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THE ALWAYS

Union Christian College Magazine

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ALWAYE

Editor

T. M. MUGGERIDGE

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The magazine will be published terminally (i. e., three times a year). The subscription will be 2 annas per copy excluding postage. All wishing to receive copies of this magazine are asked to communicate with the Editor.

of our Magazine goddess, called 'Frivo' whose taunting
ruth would have been hidden. You must ^{des} her presence.

We shall try to avoid India's two great curses which are 'getting into
h' and the study of English literature.

The first of these is a curse because when one tries to get into touch
one really does is to make touch impossible. One creates miles of
stance between oneself and the touchee. One sets up impossible bar-
ers between oneself and him. There are more people trying to get in
uch in India than anywhere else in the world: hundreds come here to
it. The result of this abundance of touchers in India is of-course that
one is being touched (except naturally through the things God gave for
e purpose like eating and singing and swimming and dancing and
gging and such like, though artificial touching may render powerless
en they). It is because of this that the land is full of sects and
ates and law-suits over churches and one thing and another.

This is true.

Scene. A Lecturer's room in which the lecturer (after this, L) sits
aiting for "touch prey." He has been told that part of his duty is to
et into touch with students.

Enter a student. (After this, S).

L. Good evening, sit down.

S. (S continues to stand) A pause.

L. (Chattily) Which class are you in?

S. (In a faint voice) The Third Class.

(Another pause. Beads of perspiration are apparent on both
L's and S's foreheads).

L. Do you like your work?

S. Of-course.

L. (Rapidly and desperately) Do you like this College?

S. (Almost monotonously) Of-course.

L. W^h

(No answer—A long pause).

L. Do you play games?

S. Yes.

L. What is your favourite game?

S. Volley.

Another long pause. L feels that he has tried things academic
and things athletic, so he decides to try things domestic.

L. (Brightly and hopefully) Are you married?

S. (Sheepishly) Yes.

S. (Terrific embarrassment on both sides).

L. (Less hopefully) What are you going to do after you?

(After a pause) Not yet decided.

L. (Now utterly dependent) Are you interested?
S. No.

(The cross-examination is obviously telling on them. S seems exhausted. They sit in stony silence for an hour and a half: then a bell rings).

S. I must be going now.

L. Right—Come and see me again some time.

(Exit S; curtain drops on L. weeping bitterly).

The next day L and S meet at the river. They swim to a difficult point together: they race (S. wins). There is nothing of touch in either's mind; yet as they dry they talk happily and feel they know each other.

You will be wondering what all this has to do with an editorial. You shall be told. It has absolutely *nothing* to do with it; but to please the fastidious we shall say that it has been put here to illustrate another thing which we must avoid in our Magazine. We must have none of that "touch touch" which at its worst is patronising and then revolting which at its best is futile.

The study of English Literature is a curse because it is not a study of English literature at all, but it is a study of criticism of English literature; and criticism unlike creative art is dead. The human mind has a terrible tendency to make sciences of things and to be content about things. It even makes a *science of morality* applying rules and formulæ, from which formulæ whether a man be good or bad can be decided. One can imagine a sort of questionnaire by which scientists could work out a morality handicap which would give mathematical precision one's chances in the after-life. Churches and governments would of course count heavily. As a matter of fact all men have defied these standards, but the rule-of-thumb moralists persist. In the same way educationists in America have measured the intelligence of children by means of a vulgar fraction the brain capacity of children. Your literary critics, with some honorable exceptions, are like school teachers; they would reduce English literature to a rule, and, as it is only the mediocre man who follows rules in his writing, so it is only the mediocre man that they praise among the living contemporaries. They have nearly always been wrong in their judgments. In dealing with writers of the past they are not wrong; they do not spoil them by writing everlastingly on "Smooth flowing styles," "The English", and so on and so on, platitudinously for ever. Their judgments are not wrong enough. When it is reproduced inaccurately by Indian students, it is hideous. These men insult God. They imagine that he has made the world's mind, and the world generally graspable by their little intelligence. They are wrong. He has made it all much more mysterious than that. He has made all things eternally ununderstandable. It is full of surprises. A harlot Magdalene is beloved of Christ.

Part I (English) only

Mathan Mathai
V. Narayana Pillai
T. N. Rama Menon
T.V. Vekiteswaran
P. M. Sikander Sahib
R. Subramaniya Iyer
T. I. Zachariah

M. P. A
K. S. Krishnan
P. Ahmed
C. J. Cheryan
T. P. Paulose

Part II (subjects) only

M. N. Kesava Prabhu
A.R. Raman
K. Gopala Kurup
C. K. Ipe
M. O. Ipe

T. A. Mathew
T. N. Narayana Pillai
V. C. Oommen

*Successful Candidates in the Intermediate Examination
in April 1925*

Complete Pass.

M. M. Thareed
K. O. Thomas
K. Karunakaran
T. K. Madhavan
P. A. Muhammad
K. S. Abraham (1st class)

P. K. Kesavan Nair
P. V. Varkkey
K. Kunjuraman
G. Madhavan

Part I (English) only

V. K. Varughese
P. V. Thomas
K. C. Chandapillai

K. P. Gopala Pillai

Part II (subjects)

P. Jacob Thomas
P. C. Varughese

K. Unni

S. Holland returned to the College from
Second Class. We all await expectantly the

been some additions made to the Library during the year. The number of books well up to three thousand volumes. Mr. Poonen has promised more new books in the very near future. The Library has been re-catalogued—we should say, is being re-catalogued; for despite the optimism of Mr. Baliga who was confident of finishing the whole thing in two days, it is still no quite finished. If the late Librarian did any cataloguing at all it must have been, like his opening address to the Mar Thoma Conference, done only psychologically.

We have now, in the College, a definite scheme of tutorial work. The first period of each afternoon is set aside for it. Individual attention to pupils is an essential thing in education, and we hope to improve our educational efficiency considerably by this arrangement. In addition to this the English department has its own tutor in Mr. Baliga, whose enthusiasm for his work is excelled only by his enthusiasm for the Poet Wordsworth. A good deal of evening tuition is going on in the College. This is proving very popular, especially when physical refreshment is provided in the shape of tea, in addition to the mental refreshment of the work.

Mr. T. M. Muggeridge has been appointed Editor of the Magazine. We are absolutely confident that any congratulations offered to him because of this would be regarded as something of a mockery in view of the enormous amount of work this appointment entails.

The College strength this year is as follows:—

Junior Intermediate Class.	24 students.	} Total strength of College: 214 students
Senior Intermediate Class.	33 students.	
Junior B. A. Class.	50 students.	
Senior B. A. Class.	107 students.	

Our last year's strength was 271 students so that we have gone down in numbers by 57. Of this 214 students, 186 are living in the hostels.

The Staff has lost Mr. A. Munuswamy who is now in Madras taking an L. T. Course there, and Mr. P. C. Joseph who is now reading Law in Trivandrum. Mr. T. K. Narayana Iyer has gone as English Lecturer to St. Thomas's College, Trichur.

We have to welcome as new Staff members the Rev. T. V. John, Mr. K. Jacob and Mr. B. J. Baliga.

Our full Staff now is as follows:—

Principal	Mr. A. M. Varki, M. A., B. L.,
Bursar	„ L. W. Hooper, B. A. (Hons.) (Cantab.)
Lecturer in English	Mr. A. M. Varki, M. A., B. L.
„	„ T. I. Poonen, M. A.
„	The Rev. George John, B. A., L. T.
„	Mr. T. M. Muggeridge, B. A., (Cambridge Teaching Diploma)
„	The Rev. T. V. John, M. A., L. T.
„	Mr. B. Janardana Baliga, B. A., (Hons.)
„	T. S. Venkatarama Iyer, M. A.
	Somasundram, M. A.

Bunyan writes an imperishable book: poetry, as Walt Whitman's, without rime and often without rhythm lives and is read while poetry with both of these as Ella Wheeler Wilcox's, mercifully dies: Village idiots do great things, and men full of the learning of books make no mark in life. As Shaw has said 'The golden rule is that there is no golden rule' and we are glad at it. But we wander; what we mean is that, in so far as literature is living with great inspiration in it, and great deliciousness in it, we shall try in our very humble way in this Magazine to be literary; and that in so far as literature is merely critical in so far as it is a matter of learning parrot-phrases from those dull people who, unable to see their names in print in any other way, achieve it by criticising other men's creative work, we shall be decidedly unlitrary.

The difference between being critically literary and being really literary is as the difference between being genteel and being a gentleman. Here a terrible thought strikes us. If it is bad to criticise literature how much worse is it to criticise criticism. We have indeed sinned.

Generally speaking, we should like this Magazine to be Indian: not affectedly so, but really Indian, with a true Indian spirit, and this again is difficult enough, in all conscience. For this Indian spirit is so very rare—especially in India. Through oceans of pompous worded articles, trousers and suspenders: speeches full of inapt quotations: babies shot up at Tooting and dropped, complete with congregation, here one finds only occasional flashes of a true Indian spirit. Dr. Tagore's voice seems very still and very small. Yes, we should like to be Indian and I, the writer of this, I, God forgive me,—I am an Englishman (I am not asking God to forgive me for being an Englishman, that was no affair of mine, but to forgive me for hoping that a magazine English edited could possibly catch the spirit of India,—not my mother, not even my mother-in-law). So it is impossible for me to give a true spirit to this paper. You, the contributors who are also the readers, must do that. I can

It is difficult for me even to detect

of the articles in this paper

Our form is experimental and we should welcome suggestions and criticisms. The Malayalam section, kindly undertaken by Mr. D. P. Unni, may certainly be extended. We should be glad to have the general opinion on this.

We at Always are a little isolated community. This gives us peculiar advantages, but it means that we must amuse ourselves. We hope that this Magazine may be one of many ways of doing this. If it is such it will have succeeded; if it bores it will have failed utterly. Should it succeed in amusing, we should be very glad to increase the number of times it is published. We must be told frankly by our readers all they think of us and all they expect of us in the future.

Now this editorial is almost over and I that write it am glad of it for I have written it against inertia, as, in this heat, I do almost all things but because this College has already become dear to me I am very anxious that the little part of its life that this Magazine is, should succeed. I can only do so with full co-operation from all. All must help.

College Notes

Mr. Dann, the government town-planner for Madras, has very kindly consented to take charge of the completion of the College building and of the planning of the grounds. This is peculiarly satisfactory in that Mr. Dann made such a tremendous success of the designing of the Madras Women's Christian College Chapel.

These are our examination results for last year.

In the B. A. Examination 82 students appeared: of these 25 obtained full passes, 19 satisfied the Examiners in Part I only and 13 in Part II only. There were 3 Second Classes in Mathematics. In the Intermediat Examination 37 students sat: of these 16 obtained full passes, 7 being successful in Part I only and 5 in Part II only. One student obtained first class.

Lecturer in Mental and Moral Science	Mr. K. C. Chacko, M. A.
" "	" C. P. Mathew, M. A.
" "	Mrs. W. E. S. Holland, B. Sc., (Hon.) (London).
" "	Mr. K. Jacob, B. A., (Hons.)
Lecturer in History and Economics	Mr. V. M. Ittyerah, M. A.
" "	The Rev. W. E. S. Holland, M. A., (Hons.) (Oxon.)
" "	" T. I. Poonen, M. A.
" "	" L. W. Hooper, B. A. (Hons.) (Cantab.)
Lecturer in Malayalam	Mr. D. Padmanabhan Unni, B. A.

There are five Messes this year, three managed by contractors, and two by students. They are as follows:—Two non-vegetarian Messes with the Rev. T. V. John and Mr. V. M. Ittyerah in charge; a Nair Mess with Mr. K. C. Chacko in charge; a cosmopolitan Vegetarian Mess with Mr. C. P. Mathew in charge and a Brahmin Mess with Mr. V. Somasundram in charge.

The history of the Canteen has been a somewhat troubled one. We hope that at last it has attained stability and efficiency. The College has appointed a paid Manager to be in charge of it. A representative Committee has been elected to deal with the organization of it. When the Canteen was being badly run we sympathised with those students who neglected it and patronised private-enterprise coffee shops; but now that it is being run efficiently every student should give it his custom.

The general assembly each Monday has been a valuable addition to the College life. It helps us to feel our corporateness. It makes us forget our idle bickerings as to which is the Main hostel, in the realization that after all we are one College. We must congratulate the Principal on the regular supply of announcements with which he has been able to provide us.

The new house for the Principal is now completed. He and Mrs. Varkki will be moving in next month.

Scholarships have been awarded as follows:—

Junior Intermediate Class

By Competitive Examination. P. A. Ittiachen, G. Keseva Pisharadi.
Other Scholarships. T. N. Kesava Pillai.

Senior Intermediate Class

Scholarship for best student. R. Balakrishna Pillai.

Junior B. A. Class.

For best College Inter. Exam. result. K. S. Abraham.
For best student. R. Narayana Swami.
Other Scholarships. V. J. Varughese, K. Pappy. S. Madhavan.

Senior B. A. Class.

For best College Inter. Exam. result. T. M. John
For best students. V. N. Raman Pillai, P. O. Ittyerah.

We are glad to announce that this year for the first time College

Prizes will be awarded. There will be Prizes for Scripture, Music, Painting, Nature Study and Poetry. An Essay Prize will also be offered. Besides this it is intended to award Prizes for the various games.

The College has had quite a number of distinguished visitors, chief among whom has been Mahatma Gandhi. The Mahatma came to us from Wycom where he had been dealing with the question of untouchability. He was given a tremendous reception by the staff and students. Mr. C. P. Matthew made an official speech of welcome. Then Mr. Gandhi spoke. His speech, spoken in beautiful English, was of the spinning wheel, of the nobility of hand labour and of the uselessness of an education which is purely academic. The industrialisation and the Westernisation of India were the two enemies of his country that he most feared.

He was simple and above all he was practical. We were especially interested in this latter fact; for we have always found that it is from the men that the world has damned as absurd visionaries and idealists that the only reasonable advice to poor struggling humanity has come. The hard-headed business man, the politician who has compromised to suit the limitations of the society in which he lives, the Christian militarist: all these men have boasted that they are reasonable and that they are practical. As a matter of fact they have failed utterly — the business man by creating an inhuman and unworkable economic system which has led to starvation and misery everywhere — the compromising politician by governing badly and corruptly and by creating misunderstandings between the nations and the Christian militarist by turning the world upside down with his wars, righteous and other. It is time that the impractical people were given a chance to try their hands at government.

Large books are published each week on the solution of India's difficulties. Curzon says this, Macdonald says that and Indian leaders say the other thing; but Gandhi says, "Take a wheel and spin and as you spin sing and as you sing love your fellowmen and the troubles of this country will be ended." This is simple but then truth is simple, it can better be understood by a child than by a grown person; it has been said again and again, but it has been said again and again by all the greatest men the world has produced; the only thing that has never happened is this: no one has ever really tried to apply it to the government of men, they have all been too afraid.

Mr. Gandhi planted a tree which is growing well, we only hope that he planted other more intangible things in the minds of the students who listened to him and that those things will grow too.

Mr. Cotton, Agent to Governor-General, also visited the College last term.

Bishop Abraham Mar Thoma paid us a short visit this term.

Mr. Cotton is expected to have Father Alexis of Bethany with us for a week

Under the auspices of the Student Christian Association came Mr. Maltby (of whom more is written in another place) last term and Mr. Paul Ranga Ramanujam, the new travelling Secretary for S. India, this term.

Mr. Dixon of Kottayam gave us some interesting addresses.

Mr. Vamana Baliga visited us on the occasion of the inaugural meeting of the Debating Society.

The Future of Western Civilisation in India

"Jackals prowl about the buried cities and deserted temples of the Asokan era. Only a memory dwells within the marble palaces of the Moghul." Shall a similar dirge be sung in India of the mighty civilisation of the West—the circle of ideas, of knowledge, of human activity which originated on the Mediterranean coast, passed on to the shores of the Atlantic, and is now continued in the oldest centres of culture in the East and the newest settlements of Europeans in the Southern Sea. During the past five centuries India has been profoundly influenced by the currents of Western civilisation that have flown into the land. The air is full of political disquiet and it is pertinent to enquire how far the nature and extent of the prevailing culture are affected by political changes. The very fact of political dominance of one race over another has an unconscious or conscious influence on the latter's culture. In the case of India certain events could be definitely pointed out as indicating that the entire control of education and therefore of culture is in the hands of Government. Prominence must be given to Lord William Bentinck's Government's minute of 1835 to promote European Literature and Science in the East. Sir Charles Wood's despatch of 1854 promoted English education still further. The formation and subsequent development of Universities in India have till very recently been under Government auspices. In this close association with Government does there not lie a danger for the stability of Western culture? It does not greatly matter what particular type of self-governing organism India is likely to develop, whether federal or unitary, but some importance must be attached to the question whether Western civilisation will have the same *role* to play in an autonomous India as during the present stage of political tutelage.

When two civilisations are brought face to face with each other, the mightier generally overpowers the weaker. India, in spite of its hoary civilisation, is not likely to reject the new culture altogether. Amongst the influences which make for the cultural conquest of the country must be mentioned (1) Racial considerations, (2) Religious Influences and (3) Political tendencies. There are movements at work which affect the cultural conquest of the entire Asiatic world, and from this India is not immune. People of India are highly sensitive to racial considerations and no race is

likely to adopt the civilisation of a different race if such adoption in any way interferes with its self-respect. Provided there is nothing dishonourable in adopting a different culture, people may betake themselves to it, being mindful only of the advantages thus ensured. We must however remember that Western culture has to a large extent departed from its Hellenic and Christian origins, and now rests on a racial basis, involving no longer a common attitude towards life on the part of those who share that culture. Speaking of religious influences, we must not confuse Western civilisation with Christian civilisation, Christianity in its institutional development is not the same thing in essence as the spiritual force that arose in the East. Under political influences must be reckoned the fact that the free spirit of the West has entered into Eastern peoples and stirred them up to aspire after free institutions.

It may be difficult to set forth precisely the ways in which Indian peoples have been influenced by Western culture. Nevertheless that influence has been very real as can be demonstrated by a contrast between the conditions of modern Indian life and those conditions which obtained some centuries ago as testified to by the writings of Bernier or Sir Thomas Roe. In every department of life — Education, the Legal and Judicial system, Medical treatment, Industries, Means of communication, Music and the Fine Arts, — that influence can be clearly discerned. If this influence has on the whole been healthy, it stands to reason that under altered political conditions also, those aspects of Western culture and civilisation should continue to play an important part. If historical parallels were available, some useful inferences on the probable character of future developments might have been drawn. But the British occupation of India is almost an unparalleled episode in the World's History that hardly any similar event can be mentioned as affording suggestive parallels. Neither the Roman occupation of Britain nor the modern American occupation of the Philippines deserves to be mentioned in the same scale.

Extreme views have been held by people of varying temperament on the utility of Western culture. To the student of European History accustomed to view Western civilisation with its Greco-Latin basis as the very root of all human progress, that civilisation will disclose no flaw whatever, while a sheer hater of Western institutions like Gandhi will see nothing in it but gall and wormwood.

Some of the main features of Western culture and civilisation may now be rapidly examined. In the first place, let us consider the question of means of communication. The gigantic strides in progress brought about by the wide use of the Iron horse can hardly be gainsaid. They have opened up the country, furnished markets for the surplus produce and facilitated supplies in needy areas, besides tending, by speed of locomotion, to a real union of the many discordant elements of the population. Yet Gandhi holds that man is so made by nature as to require him to restrict his movements as far as his hands and feet will take him. But that this view is not likely to secure any considerable support can be gathered from the growing popularity of railways and the increas-

ing tendency on the part of local agencies not directly under Government control as District Boards and Native States to open new railway lines. Again, Japan, a great Eastern country which is politically an equal of first-rate European powers, has discovered for itself that, without adequate railway lines and improved means of communication, it will be hard to hold its own against the keen competition of modern life. Similar observations can also be made about the Telegraph and the Post Office. An aversion to Western institutions, simply because it is Western, cannot but be productive of the most disastrous consequences.

Agriculture and Manufacture: Agriculture has, for ages, been the main occupation of the people of this country. But as there is a limit to the productivity of land, agricultural lands will not be able to support large populations, unless other sources of livelihood are available, and more advanced and scientific systems of cultivation are resorted to. By means of agricultural canals, dams, and anicuts, large areas of barren land have in many parts of India been converted by British Engineers into smiling gardens. Indeed their achievement, in this respect, is rightly looked upon as one of the marvels of the world. The Sukkur Barrage scheme promises to be the greatest Irrigation Project in the world. These are innovations which once effected will continue to be worked out so long as the land retains any vestige of civilisation. It is therefore unthinkable that this country would revert to its pristine condition unless a grave catastrophe overtakes its civilisation. So the introduction of self-government will not in any measure terminate these achievements. The same can be said of the gigantic developments in the industrial field. Handloom weaving may have been one of the oldest occupations of the land. But this country would not be able to compete successfully against machine-made goods, unless improved forms of machinery are also made use of. These are being largely resorted to, and no amount of enthusiastic support of the "impossible Charka" will be able to turn back the hand of the clock. A fuller and richer life is hardly possible without an amplification of the material means of sustenance, and unless self-government means economic disaster, it is inevitable that a self-governing India, should she preserve her national integrity, must keep up the progress she has already made in the paths of industrial advance. Similar remarks also apply to foreign trade. The maritime districts in India had long before the British occupation trade relations with distant communities, and, long after political conditions have been changed, these relations will continue to exist.

EDUCATION.

Approaching the question of Education, we have no reason to be left in suspense. It is Education, and Education along the lines of Western civilisation, that has served to unite the varying elements among India's population. True enough, there have been occasional hankerings after the wisdom of the ancient Sanskrit and Persian literature. But despite an affection for the old culture due to pseudo-patriotic motives, it must be conceded that much of the strong language in Macaulay's minute still holds good, and deprived of the benefits of the progressive education borrowed from Western lands, the country will find it hard to maintain

her proper place in the community of nations. The desire for liberty and self-government has been after all kindled in India as a result of the close study of Western Literature, and the parallel of Japan most decisively proves that Western literature will continue to be treasured long after the present system of Government has changed.

LEGAL SYSTEM AND MEDICAL RELIEF.

If we pass on to the Legal system or Medical relief, our conclusions would be much the same. The Western legal system based on Roman jurisprudence modified by Christian morality has produced a wonderful system of law, and after having for so many decades enjoyed the benefits of those laws, it is hardly possible that the country will revert to the Pre-British system of chaos and social anarchy. The achievements of Western medical science can hardly be over-rated. While Gandhi may say that the possibility of a cure further strengthens the inclination to lead vicious and self-indulgent lives, common experience shows that there are many forms of human ills for which the sufferer is not primarily responsible. What Western surgery did for Gandhi is only too well known. There may be a stray drug here or a casual treatment there in the indigenous medical system that may relieve maladies for which the Westerner may have no cure, but if we view the whole question impartially, we cannot help admitting that much of the crusade against Western medicine is due to sheer ignorance and prejudice. Modern surgical operations and the discovery of Radium have opened up a large vista of usefulness, which society can ill afford to despise, and, judging by the remarkable skill which Indian Doctors have already displayed in Western medicine and surgery, we need not have the smallest hesitation to believe that Western medicine will continue to be widely used in days to come.

Western culture will, we can assuredly believe, continue to occupy a pre-eminent place in an autonomous India so long as that culture is not at variance with the genius of the nation. India, it has been said, is the home of one of the most spiritual people in the world. The question may be asked whether, in assimilating much that is precious in Western life, she may not sell her birth-right for a mess of pottage by imbibing all the degrading materialism of which no Westerner is really proud. A purely material or intellectual civilisation bears with it a disease which leads to death, and it must be admitted that while a civilisation may be predominantly intellectual and mental like that of Greece and Rome, or predominantly spiritual like the still persistent culture of India, modern European culture is predominantly material. Again money has become more important than land. This leads to a vulgar industrialism. The questions we have raised are such as can be truly answered only by generations yet unborn. But if that dread calamity takes place and the world should witness the melancholy spectacle of one of the most spiritual people in the world drifting into an arrant materialism, then the fine flower of Western culture and civilisation that seems to have blossomed in this country will surely wither for want of sufficient nurture in the deep springs of life and the foundations of national life will crumble to dust. But if the calamity is averted, and due weight is given to the

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If we pass on to the Legal system or Medical relief, our conclusions would be much the same. The Western legal system based on Roman jurisprudence modified by Christian morality has produced a wonderful system of law, and after having for so many decades enjoyed the benefits of those laws, it is hardly possible that the country will revert to the Pre-British system of chaos and social anarchy. The achievements of Western medical science can hardly be over-rated. While Gandhi may say that the possibility of a cure further strengthens the inclination to lead vicious and self-indulgent lives, common experience shows that there are many forms of human ills for which the sufferer is not primarily responsible. What Western surgery did for Gandhi is only too well known. There may be a stray drug here or a casual treatment there in the indigenous medical system that may relieve maladies for which the Westerner may have no cure, but if we view the whole question impartially, we cannot help admitting that much of the crusade against Western medicine is due to sheer ignorance and prejudice. Modern surgical operations and the discovery of Radium have opened up a large vista of usefulness, which society can ill afford to despise, and, judging by the remarkable skill which Indian Doctors have already displayed in Western medicine and surgery, we need not have the smallest hesitation to believe that Western medicine will continue to be widely used in days to come.

Western culture will, we can assuredly believe, continue to occupy a pre-eminent place in an autonomous India so long as that culture is not at variance with the genius of the nation. India, it has been said, is the home of one of the most spiritual people in the world. The question may be asked whether, in assimilating much that is precious in Western life, she may not sell her birth-right for a mess of pottage by imbibing all the degrading materialism of which no Westerner is really proud. A purely material or intellectual civilisation bears with it a disease which leads to death, and it must be admitted that while a civilisation may be predominantly intellectual and mental like that of Greece and Rome, or predominantly spiritual like the still persistent culture of India, modern European culture is predominantly material. Again money has become more important than land. This leads to a vulgar industrialism. The questions we have raised are such as can be truly answered only by generations yet unborn. But if that dread calamity takes place and the world should witness the melancholy spectacle of one of the most spiritual people in the world drifting into an arrant materialism, then the fine flower of Western culture and civilisation that seems to have blossomed in this country will surely wither for want of sufficient nurture in the deep springs of life and the foundations of national life will crumble to dust. But if the calamity is averted, and due weight is given to the

spiritual values of life, there is nothing in history or experience to prevent Western civilisation from playing not merely a useful but a predominant part in the India of the future of which her sons and daughters are forming such roscate pictures.

T. I. P.

Khaddar

I ought to be very thankful to the Principal for assigning to me the last seat in the class, for there I can sleep at my pleasure and sometimes I can allow my mind to wander into regions of imagination, where I am free from hindrance or interruption from the platform. Sitting there I can also judge my classmates at my will. One general feature I noticed particularly about my friends was, that almost all of them were clad in complete foreign calico. From this fact I came to the conclusion, that either they had not thought of the value of Khaddar or that they had deliberately neglected all its virtues.

Everyone will surely admit that the majority of the people of India are poor, and that it is our duty to help them. In what way can we assist them? We should not disregard the dignity which they, as men and women like ourselves, have, by giving them alms. We must support the industrious poor. I think that Khaddar can help them. For the verification of this fact, we need go only so far as North India, to see there how the people of 'Puri' were helped by Khaddar, and how their condition was made much better by the message of Mahatma Gendhi. There are many more examples such as this. I believe that Dr. Roy of Bengal would not have spent all his wealth for the propagation of Khadi, if it had not had some intrinsic merit in it. Yes! Khaddar has merit, and all thinking people who are honest with themselves will come to admit the fact.

All peasants in our country have ample leisure during the monsoon months, and spinning is the industry best suited to the wet atmosphere caused by the rains.

A small family will require at least Rs. 6/- a year for clothing. This Rs. 6/- must be paid out of the slender earnings of the bread-winner, and it is a huge amount to him. By spinning in his leisure hours he can easily earn some such sum as this.

Khaddar is of great economic value to our country in that it increases its productiveness by creating an industry that before did not exist. The money we pay for Khaddar will help the poor to obtain the bare necessities of life, and will not go to add to the luxuries of the rich. Whether Khadi-industry is possible or not as a national industry, as long as it is produced, it is our duty to wear it and thus to help our fellow beings. Khaddar is a sign of duty and love.

As long as India is suffering from economic starvation, she cannot have complete freedom. No patriotic Indian can wish his country to be ruled by a foreign power. Foreign domination is a sign of our weakness, our poverty, and our slavish mentality. First of all India wants economic freedom. Her poor must be educated, nourished and supported. Her

money should not, as far as possible, go out of the country. The balance of trade must be in her favour. A huge amount of money, far exceeding Rs. 500/- millions, is yearly going out of India for clothes. Can we not save this amount by using Indian cloth exclusively? Surely, we can. It is because cloth is a commodity which draws out so much money that our attention should now be directed to Khadi. Again there is objection to mill-made cloth. The money which the poor people pay goes into the pockets of the rich: this cannot be reasonably allowed. Wealth, as far as possible, must be equally distributed.

One of our Lecturers once truly remarked that the man who took extraordinary gain by selling rice was immoral in his trade, because by doing this he was exploiting the poor. On the same ground, I would denounce the mill-capitalist as immoral in that he has taken from the poor of India for his own gain, an industry which was for them a means of getting the necessaries of life.

The growing industrial system destroys the attractive simplicity of India. We must be a group of farmers and weavers. By individual labour alone can we live dignified, honourable and truly independent lives. Khaddar is produced in the simple dwelling of the farmer. It is the sign of genuine purity and lovely simplicity. Can foreign calico put forward such strong claims as sturdy Khaddar?

Then what is the objection to wearing it? You say, that it is inconvenient to wear, because it is rough. I would always like the homely curries made by my mother more than all the puddings and porridges of even the Hotel Cecil. This Khaddar, my mother India gives me, and I will not disgrace her. I would discard the fineness, the softness, and the glossiness of foreign calico; they have no attractions for me. I would rather suffer with my mother, than enjoy any amount of luxury in slavery. I would count it a shame to turn a deaf ear to the lamentations of my mother. She does not demand of us that we should fight for her with the sword in bloody warfare; all she asks is a little sacrifice.

Shall we not be proud to sacrifice some of our comforts for her freedom? And if wearing Khaddar is a little inconvenient at first, I can promise from my own personal experience that in a short time it gets as comfortable as any other cloth.

Khaddar is costly; but not so much so that we cannot afford it. Khaddar is a sacrifice; yet that sacrifice is a pleasure. The single thought that in our simple act we are helping a poor, unknown, industrious family is a joy that supersedes all the pleasures of a luxurious life.

If we cannot spin, we must at least encourage others who do spin and weave for themselves and for their country.

If a few of the readers of this article come to think about Khaddar more deeply and earnestly, I shall think my poor attempt is amply rewarded.

K. O. T.

On Bugs and A Man Also

(With apologies to Mr. Hilaire Belloc)

We come not as single individuals, but in battalions. The world knows not when we leave our lairs and go in quest of prey, though sometimes we are hunted after. We are everywhere, but chiefly in the Tagore Hostel, but the world notices us not.

We are a band of curious folk, and at variance with the outside world. For the time of sleep is with us the hour of labour; we work among the students and for the students. We are their friends, but they acknowledge us not.

Last night, Mr. C——, sat at his desk and conned his lessons for a while, and having "an exposition of sleep come upon him" rolled into his bed and snored. During the day too, he had been sleeping and we concluded that the 'sleeping sickness' was upon him. So we collected ourselves into a body and crept and crawled to his bed singing the chorus,

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions SLEPT
Were tolling upward in the NIGHT.

You see, we go to our work with a song bursting from our lips but Mr. G. K. Chesterton fails to mention us in his essay on "Little Birds that won't sing."

Thus, creeping and crawling we approached him and pricked him with the pins God has given us, and all, in one accord, shouted, "Mr. C.——! Mr. C——!! Wake up! Wake up!! Please do wake up!!!"

He did wake up as we expected, but to our intense surprise and dismay started anathematizing us. Poor souls: we work for their good, we labour for their success, but they thank us not. And what is worse, they vow vengeance upon us, treat us with cruelty and heap upon us reproaches and curses. But surely, we have our reward in Heaven!

Affrighted at the sudden turn events had taken we smartly retired to our snug little holes in the neighbouring wall and awaited the issue. Mr. C—— approached his desk and penned a letter to our Captain, B I G - B U G, which was read out at the general meeting of our people. If my memory fails not, as it is apt to do, in the rainy season, the sad letter ran thus:—

Pray B I G - B U G, defer your bloody campaigns to a latter and more convenient time. Let me have, this term at least, some sleep—for it is the best tonic to the brain. Tremble and obey—and come not near me. I will snore and snore. But what matters it to you? Please cease your jokes lest I should be driven to the painful necessity of assaulting you with your arch-enemy SUNNAME or cause a KEROSINE - OIL - RAIN.

Your unhappy room mate,
C

Needless to say, the letter had the desired effect. We bade him good-bye and henceforth stopped our expeditions. But still, our cosy little cre-

vices resound with our prayers and supplications to the Almighty to grant Mr. C — a high and exalted sense of DUTY and to write upon the tablets of his heart the blessed fact that "Life is a School," not 'an empty dream,' not a continued stretch of sleep, for

The heights by great men reached and kept
Were not attained by sudden flight,
But they while their companions SLEPT,
Were toiling upward in the NIGHT.

HARRY HIDDEN-BUG,
K. W. A.

Hostel Notes

I. NORTH-EAST HOSTEL

WARDENS:—	Mr. K. C. Chacko
	„ T. M. Mugeridge
GENERAL SECRETARY:—	Mr. K. M. George
COMMITTEE MEMBERS:—	Mr. V. I. Peter
	„ V. R. Menon
	„ K. P. Kuruvilla
	„ C. G. George
ATHLETIC REPRESENTATIVE:—	Mr. K. K. Mathai

There was an unusual quiet in our Hostel during the first two weeks of the College year. The Common Room lay unoccupied but for some solitary individual poring over the columns of some old issue of the *Manorama*. The Ping-Pong Set was still with Messrs. Uberoi, Ltd., Madras. The atmosphere was damp and cold. The wind moaned dismally through the window grates. Now and then random shout arose keen and shrill. Now and then some shoed feet thundered on the Hostel staircase. Otherwise all was complete silence. There was no "Hissing," no "Hooting," no "Tossing," and no "Ducking." It was a silence rather disgusting; and more than once did some of us exclaim "Oh, Solitude where are thy charms?"

There was a calm but it was the calm before a storm. The scattered clouds were gathering. Many of us knew this fact very well. The poor Intermediate and Junior B. A. students in the upper-floor were as affrighted beings. So long they had been enjoying comfort and fine weather. Now they must give their places to their seniors and betters. They must shift bag and baggage to the rooms allotted to them in the ground floor. What can they do? Can they remonstrate? Can they raise claims of priority? Ah, No! As the poet says

"Their's is not to make reply
Their's not to reason why
Their's but to do and DIE.

Now, one fine morning, the names of the candidates nominated to the Hostel Committee were put up on the Notice Board and we had a busy Canvassing Campaign. It is to our credit that much of the canvassing business took rather a "spiritual course" — to borrow the phrase of one of our Wardens. I am informed by reliable persons that there were many election "Placards" posted on the walls, doors, staircase, etc. I am not going to question the veracity of the statement. I am sure, I saw a paper hanging from the Hostel bell. They say that the Hostel boy tore it off. Anyhow, I shall not labour on the point. There was a busy "Canvassing Campaign," that much is certain.

The first general meeting of the members of the Hostel was held on Thursday evening, 2nd July, '25, with Mr. Muggeridge in the Chair, Mr. K. C. Chacko, the other Warden was also present. Our Principal opened the meeting with an interesting and instructive talk on various important matters concerning corporate life in a hostel. He also, towards the end, drew our attention to some innovations in the Hostel timings, which we gratefully appreciate, for they enable regular students to read undisturbed, at least after 10.30 p. m. The election of the Office-Bearers was carried through quietly and successfully.

Under the fostering care of a little band of Horticultural enthusiasts the Hostel Garden has become a "realized ideal." On the barren brow of the hill it springs up like an oasis in a sandy desert. It is always fresh and new and beautiful to look at.

This is partly due to the fact that the Hostel Gardens — ever eager and ever seeing possible improvements in their yesterday's work — provide us with an exceptional variety by constantly digging up and replanting what has already been planted. Whether they do this to see whether the roots have started shooting or whether they are really dissatisfied with the old arrangement no one knows. You may say that this is bad for the plants — perhaps you are right; but any way there are some shoots, and the enemy goat has been conquered. Above all, as K. K. Matthai, our Athlete said on moving an orange tree cutting for the fifth time, there is hope.

Those who are fortunate enough to appreciate a garden may be able to indulge themselves not long before next year.

2. SOUTH-EAST HOSTEL.

WARDENS:—	The Rev. George John Mr. L. W. Hooper
GENERAL SECRETARY:—	Mr. P. J. Mathew
COMMITTEE MEMBERS:—	Mr. P. O. Ittyerah ,, V. V. Zachariah ,, K. Pappy ,, R. Narayana Swami, (Treasurer)
ATHLETIC SECRETARY:—	Mr. P. T. Varughese

Our Hostel is passing through the second year of its existence, and looking back to the past, we can say with pride that it has been glorious. Life here is, as it has been, based on mutual love and co-operation. New faces are amongst us and new friendships are formed.

But we are glad to note that we have not lost that energy which characterised the previous year.

The display of youthful buoyancy, and enthusiasm was the distinctive mark of the recent election (on 3rd July) of the office-bearers of our Hostel. The whole affair was a miniature representation of the ballot method of voting, despite the absence of election-manifestos and placards, of election speeches and feverish campaigns, and, most important of all, of paid agents. The election took place very smoothly, most of us voting for that person whose name was first suggested! The election was preceded by an interesting speech by our Principal. His central theme was "The happiness of duty and the duty of happiness."

The new "Cabinet" began work in real earnest, and ere long came the Budget Session (on 14th July) of our General Assembly, presided over by one of our Wardens. Previous notice of resolutions to be moved in the meeting had been given. Resolutions were brought forward — "Moved" by half a dozen people, "Seconded" by a dozen another half and "Supported" by a like number! Such a wrong procedure was not the result of our ignorance of the principles of Constitutional Government. It came about through everyone becoming eloquent, at the same time in criticising the policy of the Finance Minister. Every body knows that "eloquence is like a flame in that it requires fuel to feed it," and in this case there was more fuel than was necessary. Our eloquence brightened up to such an extent that some really forgot that the inauguration of our own "Legislature" was as important as the opening of the States-General in France or of the Parliament in England.

There was hot debate as to how many Newspapers we were to get, as to how many Charkas were to be placed in the Common Room "in full working order"; as to how much kerosine oil each lamp should consume; and as to how many kinds of indoor games we were to have. Almost all the members desired to get down each and every newspaper whose name they could think of. Some members turned ardent nationalists when it came to the question of the Spinning Wheel — Mahatmaji's visit to us being still fresh in our memories. All opined that the charges for kerosine oil should be somehow cut down, irrespective of the quantity consumed. The "Finance Minister" was in a dilemma; it took MINUTES of deep thought for him, to distribute the limited sum at his disposal, in order even partially to satisfy those who had elected him. There were a hundred and one suggestions and amendments, leading to prolonged clapping of hands, and hissing; at last we decided to have a pair of Charkas, the Ping Pong and the Royal Ludo; The "Hindu," the "Young India," the "Malayala Manorama" and the "Sanadarsi." Are we not really to be envied? Why no one brought forward a resolution demanding the full recognition of "Ducking" — the efficiency of which has been practically demonstrated

by a worthy gentleman amongst us — and “Syringing,” as important items in the category of indoor games; we cannot imagine!! At least, there was one “Sensible Man” who asked whether any sum of money was set apart for the Hostel Social at the end of the year!

Another day, equally eventful — “A conflux of two eternities” — was that on which we were entertained by a musician. Everybody listened to those!

“Soft (Indian) airs,
 Married to immortal verse,
 Such as the meeting soul may pierce
 In notes with many a winding bout
 Of linked sweetness *long-drawn out*
 With wanton heed and giddy cunning,
 The melting voice through mazes running,
 Untwisting all the chains that tie,
 The hidden soul of Harmony.”*

We love Fine Arts. We have good musicians among us and some of us can draw landscapes too! To those of us who wish to develop our horticultural talents, a golden opportunity is offered in the opening of a flower garden by Mr. Hooper, who has found time for this hobby in spite of his heavy duties as “Bursar,” “Lecturer,” “Warden,” “Medical Officer” and “General Supervisor.” By the end of this term we hope to see a blooming flower garden in front of our Hostel.

Indeed, there is nothing “spiritually suffocating” about our Hostel life. Every one has a smile on his lips and no one, a sneer on his face. We are happy; for we cheerfully pursue the path of duty. A few are cheerful, we fear, because our Hostel is the nearest to the Messes and the Canteen!! Nevertheless, amongst us, “All differences dissolve, and antagonistic cults flatten out to a common culture.”

N. N. M.

3. TAGORE HOSTEL.

Our Hostel was formally opened by the great Rabindranath Tagore. We feel that the name he gave our Hostel is both a thing to be proud of and a thing to live up to. His great ideals of life, and his spirit of divine philosophy must inspire our corporate Hostel life.

The serene and calm atmosphere of our Hostel, the love and co-operation of its inmates, the brilliant record of our members in the University Examinations of previous years, all these are special features of our life here.

This year about 50 students were admitted to our famous Hostel with

*[Judging by some gramophone Records I have lately heard of Indian Music I am a little doubtful as to the aptness of this quotation. However I let it pass. — Ed.]

4 members in each room. At the first meeting of the Hostel, presided over by our Principal, the Office-Bearers were elected for the current year, as follows:—

HOSTEL COMMITTEE.

PRESIDENT	Mr. V. M. Ittyerah
GENERAL SECRETARY	Mr. K. T. Kuryan
COMMITTEE MEMBERS	Mr. A. T. Thomas
	„ T. P. Chandy
	„ K. Patchoo Pillai
	Deacon P. J. Abraham
ATHLETIC REPRESENTATIVE.	Mr. K. K. John

We are greatly thankful to the Principal for entertaining us with an interesting speech on this occasion. We have been glad to have him living with us this term, though for his sake we are glad that his new house is now ready.

It is very interesting to record here that with the election of the new Committee, a desirable change has taken place in the Hostel. The Common Room is furnished with all the useful newspapers, and indoor games have already started with great enthusiasm. Besides the usual activities of the Hostel the working at the creation of a new garden in our courtyard so as to assist the æsthetic development of our members is worth mentioning here.

Nor are we neglecting the spiritual side of life. We have already organised our Bible Circles in groups of four and five. Altogether we look forward to a year of unparalleled success.

The College Dramatic Society.

There is not much to be said, at present, about 'The College Dramatic Society.' A Committee that will be in charge of the whole work connected with the society from the beginning to the very end of this academic year was formed early in the term in a meeting of the students of the College with the Principal in the Chair. It consists of a President (Mr. Muggerridge), a Secretary (Mr. P. N. Ninan), a Treasurer (Mr. K. Akileswaran) and four members (Messrs. K. Kesava Panikar, Chandrasekaran Pillai, P. I. Ittyerah, and Ittyachen), the four members being so chosen as to represent the four Classes, i.e., one from each Class.

The Committee met a few days after its formation and it was decided that portions from "Othello" and "Julius Caesar" should be acted this year with a farce to be written by the President. For this we have already formed a dramatic company and rehearsals have begun. Under the auspices of this society "Variety Entertainments" and Malayalam dramas or farces will also be conducted. It is hoped that the whole affair will be a success.

The Student Christian Fellowship

Student Christian Fellowship was duly re-organized as soon as the College was re-opened for the current year. The following members form the Committee :—

Rev. T. V. John	<i>President</i>
Mr. M. V. George	<i>Vice-President</i>
„ N. M. Abraham	<i>Secretary</i>
„ P. K. Koshy	<i>Treasurer</i>
„ M. Thommen	<i>Librarian</i>
Deacon P. J. Abraham	
Mr. L. W. Hooper	} <i>Co-opted</i>
„ K. M. Kurien	

It is to be mentioned that the Committee has been meeting for prayer once every week as was decided in the first Committee meeting. The members take the lead by turns. Bible-study groups are organised. Several meetings were held under the auspices of the Christian Fellowship in the College Chapel. The first address was given by Rev. L. A. Dixon, General Y. M. C. A. Secretary for Travancore and Cochin. He stayed here three days and on each day an address was given. A week after, Rev. Fr. Alexis O. I. C. gave us an address on "Meditation." Mr. Paul Ranga Ramanujam, the travelling secretary of the S. C. A., gave us three addresses. A Retreat was held by Mr. Paul in which more than twenty members and some of the Lecturers took part. The nucleus of a devotional Library has been opened in the tower room which has been kindly placed at our disposal by the College authorities.

N. M. ABRAHAM,
Secretary.

Athletic Association

We begin a new year. Last year, for the Athletic Association was a great success. Enthusiasm was shewn in our major games, such as Volley, Tennis and Foot-ball. We met the Trivandrum Science College team for a friendly foot-ball match at Kottayam, in the C. M. S. College field, and had the best of it giving 3 points to 1. In this connection we gladly record our gratitude to the Principal of the C. M. S. College for allowing us to play in his College field, and for the help he then rendered to us. It is our pleasant duty to remember our last year's veterans with great love and admiration.

This year the Athletic Association has been organised with great interest and new spirit. Mr. V. M. Ittyerah was elected President of the Association. The other office-bearers were as follows :—

<i>Foot-Ball</i>	CAPTAIN	Mr. V. K. Kuruvilla
	SECRETARY	„ C. C. Varughese
<i>Volley-Ball</i>	CAPTAIN	„ K. O. Varkki
	SECRETARY	„ P. V. Varkki
<i>Badminton</i>	CAPTAIN	„ P. E. Thomas
	SECRETARY	Deacon P. J. Thomas

If only the authorities are willing to repair the foot-ball field and make certain other arrangements we think the Association will enter on a still higher career of usefulness. We note with pleasure that the turfing of the new playing field has already been begun.

We hope this year to arrange regular practice matches, besides our fixtures with other Colleges situated in the immediate neighbourhood of Alwaye.

It is hoped that boating may be introduced this year; and some boats have already been ordered.

We look forward to the Kottayam College team paying us a visit in the near future. We shall be glad to welcome both the team members themselves and any of the staff or students of Kottayam that care to come with them.

Social Service League

“TO SERVE ALL IS TO SERVE HIM”

THIS institution owes its origin to some public-spirited young students of the U. C. College, Alwaye, who used to meet together near the College for moonlight gossip. It is now two years old and it is only in the fitness of things that the world at large should know something of the nature of the work that this society is doing. A band of young men who realised to the full that ‘words without thoughts’ would never to “heaven ascend” and that words and thoughts if they did not body forth would be worse than useless, set about organising themselves into a committee with the Rev. George John, one of the members of the Staff, as their President.

Almost the first thing the committee did was to take a survey of the conditions of the families in the neighbourhood of the College. This opened their eyes to the fact that without giving some opportunities, at least to the children, of the place to become literate, there was little or no chance of bettering conditions. They decided to open a school where the children instead of degenerating into beggars—the real curse of Bharatha Varusham—would grow up as self-reliant and honest.

But money had to be found. They appealed to their brethren in the College, and their call was heartily responded to. The thanks of the League are in no small measure due to the Ex-Dewan, Dewan Bahadur P. Raghavayya, who gave them a plot of ground (Purampokku land) near the College premises. A decent building was constructed, the foundation stone of which was laid by Mr. V. M. Ittyerah, one of the members of our Staff. The school is now in working order. There are two classes and 70 pupils. Though the Government has not yet given any grant, thanks to the energy shown by the President, his colleagues and the students; the school, it is hoped, will, in the long run, achieve success. In this connection it is necessary that a passing remark be made on the very valuable help rendered to the League by the students of the College. When the University Examinations were near enough to be somewhat absorbing they were considerate enough to stage a Malayalam Drama and raise funds enough to keep the work of the League going.

Abstract of Calendar for the Second & Third Terms 1925 — '26.

SEPTEMBER	14.	S. B. A. Class reassembles.
	17.	Holiday. (Mahalaya Amavasi)
	19.	College reopens after Onam Vacation.
	25.	Holiday. (Durgashtami)
OCTOBER	16.	Holiday. (Deepavali)
NOVEMBER	19.	Holiday.
	20.	Holiday. (Her Highness The Maharani's Birthday.)
	21.	Holiday. (Saturday)

On the above three dates it is hoped that there will be College Festivities in the form of a College Day, Sports and a performance by the Dramatic Society.

DECEMBER	1.	Selection Examination begins for the Senior Intermediate Class.
	9.	Announcement of Selection Results for the Senior Intermediate.
	16.	Selection Examination for the S. B. A. and the Second Terminal Examination for other Classes begin.
	22.	College closes for Christmas vacation.
JANUARY	9.	S. B. A. reassembles. Announcement of Selection Results for the S. B. A.
	12.	College re-opens after Christmas vacation.
	14.	Holiday. (Tai Pongal)
	16.	Saturday. Working day.
	19.	Holiday. (Dhanaha)
	23.	Saturday. Working day.
FEBRUARY	11.	Holiday. (Sivarathri)
	12.	Holiday. (New Moon)
	15.	Holiday. (Mayaltho)
	20.	Saturday. Working day.
MARCH	5.	Senior Intermediate Class ends work.
	12.	Senior B. A. Class ends work.
	22.	University Intermediate Examination begins.
	31.	College closes for the Midsummer vacation.
APRIL	7.	University B. A. Examination begins.