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The Psychology of Symbolism

'WHEN ancient man connected trees and stones, horns and pillars and mountains, rivers, lakes and heavenly bodies, one with another, he did so because to him all were parts of a perfect whole.' In these words Dr. Mackenzie expresses the attitude of primitive man to life, and the universe in which he finds himself. The sentence quoted is from his book on 'The Migration of Symbols' in which he considers the main types of symbols in use in the various religions, civilized and primitive.

Now symbols do not by any means form a peculiar feature of primitive thought. As a matter of fact, it is as man rises in the scale of culture that symbolism becomes developed, refined and most suggestive. Deep down in man's mind lies still that consciousness of the oneness of the universe, that feeling of unity of all things in the midst of apparent diversities. And symbolism expresses this feeling; it is a manifestation of what is man's real views about the universe, about the creatures in the universe and about himself.

Let us at the outset consider the meaning and purpose of a symbol. The word 'symbol' is defined as 'a visible sign or representation of an idea, anything that suggests an idea or quality or another thing as by resemblance or by convention.' The purpose of illustration in ordinary conversation is obviously to make clear what we mean. An idea, if obscure, cannot be easily grasped unless with extra help. If it is too profound, none but the scholar can understand its import. The progress of all knowledge is marked by the degree to which it can be apprehended by the average man. But the average man can be instructed only with the aid of mechanical devices like signs and symbols. Just as the picture in our elementary books is the key to the story, so at a later age the figure of speech (how suggestive a term!) enables the reader to grasp the real effect underlying the words of the author which otherwise would have puzzled him. In our intercourse with our fellow-men, signs and symbols have to be brought into play to economize labour, time and money. Fancy the sailor instead of signalling to the port officer furlongs away, going up leisurely to him and giving information about a ship; or our sending written letters to our friends

miles away about urgent affairs instead of calling into service the telegraph which uses codes and signs. The 'shorthand' device is an indispensible one in modern civilization which depends so much on the 'power of the spoken word.'

It is evident then that signs and symbols are necessary for the mutual benefit of one and all. But it may be doubted whether symbols which play so large a part in language are at all necessary in religion. The question does not arise when we bear in mind that religion is not something that is *sui generis* or inexplicable, but belongs to the sphere of man's normal activities. It is as a response to the religious needs of the people that religion functions. Religion is not a non-psychological phenomenon, but may be understood best as a phase of mental life. As mental life is the field of psychology it is not strange that religion should be analyzed psychologically. In fact, it is the psychology of religion that is replacing the crude, untested and fancy-mongering religion of an earlier day. Religion is but an expression of a phase of man's personality, and therefore in religion we are still in the realm of meaning import, criticism, in short, all the higher mental processes.

Of these processes, it needs no very profound scholar to point out, symbolism is a feature. So long as language is the basis of human intercourse (and that will be, so long as the human race continues to exist), so long as economy in everything is the watch-word of progress, so long shall symbols, pregnant with meaning, continue to function.

The ordinary logical concept is a symbol with reference to a judgement. It is a short-hand expression standing for a series of judgements. When we are using the concept, we implicitly mention the various judgements which have contributed towards it. We cannot in the nature of the case keep on detailing all the various judgements every time we want to speak of a thing. Progress in knowledge consists in having recourse to short-cuts in expression. It is an index to the stage of culture reached by a race when their language is rich in expressions.

The title of a book often and should always suggest the nature of the subject-matter contained in it. A logician like Croce would say that 'Knowledge is concept' i.e., the whole of knowledge can be summed up in one 'concrete, vivid, universal and unique' expression. A book, therefore, expresses one unique idea, and its title is the symbol of the book.

Even the conventional signs we use in our daily intercourse with other persons, are just so many symbols conveying meaning. In speaking we make gestures to express our meaning more clearly. In writing, we use the marks of punctuation which are a time-saving, labour minimizing device. The child's life would not be half worth living were it not for the signs which it makes and which people understand.

It is thus evident that life teems with symbolism and that symbols are constantly in use, as survivals, as suggestions about various things, as conventional devices and as attempts at economizing. The symbol is an epitome of the knowledge of man pertaining to one specific topic, and when the symbol is

examined the skilful and discerning observer can draw out of it all that it stands for.

The picture by the artist and the statue by the sculptor are also symbols, for they suggest the working of their minds. The artist who can paint an exquisite picture of 'Faith' or 'Devotion' is creating a symbol for the layman who can but vaguely catch the spirit of these abstract qualities. The sculptor who can fashion a monumental statue of 'Liberty' is suggesting to his less gifted mate what is to the latter merely a set of privileges and laws. The greater the artist, the more the suggestiveness of his work. The poet's function is the same. In his lines we catch a glimpse of reality as we would like to see it. He etches with his words a symbol of what is unfamiliar to us. His is an attempt to grasp the nature of the real and imprison it in words for the benefit of his fellows; and though his words 'may half reveal and half conceal the soul within,' yet we must be thankful for at least the one-half we have secured.

But neither the artist nor the poet have created the symbols 'out of their own minds.' They had caught the idea somewhere. Their superiority to other people lies in this that they have seen further, and more clearly than others. There is nothing in a poem like 'We are Seven' which might not have been conceived by a lesser poet than Wordsworth. But the real spirit of the poem, the subtlety of the conception and the simple grandeur of the theme are Wordsworth's own. Nature suggests, the artist understands and takes the hint. Nature reveals a phenomenon, the artist understands the revelation. All the difference that exists between the stage of the animal for which mere succession is the rule, and the average man for whom co-existence, interpretation of sense-data, etc. are real facts, exists between the average man and the poet or artist.

To the religious man too, nature has its revelation, just as it has for the poet. All his ideas of religious worship, the ways and means of worship the accessories of religious worship are all gained through inspiration from nature; placed as he is in an environment which has inexhaustible resources of suggestivity, it is natural that he should take advantage of his opportunities of observing nature and using them for his own purposes. It will be seen that most symbols are imitations of objects of nature, and that the others are suggested by natural phenomena and human reactions towards them.

Thus the parent-source of symbols is nature. Nature is our educator, assuming for the present that nature and we are distinct. Most of our daily actions are based on phenomena of nature, our movements are controlled by phenomena of nature; our concerns are with the phenomena of nature. Modern civilization advances on the basis of our adaptation to our environment. It is not a matter of surprise therefore that man's symbols should be suggested by and suggestive of nature and its phenomena. For it is through nature that we get at the 'unseen.' We believe that nature as we see it to-day is but a part of what is yet to be seen. Nature is revealing itself to us gradually. There is sure to lie behind this visible presence, a yet more glorious phenomenon. And the visible is a key to the invisible. To understand the invisible we must first understand the visible.

For, so long as we believe in the possibility of evolution as a continuous process yet allowing the 'emergence' of real differences, we must hold to the view that reality can be grasped only by our understanding the revelation given us by nature.

Man's life consists in his responses to his human and non-human environment. Life is mainly a life of responding to the influences of the people and things about us. There is no man who is not social. Even the anchorite who 'leaves the world' is a social being making social responses towards the environment of the forest. Therefore we may say that man is intimately related to the universe of which he is a member. His actions, his interests, his thoughts all keep him within the circle of the universe. Every event, natural or human affects him. He cannot get on without nature and the rest of humanity. This shows him how organic a part of the universe he is. Thunder and sunshine, mountain and river, moon and stars, trees and plants, animals and men, these are equally his concern. To get on in life means the smooth course of all these things. It is more easy to move along with nature then to try and oppose it; 'at peace with the elements' for self-preservation is his motto.

Most symbols express the social character of man. From the very fact that man uses symbols of the phenomena of nature, symbols of the activities of other organisms, like animals, reptiles and birds, it will be seen that man wants to testify to his intimate connection with the other members of universe. It sometimes strikes me as though primitive man had some vague theory of his evolution from lower organisms and that he idolized stones, reptiles and animals as a mark of gratitude for their having been instrumental in his own making. However that might be, man is decidedly a social animal and he symbolizes this feature of his life.

Sometimes it is a common experience to hear the expression 'that gesture was far more eloquent than words'; or that 'words fail to describe such and such a thing.' A symbol's function is often to express more than can be attempted in language. There are things which cannot be related at all except through symbolic representation. Why is it that we often hear of a play that was unsuccessful owing to the poor acting of the players? The words are the same, and perhaps the gestures may be intelligible enough. And yet it requires the master-actor to give the true interpretation to the drama.

And then there is the 'crowd' which cannot hope to understand things unseen, which cannot rise above itself to imagine without extra aid, the higher conceptions which the leaders in thought create. A conception of God as spirit fails to stir the hearts of the illiterate to devotion. But the image with twelve hands, six faces, mounted on a peacock, with two consorts on either side—this representation of Deity readily appeals and evokes the most sacred devotion. Symbolism is, in the main, a response to a felt need, and adaptation to the human, illiterate environment on the part of intelligent man.

Having thus considered the nature of the symbol itself, it may be interesting to dwell for sometime on its origin. Pratt writes 'Before an object or an action

can become a religious symbol it must have become so intimately associated with the religious object as to be itself permeated in the mind of the worshipper with the sacred feeling, the faith, the volitional attitude which *is* his religion.' Generalizing very broadly, we may say that religion is associated *primarily* with hero-worship. Of course it may be objected that by religion is here meant the religion of the worshippers of Grama Devatas. But it is from Grama Devatas that the idea of one god evolved. The god of civilized and discerning consciousness is but the Grama Devata changed beyond recognition by an idealizing process. However, the hero cult leads to the village god worship and in many cases village gods were originally real heroes. The things which they used acquired special virtue. Not only they, but other things like them also become filled with peculiar significance. The accounts we hear of some of the magical swords used by legendary figures like King Arthur, are illustrative of this feature. Later on, when the hero's achievements are either a vague memory or are forgotten, the objects alone function and become religious objects. A substitute stimulus has evoked the original response according to the well-known principle of psychology.

Let us consider another phase of the matter. Man is a creature with the instinct of curiosity. He observes things not only because he is interested in them as affecting him personally, but he just observes them because he wants to *know* what they are. The movements of the reptiles attracted his attention. The way in which the serpent wriggles towards and into its hole left a firm impression on man's mind. The action of the snail as it crept to safety into its shell was a wonder to him. The shape of certain creatures had a fascination for him. In short, most of the unusual things in nature, which always attract attention, were objects of interest to man. The original stimuli were replaced by substitutes and they, the latter, evoked the original responses. Certain movements of his fellow-beings also had more than a passing interest for him. The dance, for example, which is a manifestation of love, friendship and joy, became a symbol with other bearings than the original ones. The 'blood-relatedness' of people which makes for kindred and family love is represented later by an actual mixing of the blood of two different persons. The community dinner of the tribe is replaced by the common dinner of different persons to symbolize unity. Instances of this kind may be multiplied but they illustrate the fundamental principle of substitute stimulus and response. When two things a man and a weapon are associated originally, and the response made to the stimulus man, later on the weapon becomes the stimulus while the response is the same.

Other principles involved are those of analogy and the fallacy of *post hoc ergo propter hoc*. That like produces like is a very common belief. If on a former occasion a certain object was connected with a successful event, that object becomes a symbol of success. The other principle holds good also in the same way. The dance of savage tribes, the ploughing and sowing ceremony performed by certain South Indian tribes come under these categories. Rain-making ceremonies often rest on this principle. The man who gets up into a tree, pours water on the ground, strikes a match and beats a drum, believes that this will bring rain very soon.

It may be helpful for us to notice at this stage the relation between symbols and myths. A symbol is a visible sign or representation of an idea; and a myth is the embodiment of a 'belief regarding some fact or phenomenon of experience, in which often the forces of nature and of the soul are personified.' It is evident that the symbol and myth are almost of a piece, the former being a device to put in a picturesque and striking manner what cannot otherwise be expressed, and the myth being the explanation of a phenomenon on popular lines. Dr. Kellett in his story of the myths has suggested the following psychological elements as promoting the origin of myths: (1) ignorance, (2) the desire not to confess it, (3) fear, (4) wonder, (5) analogy (like in one point or two—like in the rest), (6) association of ideas, (7) courage, (8) story-telling impulse and story-improving tendency. Let us consider whether some of these tendencies play a part in symbolism also. A symbol does not owe its origin to ignorance at all. For, it is only after understanding the full significance of an object that it is made to stand as a representative of that significance. And far from there being a desire to conceal anything, the symbol symbolizes a comparatively high degree of culture inasmuch as it not only presupposes the genius of the man who instituted it but the ability of the man to whom it is a symbol to be satisfied with it.

Fear sometimes prompts symbolism. Many objects of worship are objects of fear. Many natural phenomena came to be worshipped because of the fear they created in man's minds. Many snake symbols, and symbols of other creatures are common in South India. The various charms that are used are just symbols of the objects feared. In fact totenism which is one aspect of symbolism is also prompted by fear. To be called the descendants of a particular animal, especially when that animal is a wild one, is to create an imaginary relationship simply with a view to self-preservation. Even in the giving of names, the fear instinct is at work. Uncouth names are often given to children to save them from evil influences like disease or death. In some cases, the real name is known only to the bearer of it and his parents, because of the belief that if a man comes to know the real name of another, he has him, the name being the man. It is noticed by Thurston that Nambudris of Malabar have two names, one secret and the other public.

It will not be denied that wonder is one of the chief items in the formation of symbols. Most of the objects of nature are wonderful to behold. The caves, the huge mountains, the movement of water on the ocean, the movement of living things, the shape of certain creatures, are all wonderful. Now what is out of the ordinary strikes us as of special importance. When we want to suggest the idea of greatness, we represent a deity as being born on a mountain, when we want to suggest the idea of change we represent that idea by means of water; when the mysterious nature of a thing is to be depicted we have recourse to the cave symbol.

The other features, analogy and association of ideas we have already in part admitted. The fertility rites that are often performed in various connections are due to the belief in the principle of analogy. Some tribes include in the marriage rites, a ceremony of fishing in a tank. The custom of using plantain-trees as door

posts and as pillars of the marriage booth rests on the idea of fertility. Rice-throwing on happy occasions is also a symbol of fertility. The device resorted to by many magicians of torturing an effigy with evil intentions on a person is a manifestation of the idea of analogy.

Courage is also an aspect of the symbolizing tendency. For the manufacture of a symbol is a venture of the imagination. Just as the myth-maker puts forth a theory, the symbol-maker creates an idea which may not be after all accepted by other members of Society.

The story-telling and improving tendency is involved in symbolism. For symbolism is imagination. The highly developed concepts of religion are full of significance and meaning. The phrase 'and thereby hangs a tale' may be applied to the symbol as very apt. Behind each symbol there are ever so many legends and myths which have been manufactured to suit the particular theory of the particular symbol.

Thus we find that the symbol and myth are dependent on more or less similar psychological tendencies. Both the religious symbol and myth merit our admiration as indicative of the soaring inspiration of man, and both are defective inasmuch as they are pure speculation. Taken by itself, the symbol or myth is perfectly consistent in itself, i.e., its origin, the purpose it serves, the meaning contained in it are quite plausible. But when cold reason is applied, a myth is seen to be a myth and a symbol as just serving a useful purpose.

The appeal of art is an appeal which it is impossible to resist. Human nature is so highly developed that it readily responds to the 'tertiary qualities' of beauty and the like. The appreciation of art, the appreciation of beauty and the appreciation of the grandeur of natural objects are peculiar to the human consciousness. What makes the appeal in a dancer is primarily the idea of grace. And with primitive tribes too, the dance is resorted to, though not mainly, owing to its asthetic appeal. It brings him joy to behold a dance. Just before going out to war, a dance puts the warriors in the proper frame of mind. The actions which are similar to those that follow victory serve the very useful purpose of auto-suggestion. The music and song accompanying the dance infuse in them courage and strength. The songs chosen are such as to stir the blood of the warriors. The rhythmical music effectually promotes, says Hirn, regular co-operation in fighting. The united efforts of the various men are due to the one purpose which they have set themselves of dancing harmoniously. A common purpose calls forth common action. Later on, in the actual presence of danger, the common purpose still holds and united action results. The same writer, Hirn, continuing says that the dance is the response to the need of stimulation especially in the presence of danger, owing to fear and owing to the necessity of slaughter. Tattooing, painting, etc. are had recourse to with a magical purpose. These give the person a new power, as it were, and he becomes exhilarated. Historic art is connected with national pride, for the sight of the heroes of old really tends to rouse people to action. The primitive warrior, during his dance makes grimaces and awkward gestures to strike terror in others. Translating these feelings into psychological terms, we come

face to face with 'empathy', the 'feeling into' a thing. The appeal of art is in the first place emotional; the actors themselves are affected: the spectators also are moved greatly. The joy of the dance makes the warriors more courageous while the onlookers cheer the fighting party. The dance is also a socializing factor. Art is social in nature. To enjoy art is to be at one with one's fellowmen. To join in a common dance is to establish friendly relations with another tribe. After concluding peace with a tribe, the two tribes dance it together as a symbol of friendship.

Sometimes a dance consists of various movements on the part of people supposed to be possessed. They imitate what is believed to be his appearance, movements and behaviour. 'With regard to some of the symbolic dances representing hunting or fishing or the movements of game-animals,' writes Yrjo Hirn, 'much may be said in favour of Mr. Farrar's view that the object of the pantomime is to make clearer to the deity a prayer regarding the things imitated.

The close connection between a dance and its magical influence must be borne in mind. Dramatic performances often form part of initiation ceremonies in primitive society. The kangaroo dance practised by the tribes of Australia is meant to impart instruction concerning the customs of the animals to the novitiates, or to confer upon them a magic power over the game. The practices followed in curing people suffering from various troubles are also magical in their significance, depending as they do on the belief in 'the efficacy of vehicles and symbolic action.' In Conjeevaram there is a temple where a narrow opening is cleared in the wall. People have to go through it as a sign of their having crossed the pass of purgatory. Mr. Hirn observes that 'the method of restoring sick people and sick cattle to health, by pulling them through a narrow opening, for instance, in a tree, which has been explained by most authors as a case of magical transference by contact—i.e. transference of the disease from the patient and of the vital power represented by the tree to him, ought, according to the brilliant hypothesis of Prof. Nyrop, to be considered a magical symbolic representation of regeneration. A common example of this kind of symbolism in India is furnished by the practice of making people under a social ban pass through seven arches or huts which are successively burnt. This is a sign of regeneration, man, according to the Hindu belief, having to pass seven stages of life.

Having now spoken in passing of the connection between art and the social requirements of mankind, we may go back for a moment to the appeal of art on which something has been said. In addition to the artistic appeal, and the magical significance connected with various sculptures, there is further the spiritual connection which goes further than mere art or magic. The representation brings the deity into concrete relation with man 'through the sympathetic forces of the image.' As Mr. Hirn aptly remarks, 'A work of art always gives to the spectator and no doubt also to the creator, an illusion of reality.'

It is this sense of reality that is aimed at in most forms of the so-called idol worship. To the worshipper, the idol is a visible presence. His spiritual needs are satisfied when he offers his respects in front of the idol. But though the idol

is thus treated, the idol does not have any value of its own. It is because of the belief that the deity takes possession of the stone that the stone is treated with great respect. By virtue of its form alone, no stone is sacred; 'it acquires divine power only by being put into material connection with the deity. The god is certainly supposed to feel a special temptation to take up his abode in the idol made in his image . . . . in the island of Nias, the spirit of the deceased is conducted to his statue by means of some small animal which has been found in the neighbourhood of his grave.' (Yujo Hirn: *The Origins of Art*).

Art leads to rituals. The ritual is practised because it satisfies several human needs. Symbolic art is a feature of rituals. Most of the idols we see in our temples are representations of men's ideas of various deities. These deities have different rites. And these different rites require special manifestations in shape, etc. For example Siva is depicted in some temples as a dancer. This manifestation or avatar has peculiar rites attached to it. Thus to worship this particular manifestation on this or that particular occasion constitutes the essence of a ritual. It gives the worshipper too a peculiar satisfaction to conduct different forms of worship on different occasions with different objects of worship. The principle of analogy (like produces like) comes into operation. When turmeric is used on marriage and other lucky occasions, it is a symbol of fertility. Later on, this symbolic rite is believed to produce real fertility. Corn is often a symbol of immortality, and when on ceremonial occasions it is used, it is believed that the family would continue to the end of time.

The symbol is often the expression of the control of man over nature. It is a matter of common knowledge that the belief in man's ability to control nature is widespread. A symbol is often met with testifying to this belief. Arrow-head symbols are found in many parts of the world to represent thunder. Indra's thunderbolt is very often represented by a spear. Certain charms are represented in the form of arrows facing different directions, and these charms are connected with gods controlling nature. There is magical significance attached to the cardinal points. Most Hindu gods, in fact all of them with the exception of one, face the east. The exception is Dakshanamurthi who faces south for special reasons. Marriage couples are made to face east when they sit in the marriage booth. Dead bodies are buried north to south. Houses are built facing a certain direction and each direction has a special significance attached to it. Dr. Mackenzie writes, 'In Egypt, natural phenomena suggested to man the idea that certain influences emanated from the cardinal points . . . . certain deities were identified with these influences, and they came to be regarded as controllers of them.' In India too, each point on the compass is presided over by a deity. To propitiate that deity, and invite his help, offerings are often made. The nine deities which in many temples are represented in a corner, are of this kind and people often worship them.

Whirlwinds and whirlpools are copied by people who make spiral movements. The spiral movement is considered to be of great magical virtue. The peacock is supposed to bring rain by its circular movements. Many other things prefer the

spiral motion. So man thinks that the spiral motion is unusually powerful in bringing about desired effects. The devotee in the temple goes round and round the idol. The Brahman before he begins to eat, describes a circle round the leaf with drops of water. The magician removing the evil eye of a child waves a camphor (in a spiral manner) before it.

We hear of writings in caves. Caves are mysterious in nature. By writing in them, man was under the impression that he was creating power, 'on the analogy of mysterious potency in the womb.' Similar in character are the symbols of the 'deep.' The gods are often said to be born in the 'deep'. Allusions to this are very frequent in the Indian books. Hiranyagarba moved or floated in the waters. Rudra is referred to 'as putting the waters in motion'; Brahma is said to be seated on the lotus flower (a reference to the inner side of the lotus flower which is of the nature of a recess). The whirlwind also was a source of natural energy. The spiral was a 'birth symbol'.

Writes Dr. Mackenzie, 'The ancient custom of making a sacred circuit to the right appears to have been intended to stimulate the Great Bear constellation to revolve in the proper direction. There was a danger—so it was believed—that it might jam or else spin in the wrong direction .... The ceremony of encircling sacred objects and places was sometimes a spiral movement .... By following the course of nature, the magic-workers not only assisted nature, as they believed, but procured for themselves an accumulation of "good-luck"—that is, every thing man desired, health, food, prosperity, etc. ... By inverting the course of nature the magic-workers either performed a ceremony of riddance, or invoked the forces of evil.'

We may now consider the psychological motive underlying the symbols of natural phenomena. It is none other than the familiar one of self-preservation. By using the term self-preservation we are including almost all the instincts, for it is held that ultimately self-preservation is the genus under which we may class all the other instincts. Man's motive is always a selfish one. He adopts himself to his environment because of his desire to keep his skin and bones intact. The words of Dr. Mackenzie quoted in the last paragraph bear witness to this tendency.

Another point we have to remember is that though a person knows a particular symbol to be inadequate or meaningless, he yet lets it continue as a symbol because he does not like to destroy the illusion he and others were under. An example will make this clear. A man underwent an operation recently and the doctor said that he may probably have a temperature in the night. His relatives dared not touch him lest he *should* have fever, and would rather let him suffer than destroy their belief that everything was well. When a person known to us turns out to be different from what we thought him to be, we have all felt a peculiar kind of sadness and disappointment. Our mental organization suffers a rude shock. To prevent a similar shock, the symbol is allowed to have its original significance. Even apart from this, the very symbol is an illusion. It is not a reality. It is supposed to be real and people treat it as real.

The symbol is thus merely a social convention and a religious convention. All the members of society acquiesce in that convention. It is therefore a bond of union among the members of a society. It is a convention because it is a convenient form to hold the attention. Attention is preserved by definite form and the symbol being a definite something succeeds in this direction. The symbol is therefore an aid to conative activity of a kind.

It will be seen that symbol-making is a response to the play instincts. Imagination itself is a kind of play response, and a symbol is the outcome of such a response. It is an object of religion or art only secondarily and its being either depends on association of ideas. But primarily it is a play response and affords amusement to the creator and enjoyer alike.

The symbol (it is forced upon us), is just a short-hand expression of the intellectual conquest of man. In fact, I believe that, if we know the various symbols that were and are being used since the beginning of man, we could construct a history of civilization. The amount of meaning concentrated in a particular symbol is the measure of man's intelligence. A repetition in use of the various forms of symbols help to fix them in the mind of the race. As the historians of a country are its people (since they preserve the customs of the country), so the symbols in use mark the stages of intellectual development of the race.

Thus, we find that the symbol which is essentially the representation of an idea with a view to its better understanding stands for more than a mere representation. It satisfies certain instinctive needs, has its emotional appeal and is not devoid of conative bearings. It is a highly intellectual mechanism.

MADRAS. K. BALASUBRAMANIAN.

Moral and Religious Concepts in Courts of Law[1]

A few months ago I happened to send a notice of demand by ordinary post to a friend of mine on behalf of an institution of which I am a responsible officer. As the notice was not in the first instance heeded, I sent a similar notice to him by registered post, and in order that such a procedure might not annoy him, I added a postscript to the effect that I adopted this method of despatching the notice in order merely to ensure its safe delivery. This time there was a prompt reply to my letter, but my friend did not forget to add in his turn a postscript to the effect that he was not a bit annoyed at my sending the notice per registered post, since he was conscious of the fact that lawyers were merely 'dry bones.' I think that my friend was simply voicing the sentiments of the layman that lawyers are a feelingless and a heartless set of persons.

Another impression that lurks in the minds of the common people is instanced by an anecdote which Attorney-General Sir Douglas Hogg has narrated regarding a clever lawyer, who, addressing a class of law students, tried to bring home to them the virtue of interpreting with hair-splitting exactitude the statements and averments made in Courts of Law. By way of illustration, the lawyer put the following question to his hearers:—'Supposing I told you that three frogs were sitting together on a log of wood, and one decided to jump off, how many frogs do you think would be left on the log?' 'Two,' shouted the students. 'Wrong' corrected the lawyer. 'The frog I specially referred to only decided to jump off. He did'nt jump.' It is no wonder that the man in the street considers the lawyer as a being who delights in quibbling and in juggling with words.

There is a third impression that you can hardly efface from the minds of persons who have had some business or other with lawyers. I was struck very forcibly the other day with an idea that was conveyed in the pages of a humourous journal, wherein a lawyer was defined to be: 'One who defends your estate against an enemy in order to appreciate it himself.' In other words, a lawyer is associated in the popular mind with a leech or vulture.

The same humourous journal gives us a definition of the word 'mortgage', which instances yet another impression that the common people ordinarily entertain regarding lawyers. The definition runs thus:—'The word *mortgage* is derived from the French word *mort* meaning death and the English word *gag* meaning to choke. It denotes a lawyer's invention for choking property to death.' In other words, a lawyer is supposed to indulge in ruinous technicalities.

[1] An address delivered before the Madras Christian College Day Association, 31st December, 1927.

The courts of law do not fare better at the hands of the laity. I remember having read some time ago an incident recorded in the life of one of the Lord Chancellors of England. A distinguished Frenchman, alighting at one of the railway stations in London, picked up a cab which was in charge of a veteran cabman whose experience in his profession extended to over three decades. The visitor asked the cabman to drive him to the courts of justice. 'Courts of justice' cried the cabman. 'I do not know of any in England.' The Frenchman was perplexed. The cabman smiled and said, 'Oh, you perhaps mean, sir, the courts of law; well, get in, and I shall drive you over there.' The laity in India have no better opinion regarding the courts of law here than what was entertained by the English coachman. The judicial tribunals, in their view, do not dispense justice, but dispense with it, and merely administer rigid and oppressive rules of law.

Then, again, truthfulness is considered to be a commodity rarely found in the courts of law. The humourous weekly, from which I have already freely drawn, defines a lie as 'a very poor substitute for truth, but the only one discovered up to date!'

I have spoken so much about the popular impressions regarding the courts of law and the lawyers, because the purpose of my discourse this morning is to controvert, if I can, such ill-founded notions by indicating, as briefly as I can, the fact that lawyers and persons who administer the law are after all men of like passions as the laity, and that moral and religious concepts have not been ostracized from the courts of law or from the minds of lawyers.

After all, what is law? It is merely a set of rules of human conduct based upon moral or religious principles and enforced by the courts. I am aware of the fact that this is not a strict and orthodox definition of law, according to jurisprudence. It however, approximates as closely to the exact definition of law as π nearly equals $\frac{22}{7}$ in the formula giving the area of a circle. One reason why there has been so much misapprehension regarding law, lawyers and law-officers is because legal experts are so unwilling to hold that law cannot exist without morals or religion. Take, for instance, the great pioneer in the region of scientific study of jurisprudence—John Austin. In his classical book on jurisprudence, Austin speaks of three sets of rules which he considers to be really distinct from each other. They are styled as the law of God, positive law, and positive morality, and these really correspond to the three terms which I have used in this address, viz., religion, law and morality. What Austin has failed to appreciate is the fact that all these three entities are inter-related. His attitude towards them has constrained him to be at pains to show that 'the law of God, positive morality and positive law sometimes coincide, sometimes do not coincide, and sometimes conflict.' This he need not have done, if all these three were taken to be parts of one great whole, overlapping each other at certain points.

Take any rule of law you may, you will find that it is traceable to some principle of religion or morality. Savigny, the great German jurist, rightly remarks that law lies indebted in the moral and religious consciousness of the people. Now, for instance, why should law prohibit cruelty to animals, if the

law-giver was not swayed by the feeling that cruelty to animals is repugnant to moral and religious sentiments? Why should the courts of law invalidate an agreement, when it is proved that in the formation thereof one party has practised fraud upon the other, if fraudulent conduct was not considered by the legislature to be opposed to morality and religion? Why should the legislature taken upon itself the task of administering the religious endowments of the country if our law-givers had not felt that such institutions ought to be looked after carefully for fostering the religious and moral welfare of the people? I can multiply instances indefinitely to show that law is not isolated from religion or morality, but that on the other hand it is a powerful instrument for enforcing moral and religious principles. But the time at my disposal is utterly inadequate for this purpose. I shall however just elaborate for a little while the idea that I wish to press before you this morning that courts of law do not merely administer the law but further have in their hands weapons which they can wield effectively for protecting or advancing the moral and religious sentiments of the people, and that they have not closed their eyes to the fact that there is an all-pervading divine impulse which is constantly watching over and guiding the people. It is true that the legislature and the courts of law profess that they do not concern themselves with the morals and the ethical ideals and the religious beliefs and tenets of the people, but in practice they often act otherwise. Look, for instance, at the significant explanation appended to Section 9 of the Code of Civil Procedure 1908, which states that a suit in which the right to property or to an office is contested is a suit of a civil nature, notwithstanding that such right may depend entirely on the decision of questions as to religious rites or ceremonies.

I think that the erroneous notions which people entertain regarding the lawyers and the courts of law are mainly due to the fact that lawyers and law-givers and judges fight shy of the words 'religion' and morality,' although in the exercise of their respective functions they use and put into practice expressions which are merely paraphrases of either or both of the words 'religion' and 'morality'. It seems to me that our modern lawyers are as fond of fictions as their ancients in this line were, and this fondness they are frequently delighting in even at the risk of their popularity, which they can easily obtain and maintain if only they were a little more outspoken. Some of the names which they have used to denote in reality religion or morality are: (1) justice, equity and good conscience; (2) public policy, and (3) natural justice. I shall now very briefly examine these terms, in order to draw your attention to the fact that these expressions are practically synonymous with moral or religious principles.

Now, as regards the expression 'justice, equity and good conscience', the High Courts and their subordinate Civil Courts in India are empowered by statute to administer 'justice, equity and good conscience' in cases where legal principles are not available for deciding a particular point coming up before them for adjudication. In connection with the various kinds of jurisdiction exercised by the High Court of Judicature at Madras, the Letters Patent applicable to this Court

speak not only about the administration of law but also about the administration of equity and rules of good conscience.

In the Madras City Civil Court, it is provided that all questions arising before it shall be dealt with and determined according to the law administered in the Original Side of the High Court. Inferentially therefore the City Civil Judge can have cases before him wherein he may be called upon to enforce rules of justice, equity and good conscience.

For the Mofussil Courts, it has been enacted that, when it is necessary to decide any question regarding succession, inheritance, marriage or caste or any religious usage or institution, the Muhammadan law in cases where the parties are Muhammadans and the Hindu Law in cases where the parties are Hindus or any custom having the force of law or governing the parties or properties concerned, shall form the rule of decision, unless such law or custom has been altered or abolished by the legislature, but that, in cases where no specific rule exists, the courts shall act according to justice, equity and good conscience. From these legislative provisions, we cannot help drawing the inference that the phrase 'justice, equity and good conscience' must refer to rules of morality or religion, taken note of and administered by the judge in cases where the law is silent on any point referred to him for decision.

In a full bench decision of the Allahabad High Court, C. J. Edge has attempted to explain the expression 'justice, equity and good conscience' in the following manner:

> The words 'justice, equity and good conscience' are conflicting terms; but before a judge applies what may appear to him at first sight to be in accordance with justice, equity and good conscience, he must be careful to see that his views are based on sound general principles and are not in conflict with the intention of the legislature, or sound principles recognized by authority.

Now this is really answering a question by asking another question. You ask the learned judge, 'what is the meaning of the term "justice, equity and good conscience"?' He tells you that the question is answered if you can answer for yourself what 'sound general principles' are. I have no doubt that, in using these words, the learned judge had in mind 'sound principles of morality'; but, as I have tried to point out to you, the love for a fiction is inherent in a lawyer, and in right lawyer-like fashion His Lordship has avoided the word 'morality' and has deliberately used the synonymous words 'sound general principles'.

C. J. Jenkins, in a case that came before him in the Calcutta High Court has said:

> The rules and fictions which have been in many cases adopted by the common law courts in England for the purpose of obtaining jurisdiction in cases which would otherwise have been cognizable only by the courts of equity, are not necessary to be followed in this court where the aim is to do complete justice in one suit . . . . In India we are free from the trammels, and we are guided in matters of procedure by the rule of justice, equity and good conscience.

In other words, His Lordship recognizes the fact that if complete justice is to be administered in Courts of Law, they can ill afford to overlook principles of morality and religion.

For the term 'public policy', I shall content myself with referring you to Section 23 of the Indian Contract Act IX of 1872 which enumerates the cases where the consideration or object of an agreement is unlawful, and one of these cases is where the consideration or object is opposed to public policy. Now what else is meant by the expression 'public policy', if it does not mean a rule of morality? An instance in point is reported in a recent Bombay case where a custom which permits a dissolution of the marriage tie by either husband or wife against the wish of the other, the sole condition being the payment of a sum of money fixed by the caste, is held to be void as being opposed to public policy that is, as being opposed to good morals. As the principles of morality vary in different parts of the country and at different times, it is interesting to note the following words in the judgement of a case reported from the Bombay High Court, which I quote here as another instance of judges dreading a straightforward use of the word 'morality':

'Public policy' is a very uncertain term. What is public policy at one time may not be a sound public policy at another time. Special care is to be taken to determine what is public policy and what is not.

The term 'natural justice' occurs in Section 13 of the Code of Civil Procedure, 1908 which specifies the cases in which a judgement pronounced by a foreign court of law is not conclusive as to any matter thereby adjudicated. One of these cases is where the proceedings in which the foreign judgement was obtained are opposed to 'natural justice.' Now what is natural justice if it is not morality or religion? On this subject an expert commentator rightly remarks:

Foreign judgement must not be contrary to natural justice. It is never advisable to limit the meaning of wide terms intentionally used by the legislature. The words are wide enough to allow of an investigation into the moral rightness of the decision.

May I now invite your attention for a while to the fact that the courts of law pay due regard to the popular consciousness of God's presence in the courts, and to the religious belief of the people that God himself is constantly abiding in the objects or institutions that have been consecrated or dedicated to Him? The Indian Oaths Act 1873 supplies us with one of the most effective guarantees that can be adopted in a court of law for making a party or witness speak the truth. Not an hour passes in a court of law without an oath or a solemn affirmation being administered to him by which he binds himself in the presence of the Almighty God to speak 'the truth, the whole truth and nothing but the truth.' An old English decision aptly defines an oath as 'A religious asseveration by which a person renounces the mercy and imprecates the vengeance of Heaven if he does not speak the truth.'

In this connection I am reminded of the following anecdote which I came across some time back in a local newspaper. In a colonial law suit it was necessary to call a Negro cook as witness. The judge asked the usual questions before the oath was administered:

'Do you know what will happen to you if you tell a lie?'
'Yes, sir. I shall go to hell, and burn there for a long while.'
'Quite so. And if you tell the truth?'
'We lose the case, Sir,' was the prompt reply.

Now I am aware of the fact that many figure in our courts of law in the same manner as the negro witness. Many are prepared to swear away their whole being and commit themselves body and soul to the horrors of hell. But in a majority of cases, when an oath is taken, the parties speak the truth, and this is particularly the case where what is known as a 'special oath' is administered to them.

In the Oaths Act a distinction is made between an ordinary oath or affirmation, which every witness is bound to make in a court of law, and a special oath or solemn affirmation which comes under Sections 8 to 12 of that Act. It is provided in these Sections that if any party to or witness in any judicial proceeding offers to give evidence on oath or solemn affirmation in any form common amongst or held binding by persons of the race or persuasion to which he belongs, and not repugnant to justice or decency and not purporting to affect any third person, the court may tender such an oath or affirmation to him. If any party offers to be bound by any such oath or affirmation, if it is made by the other party to or by any witness in such proceeding, and if such party or witness agrees to make it, the court may proceed to administer it or may issue a commission to any person to administer it or authorize him to take the evidence of the person to be sworn or affirmed and to return it to the Court.

These sections came for consideration before the Privy Council recently in the case of *Lala Indra Prasad* vs. *Lala Jugmohan Dass*. For the sake of convenience, I shall call the parties Prasad and Dass. In this case, Prasad who was the brother of Dass brought a suit against the latter for a partition of the family properties. The proceedings in the partition lasted for over ten years and underwent all the vicissitudes of a lengthy and wearisome law suit. But the battle was fought between the parties with great acrimony of feelings. We are told that at one stage Dass was actually cross examined for thirty-three days. The main result of the case was unfavourable to Dass, since it was found that he was indebted to Prasad to the extent of about two lacs of rupees; but at this stage an ill advised step on the part of Prasad turned the scales against himself. By a freak of inexplicable generosity, Prasad, when filing in Court his lists of joint family properties alleged by him to be in the possession of Dass, made the following offer: 'Lala Indra Prasad says he will give up out of his list such items as Lala Jugmohan Dass denies before the deity Latchmi Narasinghji.' Dass eagerly grasped the offer, and accepted it with avidity. The Court thereupon appointed a local commissioner who proceeded to Prasad's house, and in the presence of Prasad and the deity Latchmi Narasinghji he recorded the admissions and denials by Dass of the items in the list filed by Prasad. You may be sure that Dass was made of the same stuff as the negro witness, and he flouted the vengeance of Latchmi Narasinghji and swore to the best of his material advantage. The result was that the tables were entirely turned, and that, instead of Dass's being indebted to Prasad, Prasad was caught in the meshes of the special oath offered by him to his brother under the Oaths Act and was fixed on to a liability to the extent of nearly a lac of rupees, based on the sworn statement of Dass. Prasad was now thoroughly alarmed, and clutched at the straws that floated in his way along the

current of legal consequences that flowed from the enforcement of the terms of the Oath Act. His struggles were of no avail, and judgement went against him. Prasad now appealed to the Privy Council, but the decree of the lower court was confirmed. The judgement of the judicial committee in the case affords very nteresting reading, and is filled with the concept that the deity Latchmi Narasinghji was a veritable symbol of the living God. Prasad tried again, on his appeal to the Privy Council, to wriggle out of his obligation under the decree by pressing forward several arguments to the effect that the terms of the Oaths Act were not complied with; but these arguments were not accepted by the Privy Council because as I read the judgement, they ran counter to the religious concept that I have referred to just now. In one portion of the judgement, their Lordships say:

'It is asserted that the deity (Latchmi Narasinghji) was not present on that occasion. His *dibba* (the box in which the idol was located) was in the *kothri* (the chamber of worship), but the deity was not himself within it. To this assertion their Lordships can give no countenance. The plaintiff and the defendant acted as if they both believed, as their Lordships cannot doubt they did that the deity was present in the *dibba*. If, to the knowledge of the plaintiff, the deity was not so present, the whole proceedings were reduced to a farce, if not to something worse.'

You will thus see that the Privy Council has delivered its judgement on the assumption that the deity was in a mysterious way present on the occasion. When it was contended by Prasad that the deity was not actually invoked to bear witness, their Lordships of the Privy Council brush aside that argument on the ground of another religious concept, akin to that of the Hebrews, that the God of Israel neither sleepeth nor slumbereth. In doing so, their Lordships refer with approval to the following remarks of the trial judge:

'The very presence of God or idol on the spot, when the statement was made, so to speak, within his sight and hearing, was tantamount to his invocation by name in case of his absence. When the God or idol had been brought purposely on the scene to witness the statement of the defendant, it was by no means necessary to call him to bear witness, for, having been brought to the scene, he could not be suspected to be inactive or asleep.'

In the case of Hindu religious institutions, like temples, the ideal person is the idol itself, so that the mahant of a temple is only an agent of the deity; that is to say, God is the proprietor of the institutions and the mahant is but his servant. The latter is not a trustee for the deity, but is only a manager. So also in the case of wakf properties, which are vested not in the Muthavalli or Sajja da Nashin but in God Almighty Himself. This religious concept is well emphasised in a recent Privy Council case, *Sir Vidya Varuthi Theertha Swamigal* vs. *Balusawmy Iyer*. The following passages from the judgement of the Privy Council may interest you. Says Mr. Amir Ali in delivering the judgement:

It would be a serious inroad into the rights of Hindus and Muhammadans if the rules of Hindu and Muhammadan laws were to be construed in the light of legal conceptions borrowed from abroad, unless perhaps when they are absolutely so to speak *in pari materia*.

A trust in the sense in which the expression is used in English Law is unknown in the Hindu system pure and simple. Under the Hindu Law, the image of a deity of the Hindu pantheon is, as has been aptly called, a 'justice entity' vested with the capacity of receiving gifts and holding properties. Religious institutions, known under different names, are regarded as possessing the same juristic capacity and gifts are made to them *co-nomine*. . . .

When the gift is directly to an idol or a temple, the seisin to complete the gift is necessarily effected by human agency. Called by whatever name, he is only the manager and custodian of the

idol or the institution. . . . In no case was the property conveyed to or vested in him, nor is he a trustee in the English sense of the term.

So also, the Muhammadan law relating to trusts differs fundamentally from the English law. It owes its origin to a rule laid down by the prophet of Islam, and meaning 'the tying up of property in the ownership of God the Almighty and the devotion of the profits for the benefit of human beings.' When once it is declared that a particular property is wakf, the right of wakf is extinguished, and the ownership is transferred to the Almighty. The donor may name any meritorious object as the recipient of the benefit. The manager of the wakf is the Muthavalli, the governor, superintendent or curator. But neither the Sajja da Nashin nor the Muthavalli has any right in the property belonging to the wakf ; the property is not vested in him, and he is not a trustee in the technical sense. In view of this fundamental difference between English and Hindu and Muhammadan laws, the rules of law applicable to wakfs and Hindu religious endowments are exempted from the Indian Trusts Act II of 1882.'

This religious concept was acted upon by His Lordship Justice Ramesam when answering in the affirmative the question that was put recently to the Full Bench of the Madras High Court as to whether Section 9 of the Madras City Tenants Protection Act III of 1922 (before its recent amendment) applied to landlords who held their lands as trustees of religious institutions. In this case, His Lordship held that the plaintiff was really the idol of the temple, that the landlord of the suit land was undoubtedly the idol of the temple within the definition of the term landlord in sub-section 3 of Section 2, and that, that being so, there was no difficulty in applying the explanation to Section 9 to the suit land.

Several legal principles follow this religious concept. For instance, 'the principle of Hindu Law which invalidates a bequest other than to a person in existance at the death of the testator does not apply to a bequest to the trustees for the establishment of an image of a deity after the death of the testator.' The reason is that God is a living being who never dies and is obviously a person in existence at the death of the testator. 'Such a gift is valid, though the image is to be established and consecrated after the testator's death.' This is, I think, because the deity lives independently of the image which is but his symbol. For similar reasons.

(*a*) 'The destruction or mutilation of the image does not affect the endowment. A new image may be established and the endowment kept up. The actual installation of an idol in a temple or the construction of a temple is not absolutely necessary for validating the settlement in favour of the idol'.

(*b*) A distinction of property for religious or charitable purpose is not invalid because it transgresses against the rule which forbids the creation of perpetuities.' For the dedication is by its very nature perpetual, since God has no beginning and no end.

(*c*) An endowment is not invalid because it is to take effect after the determination of an estate for life.' For God is a Being in existence at the time of the creation of the life interest.

(*d*) It has been held by a Full Bench of the Allahabad High Court that a suit in respect of a property held by an idol should be brought *in the name of the idol*, as represented by shabait. For the idol really stands for the eternal Being who is deemed to be a living personality in the courts of law.

In closing I should just like to remind you that these three sections in the procedural enactment of the legislature give very wide powers to the courts of law in the exercise of which they bring considerations of morality to bear upon their decisions. These deal with the awarding or disallowing of costs, with the granting of compensatory costs in respect of false and vexatious claims or defence, and with the preservation to the Courts of an inherent power to make such orders as may be necessary for the ends of justice and to prevent abuse of the powers of the court. With reference to the last mentioned section, may I add this that the courts of law in India have recognized, without contesting the validity of such a jurisdiction, that 'the court has, in many cases where the circumstances require it, acted upon the assumption of the possession of an inherent power to do that justice for the administration of which it solely exists'.

So you see that law after all does exist in amity and brotherhood with religion and morality, and lawyers are not such despicable creatures as people often take them to be.

S. BALASINGAM SATYA NADAR.

MADRAS

The Malabar Drama

Kerala or Malabar comprising British Malabar, Cochin and Travancore, is a patch of territory as interesting to the antiquarian and the anthropologist as to the globe trotter and sight-seer. It preserves to this day, despite the onslaughts of modern civilization, its old world institutions, such as its games, theatrical representations, laws of inheritance and marriage, although every one of these is gradually undergoing great transformations. Though in point of literature, Malayalam is poorer than Kanarese, and poorer still than Tamil and Telugu, it has preserved for us certain forms of dramatic poetry which are lost to Tamil and which throw considerable light on the earlier dramatic works in that ancient language. The dramatic effusion of a people being an unconscious but true reflection of their civilization and thought, the achievements of the Malayalis in the histrionic art have, therefore, more than a mere academic interest. They give us a glimpse, however dim, into the ancient history of a section of the Dravidian race.

Love of pleasure is coeval with the beginning of man, nay, it is almost instinctive with all sentient beings. With all his contempt for this transient world, and in spite of his transcendental philosophy, the Hindu is as keenly alive to the pleasure of life as any other man. The pursuit of knowledge, pure and simple, unmixed with pleasure, is irksome, but when combined with the fine arts, it is both pleasant and profitable. The aesthetic consciousness in man manifests itself in various ways. Poetry, sculpture, painting, acting and music have really made life worth living, for in them are to be found the never ending sources of harmless pleasure. In the drama, the co-operation of *abhinaya* or acting, *kavita* or poetry, *sangita* or music, is brought into play. Of the three, the art of acting is the most indispensable to the dramatic. The drama has developed out of dancing, though the two arts have not developed *pari passu*. The combination of poetry and music in the drama is almost accidental.

The drama in Malabar as perhaps in the rest of world's literature, is to be traced to religion. The words *nata* (actor) and nataka (play or drama) are derived from the verb *nat*, the Prakrit form of Sanskrit *nrit*, to dance. The art of dancing in India, which is a preliminary to *abhinaya* or acting is very ancient, and has a divine origin attributed to it. Siva has his *thandava* dance, his consort Parvati, her *lasya*, and Krishna his *rasakrida* or cyclic dance. Bharata is the accredited inventor of dramatic entertainments in India, or at any rate, the first codifier of the science. His work is called *natya sastra* and sometimes *natya veda*. It is interesting to note that Bharata consists of three syllables, each having some significance *bha* stands for *bhava* (gesticulation), *ra* means *rasa* (vocal music) and *ta* stands for *tala* (keeping time by means of cymbals). There are three varieties of Bharatic representations, *nritta* or simple dancing

without gesticulation and speech; *nritya* or gesticulation without language, i.e., pantomime; *natya* or gesticulation with language, from which *nataka* or drama takes its origin.

The pure Tamil word for *nataka* is *kuthu*, which term is perhaps still retained in the Malayalam word, *chakkyar kuthu*, other verbal equivalents therefore being *attom* and *kali*, all these words being of Tamil origin. The first rude attempts at histrionic representations still keep possession of the several old castes in Malabar. The *chavattu kali* or *atavuchavittu* (dance on the ground), and the *kolekali* or *kolati* (stick dance) of the valans, the *vela* dance of the Parayans, the *panakali* of the Panans, the *kolamkettukali* of the Kaniyans, the *kaikothikali* of the Brahmans and the Nayars, the *patakom* and *kutiattom* of the Chakkiyars, and the *sastrakali* (familiarly known as *yatrakali*) of the Nambudiris are instances in point. The earliest beginnings of our drama have to be found in these mimic dances, accompanied in some cases by vociferous songs. Most of the *kalis* or plays of Malabar are of native growth. However worthless they were from the literary and histrionic standpoints, they entertained the family circles and amused the social gatherings. Some of them are the following:

1. *bhadrakalipattu.*
2. *tottampattu.*
3. *devendrappalla.*
4. *ammanakkali.*
5. *kolatikkali.*
6. *kalyanakali.*
7. *ayyarkali.*
8. *parisakali.*
9. *kurakkali.*
10. *natayarikkali.*
11. *yezhamattakkali.*
12. *thumbitullal.*
13. *kallukali.*
14. *karikakkali.*
15. *thenkali.*
16. *thattumelkkali.*
17. *mohiniyattom.*
18. *irakkali.*
19. *andiyattom.*

It is in these shows that the first traces of a dramatic tendency are visible, but it is impossible to determine which evolved from which, or how the drama proper evolved itself from these. We are very much prone to look at the manners and institutions of ancient times through the false medium of our everyday associations of an advanced age. Unless we can look upon ancient institutions with the eyes of the ancients, unless we can transport ourselves in spirit to earlier times, all our conceptions of what was done by them must be dim, uncertain and unsatisfactory.

Most of the minor *kalis* above referred to, except the *mohiniyattom* and the *kaikottikkali* are confined to south and middle Travancore, and are quite unheard of in the rest of Malabar. There are about one hundred and fifty kinds of these *kalippattus* (action songs); but few of them have seen the light of publication. Their stories are mostly taken from those inexhaustible treasure houses of Indian national legends and myths, the *Ramayana* and the *Mahabharata*. *Krishnarjuna Yudham* and *Santana Gopalam* are the most well known of these songs. Most of these are after the model of the *kavadichintu ragam* in Tamil. The *atavuchavittu* has peculiar songs and *talams*. The use of pure Tamil words in these songs is

apparent and points to an early period when the influence of Sanskrit on Malayalam had not begun to assert itself.

We may now pass on to an account of some of the *kalis*; but it can only be imperfect, being based on oral reports from stray representatives of an old generation which has almost died out.

The *kolati* or *kolkali* is a dance in which a party of ten to fifteen persons move in a circle, around a burning lamp, with a stick in each hand, and strike one another's sticks singing and keeping time with their feet. In the Tamil and Telugu lands, this is maintained as a periodical study for the elder boys of pial schools, and is performed in connection with the *Vinayakachathurthi*, and the *Vijayadasami*. This obtains even now among the Pulayans and the Valans of Malabar. The author of the *History of Malayalam Literature*, Mr. Govinda Pillai, says that stories of the type of *Santana Gopalan*, *Krishna Lila* and *Kamsavadham* have been rendered into *kolatikkali* songs (Para 107. Part I).

The *vela* dance of the Parayans is performed in honour of Kodungalloor Bhagavati. They sing to the accompaniment of the drum and the flute.

The *panankali* is almost a regular play. It is acted all through the night and consists of two women actors and two men actors.

The *kolamkettukali* belongs to the Kaniyars, the hereditary astrologers and mantravadins of Malabar. It is performed after the first quarter of the night, the party consisting of men and women. It is more or less a devil dance, accompanied by blood-red scenes got up by preparing a boiled solution of chunam and turmeric.

The *kaikottikali* is confined to the women of the higher classes, the Nairs and the Brahmans. It is a circular dance accompanied by singing, in which ten to thirty girls take part at a time.

The *thiruvatirakkali* is in commemoration of Kamadeva, the cupid of our mythology, who, as the story goes, was burnt to ashes by the great God Siva. A number of young ladies meet in a tank early morning on the *thiruvatira* day in Dhanu (December—January) and plunge in the water. They sing and play in the water until the peep of dawn. Their singing closes with *polappattu* which is in the form of a dialogue between a caste lady and her slave woman.

The *bhadrakalipattus* or *thottampattus* are sung in praise of the goddess Bhadrakali in Palghat and in the neighbouring parts of Trichur. There are certain dances also in connection with them. They had originated before the fourth century A.D. The *mannothukali*, *lalakali*, *kannyarkali* and *desattukali* are varieties of the dance. The dance lasts for three days.

The *ammanakalipattus* are among the oldest songs in Malabar. They must be traced to a greater antiquity as they are of the recognized species of the early songs of the Tamil land. The play consists of throwing up three or more balls of bell metal and catching them alternately by the right and left hand with great ease and dexterity.

The *ayyarkali* obtains only among the Thiyas or Eshavas of South Travancore. It is a representation of the story of the five Pandavas, each of whom is personated by an actor. The entire story of the *Mahabharata* is rendered in easy songs to be

sung and acted to the accompaniment of hand drums called '*tappus.*' It is performed only in the day time, and is completed in two days.

The *andyattam* played at night with the help of a burning lamp, has but one player in it who does not open his lips.

The *kalyanakali* is performed on marriage occasions among the Nairs of South Travancore. To this day in the taluqs of Chirayankil, Neyyantinkara and Kuzhithura (in Travancore) there are regular troupes of these players called *sankhakkars.* The actors who have no special costume for the play sing merry songs and dance to the tune in many merry-go-rounds. The songs sung in all the above *kalis* are regulated by *matras* and not by syllables in each foot or padom.

The *yathrakali* or more correctly, *sastrakali* is performed by a section of the Nambudiris, called *sastrangakkar* or *kshattrangakkar*, on occasions of the first feeding ceremony of babies, of thread investing, marriage and the first anniversary of one's death among the Nambudiris. It is said to have originated about the year 3400 of the Kaliyuga. It has at present, religious, social and farcical elements combined with it. The *kali* propitiates chiefly Siva and Parvati, as well as Bhadrakali, Sasta, and Subramanya. It is of two kinds: (1) *kali and sastram* and (2) mere *kali.* In the first, the performers undertake the cooking business at the feast; in the second, they merely perform the play. The Nambudiris and the Malabar Pottis are trained in the art. In the first variety of the play, at about 4 p.m. on the day of feasting, some ten or fifteen of these men rush into the dining pandal, on the floor of which are scattered the remnants of rice and curry, and invert the empty, unwashed *chempu* or copper cauldron and continue to strike it with a ferule each, singing to the metallic music thereby produced. One of the party suddenly jumps off his seat, takes hold of a spoon, dances about, becomes inspired and assumes the rôle of Sir Oracle. He runs up and down the pandal, jumps up the cauldron, calls many 'hips and hurrahs', and breaks a cocoanut. At night-fall four of the party circumambulate a burning lamp in the parlour of the host's house and sing songs in praise of Bhagavati. This is called *nalupadam.* In the course of supper, they call out for certain edibles, which are less often than not, supplied to them. They also sing in long tones songs called *karislokas.* They also recite some 'royal commissions' or *neets* in prose indited by reputed scholars and based on puranic episodes. Supper over, preparations for the real *kali* are begun. They repair to a neighbouring temple or Nambudiri's house and put on the actors' dress and move in slow procession to the pandal. They reach the host's pandal, and sit round the lamp, and sing songs in praise of Ganapathi and Siva. This is followed by diverse kinds of dumb-shows and exhibitions of skill in swordsmanship. Certain songs, called *polivu* songs, are recited to the accompaniment of the studiously slow drumming of the *chenda* (drum). Till day dawn rude imitations of the Nayar soldier, *pandaram*, launderer and laundress appear on the scene and play several farcical parts. With the rise of the next morning sun, all this is over. The songs are mostly in pure Malayalam, though there is a large admixture of Sanskrit words in those composed recently.

It is interesting to inquire into the connection, if any, between this *yatrakali* and the *jatra* (*yatra*) of the Bengalis, which latter is generally an exhibition of some of the incidents in the youthful life of Krishna, maintained also in extempore dialogue, but interspersed with popular songs. But it is impossible to say at this distance of time, if the *jatras* of the Bengalis did not find their way into Malabar through the Aryan settlers of North India during their migration hither and become the present *yatrakalis*.

If the nautch represents the beginnings of the Indian drama, we may well say that the *mohiniattam*, which answers to the *dasiattam* on the other side of the Ghauts, serves more or less the same purpose. The dancing party consists chiefly of a male leader, called Nathuvan, one Bhagavathar or singer, a drummer, and two or three Nair girls of low extraction who do the actual dancing, and whose limbs are trained for different postures and gestures. In this *attam*, only one *rasa* (emotion or sentiment) viz., *sringara* or the erotic, is brought into play and that perhaps of a rather low type. The girls exhibit certain signs by the fingers and dance more or less in accordance with the injunctions of Bharata. *Mrudangam*, *titti*, and *kuzhitalam* are the musical instruments used in the *attam*, which is performed at night. The *Chakkiyarkoothu* is a peculiar institution of Malabar, more or less akin to the *Katha kalakshepam* of the East Coast. The Chakkiyars are hereditary actors. Their very occupation is to act plays in temple mandapams, called *koothambalam*. They are the children of adulterous Nambudiri women, born after the commencement of their guilt. Boys, so born and invested with the sacred thread, are Chakkiyars, and those not invested Nambiyars. The unmarried daughters are classed among Nangayars, their origin could be traced to the beginning of the *Kaliyuga*. The Chakkiyar is a mimetic dancer; and his *koothu*, a monologue, mainly consists of a sort of combined recitation of, and commentary on, passages from the Puranas and the Ithihasas. Broadly speaking, the *koothu* originally included the acting of *natakams* or dramas. Their earliest patron was Kulasekhara Varma Cheruman Perumal, a Sanskrit poet and dramatist, whose plays, *Subhadra Dhananjayam* and *Tapatisam Varanam* as well as *Ascharya Chudamani*, *Naganandan*, etc., were put on the boards by them for the first time. This prince has composed for them a book called *Attaprakarom*, laying down canons for the *koothu* and fixing the *ankavila* (fees) therefor. The enacting of a play is called '*koodiyattom*,' and in this the Nangiyars take the female part. *Mattavilasam* and *Anguleeyankam* are only two out of the few *koothus* wherein a single actor appears. *Prabandhom* is the general name for the works used for recitation in the *koothu*. The *prabandhoms* are adaptations in Sanskrit of the Hindu Scripture, for the use of the non-Brahmans; and Melappathur Narayana Bhattathiri the great Sanskrit poet and author of *Narayanecyam* in Sanskrit has composed about fourteen *prabhandoms*. Minor episodes are introduced in the *koothu* by the reciter.

The *koothus*, meant for the propitiation of the gods and the felicitation of men, form important items on the *utsavam* (festival) programme of almost every temple worth the name in Malabar. Private individuals also arrange

for these performances in temples, and meet their cost by way of discharging their vows. A single session of these *koothus* lasts 12, 20, or 40 days; and on no account exceeds 40 days. The belief is that liturgical recitations are as efficacious in obtaining salvation during the *kaliyuga* as divine service, and will be a check on the growing materialism of the iron age. The *koothu* is performed in the afternoons. A burning lamp is placed before the Chakkiyar; the only article of furniture is a three footed stool on which he now and again sits in the course of the performance. He wears a quaint headgear and an uncouth dress, his face is grotesquely painted with sandal paste and ashes, and his eyes with lampsoot. He has certain brummagem bracelets on the fore-arms and the feet. A Nambiar accompanies him and opens the *koothu* by sounding his big jar-shaped metal drum. The Nangayar sounds her cymbals occasionally. The Chakkiyar opens with a prayer, with gesticulations and well regulated movements. He cuts a caper or two. Though the entire audience may burst in laughter at the jokes cracked by the Chakkiyar at the expense of any particular individual, it would be a serious breach of etiquette, if the person so ridiculed replied to the Chakkiyar. The Nangayar should not even smile at anything that takes place at the *ambalam*; and if she infringes the rule the performance will be stopped at once.

The Chakkiyar is a rhapsodist having the gift of a good memory and strong common sense. He is a reciter, preacher, jester, cynic, satirist and connoisseur of public morals, all in one. He has an observant eye for men and manners. He recites epic poems very charmingly, with peculiar intonations and emphasis, all his own. The recital, in great part improvization, is acted and sung distinctly, and acquires a dramatic character by his introduction of hypothetical dialogues with imaginary interlocutors. There are elements of frank gaiety and amusing buffoonery, as well as serious heart thrusts and withering sarcasms. If his eloquence is energetic and sublime, his humour is coarse and broad, his personal satire stinging, his attack on social institutions acrimonius, vehement and even indecent. His allusions, elucidations, and gestures, for instance, in enacting the freaks of Ahalya and Indra, are broad and coarse—nay, positively immoral for any audience. His references to the posture of labouring women in confinement are simply demoralizing.

To make a skilful actor at *koothu*, it takes several years of hard study and training. The novice has to study Sanskrit *natakas*, the *Ramayana* and the *Mahabharata*, as well as Bharata's *Natya Sastra*. He has to spend about a decade in these studies and in physical training, such as squeezing his body into shapes, ogling, winking, staring etc. In certain kinds of *kudiattam* the jester has no place. But in those in which he has a place, there are four parts called *vinodam* (amusement), *vanchanom* (deception), *rajaseva* (service to Kings) and *asanam* (food), an explanation of which would take us too far. These can bestow *purushartham*, *viz.*, dharma (duty), *artha* (wealth), *kama* (love) and *moksha* (salvation) on all who listen to them. Some of the *slokas* in Sanskrit are Bhartru hari's; the Malayalam slokas are by a Namburi Brahmin Tolakavi, a dependent of Bhaskara Ravi Varma, Perumal alias Kulasekhara. He was a satirist who made light work of all poets, whether they were princes or peasants.

In earlier days, every Chakkiyar had to proceed to Perunchellurgramam in Kolathunad, and to exhibit his skill at the Taliparambu temple before the Nambudiris, and to receive his *muti* or crown from the Chirakkal Raja. It is a matter for regret that the Chakkiyar *koothu* is going out of fashion. Divested of its later undesireable accretions, it would be an excellent institution and under proper guidance and control would make a potent factor in our religious and moral elevation, and a powerful instrument of education.

(*To be continued.*)

MADRAS R. V. PODUVAL

The Place of Virakurcha in the Pallava Genealogy

I

The Darśi plate[1] is an important document. It has either been completely neglected or received very little attention. The reason for this neglect is that it is only a fragment of an inscription which stops with the description of the great grandfather of the donor. Nevertheless, the document such as it is, is an important one. I shall, in the following paper, examine it in some of its aspects, and show that it solves certain difficult problems connected with the early history of the Pallavas.

The language of the inscription is Sānskṛit, which is a sure indication of the comparative modernness of its age. It mentions a Mahārāja Srī Vīrakōrcha-varman, the great grandfather of the donor. There is a great deal of doubt and uncertainty regarding the identity of this king; scholars hold different opinions regarding his position in the genealogy of early Pallava kings.

Dr. S. Krishnaswami Iyengar identifies him[2] with Vīravarman, the grandfather of Yuva Mahārāja Vishṇugōpa and Simhavarman of the Uruvapalli Plates.[3] Mr. H. Krishna Sastri at one time held the same view,[4] although he has completely abandoned it now, declaring that Vīrakūrcha must certainly have been an ancient Pallava king.[5] Although Dr. G. J. Dubreuil expresses the opinion in his *Pallavas*, p. 22 that 'the existence of a king called Vīrakūrcha is proved by the plate discovered at Darśi,' he does not even make a passing mention of this king in his *Ancient History of the Deccan* so that the reader of this book is entirely ignorant of the existence of Vīrakūrcha.

Who is this Vīrakurcha? There are two early Pallava kings of that name mentioned in the Vāyalūr pillar inscription, numbers 5 and 11 of Dubreuil's list.[6] The Vēlūrpāḷaiyam plates[7] make him the son of Chūta Pallava, and the father of Skandaśishya. His name is also mentioned in Kāśakudi plates.[8] These are however, comparatively recent documents. The most ancient inscription in which this king is mentioned is the Darśi Plate,[9] of an unnamed great grandson of Vīrakūrchavarman. From all this, it is quite certain that there existed at one time a king of the Pallavas called Vīrakūrcha or Vīrakūrchavarman. How this king is related to the other kings of the Pallava family is a difficult matter to determine. Unfortunately, there is no definite information on this point. Although his name is mentioned both in the Vāyalūr inscription and Kāśakudi plates, we cannot fix his place in the Pallava genealogy, as these inscriptions contain only a catalogue of unconnected names, which are sometimes fictitious.

[1] E. I. Vol. I, 369.
[2] *The Pallavas.*
[3] I. A. Vol. V. p. 50.
[4] S. I. I. Vol. II, Part V.
[5] E. I. Vol. XIX.
[6] *The Pallavas*, p. 20.
[7] S. I. I. II. Part V.
[8] S. I. I. II, p. 348.
[9] E. I. Vol. I. 369.

It is obvious even to a casual observer of Vāyalūr inscription that it repeats not only the names of individual kings but also of groups of four or five. The Kāśakudi plates contain names which are not met with in any of the early Pallava grants. Therefore, these lists are untrustworthy, and cannot be relied upon, unless they are supported by other evidence of a more reliable character.

The Vēlūrpāḷaiyam plates give us a connected list of four kings: Vīrakūrcha, Skandaśishya, Kumāravishṇu, and Buddhavarma. There is a corresponding group of kings, Vīrakūrcha, Skandavarman, Kumāravishṇu, and Buddhavarman in the Vāyalūr inscription. The Chendalūr plates supply us with a similar list of kings consisting of Skandavarman, Kumāravishṇu (I) Buddhavarman, and Kumāravishṇu (II). From these, we have sufficient justification for concluding that there existed a group of Pallava kings consisting of:

Vīrakūrcha
|
Skandavarman
|
Kumāravishṇu (I)
|
Buddhavarman
|
Kumāravishṇu (II)

It must be remembered that according to the Vēlūrpāḷaiyam plates, the son of Vīrakūrcha is not called Skandavarman but Skandśishya. But Skandaśishya is generally taken to be only a variant of Skandavarman, and as we have no objection to this, we shall regard Skandavarman and Skandaśishya as the names of one and the same person.

II

Dr. S. Krishnaswami Iyengar, as we have already noticed, is of opinion that Vīrakūrchavarman is the same as Vīravarman, the grandfather of Yuva Mahārāja Vishṇugōpa, and his elder brother Simhavarman. This opinion is utterly untenable for certain important reasons. In the first place, it must be pointed out that the Pallava inscriptions never confound Vīravarman with Vīrakūrchavarman. They are always regarded as two different persons. Although the Vāyalūr inscription mentions Vīrakūrcha twice (5 and 11), it also mentions the name of Vīravarman far down in the list (23). The Kāśakudi plates mention two kings Vīrakūrcha and Vīrasimha. Even if it be argued that Vīrasimha is only a variation of Vīravarman, the names of Vīrakūrcha and Vīravarman are kept distinctly separate. The kings whose inscriptions are dated from Palakkada, Daśanapura, and Tambrapa are the direct descendants of Vīravarman. The Omgōḍu plates 1 and 2, the Uruvapalli, the Mangalur the Pikira, and Cūra plates mention only Vīravarman and not Vīrakūrchavarman. All the descendants of Vīravarman knew him only by that name and by none else.

Secondly, the fact that Vīrakūrchavarman and Vīravarman and different persons living in different periods of Pallava history is clearly seen by a study of the alphabet of some important inscriptions.

(1) The Hirahaḍagaḷḷi plates[1] of Śivaskandavarman. This is one of the earliest Pallava documents known to us. Dr. Burgess is of opinion that 'the characters closely resemble those used in Sir W. Eliot's grant of Vijaya-Buddhavarman's queen.' The alphabet of the Mayidavōlu plates[2] which is said to resemble that of Hirahaḍagaḷḷi is very archaic and ancient.

(2) The Darśi plates[3]: The alphabet of this inscription is in the opinion of Dr. Hultzsch very 'archaic,' and consequently ancient.

(3) The alphabet of Omgōḍu (1) plates[4] of Vijaya-Skandavarman according to Mr. H. Krishna Sastri, resembles that 'of the Uruvapalli, Mangadur and the Pīkira Plates.'

(4) The Uruvapalli grant is written in what are called true box-headed[5] characters; and we know that the grant was made in 446 A.D.

We have selected these four inscriptions in order to ascertain the probable age of the Darśi plate. The Uruvapalli grant was made by Yuva Mahārāja Vishṇugōpa; and the Omgōḍu (1) grant was made by his father Vijaya-Skandavarman. Therefore both of them belong to the first half of the fifth century A.D. The Hirahaḍagaḷḷi grant of Śivaskandavarman belongs to the earliest period of Pallava History. To what period does the Darśi plate belong? This can be decided by a comparison of the alphabet of these four inscriptions. Let us now compare the alphabet of the Darśi plate with that of the Hirahaḍagaḷḷi plates on the one hand, and with those of Omgōḍu (1) and Uruvapalli on the other. The alphabet of the Darśi plate is more modern than that of the Hirahadagaḷḷi plates and more archaic than that of the Omgōḍu (1) and much more archaic than that of the Uruvapalli plates. Thus this comparative study of the alphabets of the four inscriptions forces on us the conclusion that the Darśi plate must belong to the intervening period between the Hirahaḍagaḷḷi and the Omgōḍu (1) plates.

We shall now proceed to study some of the characters in these inscriptions. The chart opposite page 112 shows the development of test letters in them. The 'ka' of the Hirahaḍagaḷḷi plates is the same as the later Brāhmi 'ka.' In the Darśi plate it is not very much different. The curl at the bottom goes up nearly to two-thirds of the body of the letter forming a loop in the left. It appears in a more developed form in the Omgōḍu (1) plates. There is reason to believe that the Omgōḍu (1) plates like the Uruvapalli plates are written in what are called the 'true box-headed' characters. There appears to be a 'box' on the head of 'ka'; and the curl at the bottom has disappeared, its place being taken by a rectangle opening upwards. The Uruvapalli 'ka' is the same as the above; but the box and the rectangle are more fully developed. In Omgoḍu (2) plates, it bears a strong resemblance to the modern Tamil 'cha.'

The letter 'ga' in the Hirahaḍagaḷḷi plates is like a horse shoe standing on its legs. It slightly inclines towards the right. The right leg is a little longer than the left, at the end of which there is just a suggestion of a small loop to the

[1] E. I. Vol. 1, p. 2.
[2] E. I. VI, 84.
[3] E. I. I, 369.
[4] E. I. XV, 249.
[5] Dubreuil: *Ancient History of the Deccan*, p. 97.

right. This loop appears in a more developed form in the Darśi plate. In the Omgōḍu (1) and (2) plates, the 'ga' appears without the loop. In the Uruvapalli plates, the letter is without the loop. The legs are of equal length and bend towards each other; there is also a horizontal bar drawn on the top of the letter. In fact, the 'ga' of Uruvapalli is almost identical in appearance with the modern Telugu and Kanarese 'ga.' The loop which is seen in the Darśi 'ga' appears to be an archaic survival. In the Mayidavōlu plates,[1] the right leg of the letter is much longer than the left, it inclines a little to the left and ends in a small upward curve. The left leg itself bends in a semi-circular form towards the right (ℐ). In the Koṇḍamūḍi plates[2] the 'ga' resembles the 'ga' of Mayidavōlu; the left leg, however, ends in a loop towards the right.[3] The 'ga' of the Junāghaḍ inscription of Rudradāman is identical with the Darśi 'ga.' It is clear from these that the loop in the Darśi 'ga' is only a relic of the past.

The letter 'ja' of Hirahaḍagaḷḷi is like the modern English *E* of course, with its corners modified into curves. In the Junāghaḍ inscription,[4] it is just like the modern English capital *E*. In the Darśi plate it is the same as that of the Hirahaḍagaḷḷi plates, but the lowest arm of the letter shows the formation of a downward curve in its embryonic stage. In the Omgōḍu (1) and the Uruvapalli plates it is seen in a more developed form. In the Omgōḍu (2) plates, it is almost like the modern Telugu 'ja.'

'Ṇa' of the Hirahaḍagaḷḷi plates appears to be peculiar to that inscription. It is different from the 'ṇa' of the Brāhmi as well as the early Pallava inscriptions. It consists of two horse-shoe shaped curves standing back to back on their longer legs, which are connected with each other by a horizontal line bending slightly upwards. The 'ṇa' of Darśi is practically the same as that of the later Brāhmi inscriptions. It is more or less the same in the Omgōḍu (1) and the Uruvapalli plates; but in the Omgōḍu (2) plates its form is fully developed. It very much resembles the modern Telugu 'ṇa.'

The 'ta' of Hirahaḍagaḷḷi is just like 'ga' with a perpendicular stroke on its head inclining towards the right. It resembles the 'ta' of the Nāsik cave inscription of Ūshavadāta[5]. The 'ta' of Darśi appears to be quite different from that of Hirahaḍagaḷḷi; but it is the same as that of the Amarâvati Pṛâkrit inscriptions.[6] In the Omgōḍu (1) plates the tail of the letter terminates in a straight line instead of a curve. There is just a suggestion of a box on the top. The 'ta' of Uruvapalli is the same as that of Omgōḍu (1); but the 'box' on the head is bigger and the tail shorter. In Omgōḍu (2), it is like a hook with a nail shaped perpendicular stroke on its head.

In the early Pallava inscriptions, there appear two types of 'ba.' The 'ba' of Hirahaḍagaḷḷi is a more fully developed form of the 'ba' of the Brāhmi inscriptions which is a simple square. At the lower left hand corner of the letter, there is a short horizontal stroke slightly inclining downwards. The upper corner on the right is modified so as to form a curve, which, proceeding to the left,

[1] E. I. VI, 84. [2] E. I. VI, 315. [3] E. I. VIII, 36.
[4] E. I. VIII, 36. [5] E. I. VIII, 59. [6] E. I. XV, pl opposite to page 267.

terminates in a small loop, which, however, does not touch the perpendicular line below it. The 'ba's of Omgoḍu (1) and Uruvapalli appear to be developed forms of Hirahaḍagaḷḷi 'ba.' The Darsi 'ba' is very much like modern Telugu ఐ; and the 'ba' of Omgōḍu (2) is a developed form of this. It must not be supposed that the Darśi 'ba' is less ancient than that of Hirahaḍagaḷḷi, for it occurs in the Kollēru Prākṛit grant[1] of Vijaya-Dēvavarman. Therefore, the Darśi 'ba' appears to be at least as ancient as that of Hirahaḍagalli.

The case of 'ra' is simple. In the Hirahaḍagaḷḷi plates, it is exactly like the modern English J. In the Darśi plate the body of the letter is shortened, whereas the tail is carried much farther up. In the Omgōḍu (1) plates the letter is like the English J; but the tail of the letter is a rectangle opening upwards instead of a mere curve. It is carried farther up than in the 'ra' of Hirahaḍagaḷḷi, though not to such a great height as in the case of Darśi. The Uruvapalli 'ra' is the same as that of Omgōḍu (1), only the 'box' and the rectangle are more definitely formed. In the 'ra' of Omgōḍu (2), the body of the letter is much shorter than in the others; and the tail forms of a loop instead of a rectangle, and it goes up almost to the top so as to touch very nearly the horizontal stroke drawn on the head of the letter.

The foregoing study of the seven letters ka, ga, ja, ṇa, ta, ba, and ra shows that their forms are more developed in the Darśi Plate than in that of Hirahaḍagaḷḷi, and less developed than in those of the Omgōḍu (1), the Uruvapalli, and the Omgōḍu (2) plates. Therefore, the Darśi plate must have been issued later than those of Hirahaḍagaḷḷi and earlier than those of Omgōḍu (1) Uruvapalli, and Omgōḍu (2).

Now, the earliest inscription which mentions Vīravarman is the Omgōḍu (1) plates. As he is the grandfather of Yuva Mahārāja Vishṇugōpa we may assign him to the period between 385 and 410 A.D. The Darśi plate, as we have seen, must be assigned on paleographic considerations to an earlier period than the Omgōḍu (1) plates. Therefore, Vīrakūrchavarman the great grandfather of the donor of the Darśi plate cannot be the same person as Vīravarman, the father of Vijaya Skandavarman, the donor of Omgōdu (1) plates. Even if we grant for the sake of argument that the Darśi and Omgōdu (1) plates are contemporary documents (which they are not), Vīrakūrchavarman must have lived two generations earlier than Vīravarman, i.e., he must have been a contemporary of Kumāravishṇu of Omgōdu (1) plates. Even then it is impossible to identify him with Vīravarman.

The Darśi grant appears to have been made by Skandavarman, the father of Vīravarman or by one of his contemporary princes. It is probable that the donor of this grant was Skandavarman himself, as the Darśi fragment is dated from Vijaya Daśanapura, one of the three cities from which the descendants of Vīravarman issued their grants.

The impossibility of identifying Vīrakūrchavarman with Vīravarman has thus been established. We can now assert definitely that the Vīrakūrchavarman of the Darśi plate is no other than the father of Śiva-Skandavarman of the Hirahaḍagaḷḷi

[1] E. I. IX, 56.

Alphabet.	Nasik.	Junagad.	Kondamudi.	Kalleru	Mayidavolu.	Hirahadagalli.	Darsi.	Omgodu 1.	Uruvapalli.	Omgodu 2.
Ka.										
Ga.										
Ja										
Ṇa										
Ta										
Ba										
Ra										

Allowing 25 years for a generation we arrive at A.D. 285 as the probable date of Vīrakūrchavarman.

III

However, M. Dubreuil, as we have already noticed, omits the name of Vīrakūrcha altogether in his reconstruction of the Pallava genealogy[1], in spite of the mention of his name in a number of inscriptions which he accepts as authoritative. He has not stated his reasons for this omission. His difficulty, however, appears to be this. Although Vīrakūrcha is said to have been a very early king of the Pallavas, such statements are found only in the Sānskṛit inscriptions, and the Prākṛit inscriptions do not know any king of that name. Moreover, his name appears in the Darśi fragment, and it does not fit in with the dynastic lists supplied by the other Sānskṛit inscriptions. Thus the Darśi fragment has become a stumbling block in his path, and he attempts to remove it by ignoring it altogether. The current theory of the government epigraphist regarding the interval between the Prākṛit and the Sānskṛit inscriptions appears to have led him astray. The government epigraphist supposes the existence of an interval of nearly two centuries between the Prākṛit and Sānskṛit inscriptions.

Mr. Venkayya assigns the Prākṛit inscriptions 'to the beginning of the fourth century A.D.' He seems to think that they could have been earlier. He says, 'The last Āndhra king was Puḷumāyi III., whose reign might have come to an end in A.D. 236. Consequently, the Pallavas may be supposed to have asserted their independence about the end of the century. It is, however, possible that the event took place much earlier.'[2] 'The Sānskṛit charters of the dynasty are later. . . . The time when the kings who issued Sānskṛit charters flourished is not known. But, roughly speaking they may be assigned to the fifth and the sixth centuries A.D.'[3]

Although the above is intended to be only a tentative theory, it has soon become the orthodox creed of the Epigraphical Department. Mr. H. Kṛishṇa Śastri accepts it and builds upon it another theory,[4] making a number of incorrect identifications.

The acceptance of this theory of interval forced Prof. Dubreuil to lengthen the pedigree of the Pallavas unnecessarily. His procedure in this connection is very arbitrary. He begins his reconstruction of the Pallava genealogy with the three or four names in the Prākṛit grants. He is right so far. He tacks on to them a Vishṇugōpa. It is true that a Vishṇugōpa is mentioned in the Allahabad Pillar inscription of Samudragupta[5] as the ruler of Kāñchi. But there is nothing in the Pallava inscriptions to show that he ruled after Buddhyānkura. The Vâyalūr Pillar inscription,[6] no doubt, mentions an early king called Vishṇugōpa (No. 8 of Dubreuil's list), but it does not mention any king of the Prākṛit inscriptions before him. There is nothing in the Pallava inscriptions to show that Vishṇugōpa had a son or a successor called Skandavarman. Professor Dubreuil makes Vishṇugōpa a connecting link between the kings of the Prākṛit and those of Sānskṛit charters,

[1] *Ancient History of the Deccan*, p. 70.
[2] Ibid, p. 223-24.
[3] *Fleet Gupta. Inscriptions.*
[3] *Arch. Rep.* 1906-7, p. 222.
[4] S. I. I. Vol, II. Part V.
[6] Dubreuil ; *The Pallavas*.

a procedure which is hardly justified by facts. He makes Śivaskandavarman of the Hirahaḍagaḷḷi plates, and Skandavarman of the Chendalúr plates two different persons, separated from each other in point of time by at least three-quarters of a century. In fact, they must be regarded as one and the same persons. Buddhavarman of the British Museum plates must be treated as a contemporary of Kumāravishṇu I, of the Chendalúr plates, and not as his great grandfather. This is supported by the Vēlūrpāḷaiyam plates[1] which make Kumāravishṇu a grandson Vīrakūrcha, the founder of the Pallava dynasty.

A fact which has not been noticed so far, and which is the cause of good many misconceptions regarding the early history of the Pallavas must be noticed in this connection. Almost all scholars have accepted that the Pallavas obtained royal power by the marriage of Prince Vīrakūrcha with a Nāga princess. We do not know what exactly their position was before that time. The Āndhrabhṛityas of Nāga origin were the masters of the Dekhan and Southern India between the Āndhras and the Pallavas. They belonged to the Cuṭu family. It is admitted by all that sovereignty passed from the Cuṭus to the Pallavas. This according to the Vēlūrpāḷaiyam plates was the result of the marriage of the Pallava prince Vīrakūrcha with a Nāga (Cuṭu) princess. The father of Vīrakūrcha according to the same authority was a prince called Chūta-Pallava, who is very often taken to be a historical person. However, Chūta-Pallava is not a historical person. He is the eponymous ancestor of the Pallava family, symbolizing in himself the union of the Cuṭu and the Pallava families. He is a myth, and we have to deal with him in that capacity. His name or the names of his equally mythical predecessors are not mentioned in any early inscription either of the Prākṛit or of the Sānskṛit period. We must separate history from mythology; and it is only then that we will be able to see light.

We shall now proceed to show that the interval between the Prākṛit and the Sānskṛit periods, if at all it existed, is not a long one of two centuries, but a short one of two generations. We have shown above that it is not possible to identify Vīravarman with Vīrakūrcha. The only Vīrakūrcha known to the inscriptions is a very early king, the father of Śivaskandavarman of the Hirahaḍagaḷḷi plates. If this be admitted, the donor of the Darśi plate must be a grandson of Śivaskandavarman or some one who stood to him in that relation. The period of Sānskṛit charters began two generations later than that of Śivaskandavarman. And it is impossible that these two generations could have extended over a period of nearly two centuries.

This view is supported by the evidence of inscriptions. In fact, the Prākṛit inscriptions may be said to belong to the earliest phase of the Sānskṛit period. We find in them words, sentences, and whole passages in good classical Sānskṛit. We have, for example, in the Hirahaḍagaḷḷi plates, which Mr. Venkayya assigns to the beginning of the fourth century, a complete sentence in Sānskṛit.

Svasti gōbrāhmaṇa lēkhaka vāchaka Śrōtṛibhya iti

The alphabet of the Kōṇḍamūḍi grant of the Bṛihatphalāyana King Jayavarman is said to resemble closely that of Mayidavōlu plates of Śivaskandavarman.

[1] S. I. I. Vol. II, Part V.

It contains two Sānskṛit words *mahèśvara* and *bṛihatphalāyana* besides the legend, *bṛihatphalāyana Sagōtrasya mahārāja Śrī Jayavarmaṇaḥ* which is in good Sānskṛit. The British Museum plates of Chārudēvi [1] whose characters are said to 'resemble those of Hirahaḍagaḷḷi plates of Śivaskandavarman,' contain the usual imprecatory verses which frequently occur in the Sānskṛit inscriptions.

Bahubhirvvasudhâ dattâ bahubhiśchânupâlitâ
yasya yasya yadâ bhūmiḥ tasya tasya tadâ phalaṁ
Svadattāṁ paradattāṁ vâ yôharêta vasundharāṁ
Gāvaṁ śata sahasrasya hantuḥ pibati kilbishaṁ.

Another Prākṛit inscription also contains a Sānskṛit passage consisting of two imprecatory verses *Shashtiṁ varsh sahasrāṇi* and *Bahubhirvvasudhâ dattâ*. The donor of this grant is Vijaya-Dēvavarman of the Śālankāyana gōtra, and it appears to belong to the same age as the British Museum plates. In this connection, the following remarks of Dr. Hultzsch are very instructive. 'While in the cave inscriptions, every double consonant is expressed by a single letter, the orthography of the prose part of the subjoined plates agrees in this respect with that of the literary Prākṛit and of the British Museum plates of Chārudēvi.' (E.I. IX. 57.)

It is clear from these that the Pallava and the Bṛihatphalāyana Prākṛit inscriptions belong to a period of transition. The Sānskṛit passages in the Prākṛit inscriptions are the significant symptoms of the fast approaching Sānskṛit period. In the first two cases, there are only words and sentences in Sānskṛit; but in the last, we have whole passages; and this change takes place within a single generation. We can also illustrate another stage in the rapid displacement of the Prākṛit by the Sānskṛit as the language of the inscriptions. The evidence is supplied to us by the copper-plate grant of Dāmōdaravarman of Ānanda gōtra[2]. Regarding the date of the grant, the government epigraphist offers the following remarks. 'It could not be very far away in point of time from the Prākṛit plates of the early Pallava kings of the third and the fourth centuries of the Christian era.'[3] The language of the charter is Sānskṛit; but it contains a Prākṛit passage. 'Three groups of Brāhmaṇa donees with their respective gōtras are mentioned, viz., 11 of the Kondinna (i. e. Kaundinya) (gōtra); 5 of Kassava (i. e. Kāśypa) (gōtra); 1 of Vatsa gōtra, and 1 of Āgasti (i. e. Agastya) (gōtra). As in the case of the gōtras, the names of the donees also are given in their Prākṛit forms, e. g. Ruddajja (Rudrārya), Khandajja (Skandārya), Aggijja (Agnyārya), Savarajja (Śabarârya), and Bhaddajja (Bhadrârya)'. In this inscription, we are able to discern the last traces of Prākṛit which is rapidly ceasing to be the language of the inscriptions. This process of Sānskṛitization seems to have been complete within a little more than a generation.

The early Kadamba inscriptions also reveal the same fact. The earliest of them is the Malavalli Pillar inscription.[4] Dr. Venkatasubbayya (late of the Mysore Archæological Department) who has closely studied this inscription, arrives at the conclusion that Śivaskandavarman mentioned in the inscription 'was not a Kadamba king' and therefore his 'name should be deleted from the list of

[1] E. I. VIII, 143. [2] *Madras Rep. Ep.* 1920-21. [3] Ibid.
[4] E. C. VIII., *Shikarpur Tq.*, p. 264.

the Kadamba kings.'[1] The result of his discussion is that we are left in the dark regarding the name of the donor of this grant. Taking advantage of his discussion, M. Dubreuil attempts to attribute it to Mayūravarman himself.[2] There are, of course, a few points which favour this attempt. The language of the inscription is Prākṛit which is a sure indication of its early date. Moreover, the alphabet of the inscription resembles so closely that of the Prākṛit Cuṭu inscription on the same pillar that it induces Dr. Rapson to think 'that the kingdom of Banavāsi had passed from the Cuṭu family into the hands of the Kadambas.'[3] That Dr. Rapson is wrong is proved by the Talagunda inscription of Kakusthavarman,[4] who says that his great grandfather obtained the territory as a military fief from the Pallava lords of Kāñchî. Therefore, the two inscriptions are not so near each other in point of time as Dr. Rapson supposes them to be. Be that as it may.

It is not probable that Mayūravarman could have been the donor of the Malavalli inscription. The contents of the Prākṛit verse contained in the inscription go against the view.

Uktam Khandhō:

'*Viśvakammā bahmadejjaṁ sē Kadambēsu ṛidhmatē,*
*Visasattu chātuvejjaṁ siddhita nigama vidita*ṁ *cham.*'

Dr. Venkatasubbayya comments on this verse as follows:

'This stanza being a quotation must have been composed before the time of the inscription. It is, therefore, not unlikely that the Kadambas had acquired a renown for giving *brahmadēy*ṁ*ni* long before the time of the inscription.'[5]

If 'the Kadambas had acquired a renown . . . . long before the time of the inscription,' Mayūravarman, the founder of the dynasty could not have been the donor of the inscription. The donor must be some one of his successors. The last two sentences are almost in Sānskṛit '*Jayati lōkanāthō nandanti. Gobbamhaṇa Siddhirastu Śrīrastu.*' These indicate that this inscription like the early Pallava and Bṛihatphalāyana Prākṛit grants, belongs to the period of transition. Here also the Sānskṛit period sets in within a short time. The inscriptions of Kakustha, the great grandson of Mayūravarman are in Sānskṛit. His Halsi plates which are dated in the eightieth year of an unnamed era are in Sānskṛit. This era is generally supposed to be the one which Mayūravarman started when he was crowned the king of the Kadambas. Therefore, there could not have been an interval of more than thirty or forty years between the Malavalli Prakṛit inscription and the Halsi plates.

The foregoing discussion makes it clear that the Prākṛit and Sānskṛit periods followed each other very closely. The interval between the two periods is so short that Sānskṛit displaced Prākṛit within a short time at the most of two generations. Although the unnamed donor of the Darśi plate lived in the Sānskṛit period, his great grandfather Vīrakōrchavarman could very well have lived in the Prākṛit period. There seems to be no doubt that Virakōrchavarman was the father of Śivaskandavarman of Hirahaḍagaḷḷi plates, and can safely be identified with 'Mahārāja Bappasāmi' mentioned therein.

[1] I. A. XLVI., p. 154.
[2] *The Ancient History of the Deccan*, p. 99.
[3] *The Catalogue of Indian Coins : Introduction*, p. 54.
[4] E. I. VIII., p 24.
[5] I. A. XLVI., p. 154.

MADRAS N. VENKATARAMANAYYA.

The Aryan Tholos of Malabar

(Translation from the French of Prof. Jouveau-Dubreuil in the

Journal of the Royal Asiatic Society.)

The Malabar Coast being in direct communication with the Indus Delta there is nothing strange in finding there rather than elsewhere monuments analogous to those of Mesopotamia and in Europe. As a matter of fact we find here tholoi quite analogous to those in the Mediterranean basin. In my book *Vedic Antiquities*, I drew attention to the existence of these hemispherical tombs giving out as my opinion that these tombs were Aryan. It is important to note this detail that these hemispherical tombs have facades ornamented in a fashion quite identical with those of the Greek and Phoenician tholoi. I request the reader to consult the work *Histoire de Art*, by Perrot and Chipiez (tom. III) and to observe the figure 158, p. 221 and the figures 162 and 163, p. 226 (Tomb. in Malta). Now let the reader turn his eyes to the photograph (plate 14 fig. 1 in J.R.A.S. October 1926, p 716) which represents an Aryan tomb at Pounnol close to Tallai between Tellicheri and Mâhi. The style of the doorway is extremely characteristic: it is in the style of the Mediterranean tholoi and particularly of the Phoenician tombs. The tomb of Malabar (above referred to) is however a 'tomb with cupola' a tholos. Some tombs are double. (Plate 14, fig. 1.) But the common facade is always ornamented in this very characteristic fashion. (Plate 14, fig. 2.) represents the doorway of one of the cells of the groups of Padinyakumari tombs. (See Vedic Antiquities, p. 17.) This style seems to me to be of Sumerian origin, because this decoration is very frequent in the monuments of Mesopotamia. Plate 15, fig. 2. represents the interior of the same tomb. This cave, divided into sections shows the circular form of the vault and in the interior the stone table upon which were deposited the remains of the Aryan chief. The discovery of the facades in the Sumerian style in Malabar is of very considerable interest. In my opinion these tholoi of India date nearly a thousand years before our era and are almost contemporaneous with the Phoenician tholoi.

MADRAS

R. GOPALAN.

Editorial Notes

Education and Personality

One of the most significant trends in modern education is the recognition of the primary importance of the person. It represents a reaction against an emphasis that has long been too great on the institutional side of education. In the elementary stage of education particularly the class was made the centre, the unit, the criterion of worth and progress. To be sure, the teaching of pupils in classes has an economic value that can never be neglected. But we are beginning to realize that the class is not an end in itself, and never can be. So long as it serves the ends of educating persons the class is an excellent servant and instrument, but when it becomes the master and the pupil the instrument, the true end of education is not attained. Keeping pupils in classes and demanding that they should be allowed to make progress at equal rates of speed, barring of course failures in examination tests, presupposes a uniformity of human nature and ability that is a fiction. As Samuel Butler said,

'When they're cast into a lump,
Their talents equally must jump.'

But the hard facts of experience show that they do not. The result is that many teachers are realizing, as perhaps never before, the limitations of the class as a medium of instruction, and are insisting on increasing facilities that will enable them to give attention to individual differences. Sir John Adams has suggested, 'The wish being the father to the thought, there is a rumour that the knell of class-teaching has been rung.' But as he adds, the death even if inevitable, will be a lingering one, and there is plenty of time yet to arrange for the funeral ceremonies.

In the Presidency of Madras the patient is not even in a bad way. The stress of institutional education is very marked. Not only is the class room regarded as the foremost medium and for many the only medium of instruction, but the examination the only method of testing the progress of the pupil or student, and the text-book or lecture-notes the only method of preparation for that ordeal. The entire aim of students is the securing of a seal of approval from the University of the Government in the form of a degree or a certificate. In too many cases the passing of a standard examination to enable the subject to secure employment that demands such a standard is made paramount to all else. There is no need to enlarge on a fact that is so readily conceded and so universally deplored. Very often students themselves are the first to acknowledge and condemn the practice, but they feel that they are the victims of a system. Government posts, professional openings and commercial pursuits are so many of them made subservient to the system that the individual can see no other way to avoid starvation than to attain the sanctioned

external standard. Once having submitted to the inevitable, he soon goes the rest of the way in submission by following the methods that he finds in vogue in many institutions and among the mass of his fellow-students.

What are we doing to help students to realize the real purpose and meaning of education? It can scarcely be repeated too frequently and too vehemently that the aim of education is the unfolding of personality. The task of the College or the school is not the injection of so much knowledge stuff into mind receptacles, so that they may be able to reproduce it on appropriate occasions. It is rather the provision of a congenial atmosphere in which personality may develop up to its maximum capacity. The measure of the success attained is not in numbers or percentages of those who pass examinations, but in its contribution to unfolding character. It is not in terms of what it is able to put into persons, but what it is able to get out of them. Its goal is thus the self-conscious individual, who is self-determining and self-directing, and who for himself has chosen to be moral and social. Education is a suggestive rather than a coercive process. Personality is nurtured, not compelled. The college should train persons who shall be characterized by poise of judgement, equanimity of feeling, and reasonableness of action. A certain amount of organization within education is desirable for efficiency and economy. The tendency to be avoided is that of fitting persons into systems like the business-man arranges his documents in pigeon-holes. We must not forget that the end of the process is persons who of their own accord do the right thing in the right place, and at the right time.

This is what is meant by democracy in education. It is the translation into educational language of Abraham Lincoln's political legend, 'Government of the people, by the people, for the people;' and of Jesus' religious teaching, 'The sabbath was made for man, and not man for the sabbath.' One thing that a college or school ought to do, whatever else it may leave undone, is to help the youth to control himself, and to direct his energies to worthy ends. The world is weary of demogogues who are trying to capture popularity and authority, but who have not learnt the lesson of self-control. No man will ever be a leader and a master of men for very long who has not attained the art of self-mastery. Let no one delude us by telling us that in business and political life personal character does not matter. Be assured that nothing else matters.

Modern education is laying great stress on freedom. Now of course absolute freedom is a fiction of the imagination. Every one of us is limited by physical and social conditions. One thing that some teachers, as some political enthusiasts are in danger of forgetting is that freedom has to be achieved in an environment of other free people. I have no right to a freedom that endangers or restricts the freedom of other people. There is no atmosphere in which that lesson can be more effectually taught and learned than the college or school. Here again, let us always keep sight of the end. Even freedom, desirable as it may be, is not an end in itself. It is a means and an indispensable means to the unfolding of personality. If the youth learns the lesson of social and relative freedom in the wholesome atmosphere of the college, he will not easily forget it in after days.

It will save him from the perilous doctrine that liberty means license. Why should we want freedom? Because the development of personality demands it. Huxley once remarked that the only freedom about which he cared was the freedom to do right, and that he was perfectly willing to give up his freedom to do wrong. 'I protest,' he said, 'that if some great Power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning before I get out of bed, I should instantly close with the offer.' Some people thus glibly talk, but it is doubtful if they would really agree if such an offer were before them, for it would mean the giving up of personality, the one thing most worth while. We must have freedom of choice if personality is to develop, even though we choose the wrong sometimes. The purpose of education is to help enable the person to make right choices, to use his freedom wisely in the interests of larger and richer life.

The future security of democracy lies with the school and the college. If the youth of a country learn the lessons of freedom, discretion, and the imperishable worth of personality, they will never forget them. If they learn that the core of education is personality, they will demand that the heart of business and the soul of politics shall also be personality. The only wrongs that exist are sins against personality. Every triumph of social justice and righteousness is a triumph for personality. Instil these ideas into the youth of to-day, and you are assured of their due recognition by the leaders of to-morrow. The democratic spirit is an ideal of brotherhood and service, a recognition of the business of living as a great comradeship. Certainly there is no place where that truth can be more effectually taught than in the school. Nor should we think of the school merely as a training ground where such principles are inculcated. It is more than that. It is actually putting into practice these principles. The old idea that while we are at school and college we are learning to live, and that after we graduate we put into practice what we have learned is exploded. We are living now, every moment of the time, and the largeness and usefulness of our future living depends on the breadth and power with which we live in the present. It is true that at school and college we lay the foundations of our house of the future. But let us not forget that the foundation is a most vital part of the building.

The student would do well to ask himself repeatedly, 'Am I being educated?' It is not the question as to whether or not he is succeeding in stuffing his mind with scientific information, however useful that may be. But he needs to know whether he is steadily growing into a bigger and a better person. So too the University and the College does well to inquire periodically whether its work is as educative as it ought to be. If the stress is on texts, syllabuses, examinations and degrees, it is in the wrong place. We need to know that our students are growing into nobler and stronger men, whose purposes are worthy and whose lives are witnesses to controlling ideals that uplift and inspire.

The Proposed Tamil University

Within the past few weeks there have been published two volumes entitled 'Report of the Tamil University Committee. Evidence—Parts I and II.' We

are glad to see these evidences of life, for we had almost begun to forget that there was such a body as the Tamil University Committee. Two years have passed since it was appointed by the Government. Its work was to consider the advisability of establishing a university in the Tamil districts of this presidency, the nature of the university to be established, the source of its funds, the question of its jurisdiction, aims and features. A questionnaire was prepared by the Committee, and the first of the volumes now before us contains the answers which have been received to these questions. One hundred and eighteen replies are given, and these represent the opinions of individuals and of bodies. So that the opinion expressed covers a wide field, wider than the mention of a hundred replies would lead one at first sight to think. Principals of colleges voice the thoughts of their staffs, and the ideas of many are contained in the resolution of a single local body. The second volume gives us the oral evidence of over fifty witnesses. When both volumes are looked at it is impossible to resist the impression that here, if anywhere, is to be found the grounds on which the proposal for the establishment of a university in the Tamil districts will be upheld or will be upset. We can hardly expect such a body of evidence to be again collected. It comes from all sorts and conditions of men and women—philanthropists, educationists, members of the local legislature, zemindars, journalists, lawyers, representatives of local self-government, and public-spirited citizens. It may be of interest to our readers to note that side by side with the memorandum of the principal and three professors of this College is that of a post-graduate student residing in College Park Hostel, while the long memorandum of the Madras Teachers' Guild was prepared by one of our Senior Lecturers. These three statements, it may be said, were sent in independently. We notice that they all favour the idea of a new university. So much for the mass of evidence. If there are interests which have submitted no opinion for consideration, the want of this cannot be laid at the doors of the Committee. That body could not have done more than it has done to obtain and record what the residents of the Tamil districts are thinking about the establishment of a university within their districts.

Out of such a mass of opinion is it possible to discover any outstanding principles? One thing is clear, namely, that not a few hang back from the idea of new university because they do not see how it is to be adequately financed. On grounds of educational facility they favour a new university. This is the position taken up by a far wider circle than the witnesses whose evidence is given in these two volumes. But if the educational needs of the presidency require the facilities which another university will provide, there can be no doubt of it that the supply of these needs is of paramount importance. Something effective must be done to satisfy them. If the university is of the right kind, we may be sure that funds will be forthcoming. And that is the position which the majority of witnesses take up. They do not see how these needs are to be met by the University of Madras. More is needed than it can supply. A separate university is required. This position is re-enforced when the position occupied by the University of Madras is further considered. At present it combines the functions

of a local university and those of an affiliating university. Its main object under the 1923 Act is to develop the former of these functions; those of affiliation are merely temporary. And it is well that this should be recognized. For there is a limit to the work which an affiliating university can do. Not only has the Report of the Calcutta University Commission taught us that; it has been brought home to the universities of India with greater or less force during the past fifteen years. And the realization of this truth has led to the establishment of one university after another. Affiliation is a most useful method, provided the area over which it extends is not too great. Beyond a certain point the power of the university to discharge its affiliating functions begins to diminish, and the whole machinery of the university is affected thereby. A larger burden is being placed on the back of the University of Madras than it can bear. To develop its activities within the ten mile radius is an ever-increasing task, making heavy demands upon it. There are signs that it is finding it hard to do this and at the same time to do justice to the affiliated colleges. The University of Madras will require to be relieved of these affiliating functions as quickly as possible if the affiliated colleges are to receive the development which they may reasonably expect. In their interests the establishment of a new university is to be welcomed.

Another fact which the evidence brings out is that there is a considerable body of opinion in favour of the new university being of the federal type. A number of witnesses think that to create a university which will be a replica of Madras is not the best method of supplying the higher educational needs of the Tamil districts. There is much to be said for this view. It would be unfortunate if colleges could spring up at any place within the jurisdiction of the university. It is true that there is a great advantage in having a college within easy reach, but only if it is a properly staffed and equipped college. If it is not, then there is no advantage in its nearness to a body of students. No father or son really wishes for the proximity of a second-rate college. But the equipment of a college nowadays is an expensive affair. There are few managements which are able to make the provision for staff and courses which they consider to be really satisfactory. But if a number of colleges exist in one centre many of these difficulties will be solved. Common laboratories and libraries will be possible, and systems of inter-collegiate lectures may be arranged with comparative ease. In this way students will have at their disposal facilities that are both numerous and of a high order. Concentration at specified centres is much to be desired. One or two such centres suggest themselves at once to those who think over educational conditions in South India. We think that the number should not be large. Some half dozen of these centres, each under the governance of the new university, and each having a certain amount of autonomy, will prove a real boon to the Tamil districts. And there is a further feature which is bound to mark the new university. There are centres at which certain studies will naturally group themselves. There are places where, in the very nature of things, emphasis will be assigned to technical studies, or medical studies, or scientific studies, or Dravidian studies. This will be a natural development and it

will be as healthy as it will be economical. At these centres it may be that we shall have nuclei of fresh local universities. Until they were able to stand on their own legs they would have a federal government, uniting them together but allowing of much independent growth. Such are some of the thoughts which the reading of the proceedings of the Committee suggests. We look forward with interest to the publication of the Committee's Report.

The Age of Consent

Sir Hari Singh Gour deserves the sympathetic support of all who are interested in progress and social justice for the manner in which he persists in pressing for reform with respect to the age of consent. The Act of 1925 provides for the punishment of those who cohabit with married girls below the age of thirteen, and unmarried girls under fourteen. Sir Hari Singh Gour's present proposition is to advance the ages to fourteen for married girls and sixteen for unmarried girls. The Bill which he has introduced into the Assembly is intended to prevent the marriages of boys and girls below the ages of eighteen and fourteen respectively. It is rather depressing to find that the Brahmana Mahasabha of Madras should go on record as opposed to the bill, and should memorialize the Viceroy 'to take all necessary steps for preventing the passing into law of the obnoxious Bill.' There are many enlightened and educated Hindus who regard the cry that religion is in danger as a perversion of the facts, and who can see nothing but a regressive influence on a religion which supports child marriages. Many of them have already protested against the assured right of the Brahmana Mahasabha to speak for all Hindus.

What do the women themselves think of the matter? Are they content to leave matters alone as they now stand? It is interesting and encouraging to find the All-India Women's Educational Conference which met in Delhi in February demanding that the legal age for marriage of boys and girls must be raised to twenty-one and sixteen respectively, which is an even more radical change than Sir Hari Singh Gour proposes. While many deplore the too negative conclusions of Miss Mayo's *Mother India*, it is apparent that it is having some influence in arousing the public conscience in regard to the need for redress from this evil. The Hon. Mr. Natarajan, Editor of *The Indian Social Reformer* and many others associated with him have been doing valiant service for this cause for many years. The hope for a permanent remedy lies in an enlightened conscience which will not only demand the raising of the age of consent, but the raising of the legal age of marriages. This we hold in the name of humanity and for the sake of social righteousness and well-being. Any institution that robs childhood of its charm and freedom, and places the burdens of the family on shoulders too young is a barrier to progress, whether it be in India or any other land. The social reformer may meet with discouragements in the present; but he holds the key to the future.

What Men Think

BROTHERHOOD

We are all brothers between the Four Seas.'—*Confucius*

The One bethought Him to make man
  Of many-coloured dust,
And mixed the holy spirit in
  In portions right and just;
Each had a part of mind and heart
  From One Himself in trust.

Thus came the brown and yellow men
  And black and white and red,
So different in their outer look,
  Alike in heart and head,
The self-same earth before their birth,
  The self-same dust when dead.

This remarkable poem, by Pai Ta-shun, a Chinese poet, was translated by Dr. Frederick Paterson, in his collection of Chinese lyrics.

A Definition to the Kingdom of Christ

There have been many attempts in the past to describe the kingdom of God. Many have thought that it was one of those phrases which defy logical definition. But recently necessity has arisen for an accurate definition from the point of view of law. A good woman in New York died, and among the bequests which were found in her will one of them was a sum of about $5,000 to be distributed according to the best judgement of the executors where they considered it would be 'most effective in the advancement of Christ's kingdom on earth.' The interpretation of the will fell to Mr. Justice Pounds of the Court of Appeals, and in writing his opinion he gave an illuminating exposition of the principle of the law which holds that bequests of this type should not be construed in a spirit of antagonism, disappointing the general intention of the will. Justice Pounds contended that, although figurative language is employed, the 'general purpose and meaning' is not difficult to ascertain, if the document be 'read with the aid of our common knowledge of the spirit of the devout.' The decision then proceeds to elaborate this definition.

'Christ's Kingdom on earth is the community of the whole body of Christ's faithful people collectively; all of whom are spiritually united to Christ as the head of the Church, without regard to differences of creed and doctrine. Its cause is advanced in divers manners, conspicuously through the work of religious

associations and educational and charitable institutions of a religious character. Such work is in its nature charitable and uncommercial. It is identified not only with the dissemination of Christian doctrine but also with the teaching of the young and the care of the sick under Church auspices. Charity and education have thus ever been the handmaids of religion.'

The judge's decision then proceeds to interpret the meaning of the bequest in terms of evangelical Christianity which the judge evidently knew was the intention of the testate. The bequest he held to be intended to aid general Christian activities, 'to carry Christ's message throughout the world; to care for the sick and to bring up the young under religious teaching; to promote the principles and practise of the Christian religion.' He further held that the expressed purpose of the will was 'to promote the cause of the Christian religion in the most general sense,' and he decreed that the court must so rule as to give effect to that intention. The interpretation of the judge was, we must admit, remarkably clear—more so than some that have emanated from the theologians.

The Relation between Science and Philosophy in present-day thought

In a recent lecture, Prof. John S. Mackenzie indicates the trend of thought in our own day regarding the relation between science and philosophy. He points out that while in the nineteenth century, there was often very marked opposition between science and philosophy, that opposition is becoming less and less to-day. The opposition was due to the fact that science tended in the last century to attempt to explain everything in terms of categories borrowed from the mechanical or non-human world, while philosophy tended to be *a priori* or speculative in the bad sense, i.e. to deal with general conceptions without much reference to facts. But Prof. Mackenzie urges that as Prof. Muirhead has recently pointed out, the first quarter of the present century has brought about a sort of *entente* between the special sciences and philosophy. Both science and philosophy are now learning to know their limitations, and this not through any extraneous influence but through developments within their own fields of investigation. The scientist has learnt to be humble and not to claim that the categories which he employs in his special science are to be applied *in extenso* to interpret the whole universe. As Caird remarks: 'It is the peculiar strength of the modern mind that it has reached a clear perception of the finite world as finite; that in science it is positive—i.e., that it takes particular facts for no more than they are; and that in practice it is unembarrassed by superstition—i.e., by the tendency to treat particular things and persons as mysteriously sacred.' By thus confining itself to its own special field, science leaves philosophy to speculations regarding the nature of the universe taken as a whole. Philosophy in its turn acknowledges that it cannot afford to neglect the facts which science puts before it. In this manner good feeling has been established between the two fields of thought. But it may be asked what is the reason for this change of attitude?

The change of attitude in science seems to have come about owing to the discovery made by scientists themselves that some of the categories employed by them

can no more be employed without qualification, while others cannot be employed at all. The first enthusiasm which tended to lead scientists to regard their principles as absolute and as having universal sway has accordingly given place to greater sobriety and caution. Take for example the change in the conception of the atom made by recent discoveries and the new view regarding Space and Time made necessary by Einstein's researches. Prof. Mackenzie remarks: 'The analysis of the atom and Einstein's theory of Space and Time have greatly modified the scientific conception of the physical system. Even at a much earlier time, Hegel remarked that matter appeared to be 'becoming very thin.' It has grown much thinner now. The solid atom has now been resolved into electro-magnetic activities . . . . and the infinite Space, in which the atoms were supposed to move, is now regarded as a limited spatio-temporal system.' The solid atom in terms of which science thought once to construct a materialistic philosophy has thus vanished out of existence. Or take it on the more biological side. Here also somewhat similar modifications have been taking place. 'The human organism is no longer thought of, as it at one time tended to be, as an aggregate of separate nervous reactions of a somewhat mechanical kind, but rather as a unified system pervaded by an integrative activity. There has also been a similar transformation in the general conception of organic evolution. The 'survival of the fittest' is not now regarded as an adequate explanation of the evolutionary process. The pre-Darwinian theory of Lamarck has been, to some extent, taken into favour. It is realized that there is an upward urge in nature—often at least a partly conscious urge—is not now a view that can be lightly set aside.' From such developments within science itself, scientific thought is tending more and more to be doubtful of the possibility of explanations of a purely mechanical type, and therefore to be more and more open to the kind of explanations given by philosophy.

Philosophy in its turn has also undergone developments which admit of its meeting science half way. In its opposition to materialism, it does not any more run to the position characterized by Sidgwick as mentalism, in the view which reduces nature or the physical would purely to terms of mind, and asserts that nothing exists but minds and their manifestations. This was the position of Berkeley. But the development of philosophy since has been to give greater reality to nature than Berkeley in his revolt from materialism was willing to give it. The tendency in philosophy to-day is to be idealistic without being mentalistic, i.e. to regard spirit or mind as the principle in terms of which we are ultimately to understand the universe, without destroying at the same time the objective reality of physical nature or of regarding it as mere appearance or illusion. Accordingly the tendency in philosophy in our own day is to try and do justice both to physical as well as to spiritual phenomena, and only thus to achieve a final synthesis between them. On this account, philosophers to-day are apt to be more receptive to scientific truths regarding the physical universe than those of the previous century. In the work of ultimately reconciling the physical with the spiritual, philosophers find that it is not possible to neglect the

account which the sciences give of the physical universe. In this way, Prof. Mackenzie points out, a greater harmony has been achieved in our own day between science and philosophy than formerly. The ideals which the two branches of knowledge set themselves, and the principles which they employ are now coming to be regarded as supplementary rather than as opposed, to each other.

Antirachitic Vitamin D.

The vitamins are chemical compounds which, although occurring in plants and animals in very minute quantities, are essential for the assimilation of food. One of these substances, now called vitamin D, is necessary for the assimilation of calcium and phosphorus, and a deficiency of it results in such diseases as rickets and dental caries. It has been known for some years that butter contains this antirachitic vitamin, and that cod-liver oil is particularly rich in it and has been very successfully used in curing rickets. It has also been known for some time that sunlight and ultra-violet light have curative effects in this disease. Important discoveries have recently been made which show the connection between these two sets of observations, and which are likely to result in the elucidation of the chemical nature of vitamin D. It had been found that foodstuffs containing cholesterol developed antirachitic properties by exposure to ultra-violet light. A careful study of a number of bodies related to cholesterol has shown that the compound converted into the active agent is ergosterol. Crystals of ergosterol by mere exposure to sunlight or to the radiation from a mercury-vapour lamp become converted into a resinous substance which is found to contain vitamin D in a highly concentrated form. Pure cholesterol and the other related fatty compounds so far investigated, after complete purification from ergosterol, do not behave in a similar manner.

It appears probable that vitamin D originates in the animal body. The sebaceous glands produce sterols which by the action of sunlight give rise to the vitamin which, as has been known for some time, is stored in the liver. The reserve accumulated during the summer suffices under natural conditions for the maintenance of good health during the sunless winter months. The chief dietetic source of vitamin D is milk and butter. During the winter these products become progressively poorer and poorer in vitamin at the same time that, owing to the weakness of the sun's rays falling on the skin, the human body is producing very little. Hence, under the artificial conditions of modern life in the more sunless countries, vitamin D is a constituent that pre-eminently needs to be added to the diet at certain times of the year. This need has been recognized by English manufactures who are now producing insolated ergosterol and putting it on the market in the form of pellets and capsules and in combination with substances containing other vitamins.

Nebulium

Huggins about 60 years ago discovered that the Great Nebula in Orion and a number of other nebulae had spectra consisting of bright lines. This indicated

that these nebulae consist of glowing gases in a rarified condition. On comparing these lines with those in the spectra of elements occurring on the earth, it was found that many of them could be attributed to the light elements hydrogen, helium, carbon, nitrogen and oxygen. Several lines, however, corresponded with those of no known spectrum and it was assumed that they were due to a new element which was named 'nebulium.'

All the known elements occurring in nebulae are of very low atomic weight and the unknown lines are also those of light atoms. Recent work on the structure of the atom makes it almost certain that no new atoms of low atomic weight remain to be discovered. Modern photographic methods of observation have brought to light many more lines in the spectra of nebulae which are not found in any artificially producable spectrum. These lines have been shown to belong to at least four groups apparently unrelated to each other and therefore not from the same element. In the light of these two sets of facts, physicists have been doubtful of the reality of nebulium for some years and this doubt is now found to have been justified.

The work done in atomic physics during the past decade has shown that atoms are capable of existing in a certain number of 'energy states' but not in states intermediate between these. An atom after being excited loses energy in a series of jumps, passing with great rapidity successively from one energy state to another. In passing from each energy state to the next, the atom emits a definite quantum of energy in the form of light, the wave-length of the emitted light being determined by the quantum of energy. Hence, by a study of the line-spectra of elements it is possible to obtain information as to the energy states possible for their atoms. It is found that when an atom has lost almost all of its additional energy there are several metastable energy states in which it may remain for some time before it loses its last quanta and comes to the normal unexcited state. If while in one of these metastable states the atom collides with another, its remaining energy is dissipated mechanically by the impact. In a gas at ordinary pressures each molecule collides with others some thousands of millions of times a second, and even in vacuum tubes, such as are used in producing spectra in the laboratory, there are several millions of impacts per second for each molecule. Under these conditions the internal energy of the atoms in the metastable condition is dissipated mechanically and no light is given out. In nebulae, however, the vapour is so highly rarified that on the average impacts between molecules take place only at intervals of minutes or hours and the metastable atoms have time to unload their energy in the form of radiation. The spectra of nebulae thus contain lines that it is not at present possible to reproduce in the laboratory, but sufficient data has been collected to make it possible to calculate the wave-lengths of such lines for some of the elements. Most of the lines attributed to nebulium are in this way found to be new nitrogen and oxygen lines. It is to be expected that the few other unknown lines will be found to belong to other known elements. Much of the work leading to these results has been done by Dr. Bowen at the Pasadena Institute of Technology, California.

A Mechanical Mind

A remarkable development in the sphere of electrical engineering is a machine recently completed by the professors of that department in the Massachusetts Institute of Technology the machine is called the 'product integraph' and is so designed that it will automatically solve problems which are too intricate for the human mind to calculate, and of course being mechanical the efficiency and accuracy of the results are assured. The following description is taken from the press bulletin issued by the Institute :

The new machine, which is called the 'product integraph,' opens the doors to important fields of research hitherto inaccessible. It was developed by Dr. Vannevar Bush, Professor of Electric Power Transmission, and a staff of research workers, including F. G. Kear, H. L. Hazen, H. R. Stewart, and F. D. Gage. The work was begun several years ago with the object of meeting the urgent need for a machine which would automatically solve problems of advanced electrical theory rapidly and with a high degree of accuracy. A technical description of the instrument is to be published by the Franklin Institute.

The product integraph, Dr. Bush explained, 'might be called an adding-machine carried to an extreme in its design. Where workers in the business world are ordinarily satisfied with addition, subtraction, multiplication, and division of numbers, the engineer deals with curves and graphs which represent for him the past, present, and future of the things in which he deals.'

The integraph, a device of electrical measurements, gears, and recording tables, is virtually a man-made brain which transcends human reasoning and readily plots the answer to problems that can not now be solved by formal mathematics. It requires from eight minutes to a few hours to make computations which would take an engineer from a month to a year to work out by ordinary methods.

The foundation of the integraph is a watt-hour meter of the same type as that used in every one's home for recording the amount of power used during the month. This machine adds up the power which is used from time to time and records the sum on its dials. It does this by running as a motor.

Integration is merely a mathematical way of expressing the sum of a series of numbers which vary according to a given rule. The mathematician, in using the integraph, takes an algebraic equation and plots it on a sheet of paper. These sheets are then passed slowly under pointers, and operators stationed along the length of the machine keep the pointers on the curves. As these pointers move up and down, the power flowing through the meter varies in proportion, and the number of revolutions it makes during the operation is the integral or sum which is desired.

Instead of moving hands over a dial, the meter controls a motor through a relay, and the motor is made to drive a pencil on another sheet of paper also moving slowly along. The result of all this is to trace on the sheet a curve which expresses the result sought.

The machine does not stop at this, however, but by a second integrating device, somewhat different than the first, but performing the same operation, integrates the result a second time. This makes the machine even more valuable, since many electrical equations that require but two integrations can thus be handled directly.

Another device is a system of back coupling whereby the curves which must be followed by the pointers depend upon the final result itself. This is accomplished by driving the tables upon which the plotted curves are fastened, by means of the same motor which drives the recording pencil.

The machine will solve practically any second order differential equation, which is a type of equation with which engineers have a great deal to do. Many of these equations can be formally solved only after long computation extending over months, whereas this machine accomplishes the same results in, at most, an afternoon.

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Book Reviews

A History of India. By C. S. Srinivasachari, M.A. and M. S. Ramaswami Aiyangar, M.A. Part I. Hindu India, Pp. xii. and 260 with maps. Madras: Srinivasa Varadachari and Co., 1927. Rs 2–8.

The volume under review presents a narrative of the history of India down to the beginning of the Muhammadan era. It is designed to meet the requirements of senior High School and Intermediate students, and ought to meet a real need for students of these grades. With so many kings and kingdoms, many of them short lived and soon displaced by stronger arms, it is impossible to avoid a good deal of detail. We have wondered whether there is too much detail for students of High School age, and yet we would find it difficult to suggest how it could be obviated. No one can understand historical currents without a knowledge of the social background in which political movements take place, and our authors have done well to describe wherever possible the cultural, economic and religious movements that are so closely related to the political life.

We are particularly indebted to them for giving a more equitable proportion of space to South India than some historians have done. Much work is being done and requires to be done on the part played by Dravidian culture in the life of India. The present volume gives a fair recognition of the contributions that have been made to our knowledge of that important phase of influence. In this as in the earlier parts of the work there is a recognition also of the fact that opinions differ on many interesting points, due to the sparcity of accurate records. It is a valuable feature of the present work that the authors inform their readers on most of the noteworthy points where scholars hold different views.

There is one disappointment that the reader experiences, and that is with regard to the printing. A number of printer's errors have not been corrected, but that is not the worst feature. There is a good deal of carelessness in introducing letters of the wrong font, and innumerable broken letters occcur. A good book like this deserves better treatment at the hands of the printer.

Thanksgiving: The Key to Prayer. By Malcolm Spencer, M.A. London: Student Christian Movement, 1927. Pp. 75. *1s. 6d.*

The problem of prayer is one that troubles many earnest minds to-day. People are asking all sorts of questions about it. Is it merely a sort of spiritual gymnastic, good for the man who exercises but accomplishing nothing objectively? Is it a form of auto-suggestion? Is it merely the expression of an inferiority complex? What is accomplished by it? The present little book is not an attempt to deal with it from the point of view of the student of Philosophy of Religion, but rather from the practical view point of the religious man. And the title indicates its approach. The central function of prayer is not to get things done, but to attune one's heart to God which can best be done by thanksgiving for the benefits received and values enjoyed. If this be the spirit in which one prays,

much that is unworthy will be eliminated, and life will become more warm and true. We commend the book to thoughtful Christian students.

Gairvanee Darpanam. By T. R. Narayana Iyer, Vidvan. Trichur: V. Sundra Iyer and Sons, 1928. As 8.

This text book is well-planned. It introduces the child gradually and imperceptibly to the difficulties of Sanskrit. The stories are such as are familiar and highly interesting to children, and every lesson has its moral to teach. There are a number of poems which by their simplicity would certainly appeal to the child.

The Story of Serampore and its College is a little book of one hundred and sixteen pages including appendices. It is a revision of an earlier issue prepared by Rev. Dr. Howells the Principal, with some assistance from professors of Serampore College. One reads therein of the pioneers of Christianity and modern Indian civilization, Carey, Marshman and Ward, and of some of their marvellous achievements, in the face of much opposition, from America, England and in India itself. The beginners of the enterprise at Serampore have had worthy successors to carry on, and one can but feel that the story is packed with concentrated interest well worth consideration. The book is nicely illustrated, and sells for the modest sum of two rupees.

Christ's Way and Ours. By L. P. Larsen Association Press.

This little book has the qualities we expect to find in Dr. Larsen's work. It has that intellectual clarity and spiritual richness which so many in India and elsewhere have now come gratefully and affectionately to associate with his name. It is arranged as a series of Bible studies for daily reading. Taken as such, it will be found a real spiritual tonic. It is to be hoped that the publishers will be called upon for a second edition. If so, perhaps, they will improve the format, which is unworthy of themselves and of the book.

Students' Section

On the Backwaters of Travancore

I

It was on a hot blazing July afternoon that we took boat from Cochin and glided southwards. The cruel cutting rays of the sun, which a minute ago had so mercilessly transformed the narrow sandy streets of the city into one devouring furnace were now dancing on the gentle ripples of the lake. As we moved on, the hot unwelcome west-wind which was wearily blowing from the land and seemed suffused with the very element of burning fire changed into a bracing, stimulating breeze. Thus fanned by a steady breeze which ever and anon sent a quiver tingling through the veins under a beautiful blue sky, with patches of detached silvery clouds that frilled the far-off dim horizon, we floated gently along and saw the tops and turrets of a glimmering city slowly sink into the growing distance.

The narrow, fertile strip of land, entrenched behind the bastions of the Western Ghats, and comprising the States of Travancore and Cochin, has a beauty and history, all its own. These States form a rather secluded and isolated unit of the Indian Empire, but one nevertheless which retains its pristine beauty, undimmed through the ages. No other part of this glorious sunny land of ours, furnishes such delightful and varied scenes. That indefinable charm which haunts their towering hills, shrouded in perpetual grey, and converts them into a picture of a gigantic monster, a crouching elephant, or an eternal guardian to the innocent gaze of a little child ; that perennial beauty which permeates their sloping valleys and smiling plains, and invests them with the halo of sacred antiquity, the traveller may look in vain to discover in other parts and in other climes. But the one feature which more than anything else bewitches the eye and captivates the heart of a traveller is the charming lovely stretch of water which runs straight through the heart of the country, from one end to the other and makes of Travancore and Cochin 'a dream of music for the inward ear and of delight to the contemplative eye.' And as we proceeded on our journey, this growing conviction became eternally implanted in our bosom and sufficiently compensated for the occasional hardships that really heightened the zest of that memorable voyage.

The slanting rays of the evening sun shone full in our faces. Their rosy tint lit up our faces with a bright radiant hue. A strange unnatural calm rested on the waters. The prow of the boat cut clean across them, breaking them into gentle ripples in graceful undulation. The little waves moved onwards and outwards in an unbroken chain, till the farthest of them melted away into liquid water. As far as the eye could see the same clear crystal water lay before us and behind. On either side of us, an emerald green bordered the lake at the distance

of a few hundred yards. A wilderness of green tufted cocoanut palms luxuriated on either bank and interlaced their arms with the most imposing appearance of copious disorder. Their long oblique shadows lay picturesquely crowded on the quiet tranquil waters. Not a breath stirred them from their deep slumber, save the passage of the boat. Not a sound disturbed their singular silence save the gentle ripple of the water. The merry peals of laughter and the sparkle of spirited conversation, sent a harsh discordant note through the still air. The joy and the animation of life contrasted vividly with the solemn hush that had stealthily settled around us. Even in that hollow stillness, the sweet imperceptible hand of nature was at work and a divine effulgence pervaded the air. But few of us could see through or beyond the mystic veil that spread itself upon the unruffled waters and fewer still could hear through the awed silence and beneath the silent waters, the furious raging and boiling of a gathering storm. We moved on gay and cheerful as before, in happy, blissful ignorance.

But ere long we were disillusioned. The little patches which appeared like mere dots in vast limitless space, rapidly grew larger. Higher and higher they mounted, bigger and bigger they grew, till the smiling blue sky became dark and forbidding. One seething, struggling mass of dark hideous vapours quickly collected and painted the west with a sombre tint, while the angry rays of a banished sun filtered through the clouds and made them all the more ghastly. They spread a huge frowning shadow over the waters, that seemed to penetrate to the very bottom and cast a magic spell over the whole lake. A new destructive life was suddenly infused into the waters which showed evident signs of deep convulsive agitation, while the sky was getting more and more overcast. The very face of the earth was changed in the twinkling of an eye, and before the sweet vision of the shining sun and the crystal waters had scarce time enough to beat a hasty retreat, another and a more oppressive picture began to weigh down upon us. The instinctive thought that we were facing one of those terrible, capricious storms for which that part of the lake was so notorious, began to dawn upon us.

At this distance of time, as I reverse the handle of the camera and see the film reverse itself, revealing in vivid colours the experience of that particular afternoon, what impresses me most is not so much the precise extent of the risk and danger we were running as the fugitive moods and fancies that governed the mind in rapid and kaleidoscopic succession. The scene was so sudden and unexpected, and the prospect of a 'thorough good change' was so inviting that I confess to a momentary submission to the seduction of its romance. That love of adventure and novelty which I believe is innate in every youthful breast, I shared in common with the rest of humanity and strange though it may sound, I waited in eager expectancy for the storm to burst forth. I will never forget the subtle change which had crept over my mind, when an hour or two later the rain had ceased, the storm subsided, the sky had cleared, and the stars 'peeped through the blanket of the night.' From a fleeting love of adventure, my thoughts took shade as the storm increased with every passing minute, till the almost sure

certainty of death served like an effective tonic to settle them into a calm and collected resignation. Ah! what a resignation, what an incomprehensible, intangible moment! Life indeed is worth living, if now and again it can live through such 'incomprehensible, intangible moments.'

Meanwhile, the storm had burst with devastating fury. The waters rose in huge, thundering billows and curled up against the sides of the boat. A shrill, howling wind conveyed the peals of rumbling thunder to anxious and frightened ears. Every mouth was silenced and every sense strained to the utmost pitch of excitement. All on a sudden, a bright, lurid flash, quivered against a dark and dismal background. The signal was given, and forthwith the rain poured in gushing torrents. Never before had I witnessed such a fury of the elements. As the rain commenced, the waves rose to gigantic heights, hurling the boat up on their sturdy backs, and receiving it back in their deep-cut hollows. At times, a giant breaker would smash straight against its side, with such fury and force, that it was almost certain, that the boat could not withstand much longer such crushing weight. The triumphant crowns of silver spray which these enraged billows carried on their backs and which often flew through the air in chaotic confusion, washed clean into the boat, while the thick drops of rain were lashing straight across our face. It was a regular game of tossing up and down; the waves rose higher, and higher went the boat, the hollows became deeper, and lower it plunged; and every time we fancied that the next one would certainly bury us beneath it. But happily, that 'next one' never came.

Nearly an hour and a half had passed since the first surging wave beat against our side. The waters were settling down into a natural calm. The rain had ceased and the sky had cleared. No disfiguring clouds or hideous shapes marred its spotless beauty. With drenched clothes which clung to our bodies in a chilly embrace, we sat perfectly motionless. Escaping as we had, from the very jaws of death, it required some time, before we could arouse ourselves from that temporary stupor, induced by overstrained emotions. At last we regained self-possession and began to gaze around us with the most vacant eyes. Never before had the powerful charms of nature created such an indelible impression upon our minds.

M. P. ALEXANDER.

Class III.

College Notes

Summer Holidays

THE COLLEGE WILL CLOSE FOR SUMMER VACATION on Friday, 30th March and will reopen on Monday, 25th June.

Sir R. Venkataratnam

AT THE FIRST CONVOCATION OF THE ANDHRA UNIVERSITY held in December the honorary degree of Doctor of Letters was conferred on Sir R. Venkataratnam Naidu whose photograph in academic robes we publish in this number. Sir Venkataratnam hardly needs any introduction to our readers. He is one of the most esteemed of our alumni. The Madras University under his direction is gradually emerging as a teaching University with more adequate emphasis on research. It is not easy in these days to divorce anything from politics or partisanship, and the Vice-Chancellor has been a great reconciling force in the administration of University affairs. The reformed University created several academic bodies which brought many young educationists from the districts, and the Vice-Chancellor has on occasions found it not a little difficult to control the enthusiasm of these young men. Sir Venkataratnam's term of office in Madras is shortly coming to an end, but we trust that his rich experience will continue to be at the disposal of his countrymen. Our congratulations to Sir Venkataratnam on the honour done to him by the University of the land of his birth.

College Day

THE COLLEGE DAY WAS CELEBRATED ON SATURDAY, 31ST DECEMBER. It was hoped that there would be a record attendance of old boys at the celebration in view of the several events during the Christmas week. But the anticipations of the College Day Committee were not fulfilled. Nevertheless there was a fairly large gathering, and as in the preceding year the whole of Saturday was devoted to the celebration. Beginning with *chota hazri* in the morning, three lectures were delivered between 8–30 and 10–30 a.m. Mr. S. Balasingam Satya Nadar read a paper on 'Moral and Religious Concepts in Codes of Law' which we publish as an article in this number. Mr. P. V. Rajamannar spoke on the 'Development of Telugu Drama' and Mr. A. S. Rajam spoke on the 'New Indian Women.'

Mr. Rajam said that the problem of new Indian women arose as the result of higher education among them. Educated Indian women had already begun to exercise a wholesome influence on the customs and manners of the people. Mr. Rajam thought that the time was coming when men would have to make room for women in avocations now monopolized by men. To obviate difficulties of employment Mr. Rajam suggested that Indian women should seek new avenues of occupation such as commerce, journalism, the stage, and the screen. The speaker thought that these suggestions implied the reorganization of society on a common-sense basis since sex obsessions were strongest where sex seclusion was most severe. Mr. Rajam advocated co-education of boys and girls and opportunities

for them to mix together in the playing fields, in debating societies, and at social functions. These would engender mutual respect and remove sex obsession. At the same time Indian women would grow more self-reliant, strong, and courageous.

The old boys then met in conference and the annual report was adopted. A new election of office bearers of the College Day Committee was held. Mr. Justice Venkatasubba Rao was elected President with Mr. A. S. Krishna Rao and Mr. O. Kandaswamy Chetty as Vice-Presidents. Messrs. S. Balasinga Satya Nadar and K. Sanjiva Kamath were elected Honorary Secretaries. The Committee was also reconstituted. After breakfast which was served in the High School Hall, the party was entertained to music. By 4 p.m. many old boys and guests arrived, and after tea in the College Hall, the assembly adjourned to Anderson Hall for the public meeting presided over by Mr. O. Kandaswamy Chetty.

Mr. S. Satyamurthi proposed Mr. O. Kandaswamy Chetty to the chair, and paid a high tribute to him as a valued friend and as his colleague in various activities. Mr. Satyamurthi added that whatever might be the political future of India, the future of the Madras Christian College was secure.

Mr. Kandaswamy Chetty then proposed the toast of the King Emperor which was honoured. In proposing the toast of the Madras Christian College Mr. Kandaswamy Chetty thanked the organizers for the honour done to him and said that his relations to the College dated as far back as 1881. He then briefly recapitulated the story of the beginnings of the College amidst an alien faith, its early struggles against caste and religious prejudices, how Dr. Miller arrived in 1862 on the scene and revived and rescued the College which was then a small school. Mr. Chettiar believed that the College had come into existence by a fiat of Providence, and was being directed by a divine hand. Dr. Miller was not merely a servant of the church, but a servant of God for establishing the kingdom of God on earth. The College had contributed much to the life and thought of South India. The history of the College was one series of adjustments to the changing environment. Dr. Miller was like a watchman in a tower, reading the signs of the times, and devising ways of meeting the needs of the situation. Referring to the conscience clause Mr. Chettiar thought that there were two ways of meeting the situation. The College might give the students the option to attend religious classes and receive grant from Government or insist on attendance at religious classes and give up government grants. Mr. Chettiar hoped that the College would be ready to forego government grants rather than give up its principle of imparting religious instruction. The people of South India expected the Christian College to give them the best of the West, divorced from all that was base and earthly. The object of the College was to establish the kingdom of God among the pupils that entered its portals without being swayed by considerations of caste, colour or creed.

Mr. Matthews in responding to the toast said that the present position of the College bore testimony to what was being done by them in this country. There

was no need for anybody to entertain any anxiety about the College. It continued to be as sound, as strong and effective as at any time in its history. It was true that some distinguished members of the staff had retired from the service of the College, but the College had been able to attract men of the very best qualifications imbued with high ideals, and they were carrying on the work with great devotion to the traditions of the College. He was not only referring to members recruited from overseas but to Indian members of the staff as well. He thanked the Government for their measure of support. The remarkable thing about the College was the good will of its old boys and the happy fellowship that existed between the teacher and the taught. He wanted to say a word about the future. It was borne in upon them more and more that their days in George Town were numbered. The conditions under which they lived there made it extremely difficult to do satisfactorily the work they had been doing. To realize to the fullest extent their aspirations they should secure a locality where a residential college might be established away from the noise and bustle of the city. The support of the government and of the public was essential for the fulfilment of the ambition, and he hoped that the generous minded public would come forward to their help. In 1937 it would be a hundred years since John Anderson opened his little school from which this College had sprung, and it would be in the fitness of things if they could celebrate their centenary by opening the new residential college.

Mr. A. S. Krishna Rao proposed the toast of the retired professors and said that if anything had contributed largely to the success of the College it was the disinterested work and personal worth of the retired professors. For more reasons than one their College must be given the foremost place in the Presidency as far as educational activities were concerned. This was the College that trained the best type of men in the Presidency. The retired professors were greatly responsible for moulding the character of students who were now occupying high positions in the state. The professors in this College were actuated by love of service to humanity and God, and he had no doubt that the College would continue to have a bright and prosperous future as in the past.

Mr. Sanjiva Kamath read the following letter from Dr. Moffat in reply to the toast:

ALWAYE, TRAVANCORE.
December 23, 1927.

Dear Mr. Sanjiva Kamath,

I am extremely sorry I cannot be present this year at the celebration of College Day, especially as the committee has so kindly asked me to respond to the toast of the retired teachers. I should have been glad to respond to the toast in person. As I am unable to do this, I can only say by letter that it is a very pleasant thing for a retired teacher to have such an assurance as this toast gives him, that, though absent, he is not forgotten.

One of the most attractive features of the life of a teacher in the Madras Christian College is that it brings him into intimate contact with his pupils, and

gives him a feeling of real affection for them. In the case of a great teacher like Dr. Miller, the feeling which he had for his 'boys' was little short of that which a father has for his children. It is not to be expected that every teacher can have the big heart and the all-embracing sympathy of Dr. Miller, but I am sure that all of us have this feeling to a greater or less extent. Because of this, we appreciate greatly the kindly thought which prompts you to put this toast upon your list. In so doing, you show us that the feeling which we cherish is reciprocated by you.

In responding to this toast, I may say that I am not yet fully qualified to be considered a retired teacher. I am in a kind of intermediate state, being no longer on the staff of the Madras Christian College but still teaching, and in a College which is so closely linked with the Madras Christian College, that it may almost be regarded as forming part of it. In the College at Alwaye I have found a sphere in which the strain is less than in Madras, but still a sphere in which 'something ere the end, may yet be done'. As most of you know, the College at Alwaye was founded by former students of the Madras Christian College. Through it, Mr. Varki, Mr. Chakko and those associated with them, are passing on the light which in Madras set their own hearts aflame. They are doing it with an ability and a self-sacrificing devotion which has already made their College a power for good on the West Coast. It is a very real pleasure to be with them; one is proud to be here and to watch the development of their great enterprise.

What is being done by means of a College at Alwaye is, I feel confident, being done in one way or another by former students of the Madras Christian College in every part of the country. Not only in educational work, but in occupations of every kind, former students are spreading the influence of the College. Some are in conspicuous positions in public life, others are in positions that are humbler—each is worthy of honour if his influence is effective for good in so far as he has opportunity. For all such former students it is well that College Day has been established. It is a day for mutual encouragement, a day for obtaining from the College and from each other renewed stimulus to wise and unselfish effort in the service of our fellow-men.

Such encouragement and stimulus are particularly needed at the present time. India is at the threshold of a new epoch in her history. The movement for political freedom which was started when the rule of the East India Company was brought to an end, has been gathering momentum in recent years. Now has come the time for a great advance. It is for you, former students of the Madras Christian College, and for such as you, to do what you can to guide the advance in the right direction. Political machinery is needed for this purpose, and the co-operation of our public men is required in order to secure that the country obtains the most efficient that can be devised. By having it criticized from every point of view and fully thought out, we shall do most in the end to accelerate the progress of the country. We know that even in the most democratic countries, political machinery is often worked so as to obtain honours and emoluments

for those who are adepts at pulling the wires. We also know that there is a widespread fear in various communities lest this should be the outcome in India of political change. It will rest with those who have higher principles, to see to it that political machinery is obtained which will result, not in privileges for some, but in good government for all.

I trust that you will have a successful gathering. Some may regret that Dr. Miller's birthday has not been found a convenient date for College Day. Birthdays are, however, often celebrated at other times than the actual date, and, though you meet a fortnight in advance of the date, you may still consider that you are celebrating Dr. Miller's birthday. College Day is a day of happy memories, and, for many, the memory which will be cherished most, will be that of their association with Dr. Miller.

The day on which you gather is also calculated to suggest other thoughts It is the last day of the year, a day which inevitably brings with it serious thoughts of the flight of time and the purpose of our lives. May it be for all a day of high resolves and earnest prayers, as we stand at the portals of another year. If we have ears to hear, we shall hear our Lord knocking at the door and saying to us—'Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him.' As we look out upon the evils of the world, as we look in upon the evils of our own hearts, we feel our need of Him. If we admit Him to our hearts, there are none of us so poor, none of us so weak. but that we can do our part in some movement which will be for the regeneration of mankind. So may we all help in bringing in the kingdom for which our Lord gave His life. Let us fling wide the door and welcome Him with gratitude and thanksgiving.

With affectionate regards,
Yours sincerely,
A. MOFFAT.

The toast of our young friends was proposed by Mr. A. S. Rajam, and Mr. M. P. Alexander of the third class replied. Mr. R. Chinnaswamy thanked the guests and Mr. C. B. Rama Rao replied in suitable terms. The function then terminated.

Literary Society

THE LITERARY SOCIETY MET THRICE DURING THE SECOND TERM and twice during the third term. At its first meeting held on the 17th October, Mr. Sebastian of the First Class read a paper on 'East and West.' Mr. J. D. Asirvadam who presided pointed out that each nation had its own good points, and it should be their endeavour to imbibe from the West all that was good. The next meeting was held on the 25th October with Mr. Campbell in the chair. Mr. J. B. Appasamy of the Second Class spoke on 'Ruskin's message for us.' Several speakers followed. Mr. Abdul Majeed of the Second Class felt that Ruskin's message had a bearing on rural reconstruction. On the 7th December a debate was held when Mr. A. Krishnaswami of the First Class moved that India stood to profit by the

industrial methods of the West. Mr. V. Ganapathy of the First Class opposed the resolution. He pointed out that the introduction of machinery would intensify the unemployment problem among the people. The resolution was carried by a majority of six votes. On the 17th January the members met to hear Mr. Ramachandran of the First Class on rural reconstruction. All the members agreed that the rural parts of India needed reconstruction, and Mr. Subbarama Aiyer who presided asked the students to take up the work. The last meeting of the Society was held on 9th February when Mr. B Kesava Rao of the First Class spoke on the urgency of social reconstruction. Some members admitted the urgency but were against revolutionary proposals. Mr. S. Muhammad John of the Second Class acted as secretary of the Society throughout the year.

Rangiah Chetty Hostel

NEARLY SEVENTEEN YEARS AGO SOON AFTER THE DEATH of Mr. S. Rangiah Chetty, his sons—Mr. Ramanujam Chetty and Mr. Rajamannar Chetty—presented to the College a house built in Indian style to be converted into a hostel which would perpetuate the memory of their father. This house is situated in the neighbourhood of College buildings and is known as the Rangiah Chetty Hostel, the first unsectarian hostel attached to the College. Although the College has a large oil painting of Mr. Rangiah Chetty in the Reading Room, the hostel which commemorated his name did not possess one. This was undoubtedly a great want, and on Monday, 30th January Mr. Ramanujam Chetty and Mr. Rajamannar Chetty presented a portrait of their father to the hostel. Mr. S. A. Aiyasamy, a former member of the hostel, took the opportunity to present a portrait of Dr. and Mrs. Hogg to the hostel. It will be remembered that Dr. Hogg was the superintendent of Rangiah Chetty Hostel for several years, and the presentation was made as a token of gratitude of Mr. Aiyasami and his fellow members to Dr. and Mrs. Hogg. Mr. Justice M. Venkatasubba Rao presided and there was a fairly large gathering of members of the hostel and members of the staff. Mr. S. Ramanujam Chetty, M.A., B.L., in presenting the portrait said that it had been his desire for a long time to present a portrait of his father to the hostel which commemorated his name. He mentioned that it was Dr. Skinner's idea that the memorial to his father should take the shape of a hostel, and he (the speaker) and his brother readily agreed to purchase the house for the purpose. He was glad to learn that the hostel was popular, but felt that the life in the hostel would not be complete unless arrangements were made by the College authorities for boarding in the hostel. Mr. Ramanujam Chetty announced that he had decided to waive the right of reservation of seats for the Vysia students. Mr. Ramanujam Chetty continued to say that the time had come when people should cease to think communally and he hoped that the hostel would serve a better purpose with the removal of this reservation. He was satisfied that the hostel was under the capable supervision of Mr. Manikkam and would continue to be a fitting memorial to his father.

Mr. Justice Venkatasubba Rao in unveiling the portraits thanked the organisers for the opportunity and privilege of adding his own tribute to the

memory of the late Mr. S. Rangiah Chettiar. Many of them present did not personally know Mr. Rangiah Chettiar who was on the staff of the Christian College for nearly thirty-five years, and was a trusted lieutenant of Dr. Miller. Mr. Rangiah Chettiar had a remarkable memory, and his dignified courtesy impressed his colleagues and students. His students loved him immensely, and the news of his death under tragic circumstances was received with genuine sorrow by his old students throughout the Presidency. Mr. Venkatasubba Rao congratulated Mr. Ramanujam Chetty in withdrawing the proviso regarding reservation of seats in the hostel for Vysia boys. Regarding Dr. and Mrs. Hogg, he said that he had left the Christian College by the time Dr. Hogg entered the service of the College, but he had heard from all sides that Dr. Hogg was carrying on the best traditions of the College. The chairman felt sure that the portraits would be a source of inspiration to many generations of students.

Mr. J. P. Manikkam, Superintendent of the hostel, in accepting the portraits said that he had the privilege of being a student of Mr. Rangiah Chettiar. He thanked the donors for their thoughtfulness in presenting the portraits, and thanked the chairman and the guests for responding to the invitation in such large numbers.

U. T. C. Notes.

DURING THE SESSION 1926-27 OUR COLLEGE CONTINGENT of the University Training Corps was commanded by Mr. Mahadevan, and our thanks are due to him for the devoted labour which he put into it. At the beginning of this academic year, however, he left us in order to accept a post in the Madura College, and there was some inevitable delay before Mr. Boyd was appointed as his successor in command of the contingent. In spite of this, however, some strenuous work was carried out in the first term of the academic year, and this bore fruit at the annual camp which was held in Bangalore during the Michaelmas holidays. For the second year in succession, the contingent won the Company drill cup and its drill was very highly commended by the inspecting officer. We were also successful in the cross country run, which we won owing to excellent team-work, and, in the Battalion sports, we took second place and won the special trophy for the team relay race. In the end, chiefly owing to our chronic incapacity in the guard mounting competition, we just failed (by two points) to win the Willingdon Shield for general efficiency, which was won by St. Joseph's College, Trichinopoly, our contingent being runners-up for the second year in succession.

It was quite clear from what was done in camp that there is a considerable amount of real *esprit de corps* in the contingent, and that men are willing to work hard to win honours for the College. It does not seem, however, to be sufficiently recognized that if the corps is to fulfil a useful function, its members must work hard throughout the year. The purpose of the corps is, in the first place, to provide men who will be fit to become officers in the Indian Territorial Force. It also performs a secondary, but very important function in training men in habits of smartness, discipline and obedience. But if the corps is to fulfil these functions, the members must cultivate a more serious sense of their obligations than they at

present seem to have. There is a tendency to regard parades as things to be attended only when one has nothing better to do. Too many trivial reasons are offered for non-attendance. And too many men absent themselves without any reason at all. The result is that it is almost impossible to make any progress beyond the mere rudiments of training, and even the keener men begin to chafe at the failure to progress. The real remedy for this is that no man should join the corps, unless he is willing to work, and to work hard, throughout the year. No man should join if his sole idea is to attend an annual camp, and to wear a uniform now and then. This is fatal to the usefulness of the corps, and involves an unjustifiable expense of public money. Steps will be taken in future to ensure that men who, having secured a position in the corps, fail to fulfil their responsibilities shall be suitably dealt with. But the best solution would be that men should realize for themselves the necessity of stern loyalty to duty, even when it seems dull and wearisome, and should realize that they must not grudge a little personal inconvenience if they wish to partake of the privileges of the corps. It is evident that a few men already realize their responsibilities, but a glance at the attendance roll convinces one that the great majority do not. Men who absent themselves from parade on the ground of 'slight headache' or because they have 'urgent business in Mylapore' or because they have to 'conduct a visitor around the city' are merely playing with their responsibilities, and are doing harm not merely to themselves but to the whole contingent. It is to be hoped that the men of this contingent will make up their minds to be done with such half-hearted ways, and to build up a tradition of hard work, and stern regard for duty.

Malayalee Association

UNDER THE AUSPICES OF THE MALAYALEE ASSOCIATION Kavithilakan S. Parameswara Iyer, M.A., B.L., delivered an interesting address on the greatness of Kerala on Thursday, 9th February in the second class room. The meeting was well attended. The lecturer said that Kerala had a great past and served as a good field for research in archaeology and anthropology. The contribution of Kerala to the development of Sanskrit learning and culture was remarkable. Princes and people of Kerala had extended liberal patronage to all the fine arts and the land had offered great facilities for the advancement of learning. Mr. Parameswara Iyer pointed out that Kerala was the only land in the whole world where Hinduism, Buddhism, Jainism, Christianity and Muhammadanism met together in toleration. Again it was the only place where various systems of Indian philosophy, *Mimamsa*, *Dwaita* and *Adwaita* flourished side by side. Sankaracharya, one of the great philosophers of the world, was a son of Kerala. The people of Kerala were well known for their hospitality and spirit of adventure, and Mr. Parameswara Iyer hoped that the Kerala Society which was recently formed would play a useful part in the revival of Kerala culture. Mr. Parameswara Iyer concluded his speech by paying a tribute to the work of the Christian missionary bodies in the field of education in Kerala. With a vote of thanks proposed by Mr. Chandran, the meeting terminated.

Commemoration Service

THE COMMEMORATION SERVICE WAS HELD IN THE ANDERSON HALL at 12 noon on Friday, 27th January. All the students of the College and members of the staff were present. The religious portion of the service was conducted by Mr. Asirvatham and Dr. Meston. Mr. Matthews who delivered the commemoration address said that he recently heard a distinguished old boy of the College say that whatever might be the political future of India, the future of the Madras Christian College was secure. He could understand Hindus being greatly attached to the Hindu University or the Muhammadans to the Aligarh University. This could be explained since the two universities sought to propagate the culture of their respective civilizations. But what was the secret of the loyalty to this College? Surely it was due to the recognition by students past and present that the College was actuated by the motive of service, and supported from overseas by friends of India in no spirit of condescensions but in humble recognition of what Christ had meant to them, and in the desire that for themselves as for India the spirit of Jesus might more and more control all the relations of life. Dr. Meston pronounced the benediction and the gathering then dispersed.

First Student's Home Hostel Day

THE MEMBERS OF THE FIRST STUDENTS' HOME celebrated their hostel day on Saturday, 4th February. The Hon. Mr. A. Ranganatha Mudaliar, Minister in the Government of Madras presided. The function was attended by a number of old members of the hostel besides members of the staff. After tea the gathering adjourned to the terrace where the public meeting was held. The proceedings commenced with prayer and recitation, and Mr. Sambamurthi played a few selections on a flute. Mr. A. Krishnamurthi, secretary of the hostel, proposed the toast of the College and referred to the high ideals placed before the students of the College, and to the great interest evinced by the members of the staff in the welfare of the students. Mr. Matthews, who responded to the toast, said that he was sorry to learn that seats were vacant in the hostel. He was glad to hear expressions of loyalty to the College and hoped that members would be able to understand each other better through their stay in the hostel. Mr. Ramanatha Sarma proposed the toast of the hostel. He pointed out the advantages of living together, and put in a plea for a residential manager. On behalf of the old members Mr. Ramanathan of the Mysore Government Service recalled some of the incidents in the hostel when he was a member of the hostel, and expressed his great pleasure at the opportunity of seeing the hostel once again. He appealed to the members to maintain the traditions of the hostel.

The Hon. Minister in bringing the proceedings to a close thanked the hostel authorities for the valuable opportunity given him to come into intimate contact with the younger generation. As a student in the Christian College he was a member of a sister hostel, the Second Students' Home, and he could very well appreciate the value the members attached to hostel life. They owed a great debt of gratitude to Dr. Miller whose generosity created the huge pile of buildings and hostels round about it. The Hon. Minister then distributed prizes to the

winners in the fancy dress competition, and the function terminated with a vote of thanks to the chairman and the guests.

Annual Sports

THE COLLEGE ANNUAL ATHLETIC SPORTS ARE ALWAYS anticipated with keen interest by students and members of the staff since they provide a real diversion to both in the middle of a busy term. A large number of Students gathered on the Beach grounds on Friday, 27th January to witness the annual sports. The number of competitors was larger than usual. The Senatus was 'At Home' to the lecturers and the competitors. Thanks are due to Mr. Mia for acting as starter.

The following are the winners in the several events :

(1) HURDLE RACE
W. Eling.
C. Chandy.

(2) THROWING THE CRICKET BALL
W. E. Hobday.
W. Eling.
A. J. Cherian.

(3) HIGH JUMP
K. Kuruvilla Jacob.
D. A. Cole.
R. Swaminathen.

(4) HUNDRED YARDS DASH
A. Eling.
Zachariah David.
W. Eling.

(5) LONG JUMP
C. Chandy.
Paulson.
A. Eling.

(6) QUARTER MILE RACE
A. Eling.
W. Eling.
C. Chandy.

(7) PUTTING THE SHOT
C. Chandy.
W. Eling.
W. E. Hobday.

(8) SACK RACE
J. P. Bashkar.
A. Rahman Khan.

(9) MILE RACE
C. Chandy.
A. Eling.
Jonathan.

(10) RELAY RACE
Fourth Class.
First Class.

(11) TUG OF WAR
Fourth Class.

(12) FANCY DRESS
C. Alavandar Chetty.
M. S. Krishna Rao.

CHAMPIONSHIP
C. Chandy.

Athletics

LAST YEAR WAS A YEAR OF RECORD SUCCESS IN INTER-COLLEGIATE Competitions and the present year bids fair to approach it, if not to equal it. But it is too early yet to say. The Inter-collegiate sports have been left to an unfortunately late date, and, at time of writing are still a week ahead.

Football

IN THE INTER-COLLEGIATE COMPETITION, the team was not so successful as last year. This was partly due to an undue share of bad luck in the matter of injuries, but it was also partly due to a tendency in the earlier part of the competition to take some opponents much too lightly. This is a tendency which must be guarded against. We owe it to our opponents to put our best team against them

on every occasion. The football team, however, retrieved its fortunes gloriously in the Wilson Cup Competition. Playing none too consistently in the earlier stages, it gradually pulled up, and having beaten the Engineering, Veterinary and Pachaiyappa's Colleges, met the Medical College in the final. This was a game of thrills, and finally resulted in a victory by one goal to nil. It required a desperate effort to win, and the success was largely due to the steadiness and determination of the defence, and particularly to the brilliant play of our captain and goal-keeper, J. A. Thivy in this, as in every other game. G. Oomen (centre-half) was a tower of strength, both in attack and defence.

Hockey

THIS YEAR'S TEAM HAS EASILY MAINTAINED THE HIGH STANDARD OF PLAY which was reached last year, though it showed a curious tendency to beat the stronger opponents, and lose a point to the weaker ones. Not a single match, however, was lost throughout the year. The Inter-collegiate Competition was unfortunately not completed, and the Committee finally decided to award the championship to our College. It was unfortunate that the Competition was not played through, and there was no real reason why it should not have been. From this point of view, the Presidency College Competition was a much more successful one. In this, we played three matches, finally defeating the Mahomedan College by three goals to one and thus winning the competition. We are grateful to our neighbours of the Presidency College for running this well organized competition. Throughout the year, the outstanding player in our team has been our captain Arthur Eling, but the whole team kept up a very high standard. The best exhibition was probably that against Loyola College, when, after a goal-less first half, we scored four goals in the second half and looked like scoring more.

Cricket

WE HAVE NOT YET BEGUN TO SHOW SIGNS OF PRODUCING A REALLY GOOD cricket team. Whatever be the reason, we seem to be very little use at cricket. But we did win at least one match this year, and presumably some people got some exercise and amusement which is, after all, the main matter.

Tennis

TENNIS HAS GONE ON WITH ITS USUAL VIGOUR THROUGHOUT THE SESSION, catering for far more players than any of the other games. Our own tennis championship was won by C. S. Natarajan who has been a prominent player for several seasons now, but the Inter-collegiate Championship has not yet been completed.

In the corresponding issue of the magazine last year, some questions were raised as to the proper place of tournaments and organized competitions in the athletic life of the College. It was pointed out that these might easily occupy too large a place in our thoughts, and might not be entirely to the advantage of the bulk of the students of the College. These questions still demand consideration, and are rendered even more urgent by the failure of the Inter-collegiate Association to complete its tournaments properly this season. It is at least arguable that it would be better to transform all the competitions into knock-out tournaments, and to give up the points system altogether. There would then be

some assurance that the competitions would be satisfactorily completed. More time would be left for practice and inter-class games within the colleges. And the desire for further inter-collegiate competition would be met by the arrangement of 'friendly' matches. One important result of this might be to keep some inter-collegiate matches free from the dangerous 'pot-hunting' atmosphere.

Mr. Vedam Venkata Sastri

ANOTHER PERSON HONOURED AT THE CONVOCATION OF THE ANDHRA UNIVERSITY was Mr. Vedam Venkataraya Sastri on whom the title of Kala-Prapurna was conferred by His Excellency the Chancellor. Mr. Sastri was the Sanskrit Pandit of this institution for twenty-five years and retired from College service in 1911. Mr. Sastri is a great Sanskrit and Telugu scholar and although he is now about seventy-three years old, we are glad to know that he is still enjoying good health. He holds a high position in contemporary Telugu literature as an author of several dramatic works, and his commentaries on Telugu literature are valued greatly. The ceremony of bestowing the title on Mr. Sastri took the quaint shape of presenting him with an expensive shawl in true oriental fashion. Our congratulations to Kala-Prapurna Vedam Venkataraya Sastri.

The Philosophical Association.

THE LAST MEETING OF THE PHILOSOPHICAL ASSOCIATION, for the current academic year was held on Thursday, the 23rd of February, 1928, when Dr. Woodburne gave a lecture on Associationist Psychology. He surveyed associationism from Locke to Hamilton and pointed out that the main principles of association, although not called by that name were laid down by Aristotle. After surveying what was distinctive in the teaching of several associationists, he concluded by saying that it is possible to distinguish as many principles of association as we have analytical skill for, but that ultimately what seems to be the one principle of association, of which all the others tabulated by associationists are only particular instances, is interest. Accordingly he claimed that modern psychology has moved away from the wholly structural standpoint of associationism, and has adopted a more functional view of the associative processes involved in consciousness.

Dr. Cornelius who presided on the occasion thanked the speaker for his address, and remarked looking back on the work of the Philosophical association during the year, that while there was a great deal to be thankful for, it was his regret that the Philosophical aasociation was not employed as a place where students met for free and informal discussion of philosophical problems, as it should be. He hoped that next year it will be so employed. He thanked the secretary for the zeal and industry which he put into the work of the association.

The secretary thanked Dr. Woodburne for his interesting lecture, recorded the regret of the association over the illness of Mr. Theodore, and hoped that Mr. Theodore will be soon with us again. He also thanked Dr. Cornelius for serving as President of the association during the current year.

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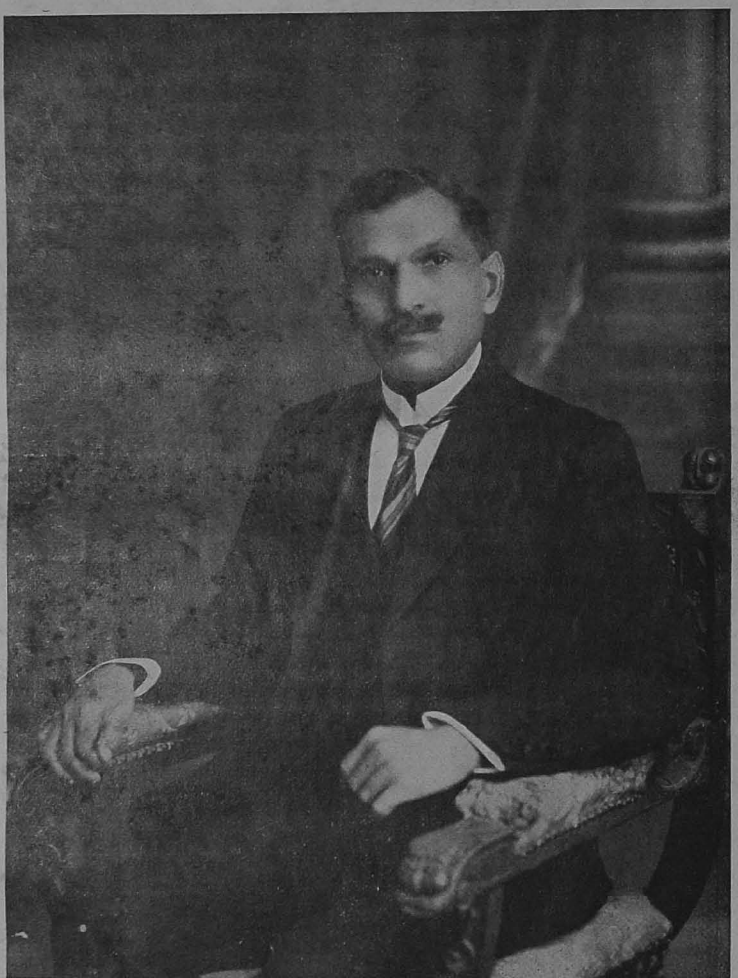

K. CHANDY, ESQ., B.A.
FIRST COUNCILLOR, MYSORE GOVERNMENT