled with tyrants who preferred piracy to commerce and who acknowledged no right but that of force and thought that whatever was practicable was just. The competition of other European nations obliged them to buy dearer and sell cheaper. The activity economy and skill of the free merchants drove the Company from all the sea-ports, and no partiality was shown. The Company had been accustomed to carry all their Indian and European merchandise to Batavia from whence it was distributed among the different factories where it might be sold to advantage. This custom occasioned expense and loss of time. The inconvenience of this was not perceived while the profits were enormous. When other nations carried on a direct trade, it became indispensably necessary to relinquish a system not only bad in itself, but incompatible with circumstances. But for fear of the corruption of subordinates, the Company still struck to the old practices. The later agents were corrupt and effeminate. The Company were cheated in all their affairs by factors who had no interest in their prosperity. The austerity of republican principles gave way to the example given by the peoples of the East. Even the appearance of decency was lost. The post of Director which was at first allotted to able merchants was at length vested in great families. They were corrupt and depended for business on secretaries called advocates who were also corrupt. The complicated organisation of the Company in Holland was another cause of the decline of the Dutch. They were insolent and tyrannical in dealings with natives. The

Dutch settlements in India were too numerous. By lessening their number they would have greatly reduced their expenses without diminishing their commerce. But the Company seemed anxious not to produce suspicions of their inability to maintain its settlements. It was simplicity that made them rich. An empty parade ruined them. The malversations that prevailed in their manufactories, magazines, docks and arsenals were scarcely to be parallelled. The Company still struck to the old mechanical system. They encouraged no individual initiative and offered no scope for individual enterprise and free commerce. Notwithstanding the great increase of consumption in Europe and the opening of new markets with Africa and America, the profits of the Dutch were stopped. In 1783 the sales did not amount to more than 40 to 50 millions livres, a sum which they brought sixty years ago and even before that period. There was scarce anything besides cinnamon, cloves, nutmegs and mace, to the annual value of twelve millions of livres, the sale of which belonged exclusively to the Dutch. Every colony where authority and obedience to it are placed in two different countries widely different from each other is an establishment defective in its first institution. It is a machinery, the springs of which are constantly relaxing or breaking and which must be perpetually repaired. One decisive cause of their fall was the competition of the English and the French to whom fresh sourcesof supply of spices became available.

18. The knell of Dutch supremacy was sounded by Clive when in 1758 he attaked the Dutch at Chinsurah both by land and water, and forced them into an ignonimous capitulation. In the great French wars from 1793 to 1811 England wrested from Holland every one of her colonies. Cochin was lost in 1795. The Dutch commerce with Travancore ceased. Tangacherry and other Dutch possessions passed into the hands of the English. At the present time, the Dutch flag flies nowhere on the mainland of India. But quaint houses at Chinsurah, Negapatam, Jaffnapatam, Cochin and other petty ports on the Coromondel and Malabar coasts attest to their vanished power.

An Alwaye Alphabet

A is for Alwaye both village and college,
Well-known one for tillage, the other for knowledge.
B is the Bursary — see how the smoke mounts
Where the Bursar is secretly cooking accounts.
C is for cricket; alas that as yet
We have only one bail and one pad and no net.
D is for Ducking, destestable crime:
When ducked — I can't tell you my feelings in rhyme
E is for English — why was it invented?
Why should we poor students be always tormented? (Hindi for "ever!)
F is for football and friendship and folly
And freedom and fetters — this life is most jolly

G is for Gardens and goats, and please note;—
If that goat eats my garden, then I'll eat that goat.
H is for History ; also for Hicks
When Hicks talks about history, Hicks gets in a fix.
I is for Insects, for which I'm no match
Do try and sit still ; it's bad manners to scratch
J is for Joseph ; you may if you dare
Partake of the poisons which come from his lair.
K's Metaphysics of Morals by Kant
Robin thinks he can lecture on this — but he can't.
L is for Logic — a lunatic's game :
They say different things but they all mean the same.
M is for Matthew P. S. and C. T.
M. M. and K. M. and M. I. and C. P.
N stands for Neill and for nobody too ;
Whether Neill is a nobody — we leave it to you.
O is for Oxford — a pestilent place ;
Its finished productions a perfect disgrace —
P is the Principal, solemn and grand——
All other remarks by the censor are banned.
Q is the questions we hope they may ask ;
These cheap annotations do lighten our task
R is for Robin who lectures on history ;
What those lectures may mean is a fathomless mystery.
S is for silence a somewhat rare guest:
Each hostel's convinced that itself is the best.
T is the tricks which we shamefully play
On kind-hearted wardens — legitimate prey.
†**U** is for Unney
... .
V is the Vengeance which certainly falls ...
On villains who wilfully waste ping-pong balls
W stands for the lad with sad eyes
Who learns that in March 'tis too late to be wise.
X is just x, which in algebra books
Is delightedly chased by our algebra crooks.
Y is the yawn which we painfully hide
(Some people can sleep with their eyes open wide.)
Z is Zoology, cutting up frogs ;
The people who study this go to the dogs.

† Suppressed by order — P. U.

The Function of Education

"The best blood by learning is refined
And virtue arms the solid mind
Whilst vice will stain the noblest race
And the paternal stamp efface."

The spreading of education in all its aspects has been the constant endeavour of the social and political reformers of all nations By education I mean the betterment of one's nature, an ascent from the primitive baseness and ignorance of man to the nobler and rarer qualities of the mind and not the storing up of facts and events. The end of all education therefore, is the purging of the mind from all sordidness and stain, the polishing of one's own self, the eradication of any innate vice that may be compounded with it. I do not know how far the present system of education is successful in meeting this end; but do know that an immense number of books which contain information on a variety of subjects are read by students, whether with profit to themselves, nobody can say. I sincerely believe that if the young men who read so hugely and spend the most precious part of their lifetime in preparing themselves for a prosperous future, appreciated and acted according to a minute fraction of the good sense and wholesome advice that they contain, many a Catastrophe, many a shameful deed would have been spared us and them.

Education should make practical men; not stuff men's heads with bare knowledge. An educated man is not a well informed man but a wise and good man. Indeed, we seldom find good men. Learned men there are in plenty, wise men are not so numerous but good men are deplorably few. It is often said by that education makes us fit to bear ourselves manfully in the 'struggle for existence.' This world is condemned (most unjustly, as I believe) as 'a vale of tears.' But I must raise the question whether if every member of the human family possessed a good and noble heart, a kind sympathising nature, there need be a 'struggle for existence'? Is not dishonesty and covetousness the cause of this struggle, the primary and only reason why mankind should quarrel and thieve among themselves? Why should this life be a 'vale of tears' if every one is determined to be cheerful and content? That the forces of external circumstances that are beyond the control of man influence our destinies is true enough. But it is my belief that the large majority of man's hardships and misfortunes is the inevitable result of his own misconduct and cruelty. What resulted from the late war? Death and destruction to every nation which played a part in it. And it is most wonderful to observe with what internal pride and satisfaction the victors conduct themselves, while the conquered alas! behave themselves with humble perseverance and constrained modesty. No material or spiritual good has come to those who have necessitated and promotted such colossal waste in "brief mortality." God has not created this happy earth with all its charms (and many defects; for nothing is perfect) so that it might prove a vale of tears to mankind. Man should be simple and noble and then will he realise that in truth this 'green earth' is an abode of many blessings.

But this is a digression. As I was saying, the ultimate object of education is and should be the ennobling of one's own meaner self, the conquest of one's baser qualities. "Thought is action," is a true observation. We bring into practice what we think and feel. It is not possible for a man to have his actions completely at variance with his beliefs. Such men are called hypocrites and hypocrisy cannot hold on throughout. It is highly essential therefore for the well being of people that their minds should be purged of all vice and ill feeling. And here again it is education and that alone which comes to our rescue. Obviously, it is not possible by its application to metamorphose the present generation into men without a flaw, at one single stroke. Every advancement that has taken place in the world, whether social, political or scientific, has taken time, and a long time too. It is only after the lapse of centuries of constant application and experiment that human society has been endowed with the aeroplane and the wireless telegraphy. Hence we can only aspire to effect what we intend in course of time; but it is necessary that we should put the correct foundation. The present system I am afraid, does not answer this purpose of education. It may be, that it produces innumerable young men who are enterprising and enthusiastic in following in the wake of their great predecessors in scientific research. But the question is whether it produces as many good and pure men. I believe not. Greatness does not necessarily guarantee goodness, in the same way as it does not insure happiness. With all our present multiplicities of inventions and discoveries and mechanisms, I do not think that even a fourth of the world's population enjoys happiness from them. Indeed the happy are much less. Should we not then, under these circumstances found the basis of a reformed system of education which would render mankind happy as well as make them great. 'That is the question,' as somebody has said.

I do not mean to dwell on the precise nature or form of this reformation. But I do heartily wish that the universities of the present age would look a great deal closer into the character of the persons on whom they endow titles and degrees. The passing of a University Examination and the consequent obtaining of a degree makes a man nominally competent to teach the rising generation. If the mentality and character of the man is not improved by two decades of acadamical experiences and studies his life is no good to himself and much less so to others. Such people only poison the crystal minds of the youngsters they are instructing, and in consequence war the welfare and progress of the future generations. One of the greatest as well as best men of India, Mr, Gopala Krishna Gokhale, on one occasion has advised some young men to aim at being gentlemen. I hope the sense of the term is manifest. And this should be the object of education and of every institution which has undertaken to educate the young.

Day by day, great and efficient educationalists are trying to reform and better the system of education so as to make it more beneficial for the happiness of society and the progress of mankind. And we may feel sure that nothing can benefit humanity so much as a good and thorough edu-

cation which would render people kind and loving, although one cannot hope for the complete elimination of the elements of vice, imposture and untruth from human nature.

A. N. KRISHNAN NAIR,
Class II.

The Call of the Hour

The sons of Bharatha-Matha, are to hear and act according to her call whether it be good or bad. It has been the heart felt desire of all Indians to see India having her own dominion over herself. Would it not come to pass? Yes. If her children, the growing children were faithful to her, it would come to pass. They must be courageous, magnanimous and patriotic. To-day we all feel and understand the British rule. I am speaking to a large number of students and I am sure they will forgive me if I say that youth is always idealistic, sometimes impatient ever anxious for novelty, change and experiment, but the students of to-day are the legislators and statesmen and popular leaders of to-morrow.

India is now at her turning-point and I may with some patriotism urge you to be moderate, cautions, far-sighted in your political views. Don't be misled by enthusiasm and emotion, or by unpracticable and fantastic dreams of a new Heaven and a new Earth. Further we ought not to be hasty in forming opinions about political matters. The sphere of politics is so intricate and fraught with so many far-reaching consequences that it may be said that if we enter it before we are really competent to arrive at independence, more harm than good may be done to our country. This life above all is a period of preparation rather than action ; — even Jesus Christ took thirty years to prepare for His public ministry. Buddha spent years of penance and hard thinking before he set out to teach the world the noble lessons of his religion. We also must wait patiently preparing ourselves for that great work before us and that work which our motherland calls us to do, by cultivating good habits, strengthening the body and enriching the mind.

Let me, however, investigate some of the conditions or qualities essential to the success of home rule. The first is brotherhood. Brotherhood is the keynote of the great oriental religious and no greater or better example is found of what true brotherhood means than the beautiful legend of the great saint and mystic Kabir. He accepted all as his brothers and respected them, winning their approbation. So also at present if we want to carry out our common heart-felt desire we must act and feel as brothers. The second essential is unity. The chief danger of home rule lies in the out-break of those centrifugal tendencies which are never far below the surface of India. If India is to be truly democratic, she must be truly united.

You remember the magnificent vision of an India of the future which Tennyson puts in to the mouth of Akbar.

"To gather, here and there,
From each fair plant, the blossom choicest grown,
To wreath a crown, not only for the king,
But in due time, for every Mussalman,
Brahmin and Buddhist, Christian and Parsee
Through all the warring world of Hindustan.

This should be our vision, too, of India — a land in which a man is an Indian first, and a member of one particular community afterwards.

And the last essential of democracy is a true conception of the dignity of labour. In the past, different occupations were assigned to different castes. Democracy knows no such distinction. We must do all that we can to develop the vast natural resources of our country. There is no reason why a graduate should not drive a plough or a motor car. And here I should say that India's crying need to-day is not for Arts Colleges but for scientific and vocational training. Everything in the modern world is the work of science. Also we must try also to produce that venerable variety of human nature called a gentleman.

Once more let me say that we are sometimes tempted to let things take their course as if they would in one way or other turn up right at last for certain, and so we go on living from hand to mouth, getting in to difficulties, and getting out of them, succeeding certainly on the whole but with failure in detail which might be avoided, and with much unperfection and inferiority in our appointments and plans, and much disappointment, discouragement and collision of opinion in consequence.

K. M. VARUGHESE,
CLASS I GROUP II.

"India's Peace Message to the Warring-nations"

While absorbed in the perusal of a magazine I was suddenly startled by the announcement of a certain lady Mrs. Stratton Porter who, fearing the possible domination of the west by the east, prescribed that each woman should nerve herself to produce six healthy children.

Now what is the message of India to such an individual or a nation professing such ideals? Benjamin Franklin truly observes "There never yet was a good war or a bad peace." Ever since the conclusion of the great war all thinking people have been anxious to associate to try and prevent the petling of such a pitiless storm. Lord Bryce in the course of his American lectures remarked "The world connot not be left where it is now. If we do not destroy war, war will destroy us." Now the truth of this verdict strikes home to our minds and we are compelled to think about it. There is the brute and the divine in man ; and it is the brute with its selfishness and self-centredness that urges on war with all its storm stress and strain.

As we dive deeper and deeper into the current of politics we find that several steps are being taken to prevent the occurance of such a dreadful catastrophe.

First of all there is the grand empire movement to create a super-state with one king, one flag and one empire, but such an empire looms only on the horizon of our intellectual vision, being condemned as impracticable and impossible.

Then there is the League of Nations, the outcome of a liberal mind and a peaceful disposition but the League is open to serious objections, being in the remedial part miserably defective. First of all it does not comprise within its constitutional sway important powers like America and Russia: secondly the verdict of Goldwinsmith that "Laws grind the poor, while the rich and influential rule the law" is quite applicable here. Thirdly the League of Nations is supremely ineffective because it is a judiciary without a strong executive at its back.

It is at this juncture that India comes upon the scene a herald of peace, a messenger of peace, progress and prosperity. She has no belief in the effective working of the League of Nations, and her Message is fundamentally a spiritual one embracing all the creeds in India. She strikes up a light in the world of religion and demands the inculcation of true principles in all humanity. All the religions of India echo the principles of non-violence, Ahimsa, Shantam Shiviam and Advaitham. The Buddhist teaches :—

"Let a man overcome anger by love
Let him overcome evil by good."

Again Grant Sahib one of the Sikh prophets teaches:

"Tarid, if a man beat thee, strike him not
But stoop and kiss his feet
Tarid, when one man breaketh
And another trampleth on thee
Then thou enterest truly the temple of the Lord."

Now these are words of glorious magnitude and can stand comparison with the golden words in the 'Sermon on the Mount.' Passages like these would bear eloquent testimony to the wealth and high standard of India's moral code. India claims to be the birth place of great religious-founders and moral philosophers and the distracted nations of the west are knocking at the gates of India for peace and contentment. Mahatma Gandhi with his principle of 'non-violence' and Rabindhranath Tagore with his celestial doctrine of 'Universal brother-hood' are two figures of sparkling splendour whose opinions would thow a flood of light and weight on all people whether eastern or western.

They proclaim that sin and crime are no means to political freedom, a straightline is the best course and that sacrifice is the only way to salvation, All the productions of Tagore breath a magnanimous atmosphere of peace, and a hatred for war and aggression. In a divine rhapsody on war contained in a literary gem called "The Sun-Set of the Last Century" he writes "The naked passions of self-love of nations in their drunken delirium of greed are dancing to the clash of steel and the howling verse of vengeance."

Now let us explore the regions of foreign verdicts on India's religion and habits. Rev. C. F. Andrews writes: "The east, which is heedlessly called heathen, has shown me almost every day while I lived there, the essential meaning of Christ's teaching, while the west has ignored and defied him." Thus India with her spiritual message is a stirring challenge from the east to the west.

My second point is about equality and liberty. This age boasts of equality, liberty and fraternity but in actual practice people are selfish. As it is I can only agree with Madam Roland who exclaims "Oh liberty liberty how many crimes are committed in thy name." But if people were imbued with the right meaning of the word liberty, they would have understood that it is freedom only as far as one does not incroach upon the like freedom of another. If they paid sufficient honour and respect to the like claims of equality and liberty in other people, beyond the least shade of doubt all wars could be existinguished from the surface of this earth.

My third point is that all feelings of nationalism and individuality should be wiped away. Socrates said "The world is my country." If people thus stand on a high level, with their sympathies broadened and horizons widened, there would be no cause for war, and they would be educated enough to welcome always what is good and just, and reject the evil.

Now what is the most effective means of establishing peace in the world? It is well known that under all political constitutions the many are always inspired and led by the few, and these few would be the educated leaders. Now inculcate into the minds of the young the flower of every-nation the ideals of peace and sow into their fertile minds the seeds of union and unity. "The students of today are the "citizens of tomorrow." If older people who have gleaned wisdom from the needs of experience would hold up the torch to the younger generation and light their paths with the lofty ideals of peace, much could be anticipated from posterity. The peace message from India voices the sentiments of a united nation. It is only in the fitness of things that we who boast ourselves to be the dutiful sons of Bharata Matha, that we which constitute the fibre and sinew of its being, should rise to the occassion for the propagation of peace that the world may advance with rapid strides to an ideal of perfection.

India's message to the warring nations is this "knowledge and not might is power and this knowledge is fathomed, tested and measured by the capacity of one nation to sympathize sincerely with another." May I end with an exhortation and prayer "India expects everyman to do his duty" in this world-wide movement for peace.

K. T. THOMAS.

A Peep into the Realm of Philosophy

The realm of philosophy is so vast and wide, that no man can ever possibly make a thorough and complete survey of it. The science of Philosophy, just as any other science, is indeed very interesting, for any one who makes a keen and genuine study of it. The science of philosophy is not so easy of access, and only those who make an honest attempt at it can at last make head or tail out of it. If we examine the track of the history of philosophy, we can find, that the word 'philosophy' had a wider meaning and sense that it has got in modern days. Yet the word still stands without being sufficiently inquired into.

"Wise I may not call them ; for that is a great name which belongs to God alone; lovers of wisdom or philosophers is their modest and befitting title." These are the words of Socrates. With these wise remarks we shall just take a glancing touch of this vast field of philosophy.

Some great minds who have studied the science deeply, have drawn a line of demarkation between moral and natural philosophy. A century ago the word 'philosopher' meant "natural philosopher" and philosophy meant "natural science." For this interpretation there was sufficient ground. In those times the methods adopted for searching after the true nature of the world were by the inductive and mathematical methods and they were the methods used for other sciences as well. A philosopher is never the slave of circumstance. Nothing can take him by surprise. For he is one who has studied the world with care and diligence. He knows what the world is, and what all the things are contained in it. But in modern days we do not refer to and speak of natural philosophy, as we can refer to and speak of natural science. Besides this we do not call a man a philosopher even if he is well versed with all the other sciences. Only one who is capable of answering to certain particular questions can be rightly called a philosopher. He must know how mind and matter are related, he must know how one thing can be many and at the same time how many things can be one, he must know how a thing which is not individual can be a real thing and so forth. Although we can put the same sort of interrogations with regard to other sciences, we cannot decide them finally by these methods. And so long as a scientist or any one does not answer by these questions, he cannot be reckoned as a philosopher.

'Philosophy begins with wonder' says Plato. There is no doubt of the fact that none can be regarded as a philosopher unless he can inquire into the why and wherefore of a thing. He must be curious enough to note and study even the minutest details of it and such a genuine curiosity will never be quenched until he gets a reasonable answer. But at the same time, his satisfaction should not rest contented with certain stories and mythologies, for then it steps down to the level of childishness. Professor Burnet, has observed as follows. "The real advance made by the men, whom we reckon as the founders of European philosophy, was that they left off telling tales. They gave up the hopeless task of describing what was, when as yet there was nothing, and asked instead what all things really are now."

These remarks made by Professor Burnet here, were about a certain set of people who inhabited the Coast of Asia Minor in the 6th Century. Truly speaking philosophy begins then. This school of thinkers is the source of our modern European philosophy. Mr. Marett, too, supplements our conclusion by mentioning that the residents of Miletus are the originators of philosophy. And hence our modern European thought and knowledge were first undoubtedly derived from the ancient Greek phliosophers.

Now the constant discussions and problems and the subsequent solutions have got a somewhat close relationship to the conclusions of the Greek philosophers. Formerly philosophy had an encouraging development. But for some time it had to a certain extent a check in its growth. And this, as Bacon remarked, was due to the fact, that in the heat of the problems discussed philosophy failed to have any proper attention and care for human life and civilization. So it was no wonder that the growth was stunted for some time at least. And if there was propaganda promulgating the study of philosophy, those who handled the subject did not use it in a satisfactary manner. They either chewed the cud and repeated the very same old arguments or some times even misrepresented them.

Besides these, the apprehension about the after effects of the argument prevented people from speaking. For instance there were certain questions about divine revelation and any discourse on them, they thought, might lead to sin against God and amount to disloyalty and lack of devotion. Secondly some people only studied in detail about the ideas as depicted by this predecessors but did not try to bring forth any questions of their own and ponder over them. Thirdly certain aspects of life have prevented people from thinking. In their varied and individual interest of life their attentions were diverted and thus their minds deviated from the study of the thoughts of their predecessors. And so in such times the only work which was done was simply to mark out mistakes which were once corrected and arrange and talulate them under new titles.

Thus we find that Philosophy which had its birth in the early sixth Century had at first a rapid growth, and then a slow fall. But to atone for that short fall, it has now developed into such a vast science that there are many true and intelligent students of it who spend their whole career for the sake of studying it. And it is merly due to the births of such genuine sons that we behold that science as we see it to-day.

POOVANPILLIL N. NEELAKANDA PILLAI,

Junior B. A. Class.

P. S. References were made to the "History of Philosophy" by CLEMENT C. J. WEBB.

On the Constitution of Matter

K. N. Raghavan Pillay—Class II

Dr. J. W. Mellor in the introduction to his 'Modern Inorganic Chemistry' defines the science of chemistry as man's attempt to classify his knowledge of all the different kinds of matter in the universe; of the ultimate constitution of matter; and of the phenomena which occur when the different kinds of matter react one with another. The discoveries in science during the last fifty years have earned for us the privilege to say with pride that one of the ends of Chemistry has nearly been reached.

That second aim of chemistry, namely to learn the ultimate constitution of matter, has been more of less fulfilled by the discovery that all kinds of matter are built of two fundamental things — possitive and negative electrons.

Several years ago, scientists believed that, the atoms of elements were nature's 'irreducible minima.' But facts have proved otherwise: the phenomenon of radioactivity and the researches carried out in that connection, completely disproved that belief. Modern scientsits consider the atom to be built of two, more elementary things — the positive electrons or protons and the negative electrons or simply electrons.

A proton is a very small particle or corpuscle carrying a unit charge of positive electricity. The electron is a very small particle or corpuscle carrying a unit charge of negative electricity. Thus were they defined. It is the proton that is responsible for the mass of an atom; the mass of the electron is negligible.

The fact that an atom is electrically neutral proves that an atom is a combination of equal numbers of protons and electrons. But certain observed phenomena require us to give it a complex structure. The atom is like the planetary system, with nucleus at the centre and a definite number of electrons revolving round it. The number of protons in an atom is equal to the atomic weight of the element. The number of electrons revolving round the nucleus will be equal in number to the atomic number of the element. The protons are all contained in the nucleus. The nucleus consists a number of electrons and their number is such that the nucleus has a resultant positive charge equal to the atomic number.

The simplest atom is the hydrogen atom. It consists of a nucleus of one proton with an electron revolving round it. Next comes the helium atom. Its atomic number is 2. Its atomic weight is 4. Its nucleus consists of four protons and two electrons. Thus it has a resultant positive charge of two units. And two electrons revolve round the nucleus thus rendering the atom electrically neutral. The structure of every other atom is similar to that of the helium atom. Let us take the atom of radium. Its atomic weight is 226 and its atomic number is 88. Its nucleus consists of 226 protons and 138 elcctrons. And there are 88 electrons revolving round this nucleus.

It is *possible* to have an atom of radium, whose nucleus consists of

227 protons and 139 electrons, and which has 88 electrons revolving round this nucleus. The atomic weight in this case is clearly 227. Similarly it is not impossible to have atoms of radium with atomic weights, 228, 224 etc. This property is true of all elements and is called isotopes. The only binding rule is that the number of electrons revolving round the nucleus must be equal to the atomic number. The existence of isotopes explains why the atomic weights of elements are not always intigers and it lessens the vast importance which chemists attributed to atomic weights.

The electrons revolving round the nucleus have always fixed orbits for their paths, like planes. The change from one orbit to another is effected by changes in external conditions and the phenomena which occur during such changes are dealt with in the Quantum theory.

But the difficulty still remains. Quite recently scientists have come across the fact that the electrons are complex structures in themselves and that the end is not yet reached. As to the exact structure of the electron, the opinions of scientists differ, some are of opinion that they are localised portions of energy embedded in the ether. Sir Oliver Lodge has made a suggestion that the electron might be a bubble or minute cavity in the continuous structure of the ether. Let time reveal the truth.

Down the Alwaye River

The beautiful hill crowning the silvery stream, and the stately pile of the College buildings can be seen as we sped-past in a boat lively with mirth. The sun had forgone his lurid splendour, and his benign radiance had been mellowed by the lusty wind. The sweet medley, as the birds sang " with unpremeditated art," the lively mirth of the air, the silver fishes darting and skipping in the spray, the flash of our oars, and the fair vistas of green foliage bathed in the shimmering sun-shine, the gust of the delicious wind, and the vaulting blue, here and there interspersed with shreds of white airy clouds, beautiful as some filigree petal, — all these made our hearts beat in unision with the sweet concord of nature. The whole nature vibrated with boisterous life — the winds mingling with a sweet emotion— the myriad footed leaves, as they came pattering down the banks — the trees and bushes waving their crests in the wind as the dancing gait of a wild mermaiden — the hum of the bees — the murmur of the river; the lively splash of our oars as our boat ploughed on its way. Here a rocky hill exposed a frowning brow to the river, and looking down some precipitous height beat a hasty declension, while there a cavern opened its mouth overgrown with weed and fungus, where, when the tide came, small fish congregated to feed on the vegetation. At this point the river — winded, opening on a sand bank stretching far in its sandy burning loam. Away from this sand bank on the shore was a garden of sugarcanes lifting their sweet violet coloured columns to hold aloft the pennon-like leaves, which waved in the wind as it was wafted from the river. The sand bank is sacred to the Hindus, who congregate here in thousands in

worship of 'Siva,' and is hallowed by a thousand memories and holy associations. Here is said to have come men of great sanctity from different parts of India in times of yore. Down this spot, some four miles away, was born Sankaracharia, a name ever sacred in the history of the development of Hindu thought. Near this place is also a spot sacred to the Christians. There, St. Thomas is said to have planted his cross and sacred associations cling about the region. Coming nearer, when the mist of myth is lifted by the clamant record of ascertained facts, we find, that it was on this sand bank that Tippu, the imperious Sultan of Mysore, erected his camp and his guards kept the mid-night vigil. How many temples have then paid their populous toll, and how many idols were smashed by the club of the iconoclast, and how many innocent lives lost by the deadly levin! Again, what seathing ruin it was when nature let loose her floodgates, and the conquerer became the conquered. The primal burst of the element blasted the schemes of this imperious dreamer. Hamlet philosophies over Yorick's skull, and why not we over Tippu's grave? Tippu lies dead at Siringapatam, while the sand-bank still stretches, and the river still flows, and flowing still sings the dirge of Tippu and of how many others we know not of.

Going down, we come to the place, where the river divides itself. A few miles from here, the river kisses the waves of the Arabian Sea and mingles her waters with the tumbling sea of salt. But here, the murmuring river meanders by a huge banyan tree clamorous with crows, and haunted by the nimble-footed squirrels with their shrill shreiks. The soil is generally alluvial and fertile and the drift of a thousand floods nourishes the clambering pumpkin and mellon in its watery rotundity.

Nearby is an array of white-washed bungalows facing the river and the bank is neatly paved into steps, from where persons take their bath. The boys paddling and splashing in the water, the women washing their clothes, the old women sprinkling water in libation, are all to be seen while the boat scuds past the place. The calm serenity of nature is here broken by the concourse of the people — the happy vivacious boys as they make somersaults into the river or ply in a frail craft too and fro — women and men chatting merrily on the steps or taking their bath, the people wading the river or passing in the ferry-boat, and the happy hurrha of ferry-men.

Meanwhile, the sun had been sinking in the west, and prismatic hues tinted the western sky. And so we steered back the boat. The veil of night was slowly drawing across the face of the day; The birds flapped their wings over the river as they made their swift flight to the nest; the river was resonant with the shrill cries of the insects from the bank, and the gentle splash of the water as our boat made its way back. The moon had caught the land in a noose of light, and the myriad stars twinkled and the blue dome of Heaven was "fretted with golden fires." The trees on the bank appeared as hideous phantoms moving in this moonlit land. We ploughed our way ahead, and as our oars unruffled the calm surface of the water, the intense phosphorescence that was produced left a golden track

behind. Silently we dropped into the port, and slowly wended our way home.

The hill we have to tread to reach our hostel is haunted by terrible visions and is hag ridden by violent memories. There are vestiges, even now, of terrible robber dens, where many a murder was done in cold blood. Some Robin Hood and his merry crew might have possessed yonder rocky cave, now infested by some solitary jackal. It might have opened at one time at some magic words and the progeny of some Alibaba may be now enjoying the ill hoaded wealth. Some Megneri less may be seen wending her way, even now, over this barren hill How many dingy tragedies these hills have witnessed? How many border-fights and rough skirmishes rule of lawlessness and wild insubordination? Many a wretch was then led to the gallows or incarcerated within iron bars. But those times have buried themselves and new scenes are enacted on this stage. It is now the home of quiet study and of peace and if now and then a riotous noise assails the quietness of the hill and makes it a bear-garden, it is the flow of that super-abundant energy of youth.

Kantan

Kantan was what we call a cooly-porter at the S ... puram railway station. About a stone's throw from the station premises was the inevitable tea-shop — a miserable low-roofed thatched hut. Outside its single dark, room meant for accommodating respectable customers of whom there were none, was a narrow raised bit of ground representing a verandah running the whole length of the erection. At one end of it was a shaky old table with four glass tumblers, almost opaque by accumlated dirt of years, and an oven with a small flame and much smoke, over which rested a murmuring big pot; at the other end was a narrow creaky bench, used both as a seat and as a table by the customers.

"And when the big dorai came I gave a round salaam like this — don't I know the tricks?... and down comes into Kantan's hands — what do you think?"

The audience were at a loss to reply and they were not expected to

It was early in the morning and Kantan over his tea was, as usual, striking wonder into the hearts of the folks assembled for their morning 'single' by the oft repeated and much applauded accounts of his experience with the big dorai of the S. M. S. Railway. To-day he added a new one to the series and the listeners—four or five work-people of the locality—looked at him as on a superior being. After a look around to satisfy himself as to the effect of his latest concoction, Kantan assumed a grave air, took a beedi, lit it at the fire and sat down on the bench as if he would not speak another word for the world. Just then another figure—that of a middle-aged man dressed in a neat cloth and an upper cloth — approached the bench and asked no one in particular, when the train to the north was due. Getting no reply he looked at Kantan who still sat smoking his beedi with

nonchalant air. The new-comer gazed at Kantan for a minute or two in silence as if he couldn't believe his eyes. At last in a tone indicating surprise he said :—

"What! are you not Kantan! Well, my friend, and what do you here?"

Kantan was evidently not in a hurry to recognise his friend. He sat there drawing puff after puff, as if completely satisfied with himself and everything about him. The new-comer felt uneasy and was turning away when Kantan accosted him:—

"Well Konthu, I am working there" and he pointed towards the station.

"You can go to the station and remain outside for they won't let you in before I come."

Konthu walked toward the station. He had seen Kantan. But how different from the Kantan who left his village years ago! Konthu was much impressed by the coloured turban and shirt and particularly by the smoking stick which he had heard white men only could use. As he moved along he mentally thanked God for raising at least one of his friends from the degarding work of a peasant—for had he not heard with his own ears people slightingly speak of him as a thing useless and out of place and of his profession, as that fit only for the dullest blockhead created? As the simple farmer slowly walking to the station ruminated on these things, a host of ideas flashed through his feeble mind, the consequence of which was that, when he reached the station grounds, he was hating himself, his cattle, and his fields, thinking at the same time much of Kantan, his turban, shirt and the beedi.

No sooner had Konthu turned his back than all his admirers pressed Kantan to state who the new comer was. Kantan skrewed up his lips, as if he would prefer to be silent on so unworthy a topic, but he could not.

"Oh! I don't know what he is now, how can I? Begging, probably. When I left the place years ago he was only a poor peasant."

If Konthu admired his friend at first sight, that admiration increased a hundred fold when he beheld the massive iron doors open as Kantan approached them with Konthu behind. When they reached the platform Kantan said :—

"Where do you want to go? I shall get you the ticket. Konthu mentioned his destination and handed him a few coins. To his astonishment he saw Kantan fearlessly enter the office and in a trice return with the ticket. Giving him the ticket and no balance Kantan hurriedly departed saying he had business. Konthu had no ideas about the railway system. At the correct time the train steamed in and Konthu was all in a flutter. He thought he had forgotten something. He turned round and round twice, looked on himself and on the ground alternately a few times—no, he had forgotten nothing. How could he get into it? He recollected his

friend asking him to enter a third class compartment. How to find it out? The train stopped and there was the usual confusion and bustle, what with people getting down and getting up, the movement up and down of trucks and coolies loaded with luggage, the cries of coffee-men and fruiterers and the mingling of all kinds of men and women in all kinds of imaginable costumes. Amidst all this bustle Kantan stood bewildered unknowing where to move and too impatient to stand still. He knew the train would go away. So he ran as far as the engine falling on that man's back and this man's side and asking everyone for the third-class. He was perspiring awfully. He got no relevant replies to his questions but heard people laughing and saying that he must be poor up-country peasant. He ran from the engine to the guard-van and from there to the engine enquiring of each and every individual where the mysterious third class was situated but in reply only got angry abuses or ridiculing remarks about his appearance. At last he was leaving all hope of finding it when to his great joy he met Kantan with the key. He followed him as far as the engine and saw him giving the key to a man there. Konthu complained he could not find out the third class. Kantan, saying that those who have only walked behind oxen all their life could not be expected to know, pushed him into an already over-crowded room. The train was starting but Konthu could not help asking:—

"What was it that, you gave to the man there?"

Kantan: "Don't you kuow? and ignorance indeed! The train will not move without my giving that. It is the key."

Poor Konthu did not know how to express his respect for his friend and as the train was slowly moving out he thrust his head out and cried out "Come home Kantan Pillai, one day come home, come home." He thought that his addition to his friend's name should partially at least reveal his feelings. Before he drew in his head the landscape on either side of him was rushing madly towards the station he had left.

II

Kantan was, I should confess, a bit vain. He determined to accept the invitation of Konthu and so one day he dressed himself in his best clothes, which consisted of a Khaki shirt turning to the colour of tarnished brass with two small holes at the back, a turban of blue colour tied in two or three rounds and a red cloth full of intersecting black lines held round the waist by a thick leather belt with a bunch of keys and a knife suspended on it. Thus accoutred Kantan walked erect recalling to mind the various stories about his big dorai of the railway, about his quarrels with the station-master and about various other incidents and achievements which should certainly be interesting to a willing audience. As he slowly approached the rural parts he saw before him a bullock-cart slowing moving along the solitary road.

"Give me a lift, will you?" asked Kantan, little doubting the possible answer. The driver was half-asleep and the sudden voice woke him. He opened his eyes and stared fully at Kantan with a-devil-who-are you look.

"I am a railway-man," said Kantan expecting an instantaneous change in the ignorant fellows' attitude. "I don't generally travel in carts like these. But curse your roads here. A cycle or a bus cannot come here. So then give me a lift as far as the temple there." Probably the driver was too much of a country-blockhead to understand the fine logic. He again looked at the pedestrians' face. "You can walk along" he said and again closing his eyes began to sing like a bee to the accompaniment of the jolting of the wheels.

It was quite unexpected but Kantan was too wise to do anything but swallow the insult and trudge along apparently unabashed. When he reached the decent looking, small, neat hut of Konthu it was nearing sunset. The sky was covered by thick clouds and it was beginning to drizzle. Konthu's smile of welcome as fully revealed his joy as the two rows of his red teeth.

"Thought you wouldn't care to come; but so glad you have come." Konthu then took Kantan by the hand and made him sit down on a mat spread on the floor. Kantan had an uneasy feeling as though ... . but that was momentary. He smiled and said :—

"Came with great difficulty; Dorai wouldn't hear of my taking leave even for a day — so many things to arrange and that sort of thing. You know — and all to visit a place where you can't get a 'single' or a beedi."

Konthu : "But you were here before you left ... "

Kantan : "Yes; Oh yes; it is all experience After living in high circles it is difficult to come down. For instance, suppose you leave your farm and take up my business. You wouldn't like to come back to this place."

Konthu's heart gave a sudden leap. This was the very moment to reveal what he had thought about when in the train. The rain was pouring down by this time and it was pitch dark outside. The two were sitting near a fire warming themselves. Konthu thought he would ask his friend ... but he feared it might be to no purpose So many yeses and no's passed through his mind before supper was served for both. Finishing the simple yet substantial supper Kantan lit a beedi and sat smoking calmly and unwinding the yarns he had been spinning on the way. When there occurred a short interval Konthu took courage to ask :—

"Shall I also come to the station and if you can get me a place like yours I shall work hard and be honest and ... and ...

Kantan shuckled. "Oh ! that is not very important. But my dear Konthu, what you say is a very difficult thing. What do you know of the business — you who have done nothing but plough the fields and tend the crops ?"

Konthu was not to be silenced by such arguments. "But you were also like that when you left and then how .....

Kantan : "Those were different times, my friend. Now, since the war ... ... you know. It is not an easy matter as you seem to think.

Requires brains. Dorai will hate you if he hears that you are a farmer, you don't know a bit of English and you ... ... "

Konthu: "Anyhow, dear, dear Kantan, you *must* get me the job. You can if you only will. You don't know how I dislike my present work. Throughout the day I am in the mud and dirt and if I go to any respectable person I am ridiculed. I have to bear all this patiently for no better gain than a few grains during the harvest. Please speak for me to your dorai. I thought of telling you the other day ... but I ... I ..... "

"And then it requires some money," said the rogue, as if more serious obstacles were only coming: "how can you manage that?"

Konthu heaved a sigh of relief. "That is easy." The fool said; "I can sell my team which will at least fetch 45 Rs. and there is the paddy stored for my winter use."

Kantan's satisfaction was evident from his reply.

"Yes, then I shall try; but one cannot be sure, you know. It is a difficult matter and you should think over it."

Konthu: "Anything, my friend, but this wretched work. Some respectability — don't you see?" His tone grew more confidential and Konthu's mouth approached the other's auditory organ and whispered a few words. Whatever that was, the process had an instantaneous effect upon Kantan. He smiled and said :—

"Oh, don't bother about that; I shall do what I can. We are old friends, Konthu, you forget that."

"Oh no, no, no," the other said, his voice almost incoherent for emotion.

Before they retired for the night it was decided that Konthu should make the necessary money and go to the station a week later. Kantan initiated him into the new life that very night by making his friend try a beedi which he charitably gave him. The effect of it on the poor peasant was anything but pleasant as for half-an-hour afterwards he could do nothing but cough and cough and cough's. But he consoled himself by the thought that practice should make him an adept in that respectable art.

Next morning Kantan departed. Konthu began preparations in right earnest. The new life loomed large before his mind's eye in ever varying but always attractive colours. Days slowly passed one by one and the day appointed for his departure came and saw Konthu fully prepared, his team sold, his corn disposed of and the money in silver coins tied securely to his waist by a piece of cloth. At the station he was received well by Kantan who introduced him to the station-master. No mention was however made by Kantan about Konthu's profession, which omission, Konthu thought, was due to his friend's desire to spare him from ridicule and thanked him for his consideration when they had left the master.

"The 7. 40 mail train will arrive just now. You must go to the 3rd class passengers and try to get some work, said Kantan.

"What work?" asked the innocent man with some surprise.

"Of course the passengers will have things to carry; you must find out and take them."

Konthu: "Is that all? That is easy." But it was not long after that he found, it was not so easy after all. The train steamed in and there was the usual bustle on the platform. Konthu's heart was thump thumping against his breast and all his resolution was blown by the winds. The mail stopped and passengers began to alight in large numbers. Konthu saw that there was not a moment to be lost. All he knew was that he should get hold of the things of some passenger. So he rushed towards an open compartment. There were three big trunks
dressed young man was helping a
man and got in and stooped to tak
violent push from behind. It
asked you to touch them? G

"I am a port ....."

"What you rogue! if y
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him, "take out the boxes Cl
Konthu had not got down.
slowly moving. Konthu lost
platform and in doing so me
he raised himself up the traj
Kantan was beside him

lying asleep beside it. It was only momentary. The stern reality of the iron sheets faced him He slowly took three or four sheets and patiently approached the train. He knew no more about F33 than a dog about the price of paddy. He saw an open van and cursing the whole world threw them in. There was a painful cry from inside followed by barbarous abuses. Konthu had scarcely moved away wondering at these happenings when to his utter dismay the sheets he had loaded fell behind him with a reverberating noise. The rain, weariness, want of sleep, the kick and this ...what might not poor Konthu feel! Kantan came to him. "This is not the van. I shall show you F33" he said. "Where is it? O Kantan, Kantan!" Konthu's voice was unsteady and tears were rolling down. Konthu loaded

" he was completely drenched. Water mingled with

ly in torrents. A few minutes later

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Suggested Kantan as if he

heir clothes

I shall go. There I can

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