





The Women's Christian College

A YEAR'S RECORD

Foreword

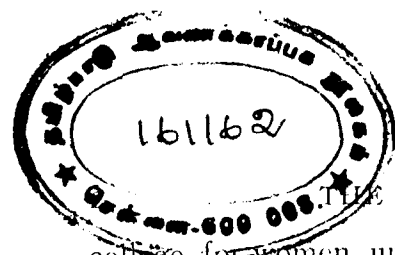


OUR Magazine makes no pretensions to be enrolled in the kingdom of literature and indeed we fear we ought almost to apologize for appearing in print at all. We have simply endeavoured to reproduce, as far as can be done in cold print, the manifold experiences we have shared during our first year of the college life. The record is first and foremost for ourselves as a permanent reminder of a year of which we feel we shall always wish to retain a clear and concrete memory. We believe too that our friends outside the college may be more interested in these glimpses into the intimacies of our college life than in the learned and academic matters with which we might have filled our pages. In years to come it may be our part to maintain in our pages discussions of the theory of higher education for women in India and all the problems involved. For the present we can but give a glimpse of our practice. We ask all our readers to read not as critics from outside but as friends who for the time being are admitted into our college fellowship.

A Message from the Principal

THE Presidency of Madras has always been pre-eminent for care spent on education, and for the large number and high quality of its schools. The first girls' school in India was set up some eighty years ago in this Presidency and it was a missionary school. It is therefore appropriate that the first Union Missionary College for Women should arise here.

It is several years now since a committee was first appointed in Madras to consider the possibility of founding a first grade residential



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college for women under the control of the many missionary societies working in South India. So important a venture was not to be rashly undertaken and many problems suggested themselves for solution. It was not till the autumn of 1912 that the scheme became a part of the definite missionary policy of this region. The further preparation involved a journey to America and a very great deal of correspondence between the different societies both at home and here. But these preliminary years were not wasted, for the discussion of the scheme aroused an extraordinary amount of interest in England and America as well as in India. Every women's college in England and very many of the far more numerous women's colleges in America have warmly expressed their sympathy with the idea, and the youngest member of the family has been received with an affectionate welcome by its elder sisters. The college is, at any rate, very rich in friends, among whom we should hold in most grateful memory Mr. Lunt, our Secretary in England who travelled to America on our behalf, Mrs. Peabody, our friend and champion in America, and Mr. Pittendrigh, our absolutely indispensable counsellor and guide in India.

Now that the college is approaching the end of its first year of life, we, of whom it consists, may well pause and ask ourselves why so much has been done and so much given to establish this community of ours; why it is, for instance, that Westfield College in England has devoted to us its toilsomely collected Old Students' Fund of Rs 26,700, and the American Baptist Board has bestowed on us Rs 75,000 of a legacy left to it, and twelve Societies in South India have agreed to a large yearly charge on their incomes for our sake. I think that it is because they hope that a college may do to India the same kind of service that the women's colleges of America and England have been doing there during the last thirty or forty years. There is no department of life in which university women have not made their presence felt, and always as a power that makes for betterment. The term 'university woman' in England connotes some one efficient, public-spirited, large-minded, generous, devoted to her duty, trustworthy and 'good at need'. It is not only that they compose the strength of the teaching and medical professions; but in all kinds of public and social services, even where learning and intellectual attainment do not at first sight seem essential,

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the demand for 'college-bred women' is unending. And they are as yet only on the threshold of their usefulness.

There was never a time in the history of India when the need for educated and well-trained women was so great as now. Changes of all kinds are in progress, new ideas are abroad, and the coming generation faces a situation full of opportunity and of danger. If women are to be merely passive and inert, all improvements will be checked and the bright hopes which have sprung up in these last years will fade away again; for a nation cannot remain for any length of time above the level of its women. If they will set themselves patiently to learn the lessons of the experience of women in other lands and then bring trained intellects and disciplined wills to the service of their country, there is no limit to the service which they may render.

The founders of this college recognize the inevitable connexion between 'true godliness and sound learning' and that there is little hope for India except in the revelation of Christ. The college is openly and avowedly a Christian institution, and beyond all other aims we set the aim of the missionary.

Much has been done for us, and it now remains that we should do our part to 'fulfil the good intent of our founders'. There is nothing that they could do for us that they have not done, and it rests with us to make the college the beautiful thing which it was intended to be. This cannot be accomplished by fitful moments of generous enthusiasm, but by faithful and monotonous work, by daily perseverance, by thousands of small acts of self-discipline, and by the habit of preferring the very best to the fairly good.

ELEANOR MCDUGALL

"I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and seeks her adversary, but shrinks out of the race, where that immortal garland is to be run for, not without dust and heat.

MILTON

Our College Insignia

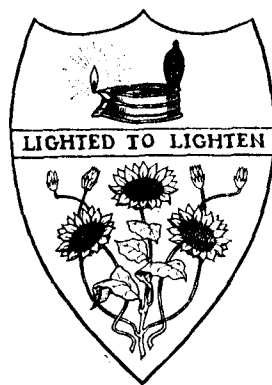
EVER since the opening of the college we have discussed, from time to time, the question of a college badge, a college motto and college colours. In each case we wanted something beautiful, significant and Indian and we hope that our choice will be recognized as combining all these requirements.

Our College badge is to be a lighted household lamp of an Indian pattern. When we visited the Exhibition of Indian pictures, of learning, burning with a steady flame, to shed the light of Truth around us in India.

Our College motto 'Lighted to Lighten' puts the meaning of the badge into a brief phrase which we shall make our ideal and purpose in college life and afterwards. Rabindranath Tagore's poem on 'The Maiden with the Lamp' warns us of the danger of wasting our light.

On the slope of the desolate river among tall grasses I asked her, 'Maiden, where do you go shading your lamp with your mantle? My house is all dark and lonesome—lend me your light!' She raised her dark eyes for a moment and looked at my face through the dusk, 'I have come to the river,' she said, 'to float my lamp on the stream when the day light wanes in the west.' I stood alone among tall grasses and watched the timid flame of her lamp uselessly drifting in the tide.

In the silence of gathering night I asked her, 'Maiden, your lights are all lit—then where do you go with your lamp? My house is all dark and lonesome—lend me your light.' She raised her dark eyes on my face and stood for a moment doubtful. 'I



to which reference is made elsewhere in these pages, we were struck by the fact that over and over again such a lamp was to be seen in the pictures, and it was borne as a rule by a woman. The meaning of this symbol as our badge needs no explanation: we are as lamps filled with the oil

come,' she said at last, 'to dedicate my lamp to the sky.' I stood and watched her light uselessly burning in the void.

In the moonless gloom of midnight I asked her, 'Maiden, what is your quest holding the lamp near your heart? My house is all dark and lonesome—lend me your light.' She stopped for a minute and thought and gazed at my face in the dark. 'I have brought my light,' she said, 'to join the carnival of lamps.' I stood and watched her little lamp uselessly lost among lights (*Gitanjali*).

The College Colours are Green, Brown and Gold. Green and Brown represent our land of India—its palms, paddy fields and vegetation and its brown, sunburnt soil. Gold represents the flame of our lamp.

As our college flower we have chosen the Sunflower which wears our colours and is a flower found, not only in India, but also in the lands of our founders of Great Britain and America. The Sunflower turns its face always to the Sun, and we turn ever to the Sun of Righteousness who dispels the mists of ignorance, sheds rays of healing and fills the earth with joy.

MARGARET BRETHERTON

Notes from the College Office

THE college received the sanction of Government to its affiliation as a First Grade College to the University of Madras on December 11, 1915.

Their Excellencies Lord and Lady Pentland visited the college on the morning of January 17, 1916 and visited all the classes.

On February 27, Dr. Chamberlain, the Secretary and Treasurer of the American Section of the Council of the College, paid us a visit. This is the first visit which we have had from any present member of our Home Boards. The newly appointed Bishop of Tinnevely who, while in England, was a member of the British Section of the Council visited us on December 4, 1915.

We have lost by death one of the members of our Council in India, the Rev. J. Cooling of the Wesleyan Methodist Missionary Society who had been from the outset one of the most valued friends of the college. A very sympathetic member of our English Council, Miss Ewart, a former Missionary of the Church of England Zenana Missionary Society, died last autumn. On November 17, we received the sad news of the death of one of our non-resident students, Sybil McCready, who had been ill since the Michaelmas vacation.

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Mr. Theodore Lunt, our Secretary in England, has joined the Royal Field Artillery. His work has been taken till the end of the War, by Mr. J. H. Oldham, the Secretary of the Edinburgh Continuation Committee assisted by Miss Lettice Shann.

Miss Henrietta W. Drury, the first Vice-Principal of the College, acted also as Professor of History till the arrival of Miss Fisher. She left, to the regret of everyone in the college, on November 1, 1915, in order to return to her work in the Arcot Mission at Madanapalle.

Miss Aarons is leaving us at the end of the term to be married. Her wedding will take place at the College Church on the afternoon of April 5, and a reception of her friends will be held at the college afterwards. The good wishes of all her colleagues and students will accompany her to her new home in Bombay.

Miss Nesamani Paul, B.A., L.T., has been appointed to succeed Miss Aarons and will come into residence in July.

The college will re-open on July 5. Resident students must return on the 4th.

Our Library

FROM the beginning the college has had a library. This really goes without saying, for a college without a library would be a contradiction in terms; a library is as essential to the existence of a college as lecturers and lecture rooms, and from the very beginning we were a real college. But we were only saved from a nondescript existence by the very generous loan by Miss McDougall of a great number of her own books, which fill two book cases, and are in constant use by staff and students. Alluring rows of Scott, Jane Austen, Dickens, and DeQuincey at once meet the eye on entering the room. Poets stand side by side with mystics and divines; elsewhere there is a goodly group which carries us away to the past, and we find something of the splendour of Greece and Rome.

A little later in the term, packing cases from England arrived, containing, besides books purchased for the college, many kind gifts of books, new and old, and more book cases had to be ordered. Fresh parcels continue to come from time to time, and we now have belonging to the college about 900 volumes, the last important addition being a

complete set of the eleventh edition of the Encyclopædia Britannica. Our books consist chiefly of history and English, with some theology; science and mathematics are conspicuous by their absence. But this will be remedied later, when more students study these subjects and meanwhile the more pressing and immediate needs are being supplied.

One little group of books, each with a special label, has a pathos and a regretful memory for all of this first generation of the college. They belonged to Sybil McCready, the student who so early in her college career was called to other service, and her father gave the books from which she had studied to the college, as a reminder of her happy life and work here.

We were proud and glad at the report of the University Commission which visited the college long before the library had reached its present size. 'The library is small, but well-chosen,' they said. 'A small thing, but mine own,' the college might proudly claim; though, indeed, as the rapid growth in numbers indicates, it may soon cease to be 'a small thing'.

The care of the library is a cause of some anxiety. The books are in open shelves, and dust penetrates everywhere. Worse than dust are the 'poochees' of various kinds which attack books, from the cockroach which eats away the coloured material of cloth covers, leaving white blotches and scrawls in all kinds of curious designs, to the book-worm which drills little round holes right through the book from cover to cover. We have three library assistants, students who give about half an hour a day to dusting and keeping the books in their right places; but this is not enough for our growing needs, and the library staff will certainly need to be increased next term; while we implore the care and gentle handling of the books by all the students.

So much for externals. But a library means much more in college life than a large number of books useful for learning and for reference. Each volume represents the labour of months, years, or a lifetime, the loving care and the noblest thought of men or women distinguished above others of their time; and the very books themselves become the symbols of personalities, so that to injure or ill-treat a book is to wound a friend. As we read, the walls vanish, and the mind o'erleaps the bounds of time and space as we join the goodly company of the master spirits of all ages.

And with these as companions and friends, we, like Dante with his guide, may explore the things of heaven and earth. They hold the keys of the past and of the meaning of life around us. Is it not one of the greatest of miracles that we, insignificant persons, may be guided by the wisest of thinkers in tracing the rise and downfall of nations, in investigating the principles which determine the well-being and progress of states, and in applying to our own things the experience of the past? Or with one forward impulse of the spirit we may pass through 'perilous seas forlorn', and lose ourselves with Spenser in the realm of faery; wander with Lamb through summer gardens full of quaint and fragrant flowers; or gaze with Shakespeare into the springs of human action and feel the movement and the mystery of humanity. Or again, we may enter the region of 'divine philosophy', and search into the meaning of life and of being; even now, Plato, prince of poets and philosophers, is hastening over the seas to join us.

A year ago, there was no college, no library. In a few short months these great men have gathered round us and their spirits are with us. We are free to choose those with whom we have affinity, and to be with them when we will. This is the meaning of a library: it is a place of blessed intercourse; an assemblage of tried and gracious and noble friends.

E. T. STEVENS

My Favourite Subject of Study

My favourite subject is History, and I have many reasons for calling it so. I shall try to place before you a few of the reasons why I give preference to history.

Students of history know quite well that history is more than a mere collection of stories. But let me ask you for a moment to look upon history as a mere collection of stories. Now all love stories. Perhaps our favourite pastime when we were children was to read stories or to hear stories related by others. I remember even now many of the ghost stories which were related to me when I was a young girl and I recollect too those happy days when my dear ones and my Sunday-school teachers told me the lovely stories from the Bible. Coming next to the books

which were my favourites in the days gone by, I would like to mention Grimm's *Fairy Tales*, Anderson's *Fairy Tales* and *Arabian Nights' Entertainments*, books which are read and appreciated by many young children even now. I have now passed the stage of reading such books, but the natural craving for story is still in me and even now I run after stories. I believe that what I have said about myself is true of many of my readers too. The desire for story is inherent in human nature. The publication of hundreds of story books every year, suitable for all ages and for all peoples and the publication of hundreds of novels every year prove the truth of my statement. Now the reason why history appeals to me is quite obvious, I take it. In the first place by nature I am drawn to it as a collection of stories.

In the second place historical stories are not stories in the sense in which we understand the term. What we generally call stories are the fictions of imagination. They are mere fables. (Think of Æsop's Fables as an illustration.) But history is a collection of facts. It deals with real occurrences, with incidents which have actually happened in the past, with men and women who have really lived and worked. My natural interest in stories is heightened when I take up a book of history into my hands for there I deal with facts, with actual men and women and with their glorious and heroic deeds.

We have now reached the stage when we cease to look upon History as a mere collection of stories or rather facts—a record of battles fought, of victories won, of kings deposed and of empires overthrown. History is more than a record of these facts. It is a great teacher. The stories recorded have a purpose to serve. History instructs and improves the human mind. History contains an account of what has happened, partly for the sake of amusement and principally for the sake of instruction. History is busy with what has been, that it may live again and that it may serve to correct and elevate what is and what shall be. The present is an improvement upon the past and the future is sure to be an improvement on the present. As Tennyson said,

through the ages one increasing purpose runs,

And the thoughts of men are widen'd, with the process of the suns.

The human mind is capable of infinite improvement if put in the proper direction. History brings all its innumerable examples and puts

them before us to put the human mind in the proper direction in order to improve it. History, as it were, contains a series of experiments, every new experiment an improvement upon the one preceding it. We observe the experiments made and the observations no doubt improve our minds considerably. Old orders change, yielding place to new.

Finally I love history because as a subject I cannot think of it ever becoming stale. The historical books which I now read, are not what they were a few years ago. New stories have been added and new lessons are placed before me. This process of addition will go on as long as man lives. A few years hence, historical books no doubt will contain fresh matter. I hope to see the present war recorded as a historical fact. I hope to see in history books the changes which this war is likely to effect. In short I see no limit for the growth of history. It grows with the world and with the human mind and as such, history can never fail to instruct or to improve any one who takes a history book into his or her hands. A good history can never fail to interest any reader with facts new and up-to-date. Tennyson has written in 'Locksley Hall'

Men, my brothers, men the workers, ever reaping something new :
That which they have done but earnest of the things that they shall do.

And the things that they shall do will find a place in history and will contribute in no small measure to the amusement and improvement of succeeding generations.

SOPHIE MIULIYL

A Day at College

MY DEAR FRIEND

Your kind and interesting letter gave me the sincerest pleasure. I am sure you will be wondering why I have not written to you after entering college. As our college has been recently established, I had to wait till the machine was set agoing in its thorough working order, so that I may be able to give you a good account of the life spent here. Well, you ask me to give you a description of the manner in which I pass every day at college. This is soon done, as an account of one day is an account of all.

We get up at 6 a.m. or even earlier sometimes, if we have a paper to answer in class. At 6-30 a.m. the gong goes for *chota hazri*. We do not often linger over

our *chota* as the task that is before us will hardly allow us to waste time. Then we enter heart and soul into our preparations for the day. Some sit in their class-rooms and some under the shade of the gigantic trees while studying. At 8-30 a.m. we are stirred from our nooks and corners by another bell which gathers all of us together in the compound for the drill class. Well, I can hear you chuckle when you read about college students having drill classes! As we are obliged to spend a greater part of our time in reading and writing, there is some danger of our becoming hunchbacks so drilling has been found necessary for us. One of our Professors, named Miss Drury (of Madanapalle), a very stately figure, was appointed to take our drill class. I think you may have seen her or at least heard about her. Now, let me tell you in a few words about the funny way in which the idea of drill was first introduced to us. Our Principal told us that we should have a drill class everyday at 8-30 a.m. and that we should all take part in it as it was intended for our welfare. Her words of command ended thus: 'I am sure you will all like to walk as Miss Drury does.' After two months or so, Miss Drury left us and returned to her former field of labour, as she had been lent to us only for sometime. Now, Miss Aarons, the only Indian Professor here at present, has taken charge of her task.

At 8-45 a.m. after the drill class is over, we assemble in our little chapel for the morning worship. Perfect silence prevails here. One of our Professors takes the roll-call, then the others come in and take their places. The service is conducted by our Principal who opens by a short prayer then, for a few minutes we silently lift up our hearts to God. After that follow the Bible reading, Prayer and Hymn in succession. From 9 to 10 a.m. we have Scripture classes thrice a week. For two of the classes we all assemble together and for the third, we separate into three classes according to the denominations to which we belong. Those who belong to the Church of England form one class, the Hindu students a second, and all others a third.

On other days we go straight to our class rooms for lectures which continue till 11 a.m. Each period occupies an hour. Again the big gong goes and off we go for breakfast, after which we are told to rest till 12-30, when our lectures begin. Having been unaccustomed to sleep in the afternoon at schools, we found this order a difficult one to carry out. You must remember there is no 'must' about anything in colleges, contrary to our experience in schools, but we do not wish to take advantage of the privileges granted to us as college students, so we do get on our beds at 11-30 a.m. and take a little rest which enables us to enter into our afternoon lessons with clear heads. Usually, the lectures end at 3-30 p.m. except on Fridays when the last period i.e. 2-30 to 3-30 p.m. is taken up by the Debating and Literary Societies which meet alternately once a fortnight. Every second Friday is a day of joy for us, for then the news of the hour is related to us by our Principal. The War, the University, the innovations in anything connected with the college, the visitors who have favoured us with their visits during the week, the different colleges and schools who take any interest in us, all these come and go within our notice during the short period of forty minutes. Flashes of humour on occasions brighten and quicken the little gathering of students, who leave the

room after the period is over more enlightened and happier than when they came in, for they feel that they have learnt something of the world outside their class rooms and their books.

I think I have given you a pretty long account of the life at college. I must now hurry up to the end. At 4 p.m. we have our tea and now is the time for cracking of jokes and bursts of laughter. A bell at 5 p.m. scatters us all in the compound. Some engage in badminton and some in walking up and down the spacious compound enjoying conversations with their friends. Till it gets a little dark we indulge ourselves in these open air pursuits and then come into the building and set to work again with fresh vigour till 7-30 p.m. when the gong invites us for dinner. Oh! I must tell you something specially connected with this meal. On five days of the week, four of the students are invited daily to the high table by our Principal. In order to make room for us there, two of the Professors come and take their places at the head of our table and we entertain them very well. At dinner, we discuss the events of the day and spend much time in pleasant conversation.

Then we assemble once again in the chapel for the evening worship which is taken by the Professors in turns. After this, we plunge into our studies till 10 o'clock relieves us of our wearisome task. Thus in one delightful, though somewhat monotonous course, our life here is passed.

Our Saturdays are spent in much the same way but without lectures so we are free to employ our time as we like. At 3 p.m. some of the loyal students make shirts, stockings and mufflers, under the supervision of one of the Professors, for the soldiers at the front.

By the by, I should have mentioned already in my account our time of intercession on behalf of our Empire and those engaged in the present war. We meet for this purpose every Wednesday at noon. The resident and non-resident students take part in the Intercession Service which is conducted by our Principal in our little chapel. We specially remember by name those who are related to any of our number, those on the Hospital Ship *Madras* and others in whom we are specially interested. (Three Professors and one student have brothers at the front). Our hearts seem to be in touch with those at the front and it makes the war seem more real to us. We join in our responses with great earnestness. The Service closes with the singing of 'God the All Terrible' or occasionally with 'Eternal Father, strong to save'.

Our Summer vacation is fast approaching but before that there is the Annual Examination to frighten us out of our wits! I hope you will pay a visit to our college sometime, next year.

Good bye for the present

I am

Ever yours affectionately

Q.

The night is long that never finds the day.

SHAKESPEARE

Our College Sunday

Of all the days that's in the week
I dearly love but one day
And that's the one that comes betwixt
A Saturday and Monday

The proper meaning of the word 'rest' is change of work, and one can spend the Day of Rest in the best possible way not merely by renouncing the ordinary secular business of the week, but by doing something that is noble, pure and good.

The routine of our Sunday life here is quite in accordance with this principle. We open the day as usual with private prayers and Bible reading, and get ready for church. We all, as far as possible, attend the churches that we belong to, and the arrangements for this are no easy matter, since we belong to so many different branches of the Church. Consequently, on every Sunday our students represent their missions at half a dozen different churches, namely, St. Paul's Church (S. P. G.), Zion Church (C. M. S.), American Baptist Church, South Indian United Church, Wesleyan Church, and the Cathedral.

Our breakfast is served at 10-45 a.m. fifteen minutes earlier than usual, and we turn directly to our Sunday class work. Almost all of us take part in this work by teaching both Hindu and Christian children of various schools in Madras. It may perhaps interest you to hear the names of schools with the members of students who go to each school:—

Six Students to Church of Scotland Boarding School, Kilpauk.

Five „ to Hindu School, Nungambakam (C. E. Z. M.).

Two „ „ „ „ Choolai (L. M. S.).

Two Syrian Christians go to the L. M. S. School, Vepery and another takes a class for our servants' children in the college itself.

After an interval of rest for an hour or so, we take our tea at 4 o'clock, and directly after finishing it we assemble in our college chapel for the evening service. I am certain that nobody will disagree with me when I say that this is the most enjoyable part of the day for us. The list of those who have conducted this service shows how fortunate we have been in receiving the ministry of the leaders in every section of the Church in Madras. I shall not dwell now upon their addresses nor can I describe the other parts of the service in detail because space will not permit. Suffice it to say that the spiritual benefits that we have derived from this service will be remembered by us wherever we go. A collection is taken at the end of the service, and part of it goes to meet the Sunday-school expenses.

A few students are able to go to evening church outside when carriages are available, but most remain quietly at home with one of our professors who take it in turns to stay in.

The dinner is at 7-30 p.m. and it is followed by an interval of half an hour during which the Bible Circles of the Y. W. C. A. Branch meet. There are at present four circles, two for the Tamils, one for Syrian Christians, and another for the Telugus. The leaders of these circles meet weekly with the Y. W. C. A. Student Secretary of Madras, to be helped in the preparation of the subject.

Later comes singing under the direction of Miss Fisher, our History Professor, and as a rule we go off early to bed refreshed for a new week's work.

ANNAMMAL VEDAMUTHU

List of Preachers at the Sunday Services

1915		
July	11	Rev. G. Pittendrigh
July	18	Rev. E. Langdale-Smith
July	25	Rev. J. E. Neill
August	1	Rev. W. L. Ferguson, D.D.
August	8	Mr. E. C. Worman
August	15	Rev. J. Passmore
August	22	Rev. W. Meston
August	29	Rev. J. S. M. Hooper
September	5	Rev. A. G. Hogg
September	12	Mr. K. C. Macartney
October	10	Rev. A. O. Brown
October	17	Rev. W. E. H. Organe
October	24	Rev. E. M. Macphail
October	31	Rev. W. J. Tunbridge
November	14	Rev. W. E. Wood
November	21	Mr. Paul Appaswami
November	28	Rev. W. L. King, D.D.
December	5	Rev. J. Lazarus, D.D.
December	12	Rev. J. Stewart
1916		
January	9	Rev. Canon M. G. Goldsmith
January	16	Rev. F. Kingsbury
January	23	The Right Rev. the Lord Bishop of Madras
January	30	Mr. H. C. Herman
February	6	Mr. S. J. Crawford
February	13	The Archdeacon of Madras
February	20	Mr. J. P. Cotelingam
March	5	Rev. C. H. Monahan
March	12	Rev. D. G. M. Leith
March	19	Rev. P. B. Raghaviah
March	26	Rev. H. Ashcroft

Various Festivities in College

WE have certain festivities now and then, which add to the happiness of our life here in the college. As I begin to write about some of the festivities we had last year happy memories fill my mind.

On August 27, 1915, we had a garden party, to which every student was allowed to invite two friends. Our professors invited many missionaries and some leading Indian families, and nearly two hundred people accepted the invitation. We arranged small tables and chairs in several groups under a very large banyan tree which stands just in front of our college building. When all the students were standing at the two main gates of the compound ready to receive the guests, it began to rain. We ran to the banyan tree, quickly carried the chairs and tables in, and arranged them in two rooms.

Our happy faces changed, as we thought that our party would be a failure. But when the rain had stopped a little, our visitors arrived here, which encouraged us a great deal. They had a good treat, while we had the pleasure of serving them. Then we took them all round the college, and as many of them had not seen our new college before, they were very much pleased with it. When the time of parting came, we were rather sad, but we were happy to think that our party had proved a success.

On the night of September 16, 1915, the night before our college closed for the Michaelmas holidays, all the students and professors played games on the roof, and we had a happy time there. After the games, we had ice cream. Then we all sat down in a circle, and sang. The Tamil, Telugu, and Malayalee students sang lyrics in their own languages. Two students entertained us with the music played on the hand harmonium and *veena*—as we call it. As we asked our professors kindly to sing to us, they sang 'Sweet and Low' very sweetly. In October, the night before our history professor, Miss Drury, left us, we spent some time on the roof in the same way.

On October 27, we had a farewell meeting for Miss Drury. We decorated a room with leaves and flowers for the occasion. All the students sang together 'The Maple Leaf for ever,' and then two students gave solos accompanied by Indian music. When the farewell address was read, we presented Miss Drury with a beautifully carved sandalwood box, and garlanded all the professors. In the same meeting we welcomed our new history professor, Miss Fisher. The Tamil students sang a farewell lyric, and we closed the meeting with the singing of 'God be with you till we meet again,' which almost brought tears to our eyes.

We had magic lantern exhibitions very often, and Miss Bretherton kindly showed us pictures painted by artists of different nationalities, and explained everything very clearly. We saw pictures of English and Swiss scenery, which made us feel as if we had actually gone to Europe, and seen it with our own eyes.

On December 16, we received an invitation to a Christmas party from our professors. We met together in the drawing room at 7 p.m., and had some games. Then our professors took some picture post cards, and cut each of them into three parts. One

piece was given to each student, the second was left somewhere in the room, and the third on the dining table. We had to search for the second part with the help of the piece we had, and when we had found it, we had to search for the third one in the dining room. When we were able to fit all the three together, we took our seats at the places where we found the third. Everyone had two beautiful pictures and a Christmas cracker by the side of her plate.

When all had taken their places, we sat down to dinner. Then we opened our crackers, all of which contained caps. It was very funny to see all the professors and students with their caps on. We had a grand dinner that night. The whole time was very happy indeed.

On the night of March 2, 1916, Mr. Pittendrigh of the Men's Christian College, Madras came to our college, and very kindly showed us many beautiful pictures of the old Hindu temples and Muhammadan mosques full of delicate carvings, which made us proud of our ancient Indian sculpture. Then we saw pictures of Scotch scenes and of important British buildings such as Westminster Abbey, the Houses of Parliament, a College at Aberdeen, some old Cathedrals and Castles. We were very much interested to see pictures of herds of sheep with their long woolly hair, because we do not have sheep with such hair in India. As Mr. Pittendrigh showed the pictures, he and our professors explained to us what they knew of them. Our Principal expressed our thanks to Mr. Pittendrigh, and told him how much we enjoyed his show.

The next night, some of the students from the Y. W. C. A. Indian Hostel came to our college, and acted a Hindu story named 'Harischandra', which they themselves had translated into English. The story tells us how King Harischandra sold his kingdom, his wife and child and himself, and underwent many difficulties in order to keep a promise he had made to one of the gods, how he proved himself truthful, and how in the end he was rewarded and blessed by the king of the gods. When the students acted the story, it was very touching and interesting, and we did not know how to thank them sufficiently for their kindness. We invited the actors to dine with us, and we all had a very happy time together.

We are extremely joyful to recall these festivities to our minds one after another, and as our professors share with us all these happy events, we find our life in the college very pleasant and interesting.

RANJITHAM PERINBAM

All is best, through we oft doubt
What the unsearchable dispose
Of Highest Wisdom brings about
And ever best found in the close.

MILTON

Various Festivities outside College

DURING this first year of the college we have had plenty of enjoyments outside college.

A few days after the college was opened we started on our first expedition to the lighthouse, and the man in charge of it gave us free tickets, because it was the first visit from a new college, and kindly explained to us how the lighthouse was worked. The view of Madras from the top of the lighthouse was most picturesque. Soon after this came our Michaelmas holidays during which some of us who stayed here went on an excursion to the beach, and had a moonlight party of great fun and excitement.

At the end of December 1915 there was an Industrial Exhibition arranged in the People's Park, and tickets were sold in aid of the War Fund. This fair extended till we came back after the Christmas vacation in January, and most of us had the pleasure of going to see it. Things were arranged in such a skilful way as to make people understand the processes of several industries such as butter making, catching elephants, and making buttons out of coconut shells. There was also a display of beautiful things made in India, such as carved sandalwood boxes, rich coloured Indian silk saris and ornamental brass vessels. It was also very interesting to see a typical Indian home, the course of an electric train, and the Hospital Ship *Madras* represented in miniature.

We had two holidays, on January 13 and 14, because of a Hindu festival, and this gave us an opportunity of visiting several places. On the 13th we went to the Aquarium. We paid an anna each for our tickets and entered the Aquarium. First of all we were attracted by some big turtles kept in a pond of water, and they seemed to be pleased with their visitors, and tried to show their heads to us above the water. Some of them stirred others which seemed negligent of us. When they stretched out their heads, they resembled those of snakes and were of a light yellowish colour. Next we turned our attention to some of the glass cases which contained all kinds of beautiful fishes. There were a few kinds which looked particularly beautiful. One group consisted of shining white fishes with red stripes all over the body, another kind was even more noticeable for the golden yellow fins which matched their blue coats and glittering eyes. There was one fish which looked more like a pretty bird, for it had all over the body, blue, silky, featherlike things which looked like frills. There were bigger fishes some of which were of a white and gold colour, and some had a grey velvetlike appearance. Besides all these we saw many ordinary-looking fishes. Every fish looked conscious of its beauty and they drew our attention to several of their performances such as dancing, meeting together in committees, and arranging themselves in special order. After doing everything they came together to the front, and waited staring at us to know whether we approved of their actions.

In one of the glass cases we saw a miniature cave out of whose mouth came several monstrous heads, and the scene reminded us of the monster Scylla. Some of these gradually came out and looked like big snakes, though we were told they were a

sort of fish. Their movements were heavy and slow unlike the other fishes, and they seemed to be fond of curling themselves up inside the small cave and stretching out their horrid, ugly and cruel-looking heads. We thought we could never forget those fearful things, and were sure to dream of them the very same night. But nothing so bad happened, until two nights ago I dreamed I saw all those big fishes turning round the branches of a tree under which I sat reading.

Early next morning some of us walked down to the Chetput station and took the train to St. Thomas' Mount. St. Thomas' Mount is a very beautiful place, and we climbed up the hill and went to see the Roman Catholic Church built on the spot where St. Thomas is supposed to have suffered martyrdom. Inside the church there were many pictures representing the persecutions of the saints, and a good old nun kindly spoke to us about each of them. Outside the church we saw some very old graves with Persian inscriptions on them. We were told that the mount and few places round it belonged to the Portuguese. There was another expedition to the same place during the Michaelmas holidays.

On the night of February 25, we went with two of our professors to the Victoria Hall to see the students of the Men's Christian College act Shakespeare's *Cymbeline*. The men acted so well that every event of the scenes seemed as if it were actually taking place before our eyes. Miss Bretherton helped us with her explanations of the scenes. We returned home very happy and much benefited, and had much to talk to one another about what we had seen.

Thursday, March 2, was a holiday and early that morning we were taken to see an exhibition of pictures painted by Indian artists. They were chiefly illustrations of the stories of Hinduism except a few which described the sunrise, sunset, and the moon in the forests of the Himalayas.

Besides all these outings we have frequent opportunities of attending meetings in connexion with the Y. W. C. A. which is within walking distance of the college. On February 29, the anniversary day of the Y. W. C. A. was celebrated. The meeting began, after a tea party, with Lady Pentland in the chair, and Miss Carswell gave a most interesting address. We attended the meeting held to welcome Miss Carswell, and sang a Tamil Lyric. The day before the convocation there was an entertainment given to the women graduates, and we did our part in entertaining them by acting a poem called 'A Warning' composed and read by one of our professors, Miss Fisher.

On Saturday, February 26, the annual Y. W. C. A. inter-collegiate and high school sports were held and we also took part in them.

At the end of last year there were war lectures given in the Y. W. C. A. every Thursday and we attended nearly every meeting. We were invited for every important meeting connected with the Y. W. C. A. and we attended them with great pleasure.

These outside expeditions, without which we should have missed something of our college life, indeed add to the enjoyments within the college walls which are innumerable.

KAMALA PONNAIYA

A Warning.

ONCE a student, very eager,
Wished to gain great store of knowledge,
Thirsted to become a graduate,
Capped and gowned and hooded graduate,
Went away and entered college,
Settled down to pile up learning.
In her search for wealth of learning,
She forgot all else beside it,
Put aside her plate at meal times,
Hurried off to books and papers,
Had no time to talk or chatter,
Had no time for games and pastimes,
'Quite unnecessary pastimes'!
Spent her day amassing wisdom,
Learning all her notes from lectures
Zealously put down on paper,
Zealously conned o'er in secret,
Till she could repeat them backwards.
Got up early in the morning,
In the early light of morning,
Quite forgot to eat her chota,
Worked from dawn till shades of evening,
From the sunrise to the sunset;
Sought her bed in deepest midnight.

Then there came a weird procession,
All the subjects she had studied
Slowly moving past her bedside,
And they mocked at her and jested,
Pointed fingers of derision,
While she lay in deep confusion,
Blushing in her deep confusion,
Listening to the awful chorus
Pouring scorn upon her efforts,
Thus to strive for heights of knowledge,
Scorning rest and recreation,
Scorning nourishment and play time,
Quite forgetting she was human.

Ever afterwards the student,
 Chastened by her strange adventure,
 Slept and rose as did her fellows,
 Meekly went to fetch her chota,
 Even lingered o'er her chota,
 Ate and talked and played and chatted,
 Grew in strength and felt much better.
 In the dread examination
 Took her place without a tremor,
 Quite enjoyed the examination :
 Took a first class, much commended,
 Donned her cap and gown, a B.A.

Thus she learned her needed lesson,
 From the ghostly forms of midnight,
 From the jesting, gibing nightmare. WINIFRED M. FISHER

An Exhibition of Pictures

ON March 2 we had a holiday, and took the opportunity of visiting an exhibition of modern Indian Pictures by the Bengali School of Painting, of which the leader is Abanindranath Tagore, the great poet's nephew. The exhibition was opened to the public at 10 a.m. but special arrangements were made for us to go and see it between 8-30 and 10 a.m. The paintings were of different kinds. There were beautiful paintings of men and women, animals, birds and scenery. The scenery pictures were exquisitely beautiful, and attracted the attention of most of us, especially a series of sketches of the Himalayas called 'the Sun, the Moon and the Waters'. The paintings of men and women were mainly connected with the Hindu legends. The story of the well known hero Rama was painted in several different ways. I was very much pleased and surprised to see one picture connected with our vernacular study. Besides this, there were some paintings of Vishnu and the Queen of Asoka. There was one picture of a boy with his head bulging out on one side, which showed that he was over working his brain. Our Professors pointed to that picture to make fun of the Senior Intermediate students who are working hard for the coming examination.

Many of us may be familiar with the story of Chaitanya, the reviver of Hinduism, and the founder of a sect of the same religion. The whole history of his life was shown in different pictures. They represented his birth, education, parting from his mother, his first vision and his death on the sea-shore.

The special interest of the exhibition lay in the fact that it represented the original work of Indian painters, and revealed the national spirit of India in the world of painting, as Tagore's poems do in the world of literature. We were proud to think that these beautiful pictures were the work of our fellow countrymen. SOSA THOMAS

Reports of the College Societies

The Debating Society

The beginning of our college year was characterized by the forming of many societies and election of office-bearers, and one of such is the Debating Society, which will have, we hope, a great part to play in our college as in others. We decided to have debates once a month. The number on the roll is 36, and the average attendance is 31.

The meetings are managed by the students themselves, and the professors attend these debates simply as visitors. The students of the Junior B.A. class preside over the meetings by turns. Some subject is chosen for discussion, and papers are prepared before hand in favour of and against the motion. After the papers are read, the meeting is open for discussion, when any one who likes can stand and give her opinion in favour of either of the sides. The meeting closes with the singing of the national anthem.

The following are the subjects we have discussed :—

'The Teaching profession is better than the Medical Profession,'

'The pen is mightier than the sword,'

'Ambition is a virtue and not a vice,'

'It is advisable for girls' schools to have a curriculum different from that of boys,'

'Only a civilized nation can have real happiness.'

On all these subjects, very good papers were read, but the discussion that followed was usually very discouraging. In the beginning, the members showed the Indian characteristic of shyness very remarkably. But, we are glad to say, they are now improving. They have even gone so far, that some of the speakers have begun to speak what they have to say instead of reading from a paper.

I end this report with the hope that the time will soon come when every one will be too ready to speak, and when one hour will not be sufficient to hear all that the members have to say, regarding the subject under discussion.

NESAM DEVASIGAMANI, *Secretary*

The Y. W. C. A. Branch

Our college was started only last July, and we organized a branch of the Y. W. C. A. in our college, even as early as the middle of that month. Our Branch is affiliated to the student department of the Y. W. C. A. in India, and through it to the World's Student Christian Federation. Office-bearers were elected, and leaders for the Bible Circles were appointed. The number on the roll is 26, and the average attendance is very good on the whole.

Bible Circles are held regularly once a week. Miss Melcher, the Student Secretary of the Association, comes to us every Thursday, and her class is attended by the non-resident students as well as the leaders of the several Bible Circles. The resident students have their classes on Sunday evenings in four small groups. Till December, we have been studying the books of Amos and Hosea. Now, thinking that it will be good for us to have a knowledge about Missions, we have begun to read Dr. Mott's *Decisive Hour of Christian Missions*.

Besides our Bible circles, we have been attending various other meetings in connexion with the Association. The Week of Prayer in November was well observed. Every afternoon of that week, a quarter of an hour was spent in offering our intercessions for the work of the Association in the various continents. These afternoon meetings were conducted by Miss Bretherton, and were regularly attended by the staff and the students. In the evenings, the students met in smaller groups according to their several vernaculars and had their prayer meetings, when they followed the book published especially for that purpose.

As our Branch is a fortunate one, in that it is within walking distance of the Headquarters of the Association, we have taken advantage of all the meetings held there, and most of us can take pride in saying, that we have not lost even one such opportunity. The seven lectures delivered on the war in the Y. W. C. A. Institute received due attention from our members.

When this report is being written, we, as a Branch, are eagerly waiting for the annual Y. W. C. A. conference, which, we are glad to hear, is to be held in our college this year immediately after the end of term.

NESAM DEVASIGAMANI, *Secretary*

Games' Club

The students of the college met in July, and elected the members of the Committee and the officers of the Club.

Arrangements were made for badminton, tennis and croquet. Of these badminton has been the most popular and the game that has been persevered in ever since the college began. Miss McDougall taught us to play Croquet, but for some reason no one seemed to take interest in it, and it has been given up. We hope to be more active at it in future. Tennis has been played occasionally when students have been moved by a sudden enthusiasm for it. But, as I have said before, badminton is the game that has been played with most interest, and we have been having matches in it with other teams.

In September 1915 the C. E. Z. M. School challenged us in badminton, and we are glad to report that we were victorious in this our first match. In January 1916 the Y. W. C. A. Indian Hostel challenged us in badminton, and the result was a drawn match. We challenged St. Ebba's School on February 12, and were defeated. We entered for the Badminton competition in the Y. W. C. A. Intercollegiate and School Sports which took place on February 26. We played against four institutions, and defeated two of them, but took only the fourth place in the total scoring by points. We hope to be more successful next year. Again we were challenged by the Madras College for Women on February 29. We are glad to say we defeated them the score being 51 to 49. We were defeated on March 29 by the Ladies' Recreation Club.

The badminton team has varied slightly from time to time and has included the following :—

Leila Cotelingam, Lily Devasahayam, Pauline Pichaimuthu, Indra Krishnan, Rhoda Philip, Minnie Sundaram, Serena Zacharias. LILY DEVASAHAYAM, *Secretary*

The Literary Society

Our Literary Society has one meeting a month, and we try as often as possible to get the students to take a leading part in it.

The first literary meeting was held on September 16, 1915 in the college library and was eagerly looked forward to and greatly appreciated, because The Life of Milton a poet common to all of us was read. Being new and fresh in our studies we eagerly took to anything that would be helpful to us, and as the life of Milton was so interestingly read by Mrs. Priyamvada of the B.A. junior class we were much interested in it.

The second meeting was held on Friday, October 3 with Miss Periyanyagam in the chair. Selected scenes from the *Merchant of Venice* were read by the students.

Miss McDougall presided at our next meeting on November 5 and we had a very interesting programme consisting of six short essays, each of them bearing on 'The six dangers a woman should avoid'. They very amusingly and candidly brought before us the faults a woman should avoid. To add to the interest of the essays each of them was preceded by original couplets composed by the members.

The last meeting held before we closed for the Christmas vacation was on December 3. The following poems were read :—

Tennyson's 'Sir Galahad' by Miss Ponniah, Shakespeare's 'Murder of the Young Princes in the Tower' by Miss Zacharias, Wordsworth's 'Ruth' by Miss Hensman, Longfellow's 'Light of Stars' by Miss Srinivasagam, Rudyard Kipling's 'Looking Glass' by Miss Muliyl, and Tennyson's 'The Miller's Daughter' by Miss Greene.

The first event of the next term was an Elocution contest. Only five competitors were brave enough to enter for this. The contest consisted in the recitation by each competitor of a poem by Mrs. Sarojini Naidu called 'The Challenge to Fate,' and the reading of two pieces from Rabindranath Tagore's 'Gitanjali'. Mr. R. W. Ross, Vice-Principal of the Teachers' College at Saidapet was the judge. Before the competition, two very interesting papers were read by Miss Srinivasa and Mrs. Priyamvada on Sarojini Naidu and Tagore.

The five competitors were Miss Bangaru, Miss Greene, Miss Rukmini, Miss Ponniah and Miss Perinbam. They went through their poems without a blunder, a thing so remarkable that Mr. Ross said it was rather a drawback for he had no time to think. The competitors put much expression into the spirited piece 'The Challenge to Fate' and were congratulated by Mr. Ross for not, either in reading or reciting, committing the most common mistakes. Before adjudging the prize he gave us a few valuable hints on Elocution. He finally awarded the first prize to Miss Greene and a second prize was awarded to Miss Bangaru. The prizes were Rabindranath Tagore's book 'Gitanjali.'

The last meeting of the Literary Society was held on March 3, 1916 when poems on Childhood were read by Misses Vadamuthu, Cotelingam, Devasigamani, Bhaktul, Ponniah and Hensman,

DORA GREENE, *Secretary*

Women's Christian College, Madras

Members of Staff during the College Year 1915-1916

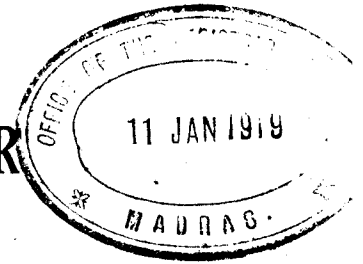
MISS E. MCDUGALL, M.A.	Principal and Professor of Logic and Ancient History.
MISS M.A. BRETHERTON, B.A.	Professor of English.
MISS E. T. STEVENS, B.A.	Professor of English.
MISS H. W. DRURY, B.A.	Professor of History (from July to October 1915).
MISS W. M. FISHER, B.A.	Professor of History (from November 1915).
MISS F. AARONS, B.A., L.T.	Professor of Natural Science.
MISS A. BAIN, M.A.	Lecturer in Mathematics (from July to October 1915).
MR. J. ANGUS, M.A.	Lecturer in Mathematics (from October 1915).
MISS S. DALE	Lecturer in French.
MR. S. VATARANYAM, M.A.	Lecturer in Economics (from November 1915).
MR. M. KRISHNAN, B.A., B.L.	Lecturer in Malayalam.
MR. JOHN PHILLAI	Lecturer in Tamil.
MR. S. V. RANGACHARLU	Lecturer in Telugu.

Students 1915-1916

NAME	NAME	NAME
Senior B.A. Class	Gnanamuthu, Ravamoni	Koman, Vijiam
Pakkiam, Kanthimathy	Pichaimuthu, Pauline	Krishnan, C. Indra
Junior B.A. Class	Philipose, Mary	Lazarus, Ruth
Beatrice, Mallela	Savarirayan, Grace	Muliyil, Sophia
Cotelingam, Leila	Srinivasagam, Masilama-ni	Nathaniel, Jemima
Devasahayam, Anne Lily	Zacharias, Serena	Paulose, Mary C.
Devasigamani, Nesamani	Junior Intermediate Class	Perinbam, Ranjitham
Koman, Satyabhama	Bangaru, Kamala	Ponnaiya, Kamala
Lazarus, Evangeline	Bhaktul, Ratnammah	Philip, Rhoda
Periyanayagam, Soundram	Chowryappah, Daisy	Rukminiamma, Kakarla
Priyamvada, C. D.	Cornelius, Prema	Srinivasa, Leila
Rukminiammal, Achanta	David, Catherine	Sundaram, Minnie
Vedamuthu, Annammal	Greene, Dora	Thomas, Sosa
Senior Intermediate Class	Hensman, Alice	Special
Eliza Chorley	Hobday, Gertrude	Kamala Bai
	Ittyerah, Anna	

THE SUNFLOWER

Editorial



THOUGH this is only its second appearance before the public our magazine has now a name, which we hope it will bear honourably for many years to come. For the benefit of such of our readers as have not seen our first number we may explain that we have adopted the sunflower as our college flower because it bears our colours, green, brown, and gold. In this connexion, we must record that the very first flower which blossomed in the garden of our new buildings after we had been in for more than a month was a sunflower and very soon we had a whole bed of them. This was not prearranged and the gardener was not even told that we had a fondness for sunflowers, so we may take it just as a happy omen.

Our cover is only a temporary one. If our readers like our *inside* well enough to order our next number in March we can almost promise them that our *outside* will be a real work of art.

In our last number, we recorded in detail our college doings both small and great throughout our first year. This issue finds us in a more reflective mood and our readers will discover much about college ideals. The Principal's message, the extracts from papers on 'The Ideal College Student', Miss Wyckoff's paper on American college life and even the College Song all strike this note. We hope that we shall not fall into the temptation of being so proud of our ideals that we forget to be humble about our attainments.

Prizes were offered for the best essays on 'The Ideal College Student' for the magazine and all the papers sent in are represented in our pages. The prize-winners were C. D. Priyamvada, Kamala Ponnaiya and Irene Williams.

Miss Wyckoff's paper on her experiences of American school and college life makes us proud to feel that we have on our staff one who has done so much to work her own way through school and college. Many of us would like to see the same principles of self-help put into practice in India. We hope to receive definite suggestions from our readers as to how this may be done. If our college could help to solve the problem of the cost of education to students' families we should indeed make a great contribution to the advance of education in India.

A Message from the Principal

THE many months which we have spent together as one community have shown us at least one thing—that college life is very full of absorbing occupations, and that if we are to make the best of our opportunities we must steadily use our best strength on the work and other duties of each day. We have no time at all to spend on small personal ambitions and regrets, and we have not very much for abstract questions and general considerations. But it is quite essential that now and then we should take a few moments in order to look towards the goal, to refresh ourselves with the thought of its attainment, and to ask ourselves also whether the path which we are following will lead us to it.

The object of all college education is to train a sufficient number of young men and women to serve their generation, and it may be doubted whether anyone ought to accept the gift of university education unless she is prepared to give freely to others in return for what has been freely given to her. For, of course, the student's fees do not cover more than a fraction of the mere cost in money of the colleges, and there are other debts which are less easy to estimate in words. There is no legal bond to oblige the student to repay this debt, and the past generation offers this gift to the young people in the confidence that they will pass it on to those who shall come after them, just as in the famous torch-race in Athens each runner in turn, when he had accomplished his appointed distance, handed on his light to the fresh racer who stood waiting to receive it to carry it yet further till he delivered it, still burning, to another expectant athlete. So each generation of college men and women holds in trust the gifts which are to be the light of their successors,

College life is so planned as to give a double training to the future servants of their country, by intellectual effort and by social intercourse. It is essential that those who are to devote themselves to 'spreading sweetness and light, making reason and the will of God to prevail', must themselves be familiar, not only acquainted, with the best that has been produced by the human mind. The first toilsome steps of education are ended; the student no longer spells out painfully the first rudiments of knowledge, but can advance with a free step. Not to speak for the moment of Science, the curriculum in Arts indicates the several paths along which we may pass to the knowledge of truth. Thus the study of literature brings us into contact with the noblest and truest thoughts of mankind expressed in the right words. History, with its wide view over countries, centuries and systems, shows us the dignity, the pathos, the splendour of human life, and teaches on every page that 'none of us liveth to himself'. Philosophy opens to each student a glimpse into the 'abysmal depths of personality'. The study of the Bible does all these things, illumines and is illumined by all the other studies. So that each hour of study—not the Bible lesson alone—may be an act of worship, and beside this increase of knowledge and insight, the habit of study should produce perseverance, readiness to accept criticism and correction, the power of decision, intellectual fairness in judging men and causes, and, above all, sincerity.

Meanwhile, in social intercourse, the student learns the indispensable art of living with others. She must make her own wishes and preferences subordinate to the general good; she must suppress in herself the habit of petty complaints and resentments, and learn to bear without grumbling the tiny discomforts and restrictions which are inevitable in community life. She must watch eagerly for every opportunity of helping fellow-students or lessening the burden of servants; she must renounce as utterly unworthy of a college woman the ungenerous habit of disparaging others and attributing low motives to them; she must aim at independence—feel it ignominious to require from the exertion of other people what she can do for herself, and above all, she must try to have courage, for without courage life is sure to be a failure. All these arts which are difficult of attainment at home—where each member of the little household is necessarily a person of great importance and where there is

a certain similarity of opinions—may be learned in the varied, busy life of a college.

The years spent at college thus give a unique opportunity of learning some of the most valuable of the lessons of life—of fitting oneself for some of the greatest of its tasks. There is no fear that afterwards the student will fail to find scope for all that she has learnt. Whether from the shelter of a home of which she is the centre, or from her own quarters in some larger community, she will find opportunities limited only by her physical strength. Alike in professional, philanthropic and religious work, there is an endless need of the kind of woman which we hope that the colleges will produce. But we must not wait till we leave college to begin our service, for the preparation is in itself part of the task, and if these years are wasted in irresolution and weakness, there is little hope that worthy and strenuous work will be done hereafter.

E. McDougall

Glimpses of our College Premises

ON July 8, 1916, we left Hyde Park empty and tenantless and moved to our permanent home of ten acres on the bank of the Cooum river in a district of Madras known as Nungambaukam. A few alterations transformed this historic estate into ideal college grounds, where we have taken root as completely as though we had never been transplanted.

Nungambaukam is a quiet, residential quarter with shady roads between gardens and estates. You enter our premises by a white gate—with its sign, 'Women's Christian College'—and a bamboo-bordered driveway which reveals nothing until it bends to the left. From that bend you can take in the whole contour of the place at one sweeping glance. Three white buildings stand in the midst of green lawns and trees and shrubbery and all the vivid colouring of blossom-time—purple bougainvillea, pink antigonon and cassia, yellow portia and acacia, and scarlet flame of the forest. The small two-storey house on the left is the Bungalow, where twenty-five of the students and two of the staff have their rooms. But your eye will be caught first by the main building—a high, imposing mansion at the head of the driveway, with a scarlet tree shading its white pillared porch. The building is shaped like a T with the stem toward the river-bank at the rear. This portion of the building contains the large dining-hall downstairs, and the library above it—both surrounded by semi-circular verandas that overlook the river. The picture of our back view shows this part of the building well. The front part of the house contains the office, staff sitting-room, central staircase, large airy class-rooms, rooms for five of the staff, and a third-storey sleeping-room now occupied

by nine students. The charm of the house is its residential, rather than institutional, appearance.

At one side of the big house is a small oblong building which has been transformed from a store-room into a peaceful little chapel where we meet twice a day for prayers. Behind the chapel are the kitchens and out-houses and one more small building known as the Enclosure, which contains eight or nine student rooms, built round an open courtyard in the form of a real Indian house.

The grounds contain two tennis courts, two badminton courts and ample room for other games even though we should lay out a number more flower beds. We are gradually acquiring plants in pots, without which a house and compound in India look very bare. Where the ample stables of Doveton House now stand, we hope to erect, in the near future, a hall of residence which will increase our very limited accommodation for staff and students, and enable us to use more rooms in the main building for classes. We need this new hall very much, and are waiting only for the necessary lakh of rupees which will make it possible. Our ten acres of land offer us considerable room for expansion, and if the college continues to grow at its present rate, expansion will be the next great problem which we must face, for our present buildings are filled to overflowing.

Leaves from the History of our College Building

DOVETON HOUSE was built by a Mr. Benjamin Roebuck probably some time before 1798, since a survey of that year marks its site; and some thirty years later it became the property of Sir John Doveton who gave his name to the house. He entered the Madras Cavalry in 1783 and served with distinction throughout the Campaigns against the combined forces of Hyder Ali of Mysore and his French and Dutch allies. In order to counteract the dangerous alliance between Tippoo Sultan of Mysore and Napoleon Buonaparte, a treaty was made by Government with the Nizam. Captain Doveton acted as commander of the Hyderabad contingent, and earned the 'particular approbation' of Colonel Wellesley for his services. After the Mahratta campaign of 1808 he was publicly thanked by the Governor-General for his distinguished leadership and again in 1819 special mention was made of his 'vigour, spirit, skill, and judgement'. He became Lieutenant-General and G.C.B. in 1837 and died ten years later at Doveton House. He bequeathed the house and property to a Brahman family whose descendants assumed the name of Doveton in addition to their Hindu titles. No record of the house's occupants between 1847 and 1875 can be found.

In 1875 the house saw a very different inmate. Malhar Rao, Gaekwar of Baroda, after an attempt to murder Colonel Phayre, the British Resident at his court, was deposed by Government for incompetence and misrule. He was deported to Madras and confined in Doveton House. Traces of his life there still remain. His bandstand in front of the building has just been pulled down. His monkeys lived in a little stone house still standing

in the compound near the Cooum river. The beautiful, great, airy room on the roof where nine of our students live at present, was built specially for him. With its doors on all four sides, its wide sweep of roof all round, and its beautiful view over miles of tree tops to St. Thomas' Mount, it is the coolest and most charmingly situated room in the whole college.

Mr. Spring Branson, Advocate-General, occupied the house until 1893. He was followed by Sir Henry Bliss, First Member of Council.

In 1898 Doveton was taken by Sir Ralph and Lady Benson. He was a well-known Judge of the High Court, and we expect our college to be known as Benson House for some time to come by conservative peons and coachmen. They left for Ireland in 1914, and in the same year the Indian National Congress was held in the Doveton House Compound. The Governor visited the Congress there and was received with great enthusiasm.

For a short time the building was used as a hostel for the students of the Pachaiyappa's College. In 1915 it was vacant and on Tuesday November 9 we went from Hyde Park to look over it when it was obvious that our first home was rapidly growing too small for us. We felt at once it was the very building for our purpose. That evening came news of the generous gift from America which made the purchase of the place possible. After long and weary negotiations the transaction was completed and on May 2, 1916 Doveton House became our own property and the new home of the college.

WINIFRED M. FISHER

The Study of Philosophy

Declare the Truth thou hast, that all may share,
Be bold, proclaim it everywhere,
They only live who dare.

The most fascinating and all-embracing study here below is Philosophy. It claims to be the science of the whole, and takes for itself the widest range. It is nothing but the search after truth. Its subject-matter is the nature of the world, as that world lies around us in everyday life and lies open to all observers. 'Philosophy thinks things together,' says Plato. He also says that a philosopher is one who apprehends the essence or reality of things, as opposed to the man who dwells in appearances and the shows of sense. To see life, to see it steadily, and to see it whole is Philosophy. All are truly philosophers who are really applying their life to their religion and religion to their life, especially the darker parts of their experience. Maxim Gorky, the famous Russian novelist says, 'Everyone who has a struggle to sustain in life . . . is . . . more of a philosopher than Schopenhauer himself, for abstract thought can never be cast into such a correct and vivid plastic form as that in which is expressed the thought born directly out of suffering.'

Thus Philosophy is a study that oscillates between hope and despair—or, better still, between the attitude of wonder with the dawn of man's intellectual awakening, and the attempt at a reasoned statement of what things are and why they are so.

The problem is expressed beautifully in the well-known lines of Tennyson :

Flower in the crannied wall,
I pluck you out of the crannies ;
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

It is the problem of the whole universe—spirit *and* matter, or spirit *or* matter—one principle or dual principle. The philosopher questions with infinite curiosity and with a passion to know : 'How do I stand to all the forces around me? What effect have they on me and why? What are they and what am I?'

Philosophy is a problem and not a solution. It is the forerunner of glad tidings to come, and we are in quest of Truth, Beauty and Goodness. It is a bold, free, and at the same time, a methodical enquiry into the origin of the world of thought and action.

Nearly two thousand years ago, when the ablest Christian orator and saint, St. Paul, reasoned of temperance, righteousness and of the judgement to come, before the noble audience of the learned and the wise in the pompous court of Agrippa and Bernice, all the answer he received was, 'Paul, thou art beside thyself; much learning doth make thee mad.' Such has always been the lot of thinking men. 'They stoned the prophets not only in Judea.' Many have died martyrs to the truth, because they persisted in original investigation.

There is a prevalent notion that philosophers are mere dreamers, builders of castles in the air and 'unpractical' people. Whatever it be, philosophers are dreamers, whose dreams have come true, who are progressively realizing them.

There are more things in heaven and earth, Horatio
Than are dreamt of in your philosophy.

We will dream still more to find 'more things'. Thus we come to the philosopher—the man of curiosity, the dreamer and the 'wonderer', and distinguish four stages in his growth, which are typical of the growth of philosophic thinking in general.

First, we have the age of childhood, when we believe in authority, and in thundering gods and fairies, and dread them. Secondly, we come to the age of reason, scrutiny and logic, when the mind observes and questions everything. Thirdly, we have the age of experience when logic is fused with spirit and life, and lastly, we have the age of faith. These ages are true of nations as well as of individuals.

Philosophy originally included all the sciences. The Greeks and Aryans were the earliest philosophers. The Aryan philosophy existed side by side with the Greek philosophy, and India was not lacking in that kind of literature. The Vedantic philosophy and the Upanishads afford us good illustrations. At the present day, the highly philosophical ideas of Tagore, expressed in beautiful poetic language, tell us something of the flow of Indian thought.

Philosophy is now no longer a natural science, but it is considered the study of man in relation to his thought and conduct and the world of spirit and religion. No one can deny that it is a very interesting study. It is of great practical help to us in our

lives, especially in our spiritual life. We no longer hold our religion as something from hearsay: our philosophy helps us to learn it anew from within, apprehending it, not in the oldness of the letter, but in the newness of spirit. PAKKIAM KANTHIMATHY

The Pictures in the College

As man's genius finds expression not only in the writing of books but also in works of art, so man's education does not consist in the reading of books alone, but also in learning to appreciate painting, sculpture, and such other works of art. Many an artist who could not use the pen profitably, has handled the brush most effectively. Painting has a decided advantage over learning and literature in its capacity for giving joy and knowledge without taxing the intellect to any great extent. Our college being an educational institution has considered it useful to have some pictures to adorn its walls, and give pleasure and knowledge to its members.

The Chapel, the Dining Room, the Staircase, and the Library are the places which have the good fortune to possess these pictures.

In the Chapel just above the platform is the picture by Dürer of two hands clasped in the attitude of prayer. It is painted blue and it gives one a deep sense of the solemnity of the place. Against the other three walls of the chapel there are pictures by the Scottish artist, William Hole, of the infancy, the boyhood, and manhood of Christ.

The Dining Room contains some very ancient and interesting pictures all painted by Italians in the greatest period of Italian art. On the northern wall behind the Principal's seat at the High Table are three pictures. The one in the middle is a painting of the great artist Raphael. It is the picture of the Madonna with the child Jesus in the middle, with St. John the Baptist on one side representing the prophets, and St. Nicholas on the other side representing the Church. Of the pictures on either side one, by Titian, represents the story of St. Christopher, and the other St. George fighting with the dragon.

Against the western wall there are first a picture by Botticelli of St. Augustine and the child who taught him the impossibility of understanding the mystery of the Trinity. Then there is the picture by Giotto of St. Francis of Assisi preaching to the birds. The one next to it represents the poet Virgil standing before the seven circles of the next world as described in Dante's *Divine Comedy*. A few inches below is the great picture of the Last Supper by Leonardo da Vinci.

The southern wall has the honour of bearing three angels—one by Lippo Lippi in the attitude of worship with closed hands; of the other two by Fra Angelico, one is proclaiming peace, 'Pax Vobiscum', and the other offering glory to God.

At the bottom of the staircase there is a picture of the river Thames and the Houses of Parliament. Going up the stairs along the wall on the right side are pictures of Hyde Park, our old college building, and of the staff and the students of the first year of the college. These two pictures will, it is hoped, stand as memorials for future generations of the beginnings of the college. A little above them there is a picture by a Bengali painter of Savitri and Yama, bought at the exhibition of Indian Paintings held

in Madras at the beginning of the year. There are scenes from English and French country side by Constable and Corot, and one by Hooch representing a Dutch home. Three children are seated round their grandmother who reads to them. Near the top of the stairs there is a picture by Guido Reni of the Sun-god driving his chariot of fire. Close to it is an interesting picture painted by Sargent. It represents the three major and twelve minor prophets with Moses and his book of Law in the middle. Of course the figures are painted from imagination, but it is possible to guess their names by their individual attitudes.

As loyal subjects of the British Empire we have pictures of the King in naval uniform, the Prince of Wales and the Princess Mary.

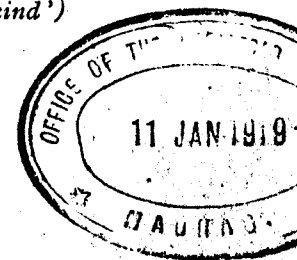
A few other pictures remain; one of Venice by the great artist Turner, one of the Acropolis in Athens, another of a Greek Temple, and one of St. Jerome writing in his room. His lion rests languidly at his feet, and his dog sleeps next to it, which reminds one of the hoped for millennium when even wild beasts will live in a state of amity towards each other. In the Library also are six fine photos, framed in two sets, of Rome and the Appian way.

We hope from time to time to add to our pictures and so increase the beauty and interest of our college rooms. LILY DEVASAHAYAM

The College Song

(To the tune of 'There is a lady sweet and kind')

1. There is a college nobly planned,
Founded to help our Motherland;
This is her purpose, great and high,
And we will love her till we die.
2. Study and friendship, prayer and play,
These occupy our college day;
Training of body, soul, and mind,
All in our college surely find.
3. English and History, Botany,
Languages, Science, Philosophy,
Such in our college is the lore,
And daily we learn more and more.
4. 'Lighted to lighten,' we proclaim
Service for India as our aim,
So let our lamps be filled and trimmed
To bear our light to all undimmed.
5. Eastern and Western we unite,
Strong against every wrong to fight;
This is our purpose, great and high,
And we will hold it till we die.



Our Old Students

OUR old students are only three. Annammal Vedanuthu and Ravamani Gnanamutthu have left us to be married. The former has settled down at Munnar, while the latter is still living in Madras and is a teacher in the Bentinek High School. Indira Krishnan has entered the senior Intermediate Class of the Government Women's College. Masilla Simivasagam was an 'old student' for three months, but as we go to press we hear that she is returning to college in October. Ratnammah Bhaktal is needed at home this year, but we expect her back next July, so we do not count her quite as an 'old student'.

The following prayer for the old students is used at College Prayers every Friday morning:

O God, who art everywhere present, look down in Thy mercy upon all who have gone forth from this college. Give Thy holy angels charge concerning them, and grant that by the light of Thy Holy Spirit and the gifts of Thy bountiful Providence, they may fulfil Thy purpose for them here on earth and attain at last to that blessed home where they shall go no more out, but shall serve and bless Thee continually in Thy temple, through Jesus Christ our Lord. AMEN.

The Ideal College Student

Prize Essay

AN ideal student forgets herself except that she is part of the college, and her aims and desires are to live and to work for the good of the college.

Physically she has to be strong and healthy, for without good health it is not possible for any human being to enter into the spirit of anything, so an ideal student takes good care of her health doing all that lies in her power to prevent unnecessary pain to herself and to those around her. She throws herself into every effort taken by those in charge of the college to keep the college a body of strong and useful people. She never fails to attend the drill classes, and thus she feels that the students are being prepared for their life work here, and that she as one who has to play her part has to be alert in everything. So she employs herself actively to improve her bodily strength, thus preparing herself for mental progress for the good of the college.

Socially, an ideal student makes it her duty to attend to the need of every one with whom she comes into contact. She feels a bond of friendship between herself and all the other students, and never avoids their company by secluding herself or by holding herself aloof from society. She takes part in all the activities of the college, and neglects nothing as an unnecessary pastime.

Mentally, an ideal student is very generous; she is never seen to be narrowminded, and she overlooks all the inconveniences that she may have to face in trying to devote herself to the college. She never grumbles at anything, for her mind is too noble to pay attention to trifling discomforts. Her ideals are high, she aims at being useful to every body, and she never clings to one thing, but divides her life equally for all the activities of the college. She cares more than anything for the discipline of the college, and tries to keep herself and others from doing anything that would cause loss or disrepute to the college.

An ideal student may not necessarily be clever intellectually, but she really works when she works and plays when she plays. She puts her whole heart into what she is doing, never letting her thoughts wander about. She never neglects the lectures, but takes careful notes on what is said by her lecturers, and is careful to do what she is asked to do for her private preparation. She never studies with a view merely to pass examinations, but with a view to improve her intellect so as to fit herself for the future, so she is not a bookworm, but tries to think out what she has learnt.

The spiritual development of an ideal student is closely connected with her moral, mental, social and physical character. Whatever she does is prompted by her desire to bring glory to God. It is a great temptation to take some of her devotional time for the purpose of learning, but it is not the ideal thing to do. We must give enough time for our private devotions. An ideal student is prepared to undergo any difficulty rather than infringe the time set apart for her devotion. When anything puzzles her, she thinks of her ideal Saviour, and tries to gather what He would do in such a case as that.

Now let us consider her attitude towards the world. Some people say that educated women are unfit for domestic life, and it is quite true in a few cases. Some people, when they have had a high standard of education think they are too dignified to look after household affairs. An ideal student makes it her aim to remove such bad ideas from other people's minds. When she goes home for the long holidays, she throws herself into the homelife, helps her relatives with all their household work, making herself pleasant to live with, and she never makes herself a burden to others.

Most of the Indian women become very weak and unfit for any work, after they have had a good education. An ideal student understands that this is because they do not regulate their time properly, but work and work for a long time without much concentration, instead of working steadily for a little time, and giving the rest of the time for other things which help towards the strengthening of their constitution. So she fights against this weakness and overcomes it.

Some educated women have been so much taken up with their studies that they have had no time to learn cooking and other domestic duties, so they are utterly incapable of keeping a house. An ideal student does not neglect domestic duties even at the time of her student life; but she fits herself for homelife as well as for public service.

An ideal student is not indifferent to what is happening in the world around. At the present day we hear of the awful sufferings caused by the great European war and it is the ideal of every student to do her part in the cause of justice. The ideal student thinks with sympathy about all the sufferers, prays for them, and tries to do something definite to help them. She shows her loyalty to her country by her loyalty to the college, and she seeks to prepare herself while she is in college to do good to her country, and to help towards the satisfying of its wants.

These are the ideals of a college student. Some of us may think that these are too high to be attained by any, but we are sure to be rewarded with success, if we try to make these things practical in our lives.

KAMALA PONNAIYA

Extracts from other Papers

The ideals of different people vary according to the nature and conditions of their lives and depend to a large extent upon the age in which they live. The aims and aspirations of an Indian student can no longer be the same as they were a thousand years ago. Modern education is based upon entirely different principles from those of olden days. The methods adopted and the system applied are to suit the needs and character of the time. Life has become more complex and many sided. Our social outlook has widened and an isolated life is becoming more and more an impossibility. The aim of Model Education is to fit us to become proper and useful citizens, useful to our families, society and country. A college student should train herself for this by practising the duties and responsibilities in the college, which may be compared to a little country composed of members of different families.

C. D. PRIYAMVADA

The most essential characteristics of an ideal college student are truthfulness and honesty of speech and of character. . . . An ideal college student should live within her means. She should not even borrow a pin or a pencil, because if a person starts borrowing little things she will end by borrowing money. This degrades us in the eyes of others. . . . Almost of the same importance as honesty is public spirit. If a student has public spirit she will think of the welfare of the college as a whole and not of herself alone. . . . The greatest factor which contributes to the welfare of a college is unity. Many races are to be found in colleges. Consequently there will be racial differences. An ideal college student will ignore these differences. When there is any difference of opinion the ideal college student should support the right and not the wrong side even if she goes against her race by so doing.

IRENE WILLIAMS

She ought to have the three gifts of cheerfulness, courtesy and concentration.

S. FERGUSON

She is neat in all she does. Her dress is also neat, as dress is an indication of character.

ENID WELLS

Although she has so much to do she always finds time to do it. She is never in a hurry, for she knows that 'haste makes waste.' She always considers others before herself. Perhaps she is able to grasp a lesson more easily if she learns it aloud, but she will not do so if she thinks it will disturb another.

DAISY HAZELLS

She must be ready to serve the teachers and any of the servants of the College who need her service.

ANNA ITTYERAH

She answers in the class loudly so that the hearers may be benefited by her answers and the professors may not lose their energy in asking over many times what has been said.

LYDIA VEDANAYAKAM

In the crowd of daily occupations she finds a way to make friends with all. She forgets herself and thinks of others. She finds home in every place.

RHODA PHILIP

She takes a leading part in the various college societies; especially she speaks freely in debates.

RANI JOSEPH

She makes full use of the many good books in the Library, as she knows they will have to be purchased in after life if she requires them.

LUCY MACDOUGALL

Extracts from the College Log

July	8	Resident students arrived in the new buildings.
July	9	Sunday. The Rev. Geo. Pittendrigh led the College Service.
July	10	College classes opened.
July	14	Residents' Party with games on the roof after dinner.
July	16	Sunday. Prof. G. H. Leonard led the College Service.
July	21	Students' Party at the Y. W. C. A.
July	23	Sunday. The Rev. W. J. Tunbridge led the College Service.
July	30	Sunday. The Rev. J. H. Maclean led the College Service.
August	4	Special War Anniversary Service in the College Chapel at 9 a.m. Address by the Rev. J. S. M. Hooper.
August	5	Expedition to Madras Harbour with Y. W. C. A. Explorers' Club.
August	6	Sunday. Mr. K. C. Chacko led the College Service.
August	7	Badminton match with St. Ebba's School.
August	11	New rooms in the little bungalow opened. Microscope Exhibition of views of London.
August	12.	Sunday. The Rev. E. Langdale-Smith led the College Service.
August	18	{ Badminton match with Ewart School (C. E. Z. M.) { Lantern Lecture on Switzerland by Mr. J. E. Fröhlich.
August	19	Expedition to Fort St. George.
August	20	Sunday. The Rev. J. S. Chandler led the College Service.
August	24	Bible Society meeting at which students successful in various examinations received copies of the Bible.
August	27	Sunday. The Rev. J. Passmore led the College Service.
September	1	Expedition to St. Thomas' Mount with Y. W. C. A. Explorers' Club.
September	2	Expedition to C. L. S. Printing Press.
September	3	Sunday. The Rev. W. L. Ferguson, D. D. led the College Service.
September	10	Sunday. The Rev. C. F. Angus led the College Service.
September	13	Reading of 'Hamlet' by Mr. Arthur Davies.
September	17	Sunday. The Principal led the College Service.
September	19	Musical and Dramatic Societies' Entertainment.
September	21	College classes closed for Michaelmas Vacation.

Self-Help in American Colleges

THE college which I attended in America, like most other American colleges, draws its students from many classes of society. Daughters of old, aristocratic families, of political leaders, of millionaires, live side by side with daughters of shopkeepers, of artisans, of farmers, of country ministers, doctors and teachers. At college they are not 'daughters'; they are simply 'girls' and no one knows nor cares whether their homes are mansions or cottages. No amount of extra money can buy for one better board and room or more attention than that which is given to all alike. Each one stands or falls by what she herself is—not by what her family is. It is this spirit of democracy which makes college life anywhere a joyous and valuable experience.

You may wonder how daughters of families in such moderate circumstances, can attain to a college education, for college is a far more expensive privilege in America than it is in India. Education from kindergarten through High School is free to everyone. Rich and poor, boys and girls, attend the public schools together. An effort is being made to extend these opportunities to the colleges, but that is as yet in the future. At present it costs a good sum to secure board and tuition in a first class college. In my college absolutely no scholarships were given to students unless they had been at least one year in the college and had proved themselves worthy of help in finishing the course. Many a girl who is offered a scholarship is too proud and self-reliant to take it and become indebted to the college. In any case the scholarship covers only a part of a student's expenses.

How, then, can a girl without means go to college? Like her brothers and cousins in the men's colleges, she 'works her way through'—to use our expression. Almost every American college has a large number of students who are earning the money for their own education—in whole or in part.

I may explain at once that by 'work' I mean any and every kind of work. We make no distinction between so-called 'menial' work and other labour. The average American girl can cook and sweep, wash clothes, sew, and scrub floors as well as translate Latin poetry. Even the millionaire mill-owner puts his son and heir—B.A. notwithstanding—into the lowest, hardest, dirtiest corner of the factory to labour with the common workmen eight hours a day, until he knows the trade from the bottom up. Every year during the three months of the summer vacation, hundreds of men and women students work in summer hotels as waiters and waitresses, clerks, chambermaids, musicians, bell boys and porters, to earn the money with which to pay their fees for the coming year. There is no field of labour, skilled or unskilled, which they do not invade, rather than run into debt or depend upon others.

I am glad to have belonged for a time to this class of students. I will tell you something of my own experiences for, although my efforts at self-help were very small compared to the efforts of many of my friends and relatives, yet they serve to illustrate the system and, above all, the spirit, which makes it possible for every American boy and girl who really wants a higher education to have it.

I did my first work in the summer vacation before my second year in High School. My cousin and I earned our board at a summer camp for girls. We washed all the dishes for forty people after each meal. Our four hours a day over the dish-pan, earned us the right to all the healthy outdoor life, the sports and events and companionship, for which our camp comrades paid a large sum of money. Another summer I earned my board in the family of some friends, by helping in all the housework and the care of four little children. The summer before entering college I worked as a clerk in a bookstore at a summer resort. There I earned my first real money—and at the same time found opportunity to read no less than twenty-nine of the books in the shop!

Meanwhile I was attending a boarding-school preparatory to going to college. Boarding schools are expensive, but fortunately there was one where I could cut down my expenses one-half by working an hour a day. Every girl in the school did it. There were absolutely no servants, and we did all the work of the hostels under the supervision of competent matrons. That domestic training was quite as valuable to me as the very excellent college preparatory training which I gained there. One term I made thirteen loaves of bread every day. Another term I helped to prepare breakfast, another term, dinner. Three terms I washed dishes or pots and pans after meals. The work was a real relaxation from hard study, and made the hostel life like life in a large, jolly family.

So I reached college without being too much of a financial burden upon my parents. College was a far more serious matter. I fully expected to work my way through the whole four years. I did so for one year, and then the unexpected appearance of a 'fairy godmother' made it unnecessary. However, I count that year one of the best in my college course, although I wonder, as I look back, how I ever managed to keep up my studies.

There are many possible arrangements for a girl to make in college, to save money. I will tell you briefly how I managed it. I could not afford to live in a regular college hostel. I engaged a little room in a private house in the village, a mile from the college. My family paid my tuition and room-rent. I earned my own meals by waiting at table three times a day at a private boarding-house in the village. All my extra pocket-money, for books, stationery and little expenses of all sorts—I earned by doing any kinds of odd jobs which I could find. Typewriting is by far the most remunerative kind of spare-moment work, so I borrowed a typewriter and learned to run it. An advertisement brought me all the work I could attend to—chiefly papers and theses for older students. When there was no typewriting, I did anything else—sewing, ironing, washing dishes, selling things on commission. The Christian Association does a great deal to help to put those who want to work, in touch with those who want work done. Many students who live in college houses earn their pocket-money in these small ways. There were about seventy-five of us working our way that year—in as many different ways. I wish I had time to tell you about some of the others who accomplished far more than I did.

Briefly, this was my day's programme. I got up at six on those cold, dark winter mornings, ran over to the boarding house, ate my breakfast and waited at table for an hour. Then I hurried off to chapel and morning classes, a mile walk. At noon I was

back again to eat and wait at table before returning to the college for afternoon classes. That year I was taking two sciences, so my afternoons were spent mostly in the laboratories, although on two days I had gymnastics a half-mile further away, at five o'clock. I generally started for the village at ten minutes to six and ran the whole mile, to get there in time to fill the glasses for the six-o'clock dinner. Sometimes I returned to the College library to spend the evening, and went back to my room at ten o'clock for the first time since early morning. You can imagine that this programme together with all my spare-moment work, and sixteen hours a week of lectures to attend and prepare for, did not leave me much time for frivolity. And yet I was an editor of the college paper that year, and rarely missed an important college event. It meant hard, concentrated work, with not a moment wasted, and a Sunday scrupulously dedicated to sleep and relaxation as well as worship. We got a great deal of fun out of our work. There was a certain amount of excitement in keeping our purses filled to meet such emergencies as the sudden demands of lecturers that we buy new books. Those hard-earned books are far more precious to me than any bought with gift money.

That is just the effect of working one's way through college. College becomes exactly twice as valuable to you when you have to earn the privilege of being there. Irksome and binding as the work was, there was a vast amount of satisfaction in our feeling of independent self-reliance, in our realization that our parents were not carrying the burden alone.

Can I make you believe that our 'social position' was not altered in the least by this so-called 'menial work'? To believe that, you would have to breathe for a time the atmosphere of our college life—an atmosphere in which false pride and petty snobbery wither up and die an early death. Our friends in college houses neither pitied us nor patronized us. They took our work entirely for granted. Every one of them would have done the same thing if it had been necessary. As it was, they often helped us by substituting for us so that we could accept an invitation out to dinner occasionally.

In my succeeding college years I saw much of the other aspects of American college life. But there was no aspect which seemed to me more unique or more wholesome than that experience of even partial financial independence. It is an experience that does more to build up character than any other factor in college—for it requires an endurance, self-control and concentration of energy which make for purposeful living. I am proud of the country which lays open these opportunities to every boy and girl who wants them, together with all those high privileges of study and instruction which every college has to offer.

CHARLOTTE C. WYCKOFF

Notes from the College Office

ON October 3rd, just as the Magazine was going to press, such members of the College as were present welcomed the arrival of the two new Lecturers from America Miss Edith Coon, M.A. who is to be Vice-Principal and Professor of Mathematics and Miss Mabel Dibell, M.A. who is to be Professor of Botany and Zoology.

Miss Charlotte C. Wyckoff, B.A., was kindly lent by the Arcot Mission to act for one year as Professor of Philosophy and came into residence in July.

Miss Nesamani Paul, B.A., L.T., whose appointment as Professor of Logic was announced in the last number, came into residence in July.

Mrs. Fröhlich is most kindly giving her services to the College as lecturer in French.

The College re-opened in the building which is its permanent home on the 8th July. There are 71 students of whom 53 are in residence. The Michaelmas Vacation began on September 22nd and ended on October 9th.

In the Intermediate Examination held last April four of our students were successful: Eliza Chorley, P. Pichaimuthu, M. Philipose and S. Zacharias.

P. Kanthimathy who appeared for the English Division only of the B. A. Degree Examination was successful.

His Excellency Lord Pentland has kindly given us a personal gift of Rs 1,000, to be invested for the purpose of providing an annual prize in books. This prize will be awarded to the student in the Senior Intermediate Class adjudged to be the most deserving, the result of the University Examination and her class-work both being taken into account.

Dr. Alexander Miller also has endowed a gold medal to be awarded each year to the best student who passes the B. A. Degree Examination from the college.

Mr. and Mrs. Leith have kindly endowed a scholarship to be known as the 'George Pittendrigh Scholarship' as a memorial to Mr. Pittendrigh's services in the founding of the college. It has been awarded this year to A. Savarirayan.

Government scholarships have been awarded to the following students of the college:—

Class I ... { K. Gopala Aiyar
Mary J. Robert
Vijiam Rani Joseph

Government scholarships have been renewed to the following students of the college:

Class IV ... { C. D. Priyamvada
A. L. Devasahayam
N. Devasigamani

The College scholarships are held by the following students:

Class I ... { Anna Philipose
E. Sathianadhan
Kamala Bhadrappa

Class II ... K. Ponnaiya

Class III ... { Mary Philipose
O. Matthai
A. Alexander

Class IV ... S. Periyamayagam.

The College Library now contains more than 1,000 volumes.

Reports of College Societies

The Literary and Debating Societies

The Literary Society has held two meetings during this term, one meeting in July and one in August. At the July meeting selections from poems by Matthew Arnold, Wordsworth, Scott and Kipling were read. 'Shakespeare, the Man and Dramatist' was the subject of the next meeting. Two very interesting papers were read.

There have been two meetings of the Debating Society, one in August and one in September. The question debated at the first meeting was, 'Resolved that the utility of a gift is affected by the motive of the giver,' and the question of the last meeting was, 'Resolved that the college should require each student to spend at least one hour a day in athletics.' Both questions were well argued. The affirmative won in each by a large majority. At the second meeting the reading of the papers was followed by a lively discussion from the floor.

SUSAN C. FERGUSON

Games' Club

Various games are being played in the college, but badminton is the most popular, as there are two courts, and all the students have a chance of playing it daily. Those who began to learn the game only last year have now become 'champion' players. We call ourselves 'champion' players, because we have been successful in our matches with other teams during this short term. The first match took place on August 7, when St. Ebba's School challenged us, and we were victorious. The second took place on August 18, on our grounds between the C. E. Z. M. School and our college, and again we were successful.

Tennis is being played with greater interest than last year, but we cannot boast of so much excellence as to challenge other clubs. Those who do not take part in tennis and badminton have great excitement in playing 'Empire Ball', 'Croquet' and minor games.

A. HENSMAN, *Secretary*

The Dramatic Society

This society has come into existence newly this year. On July 22, Miss Wyckoff and some of the students decided to have a Dramatic Society in our college. At first only fifteen members were willing to join the society, but now there are nearly thirty members.

It was decided that our society should be called 'The Lotus Dramatic Society,' because the lotus is an important Indian flower, because stories of many of the Hindu goddesses are chiefly connected with it, and because it is spoken of as representing beauty; in a word the lotus is to us what the rose is to the English people.

We had two programme meetings during the last term—one on August 25, and the other on September 9. Tagore attracted our interest first, and in the first meeting one of the members gave an interesting account of Tagore's life, another read an essay on

'Tagore's attitude towards Children,' and a third recited a poem from his 'Crescent Moon.' Some other members acted a scene from his play called 'The Post Office,' which interested the audience very much. In the second meeting, one of the members read a beautiful passage from another of Tagore's plays called 'Chitra,' and some other members acted three scenes from the same play.

Towards the close of the term, we felt that it was rather selfish of us to enjoy the plays ourselves, and so on September 19, the Dramatic and Musical Societies gave the whole college an entertainment, in which we acted scenes from 'The Post Office' and 'Chitra.'

Some of the students, who had at first no interest in the society, have now begun to envy us, because we not only enjoy acting ourselves, but make the others take interest in the plays written by our great Indian poet.

R. PERINBAM, *Secretary*

The Musical Society

The Musical Society is one of those societies which were started this year, and it was organized at the suggestion of Miss Fisher. All the members meet together every Friday at 6-45 p.m. and have a singing class with our President, Miss Fisher.

We have learnt a great many beautiful songs, and we can very often hear students humming tunes as they go about their business. We were all ashamed to think that we had no college song of our own, but when Miss Bretherton composed one and gave us a copy of it, we received it with joy and we are very proud of it. We took part in the entertainment of the 19th of September by singing three songs, one of which was the College Song.

Sometimes the Musical and Dramatic Societies are called 'Sister Societies,' because we help and share our activities with each other. These new societies fill us with excitement, and make our college life very interesting.

R. PERINBAM, *Secretary*

The Y. W. C. A. Branch

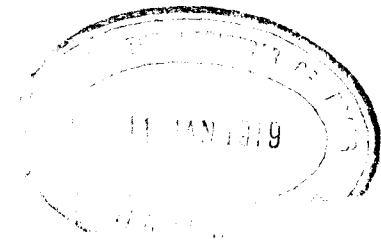
Our study circles are held regularly once a week. This time we have divided the circles according to the vernaculars spoken here, in order that the students may express their ideas freely. There are Tamil, Telugu, and Malayalam circles at present. The leaders of these circles attend Miss Melcher's class on Thursdays. Here they get suggestions for conducting their several meetings.

This year, we have begun to study the lives of the missionaries who have paved the way for the present generation. The history of the life for the week is given to the members by two or three students in turns. This plan is working well and it is interesting to note that the members are now taking a more active part than they did last term. The lives we have studied till now are: Isabella Thoburn, Eleanor Chestnut, Dr. Mary Stone, David Livingstone, William Carey. The study of these noble lives has been very inspiring to us all.

Every second Sunday of the month we have the Roll-call meeting.

S. PERIANAYAGAM, *President*

C. L. S. PRESS, MADRAS—1916





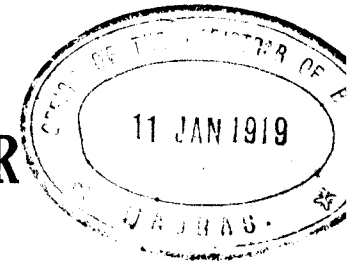
THE CHAPEL



THE BUNGALOW

THE SUNFLOWER

Editorial



THE cover of our last issue met with so much approval that we have decided to retain it permanently. The large coloured print of the college badge which was originally intended as a cover design may be obtained separately, for four annas, from the editor of the Magazine. We should like to take this opportunity of thanking Mrs. Kirkman, of the Wesleyan Mission, who made this design for us both in line and in colour. We are all proud of our college badge and motto.

Some of our friends may perhaps feel in reading our magazine that we live too much in a world apart, ignoring the great and terrible events which are going on in the world around us. It may be well, therefore, to say that in the midst of all our work and our play the thought of the war is never far from us. Every day our newspaper board shows cuttings with news of the fighting; once a fortnight Miss McDougall explains to the students the salient features of the situation; every Saturday Miss Stevens presides over a working-party where useful articles for the troops in Mesopotamia are made. Gifts in money are also made towards the hospital ships for which Madras has made herself responsible, and our evening college prayers seldom omit the remembrance of those who bear the stress of war. Every Wednesday at noon since a month after the college first opened we have assembled in the Chapel for fifteen minutes intercession for those engaged in the war. Almost all the college is present at this service, which is conducted by the Principal. At this time we remember by name the relatives of any of our number who are at the front and we are proud to say that the list is a long one. Three Professors have two brothers each in the fighting line and two students have brothers who are doctors in the Indian army, one serving in Mesopotamia and the other a prisoner of war among the

Turks since their capture of Kut. Another student has two nephews serving with the forces in Mesopotamia, one of whom is doing Y. M. C. A. work. For these and for many others, known and unknown, we lift our hearts in prayer together and so make our links in those gold chains which bind the warring and suffering world about the feet of God.

This issue of our magazine contains some articles written by groups of students and not by individuals. The article on the 'Difficulties of an Educated Girl in India' is written by two or three students of the Senior B. A. Class. The papers on books, under the heading 'Our Fiction Shelves', were written as class work by Junior Intermediate Students. The College Diary is the work of the Junior B. A. Class. Altogether no less than twenty-seven members of the college have contributed to our pages.

The picture of our College Chapel reveals the fact that it is not an imposing or beautiful building. It does, however, look more like a place of prayer inside than outside, and few who see it now would credit the fact that it was formerly a harness and lumber room. We hope that before long money will come to us to build an ideal chapel all beautiful without and within.

The other picture given in this number is of 'The Bungalow' where two Professors and twenty-five students have their rooms. When we bought our property this building consisted of one storey only and the upper rooms, which provide accommodation for fifteen students, were completed after the college opened. In front of this building may be seen the students' gardens, designed and planted by the students themselves with the help of the Botany Professor, Miss Dibell. The daily watering provides good exercise for the owners of the gardens, and the results in cornflowers, cosmos, balsams, hollyhocks, zinnias, petunias, salvia and sunflowers make a spot of special beauty in our beautiful compound.

The Ideals of a University

WE are all fully conscious, I think, that we belong to a college, and many of us have been taught by the World Student's Christian Federation to remember that we belong to a community of colleges, scattered over many countries and using many languages. But perhaps we are apt to forget sometimes that we form part of another entity, less visible and tangible but equally real, and that is, the University of Madras. We are inclined, perhaps, to think of the University as a ruling body which has issued regulations which we sometimes find inconvenient, and as an examining body which it is hard to satisfy, and so to regard it with distant awe instead of the loyalty and affection with which an affiliated college should look upon the great bond which unites it to all its numerous brother and sister colleges in South India.

Under normal conditions, the function of examiner is one of the least of the functions of a University, and certainly ought not to eclipse its higher aims. The purpose of a University is twofold: to enlarge the scope of human learning and to create a large number of well educated men and women, or, as we learn to say in Formal Logic, to increase both the intension and the extension of the term 'learned'. With the first aim we are not greatly concerned here, where we are only moving along a well trodden road, and studying chiefly things already known to the learned world, but this aim should never be forgotten. Since the days of the Sixth century B.C., when Pythagoras gathered a few disciples round him to search out their own spirits and find wisdom, thus unconsciously laying the foundation of all our western Universities, to these modern days when research along every path of human learning is led by the men who are the central figures in these Universities, the duty of those who know most to try to find out more has never been denied. No University can ignore this duty without loss to itself and a lowering of its standards.

But here in India the paramount duty of a University is to train young men, and, now we may add, young women, to serve their country in the field of intellectual service. The old Universities of England were carried on, as their ancient prayer, recited every Sunday, explicitly states, 'that there may never be lacking a supply of persons duly qualified to serve God in Church and State.' Other forms of divine service are open to all human beings, but those who are to take up the heavy responsibility of leading the religious and political advance of their generation need all that the best University can offer of intellectual discipline and moral inspiration.

The ancient Universities of the West were in the first instance religious institutions and moreover they inherited through the earliest Fathers of the Church, whose writings were among their chief studies, something of the Greek spirit of enquiry and love of knowledge. The connexion between godliness and sound learning was very close and no one would have thought of questioning it. So the pursuit of knowledge was associated with simple modes of life, unworldly aims, a sense of community with other lovers of learning, and a consciousness of man's spiritual destiny which counteracted the temptation to personal ambition.

These two characteristics, the love of truth and the disinterested purpose, still survive to be the great tradition of our ancient Universities. Each new gain of knowledge is eagerly welcomed there, and a University career has never been regarded as the road to wealth, though it has often been the road to importance. The student comes under the spell of these powerful traditions, embodied as they are in the ancient customs of the place, in the very words of its religious worship, in the portraits on the college walls, in the great memories which haunt every court and garden of these old cities, and above all in the disinterested and purposeful lives of those who are the Fellows and Professors of the University. Not much is said, but almost unconsciously the undergraduate is moulded into being what he is expected to be, and learns the two great lessons that truth is desirable for its own sake, and that a man must have some aim beyond his own advancement.

It is a great thing to inherit such traditions, but there is a greater thing yet, and that is to make them and bequeath them. The life of a University is measured in centuries and our own University of Madras is still in its early childhood. These are the years when its future character is being formed. Very much depends on the aims and ideals of its present representatives. It rests with us to decide whether it shall be a mere manufactory of uneducative degrees or a training ground from which shall go forth men and women able to lead, rule and serve their country.

E. MCDUGALL

The Study of Mathematics

IN India, as in the West, many people at present regard mathematics as the most unpopular subject in the school or college curriculum. To give very briefly a few reasons why this is an unjust condemnation is the purpose of this article.

Twenty years ago if a student questioned the value of his mathematical course he was told that it was excellent mental gymnastics, and that he needed mental drill as much as physical exercise. Perhaps he was satisfied then, but to-day he is not. He scorns 'formal discipline' and calls certain modern psychologists to his aid to show that, although he cultivate the faculty of logical reasoning in his mathematics, it by no means follows that he will reason logically in any other department. Therefore he declares that no subject should be taught if disciplinary power is all that can be claimed for it. On that ground he excludes mathematics from his college curriculum at least.

Is there any basis for such criticism? In the West it is certainly true, as I suppose it is in India, that the training required for the teacher of secondary school mathematics has not been high. Many a teacher of mathematics has studied but little in advance of his pupils, whereas he only can claim to be really competent to lay the foundations of the subject whose own studies have been carried far beyond the subject matter he is actually teaching. Then, too, the school and college courses have not always been wisely arranged. Very few students, except those who have specialized in the subject,

have had even a glimpse into anything beyond the elementary work. Practical work has often been neglected where it is most useful.

So much may be said in the critic's support; let us consider what is to be said on the other side. The student of mathematics must remember that much drill and repetition, even though it grow tedious, is needed in laying the foundations of any subject, and that if higher work is to be profitable a certain degree of skill in the elementary work is necessary. Concerning the question of the disciplinary value of mathematics I am not at all sure that all psychologists are agreed. While it may be true that accurate and logical reasoning developed in mathematics alone does not insure similar reasoning on all occasions, it is probably just as true that the more such training is encouraged the more tendency there is that it will become a habit. Some of us may feel that if mental gymnastics must be abandoned because they are not sufficiently practical, a similar argument might be urged against bodily exercise which is not immediately serviceable. From my own experience I can testify to the value of mathematics as mental training. My own logical sense was not consciously active until it had been stimulated by geometry and the teacher's constant 'Why? Why?' when I gave statements without proof. Outside of school hours I wearied all around me by demanding reasons for nearly everything I was told.

Now the study of mathematics has other justification, for it has a value in itself and also a value in its relation to other subjects. No study connected as mathematics is with the history of all important nations from the ancient Egyptians, Greeks, and Indians down through the years to the most highly civilized nations of the modern world can be utterly without human interest. Although the modern mathematician does not entitle his writings (as the old Egyptian, Ahmes, did) 'directions for knowing all dark things', yet he is helping us to know many things which would otherwise be 'dark'. Thanks to teachers I have had, I know mathematics to be as living a subject as any in the college curriculum. Then without mathematics natural science would be badly off. To-day, students of social science also need increasingly a general knowledge of mathematical analysis.

'The study of a subject which in itself has educational values that are both cultural and useful, and which is, moreover, an indispensable key to the sciences is very unjustly considered the most unpopular study for a college man or woman.'

EDITH M. COON

Some Difficulties of an Educated Girl in India

IN all great new movements difficulties are sure to present themselves at the outset. One of the chief movements in India at the present day is for the education of girls. And as might be expected, an Indian girl desirous of education meets with difficulties both during the course of her studies and when she has completed her school or college course and longs to make use of the talents she has obtained. It is necessary that this college and other similar institutions should aim at training such pioneers to meet the situation successfully and lead others in the right way. The years spent in a college like this should make those who have the privilege fit to lead the new movement without unwise haste and yet without undue shrinking from advance.

The difficulties set forth here may not be universal. They vary from place to place and from community to community. In cities and towns where the western influence is great, they are at a minimum, but in villages they are formidable. They also depend on different persons and their circumstances. Hence what is attempted here is to give a general idea of the difficulties which a majority of the girls find.

In the first place, getting education itself is difficult for various reasons. It means going against custom, which is peculiarly hard in India. After a certain age, girls are not allowed to go out. The period of education outside home, in any school, is generally four or six years. Even if any one has the courage to break this custom, she has other difficulties to cope with.

It is generally believed in India that the vocation of a woman, namely, keeping the house, does not require any education in the modern sense of the word. This idea is so deep rooted that it requires more than ordinary courage to take the initiative. When this is taken there are other difficulties to be met.

There is an objection to co-education, especially when girls are grown up. Higher education therefore becomes impossible. Many girls have been obliged to discontinue their study, as they had to attend men's colleges. To such and many others, the opening of women colleges is a great boon. But there still remains this serious obstacle in the study of medicine in South India, which has no Women's Medical College.

Girls are married very young, for parents are anxious to see their daughters settled in life early. Many girls have to give up their study to get married. Marriage is not of one's own option as in the West. It is arranged by the parents and in many cases, the girls are not consulted. The daughters in a family are married in order of age and therefore elder girls discontinue their study and marry whether they are anxious to do so or not, to clear the way for their younger sisters.

Money is another difficulty. On the part of the few well-to-do parents, it is disinclination to spend money on the education of their girls, but in the case of a majority it is inability.

Such are the main difficulties a girl meets with in her effort to be educated. Her path in no way becomes smooth when she finishes her course of study. Rather do the difficulties increase.

For education has made her different from others. She becomes an object of curiosity and critical admiration. She is watched very carefully by men and women of the old order. Her interests and behaviour are keenly observed, and accepted or condemned according to their point of view. But proper education prepares a girl to meet such a situation and to show the world that it has not taken from her the innate qualities of an Indian woman—'gentleness and devotion'. At the same time she is better fitted for the task before her, whatever it may be.

The field of work for an educated girl in India is not wide as in the West. The only two professions open to her are the medical and educational. But the more independent character of the former and the perils experienced in it, make it undesirable, while the difficulty of the study makes it unattainable to many. Teaching is more agreeable at present and many do teach in schools. But with the growing cry for women's education the insufficiency of women teachers with adequate training becomes clear. It is more acute since most of them marry after a few years of teaching. Those who feel the demand of the country and wish to respond to it, are thwarted by the wishes of their parents. Just when they have acquired the necessary practice and experience, and promise to become good teachers, they are forced to marry. Continuing the work after marriage is beyond consideration. For it is regarded as unmanly for a husband to allow his wife to work and of course as a rule the care of the family occupies all a married woman's attention. Remaining single in India is very hard.

Such are the difficulties an educated woman has. In spite of these, education is progressing, and a few educated women are accomplishing great things, in literature and social reform. Sarojini Naidu and Pandita Ramabai are living examples. There are many others who are serving their country in a humbler way in their own neighbourhood. Many societies and clubs are now being formed among women. With the sympathy and co-operation of those who have the uplifting of Indian women, the educated women of India do promise to do more for their country.

'HOPE'

Our Twin-Sister College in China

GINLING College, Nanking, China, is our twin-sister in more ways than one. We came into existence in the same year—Ginling three months later than we, for their college year opens in September. We are both Union Women's Christian Colleges, supported by a number of missionary societies in co-operation, although they are supported entirely by societies in the United States. Ginling is the only college for women in all South China. The one other Chinese women's college is far north in Peking. It is altogether fitting, therefore, that these two pioneer colleges should know something of one another. The same task is before both of us, spreading the kingdom of God in the Orient by the higher education of women.

We have recently received some fascinating little grey booklets describing the new college in China, and can do no better than quote passages from them about the

life and purpose and problems of the college. There is enough similarity to our own college to make us feel our sisterhood more strongly.

The college is at present housed in the rented residence of a Chinese official, a house with a hundred rooms 'in strings of five rooms with open courts between. The students live in the west side and the foreign staff in the east. The chapel and classrooms and offices are at the front. . . . The courts are wide and sunny and there is a large and attractive garden containing a pavilion fitted up as an outdoor gymnasium.'

'Our aim,' writes the Principal, 'is to prepare Chinese young women to live and work among their own people, and the atmosphere of the college should be Chinese rather than foreign. . . . The ideal woman's college for China must be the product of growth and adaptation to environment. . . . The woman who receives a college training in China is better fitted to work in China than the student who goes abroad. . . . The thoroughly trained Chinese woman can do more in China than any foreigner in every line of work. The ultimate success of the Christian movement in China depends on the Christian leadership of women. It is not enough to train men as leaders. As the woman is, the home will be; as the home, so the nation will be. The great crying need is for Chinese women able to take the lead in all the work of the Church. . . . In our schools we need more women teachers, and teachers with some knowledge in reserve to make their teaching a living and vitalizing force. College training will not spoil them for home life. If there is created a discontent with homes as they are, it may have that divine element in it which works for the uplift of the home as for all spheres of life.'

The college opened on September 17, 1915, with six members of the staff and eight students—truly an ideal proportion. 'The bell rang at half past eight that morning and the students assembled for the first college chapel. They rose when the staff entered, and a simple opening ceremony, students and staff bowing low in turn, preceded the service. . . . The students had come from different sections of the country and in some cases found English a better medium of communication than their Chinese dialects, although they spoke English with hesitation and embarrassment.' The number of students rose as high at thirteen at one time, but only nine completed the year's work. One of the four who left is reported to have given up on account of 'home sickness complicated by indigestion'. 'The students represent four provinces, nine cities, six preparatory schools, and three missions. Their average age is twenty-three years. One student is non-Christian'. Of the staff four are American women, one a Chinese woman graduate of an American University, and the last a Chinese man.

The college is not connected with any University, and so has had to make out its own curriculum. The first year students take the following course of studies: Chinese, 5 hours; English, 5 hours; Religion, 2 hours; Drawing, 1 hour; Chemistry, 3 hours; Hygiene, 1 hour; Psychology, 3 hours. With regard to the latter subject it is reported that before the end of the term the lecturer felt that Psychology ought always to be required of first year students. 'She felt that it had waked the girls up, taught them how to study and how to think.' With the second year's work comes an opportunity for

choice of subjects. 'We have done all the work this year in English, even in the classes taught by the Chinese professors. I believe the students have added more new ideas than we could have imparted had we been limited to Chinese. . . . Some day I hope we may have classes taught by Chinese teachers in Chinese. The foreigner may be more effective in English; I am sure the Chinese teacher can be more effective in Chinese, and the students freer to discuss and express themselves in their own tongue.'

The account of 'Student life and activities' is interesting to us here, for we are making beginnings also. The principal writes: 'Early in the year we assisted in the formation of a Y. W. C. A. and a class organization. In neither have the students shown any very great initiative. . . . I am sure the coming of a new class will furnish an incentive which has been lacking this year. It is discouraging to be the whole thing at once—College class, Y. W. C. A., Current Events Club, Glee Club, Athletic Association—all equal to the same thing and equal to each other. . . . We have tried to have only the minimum of rules and regulations necessary for the orderly living of people in a community. A ten o'clock retiring rule, regular hours for meals, and absences from college limited to the Saturday half holiday and a monthly extension of that holiday (with permission to stay over night) make up college rules.' 'The religious life of the college has found expression in the daily chapel service at twelve, led by different members of the staff and in the weekly Y. W. C. A. meetings on Sunday evenings.' The students, together with one of the staff and the Chinese matron, hold a Sunday school in the college every Sunday, to which come as many as sixty-two of the children in the neighbourhood, and also a number of mothers and older sisters. 'The students have the responsibility of planning and carrying out the programme for the children, and they enter into it enthusiastically.'

The booklets are full of pictures of the college and its staff and students in their various activities. Underneath mere externals we feel a very real kinship with this twin sister of ours, and shall watch her growth with increasing interest, to compare her original ideas and her solutions of common problems with our own.

CHARLOTTE C. WYCKOFF

Song of the Clubs

(To the tune of 'Willow the King')

- | | |
|---|---|
| <p>1. Sing we a song of a College fair,
Gathering students from everywhere,
Malayalam and Telugu,
Kanarese and Tamil too.
Fair white house in a nest of green,
Oh never a College so rare was seen.</p> <p>CHORUS</p> <p>Good speed O College for thee we pray
Honour and life for ever and ay.</p> | <p>4. Every morning we go to drill
Wondrous feats to perform with skill.
In flowing sarees we leap and run,
Duty combining with endless fun.
We're sure we shouldn't be half so well
If it weren't for the call of that daily bell.</p> <p>CHORUS</p> |
| <p>2. Proud surroundings has our abode,
(Prophecy thoughtfully named the road)
Educational magnates four,
A Library placed at our very door,
Famous Observatory near at hand,
What fitter surroundings in all the land?</p> <p>CHORUS</p> | <p>5. See the gardening students go
Armed with watering can and hoe.
Sunflowers, balsam, and zinnias fair
Bloom where late was a desert bare.
In spite of the ravaging rats at night
Our garden is really a charming sight.</p> <p>CHORUS</p> |
| <p>3. Games Club caters for everyone,
Rounders, tennis, and badminton.
After lectures and baths and tea
Down we flock to the courts with glee.
Learning to fight for the side's fair fame,
Cheerfully playing a losing game.</p> <p>CHORUS</p> | <p>6. Every week on a Friday eve
Our games we stop and our books we leave
Some the Musical chorus swell
In scales and glees and songs as well.
Some with taste for dramatic art
To the haunts of the Lotus Club depart.</p> <p>CHORUS</p> |
| | <p>7. So rouse ye students, and sing with me
A hearty cheer of three times three.
Cheers for the Clubs: let the chorus swell:
Cheers for committees who work so well:
And rising above them our gladdest song
A cheer for the College full loud and long.</p> <p>CHORUS</p> |

W. M. FISHER

A College Diary

October 10

ON this day the college was re opened after the Michaelmas holidays. Most of the students who had gone home; returned on the 9th evening so that they might get acquaintance with college life again by the next morning. Some came back only on Tuesday morning; they looked dreamy and sleepy, more like train passengers than like college students. In the meantime, we who had stayed in the college for the holidays felt as if we wished to continue our easy life of the vacation. But we had to shake off our drowsiness, and return to our class rooms and text books.

October 13

The long expected day at last came—the day of our annual garden party.

It was a Friday, and as soon as the lectures were over, we arranged seats for the visitors in the shade of the mango trees in our compound. From an early hour handsome carriages and cars had been depositing their occupants at the College. As we heard the perpetual rolling of the wheels, all were on the alert to go and receive the visitors. Our friends from our old schools and colleges, and from other places were present. First they were introduced to the Principal and the Vice-Principal, and then they were taken to their seats to be refreshed with cake and tea. After the refreshment the visitors were taken round to see the buildings. They were very pleased to see our rooms, especially the chapel and the library. It was indeed a pretty sight to observe the visitors wandering with delight through the scenes pointed out to them by their escorts. Many lingered on the roof till the evening sun was set; then they were all taken back to the garden, and after taking leave of the Principal, they departed leaving us behind to dream of the pleasant time we had, and to carry all the chairs and tables back to the rooms.

October 14

Ever since we came to this new building, some toddy cats had been giving a lot of trouble to us who are staying on the roof. Most probably there were three, father, mother and child. They were much bigger and much more bushy than the ordinary cats. They looked more like wild beasts than like domestic ones, and so we did not feel inclined to harbour them on the roof.

This Saturday Miss Bretherton responded to our appeals to drive those creatures away from the roof; she came up with two servants who tried their best to get the creatures down. They had to remove the tiles on the roof, for the cats were playing at hide and seek. At last they were able to kill one of the big ones with iron spikes.

October 16

Ever since the beginning of this year we had been expecting Miss Coon, our new Vice-Principal, and Miss Dibell from America. They arrived in Madras during the Michaelmas holidays; only very few of us were at the college at that time. We gave them beautiful yellow garlands on the day they arrived; then when all the students returned to the college, a public welcome was given to them. Songs and hymns were sung in

Tamil, Malayalam and Telugu and the singing was accompanied by the showering of flowers on Miss Coon and Miss Dibell. After the singing Miss Coon and Miss Dibell gave short speeches expressing their joy in coming to our midst. The meeting was concluded by garlanding the professors, and refreshing all of us by rose water and sandalwood.

October 22

As the weather was too bad for us to go out to Church this Sunday morning Miss Bretherton conducted a service for us in our own chapel. The address which she gave us was most interesting and practically useful.

October 25

We had long been wishing to give our Professors an Indian dinner and we found a fit opportunity for it on this day when we had a holiday for the Deepavali Festival. We cooked the food ourselves that day and by 7-30 p. m. were ready to receive the Professors. We looked out eagerly for them because it was the first time that we were going to see them in Indian sarees. We feasted our eyes on them as they put in their appearance and moved gracefully down the hall to sit down on the floor in Indian fashion. We served round food for them on plantain leaves and after saying Grace we began the dinner. The great thing now was to see how the professors would eat with their fingers. They found it very difficult, indeed, but we tried our best to teach them to do it in the proper way. The dinner ended all too soon, leaving a happy memory in our hearts of the fine time that we had enjoyed. After the dinner Miss Bretherton entertained us with an exhibition of some famous pictures by the microscope.

October 29

On this Friday Miss Hensman, a day student, came to spend the week-end with us. This was the first time we had invited a day student thus, though we had been feeling for a long time that it would be very nice if the day students would come and share with us the joys of hostel life now and then. Nearly every week-end until Christmas time we had one or two day students in to stay with us.

November 10

On this day the baptism of the Matey (house servant) and his family took place. It was not an unexpected event, because they used to attend the meetings held daily by our Indian Professor Miss Paul and they used to express their desire to become Christians very often; but we waited for them to realize more fully the change they were going to undergo. They were baptized in Zion Church. The Rev. W. Clarke conducted the service very solemnly. Some members of the staff and some of the students attended the service. Miss Bretherton and Miss Paul were godmothers for the Matey's wife; Miss Periyannayagam and Miss Philipose, two of the students, were godmothers for the Matey's little daughter. In the evening the students presented the new Christians with some plantains, flowers and betel nuts.

November 10

On this evening Deaconess Creighton came to show us some war pictures. Some were scenes from ruined Belgium and some were pictures of soldiers marching to battle.

The Deaconess' speech was very impressive, and we were all very glad to have had her with us that evening.

November 12

Sunday. This Sunday began the Y. W. C. A. week of prayer; in the evening Miss McDougall led the chapel service and gave us an address on intercessory prayer.

Throughout the week there were brief midday prayer meetings in the chapel led by the Professors in turns.

November 15

On Wednesday morning Miss McNair, our new Professor from Scotland, reached the college at 7-30 a. m. The tradition that new Professors always bring us rain with them, was fulfilled in her case too. After spending a few days with us, she left us for a time to study Tamil in the country; but we hope to have her back soon.

November 22

This day the sun became dim much too early and in the afternoon a gale of wind arose, the rain began to pour down incessantly, and there were signs of a coming cyclone. At seven o'clock the electric lights went off suddenly, and people began to grope in the dark. The condition of a large institution like ours, without light, can be imagined better than it can be described. Candles, table-lamps, and even carriage lamps were used in the dining hall; prayers were held in the dining hall instead of in the chapel. Those who were industrious studied in these glimmering lights, but the rest took the opportunity for chatting and joking. As the telephone was out of order, no message could be sent abroad. A student who was walking up on the roof of our building at this time was nearly blown away. The wind was strong enough to root up big trees, and dash a full train off its rails. Even when the night was over we could not see a calm morning, and the rain was pouring down in torrents. It took some time for us to get back the electric lights and for the whole city to assume its old character.

November 29

This day we had a half holiday and the whole college went to see a series of moving pictures about the war. These were shown in the Elphinstone Picture Palace which reserved this afternoon for women students and school girls. The pictures exhibited were both interesting and instructive. We saw girls and women employed in making war munitions. Then we were shown how soldiers dig trenches, and fire guns. The pictures made us realize how hard the women and girls in Europe are working, and how the men there are gladly suffering hardships for the sake of their country.

December 3

This was the National Missionary Society Sunday. Mr. P. O. Philip who belongs to this society led the college service that evening. He gave us an interesting address on the necessity of missionary work and we had a collection for the Society.

December 4

On this date we were favoured with a visit from Their Excellencies Lord and Lady Pentland. Last year they visited us when we were in the other building (Hyde Park) and this year too we were expecting a visit from them soon after their return from the hills. At last they came to see us. Miss McDougall, our Principal, took them round and brought them to all the classes. They were glad to see the classes and the Library bigger than when they saw them last year.

December 7

On this afternoon the Senior Intermediate class gave us a dramatic entertainment in the Library. The play acted was the play they are studying for the examination, *The Merchant of Venice*, some unimportant scenes being omitted.

Mrs. Ferguson had kindly lent us her gramophone and so there was musical entertainment between the scenes. The casket scene, the trial scene and the courting scene, we may say, were the most interesting. One great feature was that every member of the class took some part. The general level of acting was high and reflected great credit on Miss Wyckoff who trained the class. After the acting was over, there was a show of all the actors. They looked charming in their bright costumes which were most cleverly made to look like old Italian ones, though we knew them all to be modern Indian or English garments.

December 20

The Christmas party given by the Professors to the resident students took place this day. The Professors tried their best to make the time a delightful one, and we enjoyed it very much. The Professors and students all dressed grandly for dinner and assembled in the chapel at 7-15 p.m. On coming out of the chapel, each student was given a card with a name, so that she might take for dinner the seat where the name corresponding to the one in her hand was placed. It was great fun hunting after the seats. Near each plate there was a picture and a cracker. We soon settled down in our seats with the caps and bonnets from the crackers on our heads. After dinner we went to the big and spacious library decorated most exquisitely. We were a large, happy family there. Then we had several games and each of us tried to make them as exciting and interesting as we could. I am sure the memory of this party will be always a pleasant one in the minds of all of us.

January 12, 1917.

We had a holiday for the Pongul festival, so we visited the Little Mount. We got down at Saidapet station and the walk to the top of the Mount (it is a very little one) was delightful. The spot which interested us most was the cave in which St. Thomas is said to have hidden himself when he was persecuted. We also saw the stream which, according to tradition, preserved his life, and the marks which they say are his footprints. The walk back lay along the river banks and through woody places. By the time we returned it was quite dark and our dinner was waiting for us. We enjoyed the day extremely.

January 14

This week-end we had the pleasure of having Miss Drury, our former Vice-Principal, in our midst. The Senior B.A. students, her nearest friends, were invited to the high-table that night for dinner. The next day she went round and saw all the bedrooms and the class rooms. On Sunday, after breakfast, she had a chat with us; she told us something about her work in her school at Madanapalle and then we talked about the dear old days at Hyde Park.

January 20

Up to this date the college was free from all kinds of contagious diseases, and it was a great shock to everyone when on Saturday the news was heard that one of the students was suffering from chicken pox. The patient was removed to a separate building and the infected room and clothes were all disinfected. But exactly after a fortnight eruptions were seen on three other girls. Two of them were sent home and the third was put with the first patient. The students felt rather lonely in their room, but the Professors were very kind to keep them company often and cheer them up whenever they could. Fortunately no more cases have occurred.

January 27

On January 26 a notice was put up that we should have a lantern show of famous pictures. We were all very pleased with the idea, especially because it was a favour to us from Mr. Pittendrigh, the first and greatest friend of our college. Miss Bretherton explained to us the pictures as he showed them. We enjoyed the exhibition very much.

January 29

This was the day on which our telescope was set up on the roof. It is a present to the college from a friend in England and it has been with us for a long time waiting for fine weather. Miss Coon, our Vice-Principal, has studied some Astronomy, so she will instruct us in the use of this telescope.

February 1

To the great joy of many of the students, Miss McDougall invited to a party the teachers from the different girls' high schools of Madras, to many of which we had claims as being our old schools. It was a happy opportunity for the teachers to see their old pupils. As they came in on the appointed day we took them to have tea first and then we took them round the college telling them all that would be of interest to them. The Dramatic Society prepared a few scenes from Tagore's *Post Office* and our musical society had songs to sing. When the teachers had satisfied themselves with seeing the college we entertained them with the drama and the songs.

On the same day the college photograph was taken.

February 14

On this day the yearly elocution competition was held under the auspices of the Dramatic Society. We had Mr. Ross of the Teachers' College, Saidapet, as the judge.

There were five candidates for the competition. All of them recited and read the passages very well. The passage for recitation was Toru Dutt's *Sita* and the passage for reading was from *Kabir's Poems* translated by Tagore. All the Professors and the students listened to the elocution with great pleasure. After the recitation and the reading Mr. Ross made some remarks about the elocution; he gave also some instruction to all the students in pronunciation. The winner was declared to be Miss Anna Zachariah.

The same evening some of the students and some of the Professors went to the Victoria Public Hall, to see the miracle plays acted there by Christian students of the Christian College and Wesley College. These ancient plays were modernized by Professors of the Christian College.

March 10

For some weeks the Junior Intermediate class had been preparing to give an entertainment in aid of the Students Building Fund. The result on this afternoon was a magnificent success and the class is to be congratulated most heartily both on the excellence of the entertainment and on the splendid sum they raised [Rs 150]. The programme included choruses in Tamil, Malayalam and English, a Veena Solo, a humorous recitation, an English trio, a pianoforte duet, a comic dumb show performance, a short recitation from Tennyson's *Princess* and a few scenes from *As you like it*. All the items were very good and we do not know which to pick out for special mention. The whole organization of the proceedings was admirable and the senior members of the college feel that with such a competent class of juniors the immediate future of the college will be a distinguished one.

Our Fiction Shelves

Impressions from the Junior Intermediate Class

Silas Marner by George Eliot. This is one of the best story books in the English tongue. Written in a clear and simple style it gives us great pleasure and interest by presenting to us the life of the weaver Silas Marner. The story is made out of a delightful little plot.

Silas Marner, finding disappointment after disappointment, leaves his native village and settles in Raveloe, a pleasant little village, as a weaver. God sends troubles upon him till he gives up his yearning love and reverence for Him. He leads a solitary life till one day a helpless baby comes to his cottage, whom he rears up as his child; and then he begins to be a happy man once more.

Out of this simple plot the author has woven his thrilling story which is admirably told. He first of all gives us a short but a very good descriptive introductory paragraph about the general condition of England at the time in which the story is set and then introduces to us the weaver sitting at his loom with a sorrowful face and a frown on his forehead—a very pleasant picture indeed. The story as it unfolds itself greatly holds our interest and as we read about the troubled state in which Marner was at the false accusations brought against him and at the turning away of the woman he was engaged to marry, we cannot help feeling very sorry.

Besides giving us the life of this man, George Eliot enlivens the story by introducing many characters—men, women and children whose funny, conversations and bearings give the story its high interest. The childish prattle of Eppie, the adopted child of Marner, and Marner's behaviour towards her, especially that of tying her to his loom simply to prevent her running out, are all very interesting. There are short descriptions at certain places which add to the success of the story. The characters represented are all real and what we would expect from rural England. The suspense as to what became of Marner's lost money is very great till the mystery is solved.

The story ends with the happy scene of the wedding of Eppie and Marner's great joy at seeing her happily married. This story made me feel the truth that a great and famous writer is often simple.

RANI JOSEPH

The History of Henry Esmond, by William Makepeace Thackeray. This is the history of a man who undergoes many adventures and comes in contact with noble families, specially the family of Castlewood. He is acquainted with the conversation, discussions, and plots about the crown, though he is not directly concerned in the affairs of the crown. This story is laid in England during the eighteenth century, mostly in the reign of Queen Anne. Curiously enough, Esmond is not one-sided in his life, but he knows about the literary men of his time, and spends some time in a college. He visits Addison and Steele who are famous men of his time.

This book is very attractive in every way. Its style and plot are all charmingly written. This will interest students specially and of course all readers too. It gives not only the story of a man, but also the political, social and literary history of his time, that is the reign of Queen Anne. By this I do not mean to say that it is a lesson book, not fit for leisure reading, because aside from this there is a good deal of story matter in it, and in this too it will not fail to satisfy you. Lovers of history and literature find such kinds of materials woven in the story so that if you read it, it gives you pleasure first, and then knowledge of the time. So it fulfils whatever aims you have, and surely no one will say that such a book as this will not promote the pleasure of the readers.

FLORA AMIRTHANAYAGAM

Sacred Tales of India, by Dwijendra Nath Neogi. This book is a compilation of sacred stories. These are legends transmitted from mouth to mouth by pious elderly women. They form a very interesting ceremonial lore. All the stories make reference to *Pujahs* and *Varatas* and each ceremony is tacked on to a story or *Katha*. Each is illustrative of the power and glory of the particular god or goddess interested in the ceremony. The ceremonies are performed exclusively by Hindu women, and men have no share in them, as a rule not even knowing where and when they take place. The rites are simple and cost nothing. These inventions were made to prevent women from becoming idle when they have spare time.

The stories are attached to obvious morals and throw a light upon Hindu women's hearts. The orthodox Hindu's life is full of ceremonies, observances, fasts and festivals.

We do not know the origin of these ceremonies. An unbeliever may criticize these stories as false but they give us an insight into the domestic life of Hindu women. They also show us how the married life and widowhood of Hindu women abound in such duties.

NEELAMBAL VELAYUTHAM

Jane Eyre, by Charlotte Bronte. This is an interesting and thrilling novel with vivid descriptions.

The chief character is Jane Eyre and the story opens with her miseries while she is in the house of her aunt, Mrs. Reed. From thence she goes to a school at Lowood. After an eight years stay she goes to Millcote as a governess to Adela, a girl adopted by Mr. Rochester in Thornfield House. Mrs. Fairfax is the housekeeper, for Mr. Rochester is employed in France and does not visit Thornfield House very often. He has a genuine love for Jane but one day Mr. Briggs declares that Mr. Rochester is already married to his sister Bertha Mason. So Jane flees to some unknown place and after a long-time returns and marries Mr. Rochester who had become blind by this time and whose first wife had died. The end is very interesting.

The story seems to be true to life. There are several vivid events in the story that show the genuine love Mr. Rochester felt for Jane. The reader will not have to skip from one page to another because of dullness or lack of interest in the story. If she does she will lose a great deal and the next page may seem uninteresting. The story warms the heart of the reader and does not allow her to put away the book even for a minute.

It is beautifully written and attracts the interest of people having different tastes in stories. The language is simple and fluent and there are many conversations worth reading. There is a great deal of suspense that keeps up the interest and spirit of the reader. As it is one of the popular novels it will be of great use to girls of schools and colleges in improving their general knowledge.

KAMALA GOPALAH AIYAR

Dombey and Son, by Charles Dickens. This is the most pathetic story I have ever read. The story opens with the death of the mother after the birth of a longed-for son. Mr. Dombey is so very devoted to his little son that he is full of plans for his future welfare. Florence, the neglected daughter, is left alone with none to love and care for her. The sudden death of the beloved heir is such a bitter shock to Mr. Dombey that he hates his daughter more and more. The innocent child tries her every best to win the affection of the father.

Mr. Dombey marries again, and Florence confides her love to her new mamma. But the new mamma disgusted with the cold-heartedness of her husband leaves him for ever. Poor Florence in trying to show her sympathy for him is driven from home.

Florence from first to last, from her childhood to her womanhood, from her cradle, when she lost her mother, to the time when she becomes a mother craves for her father's

love like a dutiful child. She, like a true heroine, holds to her task which she might have given up in despair. It is for the readers to know whether the longed-for love was ever granted or not.

Not to speak of the pathos, the whole book is full of humour with interesting and thrilling characters. Miss Tox, Major Bagstock, Mr. Toots, Mrs. Chick are indeed very amusing. It is a story of love, jealousy, sacrifice and despair. We get a clear picture of our human passions and disappointments. I shed many a tear over some parts, while I laughed heartily over the rest.

The language is simple with a good deal of suspense, which holds the interest of the readers from the beginning to the end.

ANNIE SAVARIRAYAN

To Right the Wrong, by Edna Lyall. It is well that our memories should be refreshed from time to time with new statements of past events. The author of this book has not only written a fine and exciting story, but she has also given us a vivid sketch of the condition of England during and after the Civil War. It not only arouses curiosity among the readers, but it does not disappoint them also. In it the whole course of the war is described by one who has actually gone to the field and witnessed it; not as a long list of events but as events centering round a love story.

It tells us how Joscelyn, the hero of the novel, goes over to the Parliamentary side in spite of the bitter hatred of his father towards it; how he joins the army and distinguishes himself as a clever, just, upright, and chivalrous man; how fortune shines on him; and how he falls in love with Clemency, the heroine, and how happily they lived together when the war ended in favour of the Parliament. As the story develops we get more and more excited and sometimes the suspense seems too long.

We find it useful not only in our historical knowledge but also in the exhibition of the excellent characters that stand out in the story. A close examination of these characters would help a reader to temper his character in accordance with the goodness he finds in them. This novel sets a high standard of truth, honour, and manliness to boy readers.

'Good men work and suffer, and bad men enjoy their labours and spoil them. A step is made in advance—evil rolled back and kept in check for a while only to return perhaps the stronger. But thus and thus only is truth passed on and the world preserved from utter corruption.'

CHECHA EIPE

The College Sunday School

IN the early days of the college in 1915, the idea of doing Sunday school work was discussed among the students and professors. After the short vacation in September we began teaching in three different schools with great interest and enthusiasm. Two students from the West Coast went to the London Mission School, Vepery, to teach some Malayalee girls, one of whom was a Hindu interested in the Christian religion. Eight students went to the Church of Scotland Mission School, Kilpauk, to teach the junior girls in the standards. Unfortunately they could not go on with their work when the college moved to Nungambakam in July 1916. Our third and more successful enterprise was in a little Hindu School in Nungambakam to which five of the students and one of the professors have been going, and still continue to go.

On Sunday afternoons at two o'clock we assemble for a short prayer meeting, and then start off. It takes less than five minutes to get there. As we approach the school we can hear the children singing, at the tops of their voices, songs which they have learnt at school. When they hear us coming they rush out, and greet us with the best of their smiles, and say 'Salam ma, Salam ma' to every one of us individually as we file past them.

We go to our classes and talk to the girls for ten minutes. They tell us what they have to say about themselves and question us about our homes, our college, our studies, and so forth. Some of them express a desire or sometimes, a determination to enter college sometime when they grow up. The girls in the top classes give us a very satisfactory account of their private life. They seem to refrain from idol worship, to read the Bible, and pray regularly.

We then assemble in the hall and have our opening meeting. We sing a hymn, say a creed and prayer, one of us saying them first and the children following, and then they march to their classes singing. Half an hour is the time allotted for teaching. The infants in the lower classes are taught for only twenty minutes. The remaining ten minutes, they do expression work on the blackboard or on paper. Sometimes we teach the same story in all the classes, and other times we have different stories for the older girls and the junior ones. We assemble again at the end of the half hour for singing and prayer. We teach them hymns and lyrics, but they care more for excelling in loudness than for harmony.

The children enjoy coming to our Sunday school. With one exception they are all below eleven years of age, and the strength of the school is sixty. There are many little boys eager to come and listen, but for want of sufficient rooms we are unable to have a separate class for them. We have several women visitors.

We have been trying successfully one method to invigorate the occasionally lagging enthusiasm of the children. It is the awarding of gifts of pictures and books. If a girl memorises five verses thoroughly out of a given Psalm, she is given a picture. If a girl brings a new member to the Sunday school for four weeks running, she receives a picture, or a book, generally one of the gospels. The little ones are given text cards which they have to learn with the aid of their elder sisters in the higher classes.

Before we separated for Christmas, we gave Christmas cards and plantains to the delighted children. On February 9 a Sunday school prize distribution was held

in the little school. Some of our professors graced the occasion with their presence, and Miss McDougall kindly gave away the prizes. The children acted the story of Joseph, recited Bible verses, and sang hymns, and lyrics. We all enjoyed it thoroughly.

In conclusion I should like to add a request that the readers will pray that our feeble efforts may bear fruit and that our little beginning may grow into great ends.

LILY DEVASAHAYAM

A Students' Enterprise

AT a meeting of the entire student body on Friday, February 2, it was unanimously decided that we should do something for the new building which is to be built in the immediate future. Money is needed for this purpose. Heretofore all money for the college and its equipment has come from England and America, and none from India. But now we feel that we should like to show our appreciation of all that has been done for us by our friends. To do this we have decided to raise five hundred rupees by July 1917. This money is to be given to the college for use in the new building.

A committee of nine was appointed to superintend the raising of the money. Ways and means of doing this are being busily discussed by all, and we are confident of raising the sum within the time set for doing it.

We are taking this means of letting our old students and our friends know of what we are doing and also of asking their co-operation in our efforts. Miss Ranjitham Perinbam is treasurer of the fund. All contributions may be sent to her at the college until March 31, and after that date, they may be sent to her at the following address: Ananthapuram, Satankulam Post, Tinnevely.

THE FRIDAY COMMITTEE

Notes from the College Office

MR. S. VATARANYAN, Lecturer in Economics, left the service of the college at the end of 1916, in order to take up work in the Punjab. He was succeeded by Mr. P. V. Subramanya Aiyer, M.A.

At the end of the Academic year, Miss Stevens returns to the work of the Church Missionary Society at the Sarah Tucker College, Palamcotta, and Miss Wyckoff to the work of the Arcot Mission, at the new High School for Girls, Ranipet. Miss Stevens' successor is Miss Isabel McNair, M.A., who is already in India studying Tamil at Ikkadu. Miss Wyckoff's successor is being appointed in America and is expected to arrive in June. Miss Bretherton, who is to be married to the Rev. G. Pittendrigh on March 30, has resigned her post as Superintendent of Residence, but will continue to teach English in the College as a visiting lecturer.

The unexpectedly rapid increase in the number of students has made it necessary to consider the erection of another building in the compound for their accommodation. It is believed that a Government grant will provide half the sum of money required, and a collection made in England since the beginning of December has brought us nearly

Rs 20,000, a most remarkable gift from a country which is so hardly pressed by the War. This sum together with Rs 27,000, the remainder of the gift made in June 1914 by Westfield College, London, brings us to within about Rs 30,000 of the sum required for this building and for the establishment and equipment of science teaching within the college.

The library has received gifts of several books from the S. P. C. K. through Canon Sell; from Mr. G. Oliver Jones, *Paul the Dauntless*, by Basil Matthews; from Miss Muriel Underhill, a complete set of volumes of 'The Student Movement'.

The Council met on October 14, 1916 and on February 27, 1917.

Miss Coon spent two months and a half in travelling to mission schools station in South India, before entering upon her works as Vice-Principal and Professor of Mathematics and Physics. She has visited Madura, Madanapalle, Ikkadu, Coimbatore, Pallam, Kottayam, Tiruvalla, Nellore, Guntur, Ranipet and Chingleput.

Reports of College Societies

The Literary Society

This Society has held four meetings since the last issue of our magazine appeared. The first meeting was held on October 27, 1916 in the library. Miss Devasigamani occupied the chair. We had an interesting programme consisting of essays prepared by Mrs. Priyamvada and Misses D. Greene, H. M. David and M. Philipose on four of the pioneer women educationists. The four chosen were Dorothea Beale, Alice Freeman Palmer, Anne Clough and Mary Lyon.

Miss Cotelingham presided at the next meeting which was held on November 24. Miss E. Manickam and Miss I. Williams read us instructive and interesting papers on Addison and Steele.

At the meeting of the Society held on the 26th of last month, Miss Beatrice presided. The meeting was particularly interesting because Miss Chorley and Miss Srinivasagam read us papers on Lord Kitchener and Mr. Lloyd George. Everybody was interested because the papers dealt with the life and work of two men who will occupy a prominent position in the annals of British and European History.

On March 2 the programme of the meeting consisted of papers by four students on 'Stories of Authors'.

L. M. SHREENIVASSA, *Secretary*

The Musical Society

The Musical Society has continued to meet every Friday evening, and the members are eager to sing the songs that have lately come from England.

In the parties of November 22, 1916, and of February 2, 1917, we sang our college song and some other songs, and did our part in entertaining the audience.

On December 21, 1916, the members got up early in the morning, and went round the college singing Christmas carols and it was a surprise to the other students and the professors.

R. PERINBAM, *Secretary*

The Debating Society

The Society has been discussing questions of vital importance to all in its recent meetings. At the meeting on November 10, the question was 'The University of Madras should make a science optional in group III'. Miss D. Abraham and Miss F. Amirthanayagam upheld the motion while Mrs. A. Rukmini and Miss A. Hensman opposed it. A short but interesting discussion followed. After the vote was taken, Miss S. Koman, who was in the chair, announced that the majority were in favour of the motion.

An open meeting was held on December 8 with Miss D. Abraham in the chair. The subject was 'Educated women should refuse to marry with a marriage dowry'. Nearly every member was called upon to express her opinion. After an interesting and spirited discussion the majority were in favour of the proposition.

The first meeting in 1917 was held on February 16. Miss C. Gideon was in the chair. The subject, 'Vernaculars should be the medium of instruction in secondary schools', was proposed by Miss D. Abraham and opposed by Miss A. Zachariah. The discussion which followed was very interesting, showing that the members had spent sometime in thought upon it. The proposition won by a small majority.

SUSAN C. FERGUSON, *Secretary*

The Y. W. C. A. Branch

The Y. W. C. A. branch has continued to help us in our spiritual lives by means of its study-circles and prayer meetings. We finished the study of the famous missionaries, lives in December, and we have now begun to learn about the religions of the world. The members take real interest in the discussions, and various students give accounts of the religions of the people among whom they live. The roll-call meeting is held once a month as usual.

We united with the other members of the Association during the annual week of prayer in November (from the 12th to the 18th). Our professors conducted the midday meetings in turns, and in the evenings each circle met for special intercession for the country assigned for the day. Thus we were brought into spiritual fellowship with all the members in the different parts of the world, and we strongly felt that in spite of our racial and national differences, there is a common tie which unites us at the Throne of Grace.

We enjoyed similar fellowship in February when we met for the Student's Day of Prayer on the last Sunday of the month. Instead of our chapel service, we had a prayer-meeting. Mrs. Leith, the President of the Student Committee in Madras, came and spoke to us very strongly and impressively about the work and the needs of the World Student Christian Federation, especially about the needs of those students who are at the front.

We were very fortunate in having two important and interesting visits, one from Miss Moinet, a member of the World's Committee of the Y. W. C. A., in December, and the other from Mrs. McKenzie, the National Student Secretary for India, in January. Miss Moinet told us about the terrible effects of the war in England; her account has enabled us to realize the self-sacrifice of the people there and to pray for peace with more earnestness than before. Mrs. McKenzie gave us an account of the Y. W. C. A. work that is going on in other schools and colleges of India. It was very encouraging to us to hear

that the women of our own age are doing some definite service for our Master. We look forward to the time when we shall be able to do direct service for our country and for our Lord.

ELIZA CHORLEY, *Secretary*

The Dramatic Society

This Society plays an important part in the activities of the college. On November 22, 1916, a party was held at the Y. W. C. A. in honour of the new women graduates of the Madras University, and some of our members acted scenes from *Savitri*, translated from Tamil by one of the members. The pathos was brought out so well that some of the audience were moved to tears.

We had three programme meetings in December, 1916, and in January, and we acted various scenes from *Shakuntala*. In the first meeting, one student gave an account of the life of Kalidasa, the author of the play, and in the last meeting, another member read character sketches of Dushyanta and Shakuntala. The management of the acting is now done by the members themselves, instead of by Miss Wyckoff, and we hope that this will continue to be successful.

On February 2, we had a garden party at college for all the High School teachers in Madras, and we acted Tagore's play, *The Post Office*.

In the February and March meetings we are acting scenes from *Macbeth*.

R. PERINBAM, *Secretary*

Games Club

Since October last the Games Club has gone through many experiences. First we began with defeats in Badminton matches with the Ladies' Recreation Club and the Presidency Training School.

We were determined not to have any more defeats, and accordingly we organized our Club and our Games' Committee properly. We have to thank Miss Wyckoff a very great deal for her help in this work.

As a result of the new organization, the games of Badminton and Tennis are going on vigorously. We have revived Croquet and introduced Rounders, which latter game is a great attraction to the vigorous majority of the college. We have won the Badminton shield in the Inter-Collegiate and High School Sports held on February 24, in the Y. W. C. A. Compound, when we were first out of seven competing teams.

We entered two teams for the Badminton Tournament in connexion with the 'Alexander Cup', and we acquitted ourselves creditably, one team taking the third place (only just below the second) and the other the sixth place.

On Monday, March 5, we played the Government Women's College on our own grounds at Tennis and Badminton. There were two Tennis teams—one staff and one students. The staff team was defeated, but the students won. The Badminton game was not completed as one member of the opposing team fainted before the end. The sporting enthusiasm of the College is quite appreciable, and we hope to have great results from it.

P. PICHAMUTHU, *Secretary*

THE SUNFLOWER

IN MEMORIAM

Margaret A. Bretherton



MARGARET A. BREThERTON

THIS year the college has met again under the shadow of a great loss and for the first time our record must contain much that is sorrowful. This number of the SUNFLOWER can bring no message from her, who was the originator and first Editor of our College Magazine. It must at least preserve some slight account of her short life and of our abiding sorrow.

Miss Bretherton, (for this familiar name had hardly yet been replaced by that of Mrs. Pittendrigh,) was born on March 30, 1882 in the beautiful city of Gloucester, one of a large family of vigorous and active brothers and sisters. From her earliest childhood she showed great promise of mind and character, and she must have been a leader among her schoolfellows as she was later among her fellow-students.

Always deeply reticent about her own spiritual experience, she has not told us when and under what influence she devoted herself to the Divine Service which was later so evidently and truly the deepest principle of her life, but even before she entered Bedford College in the University of London in the year 1901, she had chosen her side and speedily became known to all as a devout disciple of Christ. Her great mental ability which easily won her First Class Honours in the University gained her the admiration of her teachers and fellow-students, and the sunny personality which brought her great popularity reconciled even the most wayward to her unswerving rectitude and unfeigned religion. It seemed to everyone most natural that on leaving College she should enter definitely religious work as a Travelling Secretary of the Student Christian Movement and carry her loyal message into many a Women's College.

Others have written of the services rendered by Miss Bretherton to the cause of Christ in this and in other spheres of work, as one of the Bermondsey Settlement in London, as Student Secretary to the Young Women's Christian Association in Madras, and again as a worker among women and girls in the first year of the War, when she happened to be on sick leave in England, but none can know as we know what she meant to our young College. Almost from the earliest days in India (whither she came in 1909), she had worked towards the foundation of a Women's College in Madras, and when after some years of preliminary work the long-cherished idea grew into actual existence it was most suitable that she should be a prominent person in it. All her

previous experience served to combine to render her the very person to convey the benefit of western thought to the Indian students whom she had learnt to love so much.

In February 1915, when scarcely recovered from a serious operation, Miss Bretherton returned from England to Madras to lecture on English Literature and to be the Superintendent of the Residence of the College which as yet had neither home nor equipment, neither student nor staff. With what energy and ability she faced the situation is known only to those who at the time looked on admiringly, but we all saw the results when the college opened in July. Throughout the two years which passed so swiftly and happily since that date Miss Bretherton was always a foremost figure in every event of college life; but perhaps only those behind the scenes could realize how truly she was a centre of strength and confidence to us all. Two qualities, I think, must have struck everyone with whom she came into contact—her kindness and her courage: the unfailing personal kindness shewn day by day to all who crossed her path and especially of course to those with whom her relations were intimate, and the cheerful courage with which she bore physical suffering, suspense, personal sorrow, and public anxiety, never losing her zest in life and her confidence in ultimate good. In the midst of the absorbing claims and preoccupations of the College she had always a wider view of the universal strife between light and darkness, knowledge and ignorance, and no aspect of God's work appealed in vain to her sympathy. A lover of nature, of art, of music, and above all of poetry, she never 'lost her eyes in a crowd of cares' or narrowed into a mere fulfiller of the task of daily routine.

All her students will remember a meeting in the Library last March, when the College expressed its loving good wishes for her approaching marriage with our friend and Hon. Secretary Mr. Pittendrigh, and its regret at the partial separation which this change involved. She told us then that these two years had been the happiest of her life, and it is a pleasure to remember that where she gave so much she also received much that was a joy to her in the love and devotion of all in the College. She said that she looked forward to yet greater happiness, and we expected a long continuance of her daily work in the College and that the name of Mrs. Pittendrigh would become as dear and important to the coming generations as that of Miss Bretherton had been to the earliest students. Her wedding day was one of unclouded brightness and we shall be always glad to remember our last glimpse of her as, driving away from the College, she waved a cheerful farewell to us.

It was some three weeks later that alarming news of Mrs. Pittendrigh's illness at Kodaikanal reached her friends at Madras. We had only a short time for hope and fear. A slight but persistent ailment, causing no pain but great weariness, fell on her about a fortnight after her marriage, and developed a few days later into extreme weakness and an operation for her relief. She met this proposal with her customary courage, but as far as is known she did not realize at all the danger she was in, and when, a few hours after the operation, she passed away, it was without the pain of separation or the know-

ledge of the unspeakable grief that her loss was causing. All who knew her must feel that her death could be only an entrance into a life of yet greater devotion and happiness.

Generations of college life are but short, and it is mournful to know that after a few years there will be no student left in College who remembers Miss Bretherton's very self, her inspiring lectures, her charming picture-talks, her deeply earnest prayers in Chapel, her ready sympathy with every phase of student life, her resourcefulness in every emergency, her pleasant laughter, her cheerful voice about the College. All these memories are the treasured possessions only of those who lived through the first two years of what will be, we hope, the long history of the College; and the portrait in the Library and our tales of what she was can only give a shadowy idea to the generations that shall follow. But her own students will feel till the end of their lives the inspiration of her personality. The character of the college is no transitory thing but a real and lasting existence, and on that character she has left, as we trust, an unfading impress.

E. McDOUGALL

Editorial

WE are glad that, owing to the kindness of Mr. Pittendrigh, we are able to reproduce the photograph of Mrs. Pittendrigh. The photograph was taken shortly before her marriage, the likeness is good, and we know that many readers of the Sunflower will treasure its possession as it so vividly recalls to our minds the personality of one whom we loved so well, and to whom we owe so much.

The numbers of old and new students at the beginning of the new college year were about equal. But the new very quickly caught the spirit of the old, thus proving that the college traditions are already firmly established. Members of the Junior Intermediate class have written their first impressions of college life, one of whose papers we print, with extracts from certain of the others. All go to show that the college and college life surpass expectations, and this opinion does not grow less with the older students.

The prize for the Essay has been awarded to R. Perinbam, whose essay is printed. The subject was chosen by the Committee in consultation with the students, so that it was disappointing that only six essays were sent in. The six writers were unanimous in opposing the statement that higher education is not compatible with home life. We look to all our students to justify in practice the truth of their belief.

The College Woman as Teacher

THOSE who think that the letters 'B.A.' necessarily stamp a person as 'Best of All' in any department of life, are confusing what might be with what is. And yet, on the staff of a school, every one expects more of the women who have had two or four years of college life, than of those who have not had that privilege, 'To whom much is given, of him shall much be required.' This difference does not consist only in the amount of knowledge which the college woman has. Of course her broader and more detailed study of History or Science or English, increases her ability to teach those subjects in an accurate, significant and interesting way. But with her two or four years of college study there comes, or should come, an increase in every dimension of her real self. She grows in breadth of vision and capacity, depth of feeling and appreciation, and height of standards and ideals. This growth doubles her efficiency in every department of her after life, whether her service be in the hospital, the school, the preaching band or the home. It is possible for a college student to complete her course and even pass her examinations by mechanical memory-work, and thus miss entirely the greater part of this growth. So, in order to prevent any such loss of valuable opportunities, it is well for us to consider, while in college, what our privileges are, and to make the best possible use of them. Our college days are days of dreams and visions and castles in the air. We are fortunate indeed, if we know enough about our future work to dream to some purpose, to catch glimpses of the larger significance of that work, which will keep us in the future from falling into the rut of going through our daily routine like wound-up machines, without inspiration and without joy in our work.

This danger is particularly imminent in the case of the teacher. Women hardly ever make a deliberate choice of teaching. They teach as a matter of course, whether they have any fitness or liking for the profession or not, simply because there is no other way open in which to earn the necessary money. Countless schools and individuals have suffered in consequence. Careless doctors end in jail, but there is no such punishment for careless teachers, although young minds may be dwarfed and even poisoned by them! The most concrete way in which to realize the importance of the teacher's part in the growth of any individual, is to look back over our own lives. Indelibly impressed upon our memories are the faces and voices and even the opinions and attitudes of a number of persons who were once our teachers. Some are cross or indifferent or sarcastic faces, the very memory of which brings a sting. We remember days when we dreaded going to school, because school meant endless ages of sitting still and learning uninteresting lessons that never changed from day to day. We realize now that all those trials were due to a teacher who taught to fulfil her contract and earn her salary, and who, therefore, took no vital interest in anything else connected with the school, unless, perhaps, it was the clock! Fortunately we have other memories, too. There were loving teachers, whose smile set our hearts to singing all day long. Those were days when we hurried to school and loved our work. The lessons were out of the same books, and yet, somehow, they were different. There were surprises and stories and pictures, and the dull pages

became bright with interest. For a time our whole life centered about school and about one beloved person in school who held the key to unknown treasure-houses, and not only held the key but unlocked them and let us in. From our grown-up point of view we say that that teacher taught because she loved it—that the most interesting part of life to her at that time was not the school-clock or the rupees, but the children—the living, loving, growing little personalities entrusted to her charge. She not only did her duty by them, but she really loved them and tried to understand each one. With these memories, plus many hopes, many resolves and many qualms, the raw young teacher stands before her class for the first time. In each of the curious faces upturned to hers she reads the same question: 'What are you going to be like?' In a burst of stage-fright, her carefully planned words leave her, and she longs to flee from the room. The clock seems to stop every moment, that first morning, and hours wear on before the blessed bell rings! The end of the day finds her tired with a tiredness she never knew before, discouraged, humiliated, and quite positive that she has stumbled upon the wrong profession. She begins to appreciate the meaning of the word 'responsibility'. The trained teacher knows how to proceed, but the untrained college woman must tackle this new great problem as thoroughly and systematically as if it were a problem in mathematics or logic. After days of experimenting and feeling her way in the dark she wakes up one morning to find herself looking forward to the day, instead of dreading it. Then her period of actual service begins.

Some, however, never reach this new awakening, and go on always confused, living from moment to moment and from hour to hour, without a broader outlook upon the whole situation. Teaching becomes a matter of so much chalk-dust, so many subjects, so many corrections, so many punishments and such and such marks upon the attendance register, nothing more. What a pity! This is what the college woman's training should save her from. 'Where there is no vision, the people perish.' The college woman has but a drop of the world's knowledge, yet the acquiring of that drop brought her to the shore where she could look out over that ocean. The vision is with her. She sees her ideal for these children, and she knows how to study out the best way to reach that ideal. It means hard work after school and late at night to make her plans. Nothing worth while is easy. But as she works and dreams, time-tables, rules, registers, marks, and all the necessary skeleton of school life are hidden under the living flesh and blood of growth and expansion and new power in the minds entrusted to her guidance. 'The things which are seen are temporal; the things which are unseen are eternal.' So, if the teacher has the vision, it matters little whether she teach her class in a mud-hut, or a modern school room, or out of doors.

What, then, is education? In our own lives we recognize certain years of schooling which we call our education. We recognize, also, how much we have *changed* since our childhood. We should be far more accurate if we assigned the term 'education' to that process of change. I once heard a person sigh, as she looked at a baby, 'Poor little thing! what a lot you have got to learn yet!' But that is entirely a grown-up attitude! The baby is eager to learn. First he is interested in his hands and feet—then in things

about him, in an ever-widening circle. His whole life becomes a lesson in adapting himself to the world about him—first the little world of home, then the world of school, which, in turn, lets him into the greater world and the universe itself. What is his place? How shall he know what to do, how to carry himself? Geography—if it is not merely maps and names—opens his eyes to the wonders of the world and the universe. History—if it is not merely dates and names—can become 'his story' of the world—a story that never grows old, and a story that is never finished. Reading and literature bring him into close fellowship with heroes, and poets, and prophets, and great men and women of all ages. Science opens his eyes to a few of the world's wonders and mysteries and leads him on an endless quest after others. And so we might go on through all the subjects, which are so arbitrarily divided, although they might all be called one thing—a Study of Life.

We need hardly say that education is not confined to school hours. Matthew Arnold defined culture as 'sweetness and light.' The woman of culture will be a woman of sweetness and light, not only in the class-room but in all the life of the school. There can be no room for the bitterness of malice or jealousy in her heart, or for the shadow of a superstition in her mind. Her joyousness will pervade the school. Her tact and wisdom, her capability, and above all, her humility and unselfishness, will win her a place that no one else can fill. We do not say that these qualities belong exclusively to the college woman, but that she is to be blamed if she does not possess them.

These are the visions which will put life and power and inspiration into the teacher's work. These are the facts which make teaching the most important of the professions. The doctors may mend us, but our parents and our teachers make us.

Only those who have taught can realize the hardness of the work. A person who wants an easy time and a rest had better choose something else. We want teachers who love the work because it is hard, and because it is worth while to guide our younger brothers and sisters over paths where we too have been guided. And only one who has taught can know the rewards of teaching—the joy of watching reasoning power and appreciation develop in an awakening mind, the sheer delight of serving others after years of being served, the loving clasp of little, trusting hands, and the consciousness of partnership with one who was the Great Teacher.

CHARLOTTE C. WYCKOFF

First Impressions of College Life

ONE bright morning in June I came to college and on entering the gate I saw a large bungalow in front, and a large stretch of green grass spotted with lovely flowers of red and blue extending all round the several buildings. I saw that the compound contained many shady trees that were of the brightest green. This first lovely view of college gave me the impression that my college days were going to be very happy and bright.

The first thing I did on my very first day in college was to attend the chapel service. When I first heard the chapel-bell ringing all sorts of recollections came to me

and even now the chapel-bell which was the first summons in college sounds like the call to duty, and that first chapel service and our Principal's talk after the service impressed upon me the fact that I ought to begin college work in all seriousness.

For the first one or two days I felt rather awkward. I knew nobody in college and nobody seemed to care to speak to the new-comers. So I thought that college life meant great seriousness where nobody thought of doing anything but their prescribed duties, but I found out afterwards that this was not the case.

From what I heard about college I expected the lectures to be very different from school-lessons and I found that in college we 'had to be thrown on our resources,' much more than at school.

The first thing that struck me inside college was the library. I felt very small beside the rows and rows of big books, and the fiction shelves were of great delight to me. They suggested a nice way of spending recreation time until we got to know the college and the students.

After a few days in college I came to know that there was a Games Club which as the college song says 'Caters for everyone; rounders, tennis, badminton and croquet.' In the play-ground I found that college games had as much fun as school games and it was rounders that impressed me most. From school we gathered that rounders was a childish game that would not be played in college, but I was glad that they did play it here.

During my first week in college the time when we took our meals was of great interest to me. That was the time when all the students, Malayalam, Tamil, Telugu, Kanarese and English, met and talked together. At first the gong always gave me some such impression as 'the gathering of the nations.'

The organization of the college was a point of new interest to me. There are the Editorial Committee, the Excursion Committee, the Gardening Committee, the Chapel Committee, the Games Committee, the College Committee, and each committee, as the names suggest, has its own functions to fulfil. Thus the various means by which the students themselves provided for the well-being and recreation of the students and the way that they helped to maintain order in College was a new impression and we respond to the college song which sings 'Cheers for the committees which work so well.' The college societies are of great interest. The Dramatic Society with its fortnightly programme meetings when something is acted refreshes the actors as well as the audience after lectures and lessons. The Musical Society meets every Friday, and the Literary and Debating Societies give us valuable information and discuss questions. These societies give an opportunity to everyone to exercise her faculties away from books and class-rooms and these pleasant hobbies were a new idea to me.

We heard a good deal of being college students and college women before coming here, and college life has impressed me that this means as the college song says 'duty combining with endless fun' and that college with its educational magnates and various societies and committees is a delightful plan.

MARY CHANDY

Extracts from other Papers

Of a sudden I woke up from my dreams and seemed to realize that I was in a college. I thought that a new life had begun for me. I realized that I was no longer a school-girl but a college student who should devote her time to lessons and for the welfare of others.

G. DEVADOSS.

Soon after we reach college, we learn that there is great freedom for us. It does not mean that we can do anything, but many things are left to our choice. It is the duty of the students to choose what they ought to do. It is really a training for right choice of the greater things in life. It is, therefore, very good that students are at liberty to choose their own.

A. JOSEPH.

As all other people, I too had strange feelings for the first few days. I did not know the rules of the college and was afraid of doing anything in fear of breaking the rules. Moreover this is a place where there are students of many kinds of languages and customs and one who is not accustomed to live with so many different kinds of people will find it the more strange. Sometimes I have talked to other people in my own language and suddenly I find that they do not know my language.

S. KORAH.

College is the biggest, most interesting and bewildering place, when we have the best means of making use of our talents and opportunities.

A. CHANDY.

I stepped into the midst of girls of different caste, creed and language. They even differed in their dressing. I think there were all the colours of the rainbow represented there by their dress. . . . The chief thing that struck me was the merriment and laughter that the girls caused in the dining hall at night. All the professors were talking and laughing and I have never thought of such a thing.

Another thing that struck me was the many small gatherings for prayers, Bible circles, the intercession meeting and the meeting for the national mission, and that we are all made members of the Young Women's Christian Association, and I have for the first time begun to mingle with the world outside. I am sure if I had stayed as a school-girl I would never have had the opportunity to enjoy all these privileges.

M. MANI.

Prize Essay**Higher Education is not compatible with an ideal Home Life**

THIS statement is often made by uneducated, and sometimes even by educated people, when a girl wants higher education. No objection is raised to her education in a High School, but when she is about to enter College, there is a strong opposition in her family. A grandmother or an elderly member of the family goes to her with a serious face, and tries to dissuade her from going up for higher education. The reasons she gives are so strong that sometimes they make the girl almost agree with her, but as she is quite ignorant of the benefits of education, she does not understand the arguments in favour of higher education.

The grandmother's arguments must not be condemned as untrue, because they are true in some cases. The girls who spend most of their time at school and college, have no good knowledge of cooking, and when they enter homelife, their knowledge of history, science, and philosophy does not help them to cook food for the family. Higher education makes girls very sensitive, and they are easily offended with their old-fashioned mothers-in-law. As their life at college is comfortable, and as they have everything they wish, they are not able to put up with the least difficulty when they have a home of their own.

Hard study at college makes a girl weak, delicate, and unfit for the work which she has to do at home. She wants servants to do everything for her, and when she herself is unhealthy and needs the help of others, how can she be of help to her family? Higher education makes a girl attempt to live fashionably, and so she leads a very expensive life.

These are some of the objections chiefly raised by uneducated people. Though they are true in some cases, we cannot say that they are always true, because most of the girls receiving higher education begin to be ashamed of their ignorance of cooking as their academic knowledge increases. They get a chance of learning how to cook when they go home for vacation, and if a girl does not want to use that time, is she or the higher education which she receives to be blamed?

Though the girls live comfortably at school and college, it is there that they learn patience and the way to go on in spite of difficulties. Not all who go up for higher education become weak, but on the other hand, it teaches us how to keep ourselves healthy in spite of hard work and study. Higher education not only increases our literary and scientific knowledge, but gives us a good knowledge of the value of the body of every individual, and thereby helps us to take care of our health. For instance, while a school girl is easily tempted to neglect her health by the least difficulty, a College student realizes the importance of the body for the development of the mind, and so she considers it a great responsibility to take care of her health.

There is another objection which educated people raise to a girl taking up higher education. They say that educated women are invited to public meetings, and they are often called upon to do public service, and therefore they neglect their work at home because they have not enough time to attend to it. This is partly true, but an educated woman is not invited to public meetings every day, and the time she spends out gives her a fine opportunity of knowing something of the outside world. If she spends all her time in attending to domestic affairs, it will make her not only selfish but very unhappy and burdened with all sorts of cares. A woman's life cannot be complete if she does not serve the public as well as her own family. The aim of higher education is not to make it incompatible with an ideal home life, but to train men and women to serve their country not only in private life but in public.

When we consider the arguments that are in favour of higher education, we can decidedly say that it is quite compatible with, and very helpful to an ideal home life. The home life of a woman who has had higher education is quite different from that of a

woman who has not had it. I once went to a house where ordinary people lived, and I went there three months later when it was occupied by a newly married couple who had had higher education, and I could not but be impressed by the attraction it offered to any visitor. Every thing was clean, and the way in which all was arranged made it a beautiful and attractive home. The difference is more marked than in a Christian home when we go to a house kept by an uneducated Hindu woman and another kept by an educated Hindu woman.

Though an educated woman sometimes tries to live fashionably, she carries on the management very cleverly, and she does not let her expenditure exceed her income. She realizes her responsibility more than a woman who is without higher education. She plans what she has to do beforehand, and has definite things to do at home, unlike those who go from house to house spending their time idly and unprofitably just because they have nothing else to do.

Higher education gives a woman the knowledge of dealing wisely with the servants and the members of her family at home. She knows how to behave bravely in spite of difficulties and opposition. Her education makes her rather broadminded, so that she understands other people's points of view more quickly than she would otherwise. When I say this, certainly I do not contradict the fact that among the women who have not had higher education, there are good-natured people who can bear the home troubles in the same way as a woman who has had it.

An educated woman does not shut herself up in her own home, but has much connexion with the outside world. She invites her friends to her home, and herself goes to see them. She knows exactly how to entertain them, and help them whenever they are in need. She tries to be friendly with the people who live around her, and she has every opportunity of using her influence over them.

The relation of a woman of higher education with her husband and children is different from that of a woman without it. She not only makes herself happy, but she knows how to make the members of her family happy. A home cannot be an ideal home if it is void of happiness and peace. She loves her husband dearly, and is able to give him every help she can. One of our old students wrote to us saying that besides doing the household work, she helps her husband who is a Magistrate. This shows how a woman of higher education finds it possible to render help to her husband in his heavy work.

It is often said that the progress of Japan has been largely due to the education of women, and it shows clearly that higher education is compatible with an ideal home life. An educated woman knows how to bring up children in the proper way. As she has enjoyed the benefits of education, she educates her children, and takes care to see that there is good discipline and order at home. She is very loving and affectionate to her children, but at the same time, she does not spoil them by her extreme lenience. She does not let them be bound by old customs, but adopts different methods to make them happy. She is not content with their school education, but widens their general knowledge by telling them all sorts of things, and imparts her own knowledge to them. Her education helps

her to take special care of their health, and enables her to be quick in deciding what to do in time of emergency. She gives her children definite things to do, makes them use their time properly, and sees that they do their work at the right time. A woman who has had no higher education, does not devote much of her time to look after the small details of discipline of her children.

Besides teaching her children the best way of living at home, she shows them the best way of having intercourse with others, by teaching them good manners and principles. She makes them interested in public life, and prepares them for their future public service. We read of Roman women who found time to discuss politics with their husbands, and were able to influence their sons who later became great leaders of the nation. If their interest in public life was not incompatible with their home life in those early days, how much more will the fact that higher education is compatible with an ideal home life hold good now with our women.

Only higher education makes a woman a good and ideal mother, and a country cannot go forward if there are no educated women to bring up noble sons and daughters to serve their country in the future. So we are justified in saying that higher education is compatible with an ideal home life.

Notes and News

THE progress of the new building has been a constant source of interest throughout the term, to staff and students alike. It was not possible to begin the work as early as had been hoped, and at the beginning of term the foundations were only marked out. Then came the digging, and the crushing of bricks into 'jelly' for cement, which jelly lay for weeks over a great space in the compound, a mass of splendid red. The pounding down of these solid layers of cement into the wide trenches occupied many weeks, and little progress was visible, but at last the laying of the bricks has begun, and we can trace the outline of the walls, and the shape of the rooms, rising up to ground level, and we know that now things will go on apace. The building is a large one, and we cannot look for very speedy completion; but we hope that by the new college year the ground floor and first storey will be habitable.

Hanson's garden, the next house, built on what must originally have been a part of this compound, proved a delightful refuge for the destitute this term. Four of the staff were lodged in its spacious and airy rooms, and its compound has been a great joy to the students. But the regular occupants return this month, the little path through the hedge between the compounds must again be closed, and new homes found for two members of the staff. It has been found possible, at the cost of some crowding, to make accommodation for Miss Dibell and Miss McNair in the college. Mrs. Ferguson has

very kindly offered to give a home to Miss Sarber; Miss Fisher's abode is still a little uncertain.

The students' 'Enterprise' undertaken to collect Rs 500 for the new building has surpassed all expectations. The treasurer a short time ago handed to the Principal a sum of no less than Rs 900, to collect which must have meant real effort and enthusiasm on the part of many of the students.

The staff now numbers eight resident members. Miss McNair entered upon her duties as English Professor this term; she has also charge of the library, and is President of the Dramatic Society. We welcomed Miss Sarber, the new Professor of Philosophy, who arrived from America on July 21. She is teaching philosophy and some logic, and will lecture on Economics next term. We have been helped this term by Miss Madge of the Y. W. C. A., who has kindly come twice a week to teach composition in the Junior Intermediate Class.

The term has been unpleasantly distinguished for Miss Fisher owing to the fact that she sprained her ankle, and was more or less a prisoner in her room for some weeks.

We have to record the resignation of Mrs. S. G. Hensman from the College Council. She has been with us from the beginning, and is resigning from the Council only because she is leaving Madras to take up work elsewhere.

The College prizes have been awarded as follows:—

Lord Pentland's prize of books to the most deserving student in the Senior Intermediate Class, has been given to R. Ipe.

The Miller medal, for the best student who passes the B. A. Examination has been awarded to L. Devasahayam.

The Sybil McCready prize goes to D. Greene.

We have had short visits from two of our friends this term. Miss Van Doren came for one night on August 17, and Miss Wyckoff came on September 1, from Saturday till Monday. Miss Wyckoff was not able to take up her work at Ranipet as planned, owing to the illness of her mother. She is now teaching in the school for American children at Kodai, where she is able at the same time to look after Mrs. Wyckoff. She is with difficulty able to leave, and we were fortunate to get a glimpse of her when she came to the Plains for a hurried business visit.

Miss Drury has been obliged to leave India on account of lung trouble. She writes very happily from California, where she is staying with her family, and we hope that the good climate and rest will soon work a cure; but the doctor gives no hope of her being able to return within two years.

A welcome addition to our services has been received in the shape of a new organ for the Chapel. The money was given by Lincoln High School, with the request that it should be spent on some special gift; and we had little hesitation in deciding to buy an organ to replace the little 'baby organ', which had seen its best days.

The preachers for the term at the Sunday afternoon services have been the following:—

July	8	Rev. J. E. Neill	August	19	Rev. W. E. H. Organe
"	15	Dr. King	"	26	Rev. J. Passmore
"	22	Dr. Lazarus	September	2	Rev. J. H. Maclean
"	29	Rev. W. Meston	"	9	Rev. K. C. Macartney
August	5	Rev. L. D. Weatherhead	"	16	Mr. Paul Appasami
"	12	Rev. J. S. Chandler			

The Examination results leave us with mixed feelings; they are as follows:—

B. A.

History and English

Lily Devasahayam
Nesam Devasigamani
Beatrice
Priyamvada Raghavan

English

Mary Abraham

Philosophy

Pakkiam Kanthimathy

History

Soundram Periyamayagam
Eve Lazarus
Sathi Koman
Leila Cotelingam
Devairakkam Abraham
Mrs. Rukmani

INTERMEDIATE

Parts I and II

Esther Arulanantham
Dora Greene
K. Rukmani

Part I—(English)

Anna Ittyerah
Ranjitham Perinbam
Kamalam Ponnaiya

Part II—(History and Logic)

Rebecca Ipe
Grace Savarirayan
Ravamani Augustus

Of the B.A. students, seven have completed their course. Of the Intermediate students those who passed in Part II, passed in Part I last year, so that six completed their examination.

Our Old Students

AN Old Students Association was inaugurated at the end of last year, which most of the students leaving college have joined. Miss Fisher is the Secretary, N. Devasigamani, the Treasurer.

Of those who have taken up work on leaving college, L. Devasahayam, Beatrice, E. Lazarus, P. Kanthimathy, S. Perianayagam, E. Arulanantham, G. Savarirayan, and K. Ponnaiya are teaching; N. Devasigamani, D. Abraham and M. Abraham are reading for their L. T. Teachers' Examination; Rhoda Philip, M. Robert, and K. Narayanaswamy are being trained as secondary teachers; K. Rukmani, and P. Cornelius are studying medicine.

We print below letters from four Old Students, giving an account of their new work.

SAIDAPET

DEAR FRIENDS

Saidapet College is the Teachers' College with the model school attached to it.

You may be curious to know what kind of work we do here. We have lectures on General Teaching, and on the methods of teaching English and our special subjects. That is all the theory work, and the rest is practical. Of the latter, the most profitable and less exacting on us are the 'model lessons' given by our professors, when we observe how they manage the pupils and impart knowledge to them. The Kindergarten lessons are always looked forward to with pleasure. For then we see children learning many things though they seem to play, and we also listen to their sweet and free expressions. Freedom is the key-note of this department.

We also have 'Observation lessons' when we go to several classes in batches and observe the teaching of permanent teachers which we record in our books. Sometimes one of us is asked to give the lesson.

The lessons that make every one shiver at the approach are the 'Criticism lessons'. When a student is giving the lesson, the others observe it, and read out their criticisms at the end. Discussions follow, and lead to several problems in teaching. We often pity the student who sits and patiently listens to the criticisms on his lesson, and we also fear what kind of treatment ours will have; for we are yet 'novices in the art of teaching' while almost all our classmates can boast of experience for a period of 3 to 30 years!

We have Drawing classes twice a week, and we have practical work in our special subjects—in History and Geography, drawing diagrams and maps on the Black Board and on paper, preparing charts and graphs, etc.; in Natural Science, Photography, taking the classes for excursions, gardening, collecting specimens, etc.; in Kindergarten, teaching, hand work, etc.; similarly in Mathematics.

Now I shall tell you something of our Cottage life. Two other lady-students are living in two separate cottages near us. The Hostels where men students live are far away from us, hidden by the school buildings and tall and shady trees, so that we do not feel that we are living in their midst.

We find that our life here is more pleasant and comfortable than we expected. In our college work we are treated with every consideration and encouragement at the hands of our professors and classmates. We have a lady professor on the staff whose presence means much. Fortunately we are seven lady students undergoing training this year, an unprecedented event in the history of the college.

D. ABRAHAM

G. M. ABRAHAM

NORTHWICK

The work which we are doing at present is quite different from that which we used to do at college. As this is a training school, it is naturally a very definite preparation for the teaching profession, which we hope to take up as our form of service to our country.

Our work falls under two heads, the theoretical side and the practical side. Of the eight periods of forty minutes a day, more than half are taken up with theoretical studies. Twice a week we have lectures on 'Discipline,' where we endeavour to understand the forces that influence the conduct and character of ourselves and of our pupils. All the numberless details which make up a teacher's work in a school, in addition to her teaching, such as, keeping of registers, and drawing up time-tables, etc. are explained by the Head Master in the 'Organization' class. To try to find out how the minds of the little children work, we study the Psychological principles underlying all methods of teaching. We have in these two months touched upon the mysteries of instincts, ideas, memory and imagination.

Our practical work is not doing experiments in the laboratory. This work falls under three groups, observation, teaching and giving criticism lessons. We go round the classes from Form III to the infants, observing the methods which teachers use in teaching different subjects, and how they deal with different pupils. Once a week we teach a class and once a month we give a criticism lesson. This last is a great ordeal. In a criticism lesson we have to teach a class in front of all our fellow students, and a few teachers. You can imagine how we trembled at our first attempt. Yet we are already finding out that if we are to become good teachers, practice and experience are what we need.

Alongside of our teaching, we have lectures on the method of teaching the various subjects, such as English, History, Geography, Arithmetic, and Elementary Science. Then there is the Drawing Class. It is one of the chief subjects we have to study, so seven periods in a week are set apart for it. Of the different subjects in Drawing, we like painting best, and we enjoy that period, though most of us are beginners. Drill and Phonetics also form a part of our programme.

You see how varied our work is. The whole time we are coming into contact with children. They are all so different; they are of different ages; they like different school subjects; they have come from different homes, and they have very different temperaments.

We are called students but we hardly know whether we are pupils or teachers.

RHODA PHILIP

MEDICAL COLLEGE

I have joined the Medical College, and am staying in the Y. W. C. A., where the majority of the residents are medical students. Even lazy girls become quite active after they join the Medical College. For we have to get up by 6 o'clock, and get ready to go to College for dissection which is from 8-10 a.m. So there is generally a hustle and a bustle; and at 7-30 a.m. a crowd of girls in white start off with bones in their hands to show that they are medical students.

When we went to the dissection room on the first day we could not bear the smell or the work, but now we enjoy dissection. I think it is the most interesting study, for we see the different muscles and nerves which help the different movements; and also how carefully they are placed. This dissection helps us a great deal in learning our Anatomy which we have from 10-12. Every Wednesday we have an oral examination in Anatomy, and the whole time we shiver in our shoes and wonder when we will be called upon; but fortunately the professors are kind to lady students and do not question us often.

After Anatomy we have leisure till 3 o'clock, and from 3-4 p.m. we have Chemistry. This is only on Mondays, Wednesdays and on Fridays; on Tuesdays and Thursdays we have Physics from 12-1, and at 1 we go home.

The Physics Class is also interesting, especially when we had 'sound'. We have Chemistry with the military students, and enjoy it very much.

When we return home, we usually have our bath, and then tea. After this we read till 5-30 p.m., and run off to play games, and return to our books quite freshened by the exercise.

In the evening the common room and the drawing room will be quite bright, and you see students with their huge books working hard, and the first year students with a number of bones, racking their brains with the long new names of the different muscles.

This is a short account of my life at the Medical College, and I do hope that you all will try, and see for yourselves what interesting things we learn.

PREMA CORNELIUS

BENTINCK HIGH SCHOOL

I have always felt that my life as a student was the pleasantest part of my life. The joy of listening to lectures, studying the wonders of this world, comparing the social and economic conditions of different countries, and thinking of ways and means to promote the welfare of our own, not to speak of the delights of the common room and the

play ground, make life at college extremely happy. Specially in a residential College like the one in which I studied there is wide scope for social intercourse, and interchange of ideas among the students.

As a child I had not much fascination for going to school, and I do not think that I was different from other children. But as a student I loved the history and literature I had to study. The last days of my life as a student were very happy except for the anticipation of the end of all the pleasant hours in the lecture room and in the library that was soon to come.

I am no more a student, I am a teacher in the Bentinck High School. Much as I enjoyed my life as a student, I do not regret having taken up the teaching profession. It is a noble one which enables me to pay back to the world some scanty return for the good I have received from her in days gone by. At first I missed the delights of student life and wished to go back to college. But soon I got interested in teaching, and I hope to love it more and more.

I think one feels the burden of responsibility as soon as one becomes a teacher. One who has been guided has to guide others herself. The children are ready to imitate the teacher, and so the teacher has power to influence them either for good or evil. She has to be careful not to set a bad example to them. At the same time she has a good opportunity for putting into practice those lessons she has learnt, and the ideals she has had as a student at College.

I must not fail to add that when one becomes a teacher she does not cease to be a student. She learns a great many things, but not on the same lines as she studied before. She is able to study the character of children, and there is scope for her to use her intellect in dealing with them. In fact life as a teacher is a continuation of our student's career, and it is the fulfilment of the purpose of our education.

LILY DEVASAHAYAM

The Library

MR. PITTENDRIGH has made a large and precious addition to the library in presenting the college with most of Mrs. Pittendrigh's books together with the bookcases, three in number, which contain them. The gift has been much appreciated; and the books are valued for their own sake as well as for their associations.

One likes to think of this gift as a link connecting her, who did so much to bring the college into being and to make it what it is, with many generations of students; and to hope that the books which were her friends will also be theirs.

The great majority of the books in the library are on the English and History

shelves and this will probably always be the case, but during the term the beginnings of a science department have been made, and it will be added to as time goes on.

Several new Telugu books have been put on the shelves for those who are taking the vernacular as an optional subject, and a similar addition is about to be made in Malayalam.

As usual the office of dusting the books twice a week has been assigned to the students of the Junior Intermediate Class; while four students representing the other classes do the more responsible work of librarians.

I. T. McNAIR

Reports of College Societies

The Literary Society

On July 27 we held our first meeting in the library. Miss Gideon was in the chair, and Miss A. Zachariah read us a very interesting paper on the life and work of Robert Louis Stevenson. Miss I. Williams illustrated his work by reading a few select poems and an extract from his *Travels with a Donkey*.

We held our second meeting on September 7, and at this Miss McNair presided. Scenes from *King Lear* were read by selected members. We have been only able to have two meetings this term, but we hope that both of them have been enjoyed by the students.

D. GREENE, *Secretary*

The Debating Society

The Debating Society has been very unfortunate this term in having had only one meeting. This is due to most of our holidays falling on the days when the Society intended to meet.

The only meeting was held on Friday, August 24, with Miss Pichaimuthu in the chair. The whole meeting was conducted on a very simple scale as it was intended to serve as a model to the new students.

The subject 'A Simple Life is Best' was proposed by R. Perinbam and opposed by Rajamani Joseph. The proposed statement won by a majority of votes.

V. KOMAN, *Secretary*

The Games Club

From the beginning of this year we have begun to take a great interest in our games. As the college is quite full now, all the games get a good deal of attention.

We have been playing tennis, badminton, rounders, croquet and other games with great enthusiasm and vigour.

Two of our professors have presented a shield to the college to be given to the class which stands first in games, and this has been a great inspiration to us. It has also led to great competition between the different classes. On August 3 there was a match in rounders between the Junior and the Senior Intermediates, in which the Seniors won.

We have not yet begun to challenge other colleges and schools, which we hope to do before long. Having accepted a challenge from the London Mission High School to play rounders against them on their grounds, we had to go there for the match. On August 31 the match took place and we won by 116 to 81 points. We are expecting to have some tennis and badminton matches between ourselves soon and also to challenge others. At present the rains prevent us from doing so, and even from having regular games.

SERENA ZACHARIAS, *Secretary*

The Dramatic Society

The Dramatic Society held two programme meetings this term—one in July and one in August. At the July meeting Tennyson's *Dora* adapted to Indian life, was acted under the name of 'Gouri.' At the August meeting held on the 24th of that month one of the members read Christina Rossetti's poem, *Jessie Cameron*, and some other members acted a play called *Galava's Revenge*.

We gave an entertainment to the college on the night of September 19, when *Galava's Revenge* and some scenes from *Julius Caesar* were acted. Some of the actors acquitted themselves splendidly. The Musical Society helped us by singing during the intervals.

The Dramatic Society has sustained a loss in Miss Wyckoff having left the college. We are glad however that Miss McNair, by taking the responsibilities of an advisory member on herself, is giving us much help.

The Dramatic Society has now about fifty members on its rolls.

I. A. WILLIAMS, *Secretary*

The Musical Society

At the beginning of this term, there was great excitement in taking new members into the society. Many students joined it enthusiastically, and there are altogether thirty-five members.

We learnt some new songs, but unfortunately we could not continue our happy weekly meetings for the whole of August, owing to the illness of our President, Miss Fisher.

We joined with the Dramatic Society in the entertainment given to the whole college at the end of this term. We contributed two items, a song sung by the whole musical society, and a beautiful solo given by our President. On the whole we had a happy evening together.

E. CHORLEY, *Secretary*

The Y. W. C. A. Branch

The Y. W. C. A. Branch in our college has been made a separate organization now, so that a great responsibility has fallen on us. There are fifty-three members in our branch, and we have officers and committees of our own, such as the Lookout Committee, the Sick Visiting Committee, and the Sub-Committee to manage the monthly meetings. The office-bearers for this year are :

President	... G. GIDEON
Vice-President	... D. GREENE
Secretary	... E. CHORLEY
Treasurer	... R. PERINBAM

A social was held in July at the Y. W. C. A. Institute to welcome new students and we had a very happy evening there. In August many of us went there again to hear Mr. Arthur Davies read *Julius Caesar*, and when we listened to him we felt as if the scenes were acted on the stage.

Every Sunday we meet in eight circles to study the biographies of some great men and women. We have had the lives of Florence Nightingale and Mary Slessor so far. We have a general meeting once a month as usual, but we have changed the plan of conducting the meeting. The members wanted to hear about the Y. W. C. A. work that is going on in other parts of India and in other countries, and to have addresses on general subjects. So we have these two alternately. In the August meeting Miss Paul, our Indian professor, spoke to us about the work in India and at the September meeting, Miss Jemmett of St. Ebba's School gave us a general address. She read to us some of the beautiful religious poems of Christina Rossetti and emphasized the lessons which they teach us, and then gave us some very good suggestions about college life and how we can be best profited by it. We hope to have some more general meetings to help us in our practical life.

E. CHORLEY, *Secretary*

Other Activities

The Sewing Party

Ever since the beginning of our college in 1915, we have had a sewing party every Saturday for an hour. All those who feel that they must and can spend some time for the soldiers who are nobly fighting for us, meet and work together on their behalf. The number of students who meet varies much, but the average is fifteen. We make shirts, handkerchiefs, bags, and cup-covers, and it is very pleasant to think that the things which

are in our hands now will be in some soldier's hands in a few months' time. While we work, Miss Stevens reads to us biographies of great people or other stories which are helpful and inspiring. Occasionally she reads stories of soldiers, which make us admire their cheerful and sacrificing spirit.

At the beginning of every month, we collect some money from the students, which is used for buying materials for our work. We are sometimes discouraged about doing nothing in comparison with other women who work in ammunition factories, and who tend the sick and the wounded, but we are glad that we are able to do this work for the soldiers, though it is very insignificant.

National Missionary Society

We show our interest in the N. M. S. by holding a prayer meeting once a month, in which we specially pray and have a collection for it. Miss Paul conducts the meeting, and tells us something of its work, its importance, and its claim on us for help. Our college has been made one of the centres of this society, and we are expected to give Rs 50 a year.

There is a social in connexion with the N. M. S. for the women students and school-girls in Madras on September 29, and we have been invited to it, and many of us have gladly accepted the invitation.

Sunday Schools

Our Nungambakam Sunday School has been continued as last year, and the children grow in enthusiasm and brightness. Last year we were unable to have a separate class for the boys who were very eager to come and listen, but now we have succeeded in holding classes for them on Sunday evenings, when more than thirty boys are present. These two parts of the Sunday School are under Miss Paul's charge.

A new Sunday School has been started in another village near to which Miss Stevens and seven students go. There are about fifty children. We have another Sunday Class at college for the children, who live in the compounds close by, and Miss McNair and two students take it. About seven children come every Sunday afternoon. One of the Telugu students goes to Perambur to take a Sunday Class in a Baptist Mission School.

On September 25, we had a meeting for women in connexion with the Evangelistic Campaign in the Nungambakam School, and we saw the mothers of some of our children. About forty women attended the meeting, and listened eagerly to the story of the Life of Christ.

We are extremely glad that we have succeeded in getting chances of some service, and we wish to use them worthily.

Students in the College, July to September 1917

Senior B. A.

Aley Alexander	...	Malayalam
Serena Zacharias	...	"
Mary Philipose	...	"
Eliza Chorley	...	Tamil
Mary David	...	"
Pauline Pichaimuthu	...	"
Charlotte Gideon	...	"

Junior B. A.

Rebecca Ipe	...	Malayalam
Kanthamma Devadasan...	...	Tamil
*Muriel Dweltz	...	European
Dora Greene	...	"

Senior Intermediate

Checha Ipe	...	Malayalam	Rajamani Joseph	...	Tamil
Anna Ittyerah	...	"	*Rani Joseph	...	"
*Vijia Koman	...	"	Ranjitham Perinbam	...	"
Christina Kallat	...	"	Mary Robert	...	"
Gracie Mammen	...	"	Annie Savarirayan	...	"
Sosa Matthew	...	"	*Lydia Vedanayagam	...	"
Anna Philipose	...	"	Neelavathi Velayudam	...	"
Anna Thomas	...	"	*Saratha	...	"
Sosa Thomas	...	"	Ratnammah Peters	...	"
Mariam Varkky	...	"	Jemima Nathaniel	...	Telugu
Anna Zachariah	...	"	Irene Williams	...	"
Flora Amirthanayagam	...	Tamil	Kamala Bhadrappa	...	Kanarese
*Mary David	...	"	*Daisy Hazells	...	European
Kamala Gopala	...	"	*Gertrude Hobday	...	"

Junior Intermediate

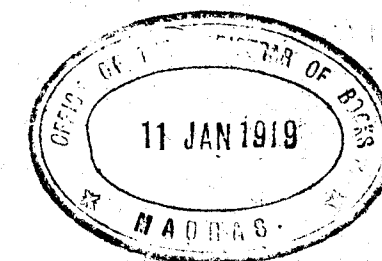
Anna Chandy	...	Malayalam	Anna Joseph	...	Malayalam
Mary Chandy	...	"	Mariam Joshua	...	"
Aley George	...	"	Sarah Korah	...	"
K. Gourie	...	"	Mariam Mani	...	"

* Non-resident student.

Junior Intermediate—(Continued)

Achamma Mathai	...	Malayalam	Rajam Royappa	...	Tamil
Susana Mathew	...	"	Ruth Samadanam	...	"
Rachel Thomas	...	"	Sophie Sundarakun	...	"
Sarah Zachariah	...	"	Miriam Dasu	...	Telugu
*Elizabeth Abraham	...	Tamil	Sarah Philip	...	"
*Elsie David	...	"	Danamma Joshua	...	"
Nesamani Devadasan	...	"	Evelyn Williams	...	"
Grace Devadoss	...	"	M. Sahadevi	...	Kanarese
Kamala Devasahayam	...	"	*Alice Bower	...	European
Mary Frederick	...	"	Lucy MacDougall	...	"
*Rani Gnanadickam	...	"	*Gertrude Gregory	...	"
*Thangam Masilamani	...	"	Gertrude England	...	"
Violet Paranjoti	...	"	*Kathleen Wells	...	"

* Non-resident student.



THE SUNFLOWER

Editorial

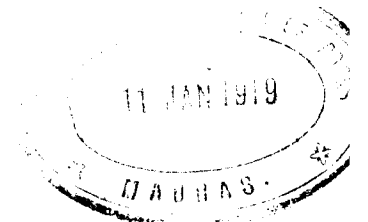


Photo by Mr. Ragland Thomas

THE GRADUATES OF 1917

THIS, the fifth number of our magazine, appears almost at the end of the third year of the life of the College, and as we look back over the college years, we thankfully note signs of progress and development in many directions. The numbers of both staff and students have steadily increased, activities of work and recreation have gone forward, and the traditions of the College are becoming strengthened and deepened. One of the most important advances during the last year has been made by the coming to its own of the College Committee, which now takes a leading part in the management of student affairs. Another is the development of the Old Students Association, which has just completed its first year, and is doing much to keep those who have left in touch with the College. The reports of the different clubs and societies speak for themselves, and indicate the lines of progress.

We are indebted for our frontispiece to the kindness of the editor of *The Times of India*, for which paper the photograph of our seven graduates was taken. The names and present occupations of the students, beginning with the back row and reading from left to right, are as follows:—

1. Lily Devasahayam, now teaching history in the London Mission School, Madras.
2. Pakkiam Kanthimathy, has been teaching logic in the Sarah Tucker College, Palamcottah. She has been obliged to rest for a time, but hopes to take up her work again before long.
3. Mrs. Pryamvada Raghavan, at her home in Calicut.
4. M. Beatrice, teaching at the American Baptist Girls' High School at Nellore.
5. Nesamani Devasigamani, (front row, left hand) reading for the L. T. at the U. F. C. Mission School at Royapuram.
6. Devairakkam Abraham, reading for the L. T. at Saidapet Teachers' College.
7. Mary Abraham, reading for the L. T. at Saidapet Teachers' College.

It is interesting to note that all our graduates have been educated at Mission Schools: and that all but one are now either teaching, or are preparing to teach in the future.

The Magazine Committee for 1918 is as follows:

Editor—Miss Stevens.

Assistants—Rebecca Ipe, Junior B. A. class.

Kamala Ponnaiya, Senior Intermediate.

Kamala Devasahayam, Junior Intermediate.

Sarah Korah, Junior Intermediate.

Unity and Continuity

OUR young College now at the end of its third year has already the mournful pleasure of counting a considerable number of students who are no longer with us. So shortlived is a College generation, that about 35 of those who made part of our company are already engaged in other kinds of life, some teaching, some preparing to teach, some married, and three or four continuing their studies elsewhere. We have so far not lost sight of any, and we can give each other news about the absent ones, but as years go on this will be less and less possible, and unless we take some trouble about it we shall gradually slip away from the remembrance of each other.

And yet we most surely feel that there is a bond which can hold us together in spite of distance in space and lapse of time. We have a great store of common memories; we have all lived our life together, studied the same books, thought the same thoughts, prayed together, shared the same anxieties, hopes, joys and sorrows, and made friends with each other in many phases of work and play. We have learnt something of community life and realized that the College is more than the sum of its individual members, that it has a kind of personality of its own which will live on through all the gradual replacement of lecturers and students by their successors. More than this, we have felt a common inspiration, and we have been kindled by the same ideals of service to India and to the Kingdom of God.

It would be sad if all this became only a pleasant memory, and if, as the circle grows larger, the radius of its distance from the centre must grow longer. Let us try to remain friends with each other by all the means in our power. Members of the Old Students' Association will be receiving regular news through the Magazine and the budget of letters, and we hope that all will claim their privilege of a two days' visit yearly to the College. But some will be too far distant to come often to Madras, and letters and magazines must necessarily come at long intervals. We cannot be content with remembering each other only two or three times a year.

One method is always open to us, that of intercession. In God all souls find a meeting place. As we pray week by week in the Chapel for the old students, they will perhaps also regularly pray for us, and thus they will do us a service of which we can only dimly estimate the value. Old students can help us also by remembering that the reputation of the College lies ultimately in their hands, and that an institution is rightly judged chiefly by those who have been trained and influenced by it.

But the chief bond must be our common aim and work. It is not for our own sake only that so much has been given to the College; but in order that a world much larger than our little community may be served and helped. No bond will be so close and so lasting as this consciousness that we are all alike vowed to the same service, and that as each student goes out into the world she becomes one of our increasing band of fellow-workers, 'lighted to lighten,' devoted to making broader the region of truth and clearness.

If the College had a voice I think that her one injunction would be: 'Freely have ye received, freely give'; and her one encouragement: 'Greater joy have I none than this, to hear of my children walking in the truth.'

ELEANOR McDOUGALL

Jerusalem from the Roman Occupation to the Present Day

THE old name for Jerusalem many years before the Israelites under Joshua entered Canaan was the City of Salem, and yet few cities have suffered so much from the horrors of war, conquest and foreign occupation as this City of Peace. We will take up the tale from the days of the Roman occupation.

In the year 63 B.C. Jerusalem was taken by Pompey—probably the only man who dared to break the High Priest's sacred monopoly by entering the Holy of Holies—and Jerusalem became a Roman Town. Shortly before the death of King Herod, a native prince paying tribute to Rome, Jesus Christ was born in Bethlehem. Herod's son and successor, Archelaus, was deposed, and Judæa became a Roman Imperial province governed by a procurator, and it was under the fifth of these, Pontius Pilate, that Christ was crucified 'without the city wall' of Jerusalem.

From the time of Pilate's procuratorship, anti-Roman feeling grew steadily amongst the Jews, until, strengthened by Roman oppression, by the persistent demand for Emperor worship and the constant desecration of the Jewish religion, it finally broke loose in war and revolution. In A.D. 66 the Jewish war began. Vespasian, who was sent by Nero to punish the rebels, found his task made easier by divisions in Jerusalem itself where three rivals strove together for the leadership. Vespasian left them to consume one another while he subdued the country round, and so isolated the city. Jerusalem was reduced to terrible straits—the Roman armies without, civil war and famine within—and yet, while catapults and siege engines were busy, the temple services and sacrifices went on, and priests and worshippers were killed at the altar. In A.D. 70 the city divided against itself, fell, and Titus, whom Vespasian had left to finish the war, celebrated a triumph in Rome in 71. A Roman garrison was kept in Jerusalem, the Jews began to return to the ruins, and there was outward quiet for sixty years until a second desperate Jewish rising took place in 132. The Jews seized Jerusalem, and it was only after a terrible struggle that it was recaptured by Hadrian and the rising crushed.

When the war was over Hadrian began to rebuild the city. A temple to Jupiter was set up on the site of the temple Jehovah, and Jerusalem was given over to heathen worship until the conversion of the Emperor Constantine early in the fourth century. Christianity became the religion of the Empire and Jerusalem was transformed into a Christian city. Constantine's mother, Helena, built two magnificent churches, one over the site of the tomb of Christ, where the Church of the Holy Sepulchre now stands, and the other where the Cross was said to have been discovered. Julian the Apostate attempted to rebuild the temple, but could not accomplish it.

The Roman Empire in the West went down before the barbarian invasions of the fifth century, but Emperors continued to rule in the East from their capital Constantinople, and one of these, Justinian, (528–565) a great builder, added to Helena's work in Jerusalem. It was in his reign too that trouble began between the Eastern Empire and Persia. The

Persian king was alarmed at the growth of the power of Justinian, whose boundaries were creeping uncomfortably close to Mesopotamia and the Persian Empire. The war that broke out continued under Justinian's successors, and in 614 the Christian world was filled with horror at the tidings of the fall of the Holy City before the fire worshippers, the ruthless destruction of its churches and buildings, and the massacre of its inhabitants. But a change came with the Emperor Heraclius, a strong soldier and a brave man, who put himself at the head of an army of enthusiastic volunteers, and after a succession of victories recaptured Jerusalem in 629, and brought back the Holy Cross in triumph from the keeping of Chosroes II.

But the newly won peace of Jerusalem was not to last for long. The religion of Mahomet was spreading from its home in Arabia, over the near East, and fierce, fanatical armies devoted to the religion of Islam were gathering for the conquest and conversion of the world. Heraclius was old and broken, and could no longer lead the Imperial armies nor organize imperial defence. Syria was lost, and in 637 Jerusalem was captured by the Caliph Omar, the second successor of Muhammad, and became a Muhammadan sacred city, second only to Mecca amongst the holy places of the Muhammadan world. A mosque was set up near the site of the Temple of Solomon; otherwise the Arabs shewed great moderation, the churches and holy places were left in Christian hands, and the stream of pilgrims that continued to flow from the West, met with friendly even respectful treatment at the hands of the Arab conquerors. So more than 400 years passed by. But the Caliphate declined, the Arabian Empire entered upon a period of decay and fell before the Seljukian Turks, a fierce, strong race of soldiers from Central Asia, first the mercenaries, then the masters of the Caliph. By their conversion to Islam, they added religious fanaticism to military power, overran Asia Minor and Syria, and seized Jerusalem in 1071, the Eastern Emperor suffering a severe defeat at their hands in the same year at Manzikert. For the friendliness and tolerance of the Arab was now substituted the destructive savagery of the Turk, and ruined churches and homes, torture and slavery were the lot of the Christians at the hands of the new custodians of the Sepulchre of Christ and the Holy City. Western Christendom was roused by the sufferings of pilgrims and merchants, and fired with zeal for a holy war which should lead to the recovery of Jerusalem and the holy places. The Eastern Emperor, who feared for Constantinople after his disastrous defeat in 1071, implored the Pope for the help of the West against the Turk, and Urban II, eager to realize his dream of a united Church of East and West subject to the Papacy in Rome, preached the first Crusade in 1095. From France, England and all parts of the Empire, men flocked to join one or other of the crusading armies. Jerusalem was the goal. In 1099 after desperate fighting and many vicissitudes they arrived before its walls, and encompassed the town as far as their small numbers would allow. Robert of Normandy camped on the north, Godfrey of Bouillon and Tancred of Sicily on the west, Raymond of Toulouse on Mount Sion to the south. The great assault failed, famine broke out, divisions arose among the leaders, and the Crusaders began to despair. But a new attack was planned, and two great siege castles built and brought up to the walls. On the west the Saracens were driven into confusion by the volleys of the stone slingers

and the showers of fire-bearing arrows, and Godfrey entered Jerusalem in triumph. The vision of a strange knight on the Mount of Olives, waving his shield as a sign of victory, revived the courage of the Crusaders on the southern side, and Raymond's force also entered Jerusalem. The city was taken, and a solemn procession of Crusaders, 'sobbing for excess of joy' made their way at nightfall to the Sepulchre of Christ. Saracen rule for the time was at an end, and the Latin Kingdom of Jerusalem, with its nominal dependencies of Edessa, Antioch and Tripoli, earlier conquests of the Crusaders, was set up with Godfrey as its first ruler. It was a feudal kingdom and its government was organized on the pattern of the feudal governments of the West. There were four great baronies and a number of lesser lordships, the lords holding their lands by military tenure, presiding in their seigniorial courts, and ruling their fiefs with very little interference from the kings of Jerusalem who had scanty authority outside their own domain. The Assizes of Jerusalem give an excellent picture of a perfect feudal state. An interesting feature of the young Latin kingdom was the development of the two great military orders of the Knights Templars and the Knights of St. John. In Jerusalem near the Church of the Holy Sepulchre stood the hospital of the Knights of St. John, founded, it is said, in 1023, for poor and sick Latin pilgrims; and near the Temple, the Knights Templars had their House, the centre of an order sworn to the service of the Cross, and especially to the protection of poor pilgrims on the way to Jerusalem.

The Latin kingdom of Jerusalem lasted only until 1187. The Latins lost the spirit of deep religious enthusiasm which had led to their victory in 1099; the luxury and riches of the East sapped their vigour; the successors of Godfrey had not his spirit; there were quarrels and divisions, disputed successions and civil war. The feudal organization of the state made a strong central power impossible, and even as the Latin kingdom passed from stage to stage of its decline, a great Moslem monarchy was growing up in Syria, which under the soldier and statesman Saladin, became a strong united Moslem state, shutting in the Latins and threatening the disorganized Latin kingdom of Jerusalem. In 1187 Europe was once more startled to hear that Jerusalem was again in the hands of the infidels, the third Crusade was preached, the most famous of all the expeditions to the Holy Land, and the three chief monarchs of Europe, the Emperor Frederick Barbarossa, Philip Augustus of France, and Richard I of England, set forth to recover the Holy City. The monarchs carried with them to Palestine their national jealousies, in marked contrast to the religious and political unity of the Muhammadan power they had to face, and the third Crusade was a failure. By 1244 Jerusalem seemed irrevocably lost, and the Crusading movement for its recovery virtually came to an end before the close of the century. The same century saw also the rise of the house of Othman, founder of the line of Ottoman Turks who were in time to sweep over the territories of the Seljuks and to rule the Empire of Saladin. In 1517 Selim I, eighth in succession from Othman, occupied Syria and Egypt and seized Jerusalem. Soliman the magnificent who succeeded Selim, restored the fortifications of the city and built its present walls. From his time until 1917 Jerusalem remained a Moslem City, and all that remains to be said of its history during these centuries, in a brief sketch like the present, is quickly told. In 1799 Napoleon planned its conquest

as part of his great Eastern expedition aimed at the destruction of English commerce and dominion in the East, but was forced to give up the idea and the Turks remained in possession. In 1825 the city revolted against the harsh taxation of its rulers and was bombarded by the Turks.

Little remains of the ancient city. Its present walls belong to the 16th Century, and the City of Solomon lies buried beneath the debris of its many sieges and conquests. Excavations have shown that the foundations of the ancient walls are in some places 130 feet below the surface. But the mountains round about Jerusalem remain, Olivet, Zion and Moriah, on whose slopes kings and prophets and holy men walked in olden days, and whose ways were trodden by the feet of the Son of God.

The most recent event in the history of the city occurred in 1917. Turkey entered the great European War in 1914 as the ally of Germany and Austria, and on December 10, 1917, the English force operating in Palestine under General Allenby entered Jerusalem. Its fall was accompanied by none of the horrors that had attended previous captures. General Allenby set the holiness of its sites above every other consideration, forced the Turks to retreat by strategy, and entered the city on foot. The city sacred to Christians for the life and death of the Author and Finisher of their faith is again in Christian keeping.

W. M. FISHER.

The Drama

IT is less than two years since our Dramatic Club was started, but within that short time it has gone through many stages of development quite in an interesting way, so that now we who once were holding ourselves back exhibiting our characteristic shyness have taken even the bold step of acting in public before Indian ladies, once at least outside our college for a good cause. Before giving a description of that event I must say something about the place the Drama holds in the minds of the Indians, so that the readers may realize what it meant to us.

As far as I remember it is only quite recently that I began to hear of Drama in any but a contemptuous light. Acting was considered base and fit only for people without any self-respect. We do not quite know what the cause for this sort of opinion is, for from the early times the Drama has been a part of Sanskrit literature, and has developed without any influence from the West, and we still possess some of the best Indian plays of that time. Most probably these plays were never acted. The earliest acting consisted of a sort of dance with certain gesticulations, we are told. Later, songs were added to this, and it took a long time before dialogue was brought in, and when it was, it was closely connected with religion.

These early religious plays, which dealt with the legends about the Hindu Gods and heroes, were most of them very immoral, and unfit for respectable people to act or to witness; and those who acted were most of all degraded in the eyes of the public especially if they happened to be women, for in India, where the gosha system still exists to some extent, it was considered very immodest for a woman to appear in public. Even at

the present day when this degradation is decreasing constantly we see a great deal of difference between a theatre in the city, and one in a country town. The former seems to be full of educated and respectable gentlemen, and even ladies, whereas the latter is filled with the uneducated and the lazy, who delight in spending the night, the only time they have for any rest, in theatres, regardless of the money they waste for tickets. Once they take pleasure in it they go on in the same fashion as the drunkard goes after his drink, thus spoiling many homes and worst of all spoiling the reputation of the Drama, which is thought of more as the frenzy of the indolent than as a thing which can be modified and used towards the uplifting of the mind.

Now let us turn once more to our college Dramatic club which bears the name 'The Lotus club.'

We began by acting once a fortnight a play chosen and coached by the manager of the club who always is one of our professors.

The idea at the beginning was that we should always choose a good Indian play to act, but since then we have often had to turn back to Shakespeare for lack of suitable Indian plays written in English. This soon came to an end when some of the members began translating some plays from our own vernaculars, and finally the play we are going to have a few days hence is one which has been written by a committee chosen from the club.

The spirit of acting has also developed. Month by month we find it easier to get people to act; the enthusiasm for the club gives no place to shyness so that the members have even begun to volunteer.

The manager has left the choosing of the play and even the coaching to the members, and calls herself an advisory member, to whom we can go at any time for help in any business connected with the club; and two coaches elected by the club are responsible for each performance. Once a term we are able to give an entertainment to the whole college, and in December 1917 we could, as I said before, go out to act.

The Christo Samaj, an Indian Christian Association intending to give an entertainment to Hindu women asked us if the 'Lotus club' could supply one item in the programme for the afternoon on the 1st of December. Some of us felt resentful at the idea, though we had once before acted at the Y.W.C.A., because the Y.W.C.A. is so familiar to us that we regard it almost as part of the college. At last when we found that our Principal and others were in favour of it, we realized that it was for a good cause and that it should be approved of by the public. On the day appointed all the actors started off merrily for the Sathianathan Memorial Hall, and the president of our club and three of the college staff encouraged us by their presence among the audience. The members of the Christo Samaj had arranged the stage conveniently for us, and we had carefully taken all that we needed for the play so that we had nothing else to think about except the acting. The play chosen was *Gouri* translated from Tamil by one of our members and after having translated it, it was discovered that the story was Tennyson's *Dora*. It had been written in Tamil by an Indian, adapted to Indian life, and

with Tamil names. *Gouri* was Dora, and the heroine. We had a very happy time enjoying all the other performances to the fullest extent.

Our Dramatic club has its own constitution drawn up, and the office bearers, i.e., the President, Vice-President, the Secretary and the Treasurer who are elected once a year, and they are helped by two committees.

Some of the students of other colleges often ask us with great surprise how our college finds so much time as that to spend on acting; and we proudly answer them by accusing them of not using their time properly, and by explaining to them how harmful it is to keep to the text books always without giving any recreation to the mind; and we tell them that acting should not be considered as a mere useless pastime but as something that has its own qualities which help towards the building of our character. It broadens the mind and helps us to understand the feelings of others in our ordinary intercourse with people, because in acting we are trained to enter into the feelings of the character whom we represent. The morals of the plays we act are brought out more vividly when we act than when we just read them. When we see a bad character being represented we can make use of our will to condemn the badness instead of being influenced by it.

The spirit of Drama is certainly growing in many places. In every school a drama forms the important item on the programme whenever it gives an entertainment, and let us hope that this spirit will soon spread all over the country, and be used so discreetly that it will become a help and not a hindrance to the mind and intellect of the nation.

K. PONNAIYA.

Travelling by Sea in War Time

FOR the information given below I am indebted to Miss Sergeant who recently came to India as the Inspectress of the Northern Circle, Madras, and who gave us an interesting lecture on the difficulties of a sea-voyage in war time, based on her own personal experience.

The horrors of war are not greater anywhere than on the sea. The seas which are the chief routes of navigation and commerce are scattered over with mines, and the German submarines and torpedoes do as much as they can to sink ships, and great is the peril to which those who travel on the sea are exposed.

The Governments have done all they can to make the sea voyages less dangerous, and one means which they have made use of, is to diminish the number of passengers. Only those who have the utmost need are allowed to go. Thus it was that Miss Sergeant found it very difficult to get a passport from the English Government to come to India. She got on board at Plymouth, one of the westernmost ports of England, and there she had to wait three days before she started on her journey—a tedious one, indeed, for it took forty-nine days to reach India, which in ordinary times takes only three weeks. A destroyer had gone ahead to see that the most dangerous seas were free of mines or submarines. The previous week five submarines of the enemy had been caught by the English

in the English Channel. Miss Sergeant's ship had been waiting for thirteen other ships, in the company of which it had to start with two cruisers as convoys, which always kept going up and down in the long file of fourteen ships one behind another. The three days were extremely dull and one of the instances worthy of mention was that the captain of her ship gathered all the passengers like school girls on the deck and read to them the rules which they had to obey while they were in the ship. They were not allowed to take photos of any piece of scenery on their way. They had to be always fully equipped with the many contrivances to keep them afloat in case their ship was wrecked.

In spite of all these precautions they dared not sail straight down to the coast of Africa which they had to go round. They sailed westward into the other side of the Atlantic Ocean; and for seven days they went in the same direction. But suddenly one morning they found themselves off the coast of the Canary Isles on the north-west of Africa.

The heat became so great that many began to suffer from a kind of fever. Then happened one of the two tragedies of the voyage. A young soldier who had recently married died of the fever. All the ships stopped. The captain read the funeral service, and his body was buried in the sea. The other one was the death of an officer who had a terrible shell-shock. Finding his life unbearable because of the appalling nervous pain he had to suffer, he threw himself into the sea and thus put an end to his life. Here I must say that the ships were taking 13,000 soldiers to Mesopotamia to fight our battles.

The ships were divided into cells by water-tight walls which hindered greatly the free passage of air. If the passengers wanted to go from one place to another they had to go up a flight of stairs to the deck and come down another. The only place where they could get some fresh air and cool breeze was the deck which was always crowded, and the only means for a grown-up person to get some exercise, was to get one of the few children they had on board on his back, for children were given freedom to roam about.

They reached the Cape of Good Hope, the southernmost extremity of Africa, and here Miss Sergeant had to change her ship. Those on board were not at all given any previous information about their remaining journey. One day quite suddenly those who had to come to India were given the command to get into a Troopship which landed them at Bombay.

With all these difficulties, troubles, sorrows and toils, the sailors and the soldiers and the passengers too were a jolly set indeed. They did not lack in any way their good cheer and merry making. One instance is enough to show it how they celebrated the 'crossing of the Line', that is, the Equator. One night some men painted and dressed in horrifying costumes came on board. The others were made to believe that they were Neptune and his attendants come to receive homage due to them from all those who first crossed the line, and in return they were given a kind of certificate. There were many other merrymakings besides.

R. J. THOMAS.

The Madras Exhibition

It is a well-known fact that India is an agricultural and not an industrial country; and that for the manufactured goods which she uses, she has to depend on countries like great Britain, Germany, America and Japan. As long as there was free communication with these countries, and they were at leisure to pursue their industries, India had no difficulty at all in getting goods from abroad. But now, since the war broke out imports from Germany and Austria are altogether stopped, England and her allies have to pay their attention to the war, and even if they want to send any goods to the east, shipping is very dangerous. Consequently, India is in great need of manufactured goods. Becoming conscious of her danger, influential men of India are doing their best to encourage industry. One of their attempts took its shape in the Madras Exhibition of Arts and Industries.

The Governor of Madras was the President of whole organization which contained a general committee and an Executive committee of about 23 members.

The exhibits were to be sent in early, so that they might be arranged well before the opening day on December 21, 1917. The Exhibition was held in an area of about twenty acres near the Central Railway Station of the City of Madras. The buildings for the purpose consisted of two temporary edifices of quadrangular shape, one of them containing the exhibits sent from the Native States and places outside the Madras Presidency, and the other containing those from the government departments and from some of the great firms of the Madras Presidency.

The Exhibition was opened by His Excellency the Viceroy who was in Madras at the time with Mr. Montagu.

It would seem very monotonous if I name each of the exhibits and so I will describe some of these which interested me more than others.

Those which struck me most were the carved articles for which India is very famous. I have read in books about the great skill of the Indians in carving, and till I saw the Exhibition I had not understood the meaning of the statement. Models of old Indian castles and other buildings were carved with exquisite skill, some in wood and some in ivory. Small articles such as paper cutters, handles of knives, carved with Indian designs, models of men, women and children to show the different types were chiefly in ivory and very attractive. There were also models made to show Indian dancing and fighting, etc. India is a country where people load themselves with jewels and this could be understood from the Exhibition. Ear-rings, necklaces and chains were seen here. Metal ornaments of different shapes and sizes were numerous.

The saree is the national dress of India and we could find a large number of these, some costing hundreds of rupees while others were worth but three or four rupees. Some were embroidered with gold; some were silk and others cotton. Ordinary cotton stuffs were also among the exhibits. Khaki and woollen clothes also were seen here.

Contributions were also sent from the Fishery Department, and, although it is not quite well-developed in India, as it is a new industry here, it shows all the possibilities of improvement.

Specimens from the paper factories of India also were exhibited.

From the different plantations in India, exhibits were sent. Rubber and tea estates sent articles to show the different stages of making rubber and tea; and the process of making jaggery was shown by the exhibits sent. In a few places experiments made with cocoanut oil to make soap and beautiful buttons made from cocoanut-shell, watch chains from coir were seen.

Models of steamers were shown. One of these was about seven feet in length and was put into the water in such a way that when an engine was turned the water began to move in waves giving the ship the appearance of moving on the sea. Over it was a rolling lift bridge and this could be lifted and lowered.

Another model which arrested our notice was that of an aerial train. A steep hill and a plain were represented, and from some distance from the foot of the hill the railway line continued through the air in the form of two wires, meeting the top of the hill, and a train was ascending this line.

The Travancore Government sent a pair of big elephant's tusks of 150 lbs. costing 1,500 rupees.

Some part of the compound was allotted for the growth of special Indian plants such as chillies, tea, and various kinds of grains. On the whole the Exhibition was a great success and I am sure that it will fulfill the aims of those who are trying to encourage the industry of India to some extent although India lacks coal, iron and other resources necessary for manufacture. It has also served the purpose of increasing the knowledge of those who have seen it, about the other parts of India.

SARAH KORAH.

The Old Students' Association

THIS Association was organized in March 1917 by the students who were leaving the college for good. A secretary and a treasurer were elected, and the duties of officers and members laid down. The Old Students' Association has been working on those lines since.

One of the most interesting things to be mentioned in connexion with this Association is the college budget. The budget is a packet of letters which goes round to all the old students, and to which the Principal, the secretary and the members of the O. S. A. contribute letters describing themselves and their work. The letters of the Principal and the Secretary keep us acquainted with current news of the college. The letters of the students keep us interested in each other, and save us the time and trouble of writing to all our old friends.

It is nearly a year since we left College. During this short period we have had three social evenings in the college and some of us have availed ourselves of the privilege given to all old students—that of spending two days in the year in the College free of charge.

Convocation last year was a great event for us because the College saw its first set of graduates taking their degree, and being a great event our Convocation was celebrated with due importance. On Wednesday the 21st of November (Convocation was on the 22nd) 'Our first seven' were given a reception in the college. We had dinner together

after which we joined family worship in the Chapel. We were then taken into a hall arranged with chairs, and found ourselves seated with the Professors in the front row. While we were wondering what was going to happen next we saw a number of students walking towards us with garlands and heard the others sitting behind us clapping vigorously while they were hung round our necks. Miss Fisher, our history lecturer, and two of the students sang a song of welcome composed by Miss Fisher herself. Miss McDougall gave us a very instructive speech reminding us of the trust committed to us as students who have had the education and training that others have not had, and of what the world expects from us as college women. I cannot describe adequately the feelings of pride and pleasure, and the sense of responsibility that I and my companions felt as we sat there seeing and hearing everything. One of us rose and thanked the staff and the students very warmly for all they had done for us. The students acted Tennyson's *Dora* and sang beautifully. When it was all over we went home feeling that the B. A. degree was well worth striving for if one was to be honoured so by one's own College.

Since last November there has been another party in the College for all the old students. Being held during the term students from the mofussil could not be present. Most of the old students in Madras attended it. We had a gay time, first in the compound where refreshments were served, and we talked and joked merrily until we went to the chapel for a short service of thanksgiving. There was a business meeting of the O. S. A. held in the library at which the secretary read the report, and Miss McDougall told us briefly what had happened in the College since we left it. We then discussed affairs in connexion with the Association. We decided to have the old students' day during Convocation week hoping that will be the time best suited for all students to go to the College and have a whole day in company with their old friends.

Having received so many good things from the college it is our duty so to live that our privileges shall not have been wasted on us.

" 'Lighted to lighten ' ' we proclaim,
Service for India as our aim ;
So let our lamps be filled and trimmed
To bear our lights to all undimmed.' "

L. DEVASAHAYAM.

Convocation, 1917

THE Senate House was a most interesting sight on the afternoon of the 24th November, 1917. All the seats were filled with the candidates for degrees in their different hoods and gowns and the visitors were seated all around.

In a short time, the Chancellor and all the Fellows of the University came, and walked up the middle of the hall to the upper end where they were to be seated. The ceremony was begun with a few words by the Chancellor and then the candidates were presented. One by one passed before the Chancellor and received his or her diploma from his hands amid sounds of shouting and clapping of hands. The women graduates were hailed with even greater applause. The B.A. candidates were the last to come, and

we were very proud when Mr. Pittendrigh came forward and presented our first seven graduates one after another ; and indeed, everyone was interested, as they were the first graduates of any Women's College in the Presidency. The presentation itself was a tedious affair, and this was followed by a rather long speech by the French Governor of Pondicherry on the advantages of studying history. The function was brought to a close with the band playing the National Anthem.

SARAH ZACHARIAH.

Inter-Class Sports

THE first inter-class sports of our college were held last week, to settle which class was most worthy of a shield which was presented to the college by Miss Stevens and Miss Wyckoff on the occasion of their leaving the college at the end of March 1917.

Competitions were held in Badminton, Tennis, Rounders, 50 Yards Race, 30 Yards Race, Relay Race, Obstacle Race, Running Long Jump and Standing Long Jump. No one student could go up for more than two of the above games. The two B.A. classes were considered as one owing to the small number of students, and they were for the same reason exempted from the above rule.

On Tuesday, March 5, the Sports began with Badminton. Miss Melcher, the Y. W. C. A. Secretary, and Miss Fisher were the two umpires for the day. First the B.A. students and the Junior Intermediates played, then the B.A. and the Senior Intermediates, and lastly the two Intermediate classes played. When at last the points were added up we found that the Senior Intermediate students had won and they were highly cheered with clappings of hands.

The next competition which was on Thursday, March 7, was in Tennis. Miss Coon and Miss Fisher were umpires and other members of the staff were present. They played in the same order as they played Badminton on Tuesday. In Tennis also the Senior Intermediates displayed their skill in games for they came out first. So that day also came to a close with congratulations for the Senior Intermediate students and fresh resolutions on the part of the Junior Intermediate students to win in all the other games. The other two classes, especially the last mentioned felt very discouraged and disappointed, as was only natural. But the next day, to their great joy, proved more successful to the Junior Intermediate students, for they showed great skill in Rounders. The B.A. students were not able to compete in rounders, because they had not enough players to send in.

Finally Friday also coming to an end, our chief games were over. We were most anxious for the next day, which was the final one. Almost all the professors were present on that day, when the sports began one after another. On the whole the Junior Intermediates were best in sports. They gained so many points on Saturday that they were able to make up a great many which they lost in the first two games. The shield was given to the Senior Intermediate class by Miss McDougall amidst the clappings and cheering of the whole college. At last everything came to an end by cheering the givers of the shield ; Miss Dibell, who took great pains in organizing the games ; and last, but not least the winners, who deserved the shield and who hope to win it again next year.

Results

BADMINTON			TENNIS		
Senior Intermediate,	82	points	Senior Intermediate,	16	games
Junior	„	58	Junior Intermediate	13	„
B. A.		55	B. A.	10	„

ROUNDERS

Junior Intermediates	241
Senior	„ 23

SPORTS

30 YARDS RACE		50 YARDS RACE	
Junior Intermediate.	4 seconds.	Senior Intermediate.	6½ seconds.
STANDING BROAD JUMP		RUNNING BROAD JUMP	
Junior Intermediate.	88 inches.	Junior Intermediate.	137 inches.
RELAY RACE		OBSTACLE RACE	
Junior Intermediate		B. A. class	

Total for Sports

Junior Intermediate.	26
Senior	„ 18
B. A.	8

Total for Games and Sports

Senior Intermediate	38
Junior	„ 36
B. A. class	8

A. JOSEPH.

Notes and News

THE building of the hostel went on steadily till Christmas, when a long delay of nearly two months occurred, owing to the difficulty of obtaining teak beams. Now the work is going on again briskly, the ceilings of the lower rooms are being put in, and we expect soon to see the rising walls of the first storey. We hope to be able to use this storey as well as the ground floor when the College reopens in July, though the building will inevitably be far from finished.

The rooms now used as staff rooms in the College building are going to be adapted and fitted up as temporary laboratories during the long vacation to serve until we get new,

permanent laboratories. Some of the science apparatus has arrived, and some is on its way, so that we hope to be sufficiently equipped for next year.

Miss Dibell and Miss McNair have been living out this term, enabling Miss Fisher and Miss Sarber to return to College. Our thanks are due to Mrs. Madeley and Mrs. Moffat who have kindly let us have rooms in our need.

Owing to the kindness of the Church Missionary Society Miss Stevens has become a permanent member of the College Staff.

On Saturday December 8, the College was inspected by the University Commission. Mr. Mark Hunter and seven other professors arrived at 10.30. They looked at all the buildings, and together discussed matters of general importance to the College. After tiffin, they and the members of the College Staff divided into groups according to the subjects of which they are professors and had most interesting conversations, some of them lasting till 5 o'clock, about the courses of study, methods of teaching and books on each subject. The visit was both a help and a pleasure.

The College had a very interesting visit on January 31 from Mr. Stone and all the members of the Calcutta University Commission which included Dr. Michael Sadler, Professor Ramsay Muir, and others whose names were known to us. Their visit was all too short, but we are glad that they should have had a glimpse of our College and its life, and hear something of its aims.

We were very glad to welcome Miss Sergeant, a former Lecturer at Westfield College, who came on January 17, for a few days' visit on her first arrival in India. She has come out for Government as Inspectress of Girls' Schools, and we shall follow her work with much interest.

The College has received several gifts during the last six months. The students subscribed for the enlargement of a photograph of Mrs. Pittendrigh, the one reproduced in the October issue of the *Sunflower*; it has been very well done, and now a large picture of her hangs above her bookcase in the Library.

The students of Bedford College who knew Mrs. Pittendrigh, have given a beautiful Medici print in her memory.

Among those who have given books to the Library, our special thanks are due to Dr. Henderson for science books; to Canon Sell for copies of poets and stories from the S. P. C. K., to Mrs. Macphail and Mr. Pittendrigh, also for poetry and story books.

Mrs. Bannerman has very kindly given a number of plants for the compound.

A sum of £10 has been given by Miss Jeffries Davis to buy some special gift for the College. We have not yet decided what it shall be.

The Examinations are close upon us. We are sending up 26 students for the Intermediate, six for the whole of the B.A. Examination, and five students for B.A. English only.

Six of our old students are taking their teachers' examinations, three are appearing for the L. T. (Licentiate of Teaching), three for the Secondary teachers' examination.

We congratulate Nesamani Devasigamani, on her success in winning the 1st prize of Rs 100 in the Peter Cator Scripture Examination.

Reports of College Societies

The Literary Society

IN the second term of 1917 we had two very interesting meetings. At the first one held on November 2, Miss McDougall addressed us on 'The Origin of Poetry'. The lecture was very much appreciated by all the students. This was followed on the 30th of the same month by a meeting at which papers were read on 'The Government of India', and 'The Depressed Classes of India and how they can be elevated'. In January, at the beginning of our third term's work, at the first meeting papers were read on 'The Society for the Propagation of the Gospel', 'The Christian Literature Society' and 'The National Congress'. At our next meeting held on the 15th of February, two papers were read, one comparing Jane Austen with George Eliot, and another on 'The Life and Work of Charles Lamb'. To illustrate the latter's work, 'A dissertation on Roast Pigs' and 'Dream Children', two of Lamb's essays, were read.

We hope to have one meeting more on March 15, at which Miss Fisher has kindly consented to speak to us on 'The Procedure of Parliament'.

D. GREENE,
Secretary.

The Debating Society

After the Michaelmas Vacation, the Society had five meetings, three of which were ordinary debates, and two, sharp practice debates.

The subject for the first one was, 'Is war justifiable or unjustifiable?' About ten of the members discussed the subject and the side which spoke for the justification of war, won.

The next was a sharp practice debate in which a good number of the members took part and some of the subjects discussed were:—

1. Are the neutral countries right or wrong in not joining the war?
2. Which is happier, married or single life?
3. Which is better, to be a resident or non-resident student?
4. Is more specialisation in our study desirable or not?
5. Is there any science in History or not?
6. Do 'holidays' mean change of work or rest?

7. Is a father to divide his property, equally among his sons and daughters if the latter are to be married?

8. What is the aim of poetry? To teach or to please?

9. Does much reading destroy originality of thought?

In the third meeting 'Revival of the ancient Institutions of India or Reform, which will lead India to greatness?' was discussed. The side for Reform won with a great majority of votes.

In the next meeting, we dealt with the subject, 'Is the Present System of Education in India, a success or a failure?' The side for success won.

The last and the most interesting of all in the year was a sharp practice debate. A large number both from the staff and the students spoke on the different subjects some of which were:

1. Is it permissible to do evil, that good may come?

2. Should there be a universal language?

3. Is the knowledge of the principles of Hygiene and Sanitation important to Indian women?

4. Which are happier, wild or tame animals?

We are glad to note that the new students are taking a very keen interest in the discussions, and hope that under them, the society will make a greater progress than it has ever done.

The Games Club

The last term from September to December was rather an inactive period concerning the games club. The rains hindered the progress of all the games allowing us to play only few matches. The first one was a Badminton match against Queen Mary's College in which we were unfortunately beaten. In December took place a Badminton tournament for Mrs. Alexander's cup, for which we entered together with six other teams. The accidental coincidence of this tournament with the Selection Examination of the Senior Intermediate class forced us to keep back some of our best players, three of which are in that class. However we came out forth in the tournament. At the beginning of this term, there was a Tennis tournament for the Atkinson cup. We sent one team for that which came out rather badly beaten. In the Y. W. C. A. sports which took place in February we got only the third place out of six in badminton for which alone we had entered. We therefore had to give away the shield which we had won last year.

We had a Rounders match against the London Mission High School lately, in which we won. We also won in the Rounders match which we played against the Presidency Training School on the 12th March on our grounds.

Though we did not meet with much success in the matches against other colleges and schools, the games club as a whole is taking more interest in games. Not only the special teams but almost every member of the club is taking an active part. The hope of coming out first in the inter-class sports, and having a shield for themselves has been a great incentive to all the classes to try their skill at several kinds of sports.

without confining themselves to one or two. Thus there has been a wider interest in the general sports especially this term.

On March 5th to 9th we had the long-expected inter-class sports. All the classes did their best in it.

There were competitions in Tennis, Badminton, Rounders, and different kinds of races and jumping, in all of which both the Intermediate classes did well.

Saturday was the final day, on which the shield was given. The Junior Intermediates lost it by two points, and it now hangs in the Senior Intermediate room.

S. ZACHARIAS,
Secretary.

The Dramatic Society

The Dramatic Society has been very active this term.

At the October programme meeting, *Sabinjith*, a play translated from the Tamil by one of our members, was acted.

On November 21, an entertainment was given by the college to its first graduates; *Gouri* which was acted last term was performed again and was greatly appreciated. In November some of the scenes from *The Midsummer Night's Dream* were staged.

After the Christmas vacation we had just one programme meeting because the Senior students could not spare their time for another. At this meeting the trial scene from the *The Merchant of Venice* was acted.

As usual we had an entertainment at the end of the term. It was held on March 2, and we were helped by the Musical Society. Some scenes from *The Midsummer Night's Dream* and a play *Herabai* were performed. *Herabai* is a purely original Indian play written by a committee, who were elected for that purpose.

The entertainment was a success. This is the second year of the Society and on the whole it has been a successful year.

T. A. WILLIAMS,
Secretary.

The Musical Society

The Musical Society this term was able to meet more regularly than it did last term. Most of our time was taken up in practising for the Christmas concert which we intended to give to the whole College before the Christmas vacation. We learnt many new carols, and the anthem on Milton's *Ode on the Nativity* was appreciated best of all.

On November 21, the graduates of the year were given a warm welcome by the Y. W. C. A., and we were asked to contribute an item for the programme and we sang 'I know a bank whereon the Wild Thyme grows.'

On the same night, there was an entertainment in our college, in honour of our first graduates, in which the members of the Dramatic and the Musical Societies took part. Four members sang a welcome song which was composed for the occasion by our President, Miss Fisher. Another member gave a solo and all the members sang, 'Who is Sylvia'.

The long-looked for Christmas concert was given on December 18. The Dining Hall was decorated for the occasion with green and red sarees, and with leaves and wild berries from our garden to represent the holly and the ivy. Trios and Solos were given by different members, and all the members took part in certain carols. The President did her part by singing the beautiful carol 'Nazareth'. As we were having the terminal examination during that week, we were able to have the concert for half-an-hour only. At the end, the whole college joined in singing 'Hark! the Herald Angels Sing.' We could not help feeling the joyful Christmas atmosphere while we were singing the carols.

There has not been anything exciting during this short term except the entertainment which the Dramatic Society gave to the whole college on March 2. As usual it appealed to its sister society to help it by singing songs during the intervals, and we did not miss the opportunity.

Looking back on the past year, we have had a very happy time together, by meeting every Friday, and relieving our minds of our hard study by our merry songs. The Society thus has done its share in helping towards the cheerful side of college life.

E. CHORLEY,
Secretary.

The Star Club

The Star Club is a new organization and one on a very small scale in these its early days. Last October Miss Coon suggested that it would be good if a Star Club was started in the College for those who were interested in the study of the stars and said that she would be glad to help them.

So a group of about ten students said that they would like to join the club and with Miss Coon, they met for a business meeting on the roof. Miss Coon was elected President and S. Korah, the Secretary. It was also decided that the club should meet every fortnight, if the sky was clear.

As it was the monsoon season, the sky was generally cloudy and we were not able to meet regularly, so that we had only three meetings last term. We studied the constellation of Scorpio in October, and we looked also at Jupiter and Venus through the telescope at different dates, and noted the waxing and waning of crescent of the latter.

We continued our study after the Christmas vacation. As the monsoon was by this time over, we could rely on the sky being clear generally and it was decided that the club should meet once a week. This term we have studied the constellations of Cassiopea, Pegasus, Orion, The Great Dog, The Little Dog, the Great Bear, and the Lion, and we have observed Saturn and Mars through the telescope.

We are interested in the study more and more as time goes on and we hope more students will join the Club.

SARAH KORAH,
Secretary.

The College Committee

The College Committee is one of the seven committees elected by the students at the beginning of the college year. It consists of nine members, including a president and a secretary.

In every way we are representatives of the college. The purpose for which we are elected is to look after the general discipline and conduct of the students.

We meet regularly once a fortnight, and also at any other time when need arises, and we spend a very interesting half hour discussing various questions connected with the life of the College, which come up from time to time, and some of which are put before us by the professors. Discussions often wax high, and at times we are quite exhausted before we come to any decision.

After the business is over and the meeting is adjourned, we spend a few minutes in social talks and jokes. Then we run down to our well-earned and much needed dinner. A day or two after the college committee has met a general meeting of all the students is called if necessary, and the decisions of the committee are made known to the students.

We hear that we are called by the name of the 'Privy Council', and we think are honoured indeed by the title. Of course, you may guess that we are not altogether a popular body considering the kind of work we sometimes have to do. At the same time the students realize that we are too essential a body to be dispensed with. We make mistakes, but to err is only human, and one has to learn by experience.

At the first meeting a proposal was brought in by one of the members, that we would close each term with a social gathering, and it was unanimously voted for. And thus we finish up our term's work in jollity with every good feeling, casting off all burdensome business from our mind.

A. ALEXANDER,
Secretary.

Excursions Committee

The above committee has made arrangements for the different excursions which we have made this year.

Early in the year we went to the People's Park with two of our professors, and there we had a pleasant afternoon in seeing the different animals and in feeding some of them.

On the next day another excursion was made to the aquarium where we had a glimpse of various fishes with pretty colours. The sea just opposite to it would not allow us to come away without spending at least a few minutes on its shore and washing our ankles in its mighty waves.

The committee made arrangements for going to the Madras Exhibition. It was very interesting to note the different things which India and her people are able to produce. The Economics students were specially interested in the show.

Some of us who had never been to the lighthouse were able to go there later on in the year; and on the same day another group of students made an expedition

to the beach, and there both the groups met after a short time and had a very pleasant afternoon.

Besides these, we have gone to various lectures, concerts and shows which gave us enough diversion in the midst of our hard study.

From these things, we can say that we do not confine ourselves to our college and studies, but try to have a wider outlook and see something of Madras.

R. IPE,
Secretary.

The Y.W.C.A. Branch

Since October we have been having social study in our study circles. The subject is very interesting, and there is much discussion in the circles. We studied what the social problem is, what the Christian idea of a society is, the actual conditions of society and what Christian Social Service is. Then we took up the question of poverty and studied about the standard of poverty, the causes of poverty, and about the means of relieving poverty. After that, we took up the subject of education, and there was a debate on the subject 'Ignorance is the root of all social evils'; and we came to the conclusion that ignorance has a great deal to do with social evils; but that it is not the root of all evils. In our next circle we are hoping to discuss what practical help we can give in the education of our sisters during the coming holidays. The members are divided into circles according to their vernaculars and Miss Madge takes a class for the leaders on Tuesdays. We let Miss Madge know about the discussions that we have in our circles.

On January 24th Miss Sarber gave us a lecture in connexion with our Social Study. She compared the economics of the West and of the East and showed us the causes of poverty in India.

In our general meetings we have had addresses on interesting subjects, such as, bearing the burdens of others, the deepening of the spiritual life, and of our being dead with Christ. In December when we could not get outsiders to speak to us, some of the students themselves read papers on practical social service. In these general meetings we take a collection which goes towards the support of travelling secretaries.

In November we observed the week of prayer. Every day we had a general intercession meeting in which our professors spoke to us about the work in different countries. We also had different little groups of prayer meetings according to our vernaculars.

A. ITTYERAH,
Secretary.

Sunday Schools

Nungambakam Sunday School

At the beginning of this term one or two boys came to the school and peeped wistfully in when our little girls sang merrily as they marched to their classes. They seemed to feel so regretful because they could not join with the girls in their happy doings that we thought it best to admit them also. Henceforth two of our number took the responsibility of

teaching the boys while the other six still go on with the little girls. Every week the number of the boys increases, for they take pride in getting other friends of theirs to come and see what they do. Their enthusiasm especially in learning songs in spite of their untrained voices is touching.

At the end of each college year we give the children some sort of an entertainment in addition to the tracts and pictures we give them during the year; all of which we think is necessary to encourage them.

At the end of this term we are hoping to give them little presents of useful Tamil books. On the occasion the children are to act one of the Bible stories, and the infants take part in reciting Bible verses and in singing action songs. The story chosen to be acted this time is that of the 'Prodigal Son'.

On February 5, Miss Grover of the C. E. Z. M. S. to which our Sunday School belongs invited us to speak at a meeting held in the school for the Hindu mothers of our children. The subject chosen was the story of the 'Pilgrim's Progress.' All the eight of us took part besides Miss Grover and one of her own teachers. Each of us spoke on a bit of the story while Miss Grover showed them pictures on the subject in the Magic lantern. The meeting lasted from 6 o'clock to 8 in the evening. The children of the two elementary schools in Miss Grover's charge were there with their mothers, and they helped us in singing between the speeches.

Everybody listened with great interest until the babies began to wail as it grew darker and darker, worrying their mothers to take them home. Seeing the difficulty of the mothers we had rather to hurry over what we had to say at the end.

We returned home happy at the thought of the rare opportunity we had, and wishing and hoping to get many more such chances of directly speaking to our Hindu sisters.

Perambore

Three of our students go to Perambore to teach in a Sunday School belonging to the American Baptist Mission. It is a primary school for Hindu children. There are eight classes each having 8 or 9 children in it between the ages of 5 and 10; most of them are boys.

The children having been taught hymns during the week by their school teachers sing at the close of the lesson. The Sunday class is opened by the teaching of the golden text, which is followed by story telling. After that the children are questioned and they answer brightly.

K. PONNAIYA.

Mackay's Garden Sunday School

Seven of the Tamil students go with Miss Stevens every Sunday afternoon to take Sunday classes in an elementary school near by. There are about fifty children and they are divided into seven divisions according to their classes and each of us takes one division.

First we have some social talk with our children for a few minutes, and then we all come together and begin with a hymn and a short prayer. Again we sing a hymn or

lyric and send the children to their classes. Then we teach them very simple Bible stories for half an hour.

Most of the girls and boys come regularly and new admissions are made now and then. So to encourage them and to make them more interested we invited them to our College for a prize distribution recently. They came here one evening and had a very pleasant time with us. The boys played some games and the girls did Kolattam and Kummi. Miss Coon took a photograph of them, of which they were very glad. Then we took them round the College to show the building.

We seated them all in a grassy place in rows and sang a lyric. Then followed the distribution of prizes. The little children had toys and the others had New Testaments, Gospels and Bible Stories with pictures. We gave them some eatables at last and sent them to their homes.

K. DEVASAHAYAM.

Pictures of Village Life

THE morning scene which the village presents to us is one of great pleasure.* Rising at the cock's crow, the village farmer goes out to his farm with his plough on his shoulders, and with his teams of oxen; the shepherd drives out his flock to some grassy meadows, and the whole scene presents a busy life. What is important to most is that the life the peasants lead is not a life of burden, but one of cheerfulness and gaiety. In the village itself the women of the houses can be seen milking the cows or garnishing the house and cleaning their vessels and cooking and dining utensils.

The sun is a few yards away from the horizon; and we see the farmer ploughing the land patiently with his primitive instruments, and he is probably singing over the furrows he makes. From the ploughman we go to the man who draws water from the well. The leather bags are attached to a rope which goes over a pulley, and which is yoked to a pair of oxen, and they come up and go down and empty themselves. In some places no oxen are used, but instead there is a lever made of wood which is attached to a big vessel of light metal. Two men stand on the pole, and when they ascend the vessel dips into the well, and when they descend, the vessel comes out and it is emptied of its water. It is very interesting to hear them sing different songs about their work to different beautiful tunes; they sing while they draw water, so that they may not feel the burden of their work. In some parts we see women busily engaged in weeding, and when the sun is scorching they cover their heads with their sarees. The occupation of the village folk is one which demands patience; there is joy in all that they do, and they are anything but sad. If the work is monotonous, it is relieved by a jolly member of the party who begins amusing stories and cheers them up.

K. DEVASAHAYAM.

The Village School

Villages exist throughout the length and breadth of India. One of the things which draws our attention in a village is the school established by the farmers of the village and the Government.

Children are sent to school usually at the age of five. They begin their study by learning the alphabet. They get up at six or seven and dress, take their meal of cold rice and go to school. They have no benches to sit on, and they use no papers and slates. Instead, they carry little mats, palm leaves and sand. On the way to school those who comes earliest wait for their friends or go to their houses to call them. Generally children go in companies, plucking fruits and quarrelling among themselves. At times they leave home but never reach school, and when they think that the class time is over they return home. At other times they go to school and when it is 9 o'clock they go into their classes, spread their little mats, and sand in front of them. When the teacher comes in they write on the sand with their fore-fingers and shout out what it is. They shout together, so a great noise is made. The teachers are not always punctual. They wear a cloth round their waist and a towel on their shoulders and take a stick in their hand. When the children go wrong in writing or pronouncing, the stick is used. They continue their work till eleven, when they have an interval. After ten minutes the class continues again till half past twelve. Then they go home to take their mid-day meal. Again they return, for the class begins at half past one and closes only at four o'clock in the afternoon. They study counting and writing down numbers besides the alphabet.

Thus they go to school, day after day, with their mats well-folded and kept under their arm in the sun. They have only a towel round their waist. Some children are very unwilling to go to school for fear of being caned; so they give false excuses to their mothers. But they are not allowed to stay at home.

S. MATHEW.

Evening

The sun has set and the grey twilight has usurped its place. In the distance a thudding noise is heard drawing nearer and nearer. The first objects which are to be seen are four buffaloes being ridden by little children. These buffaloes are jet-black hairy animals with long curved horns. These tiny boys are riding bare-back and appear to be enjoying themselves, for at every gallop, they send up a loud and joyous shout. Their only security is in grasping the neck of the animals tightly. As soon as these four have passed, other little children are seen driving cattle, woolly sheep, and hairy goats before them. As they come nearer and nearer, we hear the mingled bellowing of the buffaloes and the bleating of the sheep and goats. Such is the sight every evening in an Indian village.

E. P. W.



THE SUNFLOWER

Science in the Women's Christian College

ONE often hears or reads how missionaries in different parts of the world bravely begin to teach Science in mission schools with little more than a pair of embroidery scissors and a few needles. The Science here in our College was started with only a little more. When the College was in Hyde Park, a corner of a verandah and a table were given for the teaching of Botany, and the apparatus consisted of one compound microscope, two lenses, a pair of scissors and a scalpel.

The College was moved to the present site in July 1916. When Miss Coon and Miss Dibell arrived in October of that year to teach the Science, there was one small room, known as the Botany room, and a verandah, with the equipment before mentioned. The Science consisted of Botany, taught by Miss Wyckoff, and the students were attending Wesley College for the Chemistry and Physics. Miss Dibell relieved Miss Wyckoff of the Botany, and in January 1917 began Zoology.

In July 1917, B.A. courses in Botany and Zoology were opened with two students.

Because of the war we have had great difficulty in getting equipment for the laboratories. In February 1917 the equipment available in America for the Intermediate Biology arrived. The Physics and Chemistry rooms were fitted up more or less completely by the July term 1918, Miss Coon taking charge of the Physics, and Miss Dibell of the Chemistry. Mr. Chandra-sekharan, B.A., Madras, was appointed as lecturer in Botany. So after three years we have Groups

I and II for the Intermediate, and Group III for the B.A.,—Group I being Mathematics, Physics and Chemistry; Group II, Botany, Zoology, Physics and Chemistry; Group III, B.A., Botany and Zoology. For those who are not acquainted with our methods I shall say that all the courses run through the two years of Intermediate work, and the same is the case with the two succeeding years of B.A. work.

The rooms given over to Science are in the main building, and up to this time were used as staff rooms. As such they seemed immense, but when they were filled with huge tables and almirahs they seemed to shrink considerably. A great deal of planning was necessary to arrange everything so as to make the best use of the space. We realize every day how important it is for us to have a new Science block, and we have our rooms fitted up only temporarily with this idea in mind.

When we were planning apparatus and furniture, we thought six students in each class would be the maximum who would elect Science. When we began in July 1918 there were twelve in the Junior Intermediate for Chemistry and Physics, five of these taking Mathematics, and seven taking Botany and Zoology; and five in the Senior Intermediate, three in the Mathematics, and two in the Biology classes; we immediately had to order more apparatus, plan new tables, and so forth.

The Physics quarters are on the ground floor, and consist of a general room for practical work and lectures, a store room and a dark room. One is always impressed with the beautiful, strange and interesting pieces of apparatus.



The rooms are equipped with a lecture and two large student tables, and others for various purposes, shelves for balances, and with gas, electricity and water. The Chemistry room is just above this, and is the same size; there is no dark room, but all the space is used for storing apparatus, and as balance room, etc. As there seemed to be no other place, the two 'fume cupboards' are set up, one at either end of the lecture table. These are fitted with gas, and this table, as well as the two student tables, is fitted with sinks and water taps.

The sinks in both the laboratories are beautiful porcelain ones, as they were the only ones available at the time. The balance and store room is fitted with almirahs and tables, and supplied with water and gas.

On the verandah outside the Chemistry room is a small gas engine, large enough to supply gas for 28 burners simultaneously. It is a DeLaitte machine, and the gas is made from petrol. It works by a series of pulleys and weights, and the gas is generated only as it is needed, so no storage apparatus is required. The gas flame is very hot and very satisfactory. The water for the two laboratories is pumped from the main to a tank in the roof; the drains are small troughs built in cement in the floor, and covered over with teakwood boards. In these troughs also run the pipes carrying the water from the tank, and the gas pipes.

The Biology department has two rooms, one for the B.A. classes, and one for the Intermediate; these are on the first storey, and at the opposite end of the building to the Chemistry rooms. The B.A. room is small, and is quite filled with two tables, two large museum cases, two window tables, a sink and small table, and two book cases. The B.A. apparatus has been passed by Government, and has been ordered, but because of war conditions it has not as yet arrived. Dr. Henderson, C.I.E., Superintendent of the Madras Museum, and Mr. Sherriffs, Professor of Zoology at the Madras Christian College, have been very kind in helping us build up a class museum which is invaluable for class demonstration. The Intermediate room is much

larger. Three tables for laboratory work are placed in front of the three north windows; the front of the room is used for lectures. One corner is partitioned off for a store and work room. There are almirahs for general apparatus, the human skeleton, botany and museum specimens, and show cases for different kinds of seeds and butterflies, and a chest of lockers for the students.

With the present accommodation we are prepared to admit sixteen students to the Intermediate Science classes, and five to the B.A. Botany and Zoology. We are hoping to secure affiliation with the Madras University this year in the three Groups of Science.

What is the value of Science to Indian women students? is a question often asked. Apart from its educational value, it leads to two professions, Medicine and Teaching. A student must pass her Intermediate before beginning the M.B. course in a Medical College, and if she takes a Science Group, it exempts her from part of the Medical course. In taking up medical work, a woman is truly serving her country. The Government and missions are opening dispensaries in many places, and there is great lack of qualified persons to work in them; moreover conditions in India make it necessary to have women doctors for many posts.

The teaching of Science is also of the utmost importance. Heretofore it has been largely done by men, there being very few women Science graduates. But as the subject is developed in schools, and there is strong feeling in favour of it, it becomes more and more necessary to have women to teach Nature Study and Science in girls' schools.

Apart from its practical utility, Science has great educational value, partly because it is so new a subject of study in India, and people have not learnt to observe the beauty around them, and to consider the laws which govern the universe. The students show a great deal of enthusiasm for the study, specially for the practical work, which is a relief from books, and which teaches them to be accurate, careful and observant.

The Missionary Medical School at Vellore

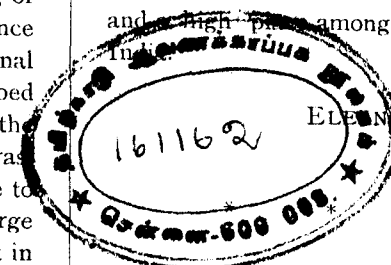
WE give a warm welcome to an infant sister college which has now completed three months of life. This is another enterprise of missionary co-operation, and has for its aim the training of medical women. It is some years now since the project was first discussed, and the original plan was to found a thoroughly equipped Medical College, preparing students for the degrees in Medicine of the University of Madras but the stress of war has made it impossible to find either doctors or money enough for so large a scheme. It was therefore resolved to start in a humble fashion, with one class only, working towards the qualification of Sub-Assistant Surgeon. But out of small things great things grow, and there is every hope that after the war a great Medical College may spring up from the root of the Medical School.

The school is connected with the famous Mary Shell Taba Hospital of the American Arcot Mission at Vellore, and Dr. Ida Scudder, who is well known in all South India, is the Principal of both. The school is indeed happy in its choice of a head. A doctor from America and an Indian medical assistant from Ludhiana instruct the students in Anatomy and Physiology, while for Chemistry they attend the Voorhees College at Vellore.

I visited Vellore a little while ago, and was delighted to see the young institution, which had been formally opened by His Excellency the Governor amid general rejoicings on August 12. There are now seventeen students, two of them from our own number, and they are enjoying all the varied experiences of pioneers. Nearly all of them are lodged in a charming bungalow about half a mile from the hospital. It reminded me of our own early days at Hyde Park to see the adaptations and ingenious contrivances by which an ordinary dwelling house has been made into a real residential college. There is one long pleasant class room, a dining

room and several bedrooms, each lodging four or five students. All the rooms open into a secluded garden.

Everything seemed very bright and hopeful, and we feel that a good start has been made. Our own College which has now passed the critical stage of infancy looks with affectionate interest to its young sister, and wishes to staff and students alike all health and prosperity and to see them among the true servants of



Many of you may have heard about the opening of a new Medical School for Women by His Excellency, Lord Pentland, on August 12, from several sources, and I am sure you will be interested to know about our life and work here as well as the purpose of the opening of this school.

The purpose is to train skilful medical women in South India who can satisfy India's need to-day as it has outgrown the barbarous methods used by untrained men and women.

Our present residence is in the European locality of Vellore, a short distance from the Voorhees College and Shell Hospital, where we go daily for our science and hospital work respectively. This includes two adjoining rented bungalows with large compounds which provide us with enough ground for out-door games. The main college buildings, hospital and residences for students and professors are to be built about 2½ miles away from the city of Vellore, but an emergency ward, with a dispensary and with a building for accommodation of the people in charge are to be right in the heart of the city of Vellore. The land needed for this purpose is already secured.

There are seventeen of us here in the first year's class from different colleges and schools. Many more had applied, but could not be taken in for several reasons.

Seven of the Tamil students go with Miss Stevens every Sunday afternoon to take Sunday classes in an elementary school near by. There are about fifty children and they are divided into seven divisions according to their classes and each of us takes one division.

First we have some social talk with our children for a few minutes, and then we all come together and begin with a hymn and a short prayer. Again we sing a hymn or

grass for their cows and sheep. The mothers have hardly any work to do; when the girls go out, they begin to cook food for the evening, but as soon as the girls return they relieve their mothers of the work. The only piece of work which the mothers seem to do is to help their daughters to pound paddy in order to have rice ready for being cooked. The mothers who have no such children to help them have a hard time at home and envy the others who seem to them to enjoy life fully.

The men of the village are engaged in agriculture from October till February and in climbing palmyra trees from February till July, during which season palmyras produce juice. A palmyra climber gets up very early in the morning, and climbs up each tree, squeezes the branch that produces sap, and ties a small pot round it. He does the squeezing with an instrument thrice a day, and the next morning he finds the pot pretty full and brings it down. When he has collected all the sap in a big pot, his wife or daughter takes it home and turns it into what is called 'jaggery.' They boil the juice and when it becomes almost solidified they place coconut shells with a small hole in each in a row on clean sand, and pour the semi-liquid into them. After a time the sand sucks up all the moisture and the real solid jaggery is left in the shells. Then the pieces of jaggery are taken out, stored, and exported at the end of the year.

The women of the village are often found sitting under the shade of trees in the street gossiping the whole time. They begin with friendly talks about each other's families but often they separate quarrelling bitterly. Sometimes the complaints are taken to the

case brought before them. Those who quarrel in the street are often fined, and the pastor manages to bring about a reconciliation.

There are some girls who go to the boarding schools in the neighbouring villages, and when they and I go home for the holidays we are called the 'boarding girls' by the village people. The illiterate women of the village come to us asking us to write letters for them, and many others ask us to make clothes for their children. At Christmas time especially we have regular tailoring going on and we enjoy it very much, but the difficulty is that they give us very short notice and ask us to have the frocks, skirts and jackets ready for Christmas day! We have a very amusing time when we act as writers for the women. They tell us all that they want to write, and ask us to read the letter again and again to make sure if we have expressed everything as emphatically as they would have it. Then when we ask them to whom we should address the letter, they readily tell us the name of the person if it happens to be a son or a brother, but if they want to write to their husbands, it is very funny to see them struggling to make us guess the name because it is considered very disrespectful of a woman to mention her husband's name under any circumstance. They use all kinds of devices to suggest the name to us and we have to repeat all possible names, and they go on saying 'No, no', and when we fortunately hit upon the right name they exclaim, 'Yes, yes, that is the name!'

The unmarried girls of the village help each other in all sorts of ways and they do things together. They are very fond of singing, and they come and ask me to teach them songs. They seem to think that everything

time, he came to the East Coast and converted several, but was murdered by a Brahman, and the work he did there, died out not very long after. His Western Church survives him to this day, with the name of 'The Syrian Christian Church of Malabar', despite its lack of opportunities in the early periods to progress and the persecutions from the heathen around.

In the suburbs of Madras, there are three places which are visited by many, on account of their connections with the Apostle. One is near Saidapet, and it is called after the Apostle, 'St. Thomas' Mount'; the second is in Saidapet itself, and the particular spot with which we are concerned is called 'The Little Mount', and the last is in Mylapore. St. Thomas' Mount, as the name suggests, is a hill on the top of which there is a Roman Catholic Church and nunnery, which the Portuguese erected when this place was one of their trading stations, and it still belongs to them. When they were digging the foundations for these buildings, they came upon a piece of granite, on which was engraved a cross of Persian type, with a dove descending with outspread wings, on to the top of the upright shaft of the cross. This relic is now in the church, and we can see on it an inscription, which the nun who took us round said is in the Persian language and that it is about the work of the Apostle in India, and about his martyrdom at the hands of a Brahman, who pierced him with a lance, and that his blood dropped on this very same rock. Close to this object is placed a painted picture of the Madonna and Child. This also was found buried and it is believed that it was painted by one of the very early Christians and that St. Thomas brought it to India. The face of the picture is marred, and they say, by the hands of the hostile Brahmans. They tried to get it mended, but when new paint was put on it, this new paint rolled off in the form of mercury, and so it has to remain in its marred condition.

When the Apostle was stabbed, he fled to a neighbouring spot in Saidapet, and hid himself there in a rock cave. On the floor of the

cave is seen a very big foot-print and also a hand-print on its wall; it is said that the Apostle made these marks when he violently stepped into the cave, holding on to the walls. A cleft is seen on the top of the cave which is believed to have been miraculously made, and filled with water by the Apostle, for his preservation in this period of his concealment. Over the cave now there is a church, and on a slab of stone in it, is seen a relief bust of the Apostle in the attitude of blessing.

The third place is in Mylapore, where there is a Roman Catholic Cathedral and attached to it a small chapel, in the floor of which is seen the tomb of the Apostle. There is a grand marble tomb of later date, but it is said that, if we bend very low over one of its railings, we can touch the granite slab, under which the Apostle's body was buried. Many a believer of these stories takes handfuls of earth which they suppose have a healing power. When I visited the place, I tried my best to touch the slab, by bending low, but I could not touch it.

But the more evident proof of his work is seen on the West Coast, in the Syrian Christian Church of Malabar, and various stories are told about the founding of the church, most of which are not true. The Apostles divided the world for evangelization and St. Thomas was given India, as the field of his work. At first he did not want to come to this country, but at last consented and sailed to the east in the company of an Indian merchant, named Abbanes.

He began work as a carpenter for King Gondophares, who asked him to build a palace, and showed him a suitable place, where it was to be erected. He measured the place and marked it out with great discrimination as to the rules of sanitation and comfort and the king was very much pleased with him. So he gave the carpenter the necessary money for the expenses of the building, but after a long time, when the king came to look at his palace, he did not see it there. On the other hand the carpenter was going about the country, doing good to the poor, performing miracles and

preaching a new faith. When he was questioned, why he was doing so, he answered that he had already finished the building, but that the king could see it only in the other world. Some time after, the king's brother died and went to heaven where he saw his brother's splendid palace and he wished, he could buy it. With the consent of the angels he came to life again, and told about the wonderful palace to everyone. The king did not want to give it up and so St. Thomas built a better one for his brother. The king and many others believed in his teachings and were baptized and they heard the voice of the Lord saying unto them, 'Peace to you brethren'. He organized a church government and founded seven churches; then leaving Malabar, he came to the Coromandel Coast, where he met with his death. This is only one of the many stories told about him.

However, in the very early centuries of the Christian era, the Syrian Church was found on the West Coast of India. It was existing there in a very primitive and disorganized state, and it is said to its credit, that despite various disadvantages, it has kept its Christianity all these centuries, in the midst of an entirely heathen country. In about 345 A.D. an Armenian merchant, named Thomas of Cana, brought a fresh company of Syrians to Malabar and also strengthened the internal organization of the Church. The new colonists mixed with the converts and consequently, the present Syrian Christians are very proud of their Syrian descent. This Thomas of Cana won for these Christians many privileges from the local Raja and raised their social status almost to equal rank with that of the high castes of Malabar. Still they had to suffer much at the hands of various local rulers and people, at various times of their history. In later time, the Portuguese tried to domineer over them, with their Roman Catholicism, but the majority of this band of Christians swore solemnly, that they would never be subjects to Rome. There is a cross somewhere near Cochin, where this event took place. All of them wanted to touch this cross and swear, but as it was impossible for their

great number, they tied long ropes on the cross and holding on to these ropes, they swore against Rome. But others remained under the Roman yoke and this accounts for the Roman Catholic Syrian Christians of Malabar. The party that freed itself, was governed by patriarchs in Antioch and under them bishops, priests, deacons and other church officials in Malabar.

In spite of all these organizations, quite a large number of the people were ignorant about many points in religion as they had very little education on religious and other subjects, in those far off times, and this accounts partly for the sad fact of the church's inactivity in mission work in other parts of India.

The British Resident for Travancore and Cochin, in the beginning of the nineteenth century tried to improve the condition of these people by educating them. He succeeded in beginning a college for the young men, specially the priestly element of the community. He then appealed to the Church Missionary Society, to do some work among the Syrians. In answer to his appeal came three English Missionaries, Benjamin Bailey, Henry Baker, and Joseph Fenn. These worked among the people, with the consent of the bishops; the priests were better instructed, the Bible was translated into vernacular, because it was till then, read in Syriac, and the people could not understand unless some one interpreted it to them; village schools were opened and various other helpful deeds were done. Quite a number of people joined the Church of England and so among the Syrian Christians, we find Anglicans too.

After a period of twenty years of harmonious work, the Syrians and the English missionaries could not agree and they had to separate themselves from each other.

Not very many years after this, some of the people of the original Syrian Church grew dissatisfied with the existing conditions and alienated themselves with a separate bishop and organization. This new section is called 'The Mar Thoma Syrian Church', while the

other one keeps to itself its original name of 'The Jacobite Syrian Church'.

The new church has given up the doctrines of Transubstantiation, prayers for the dead, prayer to the saints and a few other practices, which the old one still keeps. The Mar Thomans have begun some definite mission work in North Canara, as a branch of the Indian National Missionary Society, while the other has not yet done any such work outside its own limits, but it is to be hoped that this church too will begin some work towards the advancement of the Kingdom.

The Syrian Christians are, on the whole, a stay-at-home people, and this was one of the reasons for their not getting into contact with other peoples of India until very recent times. This and their rather conservative nature have helped them to keep to their customs, which are different from those of most of the other Indian peoples.

They do not intermarry with any other people, and relatives never marry each other. They have the dowry system among them and it rises as time goes on. It is not very high, when compared with some other Indian communities, but many a lover of the community longs for the time, when this shall be abolished or at least decreased.

The women wear only white dress, the fashion of which seems rather strange to outsiders but is appreciated by the majority of their own number. Men's dress has no very great difference from that of other people.

At the present age, there is great progress among them in education, and their young men and women go to places like Madras and Calcutta for higher education. Some of the men have gone to England and even America but as yet only one lady has gone to England; we hope that more will go. In this College, out of a hundred students, twenty-five are Syrian Christians.

Let us hope, that as the members of this church are advancing in civilization and education, it will also be awakened to its responsibility as Christians, in evangelizing India.

S. KORAH.

Notes and News

THE progress of the hostel continues to be a subject of absorbing interest. When we returned from the Hills in June with great expectations, we were disappointed that, owing to difficulties in procuring material and of transport, due to war conditions, it was far less advanced than we had hoped, and very little was habitable. However Miss McDougall boldly decided that she would move into it, and took up her abode in the two rooms on the ground floor, later to be occupied by the Superintendent of Residence, in spite of the discomfort of unfinished rooms, and the dust and noise of building all round her. The only other room occupied was the large students' common-room, in which fourteen students had their beds placed in rows like a hospital ward, by which name it was known throughout the term. Later, some of the single downstairs rooms were able to be used, and the building of the first floor went on apace. Special efforts were made to hasten the completion of the east wing, so that the five members of staff who were lodged in Hanson's Gardens from July till September might be able to live in the hostel. This has been accomplished; Miss McDougall has moved upstairs to her own rooms, and five more rooms have been made habitable, so that the whole staff is able to live within the College compound. The rooms are unfinished, the walls are unplastered, and they are haunted by workmen, but the main thing is that we have them, and we hope that by Christmas the roof will be on the whole building and we shall be able to use a great deal more of it.

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We are very happy in the addition to our staff of Mrs. Dodd, who came to us in July as Superintendent of Residence. It was impossible for Miss Coon to continue this work, as her time is now occupied with teaching, and we felt too that all the house-keeping and supervision of the compound, together with the care of any students who might be sick, required

person's whole time. We knew it would not be easy to find the right person for this post, and were thankful to find that Mrs. Dodd was able and willing to come until she should be able to return with her children to England. She has certainly been kept busy, and our comfort has correspondingly increased. We do not know how we shall do without her when she goes home. We have, too, her small daughter, Muriel, an independent little person of three, and a great delight to the compound.

Another new member of staff is Miss Lily Devasabayam, one of our successful B.A. candidates in 1917. She taught for a year in the London Mission School in Madras, and returned to us in July to teach Indian and English History, thus greatly relieving Miss Fisher.

As will be seen from the article on Science in the College, the adaptation of several rooms in the main building as laboratories has been accomplished, and we congratulate Miss Coon and Miss Dibell on the achievement. It has been far from easy at this time to get work done and apparatus made, and it is only due to untiring planning, energy and persistence that it has been carried out, and the rooms were able to be used at the beginning of the College year. The whole of the Science teaching is now carried on within the College.

The College prizes were awarded as follows:—

The Miller medal, for the best student who passes the B.A. examination, was awarded to Mary Philipose.

Lord Pentland's prize to the best Senior Intermediate student, and the Sybil McCready prize to the best European student in the same class, were both awarded to Daisy Hazells.

The Margaret Pittendrigh prize, given by one of our Indian friends for the Indian student who does best in English in the Intermediate examination, and who continues for the B.A. course, was given to Rani Joseph.

We congratulate Miss Drury on her engagement to the Rev. Knud Lange of the Danish Mission. She hopes to be married and back in India by the autumn of 1919.

Mr. Macphail gave a very interesting and instructive lecture on the war, on August 22. He gave an outline of the main events of the war, its causes, and the parts played by the different countries, and showed that it is no ordinary war, but a war of opposing principles, a war between Right and Wrong.

The Chapel services have been held as usual, and kind friends have come Sunday by Sunday to officiate.

A Special Service in connection with the war was taken by Mr. Meston on August 4, at which he spoke to us of the universal longing for peace and the universal weariness and detestation of war, and yet of the necessity of continuing it since God is first King of Righteousness and then of Peace, and there can be no end until a peace truly righteous is secured. We must continue to fight against belief in war as a national ideal and duty, belief in might as right, in might triumphant over the individual and over the world. We must continue to fight to make such war and such methods of war impossible in the future, and to make possible a rule, which ensures progress, free institutions, individual responsibility and individual advance. For ourselves there is the call for new self-dedication to righteousness, to sacrifice, to God Himself, and for new faith in the reign of righteousness, of spiritual power in the earth, and of Him who is King of Righteousness and Peace.

At the end of March 1918 some of the students expressed their wish to do some translations for the Christian Literature Society, and Miss Stevens kindly secured some work for them to do during the long vacation from Mr. Clayton. The students translated some of the stories about the South Sea Pioneers from English into Tamil, and their work was sent to

Mr. Clayton, who kindly went through it; the criticisms which Mr. Clayton has sent along with the translations which need rewriting have been of great help to us, and in the rewriting we are trying to make our language, which was rather strained and bookish before, suitable for the purpose of interesting and benefiting people who have had a small degree of education.

We are thankful to Mr. Clayton also for the new books of English stories he has sent, and we hope to have better success than before, in the future.

The Public Examination results are as follows:—

B.A.

History and English.

Mary Philipose.

Eliza Chorley.

Pauline Pichamuthu.

Mary A. David.

Philosophy and English.

Serena Zacharias.

English.

Aley Alexander.

Sathi Koman.

Leila Cotelingam.

Charlotte Gideon.

Muriel Diaz.

Soundram Periyamayagam.

Eve Lazarus.

INTERMEDIATE

PARTS I AND II.

Anna Philipose.

Anna Thomas.

Vijia Koman.

Gertrude Hobday.

Daisy Hazells.

Anna Zachariah.

Rani Joseph.

Lydia Vedanayagam.

Kamala Gopalaiyar.

PART I.—English.

Mariam Varkki.

Emily Manickam.

Flora Amirthanayagam.

Mary David.

Irene Williams.

PART II.—History.

Anna Ittyerah.

Ranjitham Perinbam.

Kamala Ponnaiya.

Checha Eipe.

Annie Savarirayan.

Sosa Matthew.

PART II.—Science.

Kamala Bhadrappa.

Our Old Students

OF those who have taken up work, on leaving College, S. Zacharias, E. Chorley, M. David, L. Cotelingam and F. Amirthanayagam are teaching; C. Gideon, P. Pichamuthu, and S. Perinayagam are reading for their L.T. Examination; M. Robert is being trained as a secondary teacher; S. Matthew, S. Sundarakam, D. Joshua and L. McDougall are studying Medicine; C. Kallat is studying for her Intermediate examination.

M. Frederick, S. Thomas, Saratha, J. Nathaniel and M. Sahadevi are staying at home. A. Savarirayan is for a time in the Madanapalle Sanatorium, where, we hope, she will be entirely restored to health.

In Memoriam

Mary Philipose

IT is with very great sorrow that we record the passing away from this life of one of our best and most promising graduates, Mary Philipose. Ever since her first entrance into the College at its beginning in 1915 she was notable among the students for her bright intelligence, her great sincerity and love of truth, and her endearing ways. All her teachers took pleasure in her unusual ability, and her fellow students loved and respected her high principles, her clear mind and her strong religious faith.

We had great hopes of Mary and she fulfilled them all except in the one matter of health. All through her last two years at College hope

and fear fluctuated as she grew stronger or weaker, but her courage was always great, and she was eager to continue her studies. With the consent of the doctor she carried out her wish to sit for the B.A. examination in April, and it was a very great joy to see her name among the successful candidates. The Miller medal, awarded each year to the best graduate leaving College, was allotted to her by a unanimous vote. But her illness did not yield, as we all earnestly hoped, to treatment, and for three months her family had the grief of watching her rapidly increasing weakness. When the College met in July we were already under the shadow of the approaching loss, and she passed away on July 16, leaving 'a fine, sad memory' to the many friends who loved her, and a sorrow beyond words to her family. But to herself, we know, these painful months of illness and the hour of death

'were but a covered bridge

Leading from Light to Light, through a brief darkness'.

Reports of College Societies

The College Committee

As usual the College Committee was appointed at the beginning of the year. This Committee of nine members is the representative body of the students, standing between them and the professors. Any complaints, or suggestions for improvement, which the students bring forward, are first discussed in the College Committee, and then taken to the professors; so also anything to be told to the students is first referred to this Committee, which discusses it, and then makes it known to the College.

During the last term we had four meetings as we only meet once a fortnight. It is always a pleasant half-hour that we spend together discussing subjects concerning the welfare of the College. The meetings are invariably brought to a close by the ringing of the gong announcing that dinner is ready!

A. ZACHARIAH,
Secretary.

The Debating Society

The Debating Society has held two meetings during this term, one on August 2 and the other on August 30. The question discussed at the first meeting was 'Environment has more influence on the character of a man than heredity'. Mrs. Koshy proposed the statement and Miss A. George strongly opposed it, and after a short discussion the votes were cast against the motion.

At the second meeting, Miss V. Koman proposed that 'The education of girls ought to be different from that of boys', and Miss F. Dhinker opposed it. The lively and interesting discussion that followed showed that the members were enthusiastically on the side of having the same education for boys and girls, and the majority voted against the proposition.

R. PERINBAM,
Secretary.

The Literary Society

There were three meetings of the society held this term.

The first meeting was held on July 19, with Miss Greene in the chair. Miss Perinbam read selected essays from Addison, and Miss Korah a few ballads. The reading was greatly appreciated.

Miss K. Devadasen presided at the next meeting held on August 19. Miss V. David and Miss G. Stephens read us instructive and interesting papers on Dickens and Christina Rossetti. Extracts from their works were read by Miss E. David and Miss A. K. Veda-manickam.

At the meeting of the society held on September 13, Miss Dweltz presided. Though the meeting was short it was particularly interesting because Miss R. Ipe and Miss Hobday read us papers about 'The effect of the war on current literature'. Everybody was interested, because most people think that surely this devastating war can have no effect on literature. But the papers read went towards

showing us how great an influence this war has had and will have on all kinds of literature.

I. A. WILLIAMS,
Secretary.

The Games Club

This year we have been able to add two more games to our old ones, namely volley-ball and basket-ball. We play these games every other day, the girls seem to take more interest in basket-ball, and it is really very interesting to watch them play it with the greatest excitement. As we have only just begun these games, we are in no way experts in them, so that we have not as yet been able to challenge any schools or colleges, but we hope to have a match with Doveton School at the beginning of next term. We are indebted to Miss Sarber for teaching us basket-ball. Miss Dibell began our volley-ball game, and once we had Mr. Noehren to play it with us. He showed us how to play the game properly, and there was much excitement when the girls succeeded to keep the ball high for some time at least.

We are still continuing our old games. At the beginning of the term our European students entered in the Inter-collegiate sports for Tennis and Badminton. Out of the five competing teams, we were able to hold the third place.

Tennis is being played every day. There was a match between the History B.A.'s and the Science students when the former won the day by getting both sets of games.

Our Badminton is going on as usual. A match between the History B.A.'s and the Senior Intermediates took place when the History B.A.'s were defeated. They had only 28 points, while the other side got 59 points. We were able to challenge Queen Mary's College on our new Badminton Court, and we are proud to say that we won the game by getting 49 points, while the others had only 38.

There was an exciting match between the Roundheads and the Cavaliers of the Senior

Intermediates. The sides were very equally matched, and it was very exciting to watch the match, especially the last part. The Roundheads won the game by getting one more point than the Cavaliers.

Rounders also is being played every day, but it is not as popular as the other games. However we hope to have a match in this game, when the Senior Intermediate class will challenge the rest of the College.

We are thankful to Miss Fisher for the keen interest which she takes in the Games Club in order to make it a success.

R. IPE,
Secretary.

The Dramatic Society

This term, we had six meetings altogether, of which four were business meetings and two programme meetings. The first three were taken up with the elections of new officers for the year, resignation of the old members, and the reading of the constitution of the society.

This term we were very fortunate in getting one of the big rooms in the Hanson's Gardens building to do our performances. In the first of the programme meetings we received the new members, twenty-eight in number; including the old and the new ones there are now sixty-two members, that is practically all the resident students with the exception of a very small number. In this meeting and in the one next to it, some of the members acted some scenes from *Cymbeline*. In the second one most of those who took part were new members, and we hope that they will find the society very useful to them.

The last was a business meeting and various points, such as inviting visitors, use of the money belonging to the club, etc., were discussed. We have not yet decided as to what should be done in these cases but have left them to further consideration.

Instead of giving an entertainment to the whole College at the end of the term, we have decided to give one at the beginning of next

term when all the scenes we acted from *Cymbeline* will be acted over again. We have also decided to act after that Shakespeare's *Richard III* for the benefit of the Senior Intermediates who have it as one of their textbooks.

S. KORAH,
Secretary.

The Musical Society

Our musical society this term consists of 49 members all eager and willing to learn new songs and to enjoy singing the old.

We have learnt several new songs this term, and have gone a step further by being able to sing in three parts. On September 10, Miss Fisher, our President, gave us and the College, a treat by getting up a concert for us. We thoroughly enjoyed listening to violin solos given by Miss Stevens, and pianoforte solos by Miss Bowers. We greatly appreciated Miss Fisher's rendering of 'My Dear Soul', and by request she sang Charles Kingsley's 'A Farewell', which we were very glad to hear again. We also appreciated Miss Jemmett's singing of 'The Camel's Hump' and 'Little Brown Brother'. Miss Bowers amused us very much by singing of the fate of 'Rebecca' and 'Jim'.

Some beautiful duets from Mendelssohn and Rubinstein were also enjoyed by us.

The concert was a great success and we thank Miss Fisher and the ladies who so kindly helped to give us so much pleasure. The entertainment was the first of its kind the musical society has had, and it was a delightful evening!

D. GREENE,
Secretary.

The Star Club

The Star Club has been very unfortunate this term, in having had only a few meetings. On many evenings when we were to meet, the sky was very cloudy and so the club did not meet on such occasions, finding it useless.

The few meetings we had were quite interesting. The first constellation we looked

at was Scorpio. Then during the following weeks, we saw Ursa Major (the Great Bear), Lyra, Cygnus, Sagittarius (Archer), Corona (Crown), Mercury, Mars and Spica. We also saw some of the stars we had noticed last year.

We did not make much use of our telescope either as we did last year, and when we did it was to look at the Moon and Mercury.

Besides these, we had two monthly meetings, and for the first one which took place on Friday, August 16, Miss McDougall gave us a very interesting address. The subject was 'The ancient stories regarding the constellations and planets'. The account was not only interesting and useful but also quite amusing, for we heard the different ideas the ancients had about them and how each of them received its particular name, by which they are known even now.

The next meeting was on September 13, and Miss Coon spoke to us on this occasion about 'The Celestial Sphere and the Solar System'. By means of illustrations and pictures, she made us understand a great many truths which are to be of use to us in the course of our study on the subject. Then she spoke about the Zodiac, the planets and how they revolve round the Sun, and the comets.

These monthly meetings not only increase our knowledge on the subject, but also inspire in us a love for them and a longing to study more about them. The more we learn about them, the more we are able to realize the glorious and wonderful mystery of God's creation.

The increase of the members from ten to thirty-five is a sure sign that the club is progressing, and these meetings, we hope, will certainly add to it.

A. KOSHY,
Secretary.

The Art Club

You may wonder what an 'Art Club' is, since this is a new figure in our magazine. At the beginning of this new College year Miss Stevens proposed to have an Art Club started,

the members of which would either draw, paint, read or discuss 'Art' as found not only in nature, but also in our everyday life. For by cultivating our sense of beauty Art helps us to appreciate the beauty in our surroundings, and thus enables us to lift ourselves from what is mean, sordid and ugly.

For the first meeting only a few students came to draw. This has been continued every Friday from 4 to 5 p.m. It is very interesting to see the students going about carrying their chairs on one arm, and books and pencils in the other. What wondrous attempts they have made at scenery we would ask you to come and see.

As there were a majority of students who wished to become members of the club although they did not want to draw, a general meeting was held for them on September 12. A large number of students,—33—attended the meeting at which Miss Stevens explained to us what 'Art' meant. There was a decided reformation when eighteen among them expressed their desire to join the drawing class, and others to attend any meetings that might be arranged on subjects connected with Art. Although we have to undergo certain handicaps at present, in the long run we hope to become more enthusiastic and really efficient artists.

C. EIPE,
Secretary.

The Excursion Committee

This Committee has arranged for a few excursions during this term.

It has been one of our greatest desires to spend an evening in the moonlight on the Beach, and we are glad to say that we had such an opportunity on July 18. It was a grand sight to see the seventy students going in seventeen juktas in a long row, and nine professors driving in a motor-car and a carriage. When we reached the Beach some played on the shore, while the others played in the water. We had such a delightful time that we left the place with great reluctance.

After a fortnight, a small party of us went with one of our professors to the Museum where Dr. Henderson kindly took us round and explained the various things.

At the invitation of our sisters at the Y.W.C.A. we were glad to accompany them, once to St. Thomas' Mount, and at another time to the light house. The excursion to St. Thomas' Mount was a great joy to us all. Not only the sight of the church on the Mount gave us pleasure but also the delightful journey we had in the train was highly appreciated by all of the company.

Besides these pleasure-giving expeditions, we have been to various meetings, lectures and entertainments held in different schools in Madras.

RAJAMANI JOSEPH,
Secretary.

The Y.W.C.A. Branch

THE College reopened on July 5, 1918, and the first business meeting of the Y.W.C.A. Branch in our College was held in the library on the 11th, with Miss Wilson, the Students' Secretary of the District, in the chair. After some preliminary remarks from the chair about the responsibilities and privileges of the members of the association, the officers for the coming year were elected. Miss Greene was chosen as the President, Miss Ittyerah as the Vice-President and Miss Eipe as the Treasurer. The Secretary had been chosen before the College closed for the Midsummer vacation.

Thirty-one new members were added to the branch while some of the old left it. We hope that many of them have joined the auxiliary branch.

We have circles every Sunday in our vernaculars. The Malayalies have four circles, the Tamilians two, the Telugus two and the Canarese one, one of each being for the new members. The old members continue the work of social service where they left off last year. We have done this year the community life in our own districts, the family life and the life of

the children. The new members have begun the social study. They have done the general principles of social service, the Old Testament and New Testament ideals of society, and the actual conditions of society in India. There is much discussion in every circle.

Every Tuesday Miss Wilson and Miss Zachariah, another Student Secretary, come here from the head-quarters and take classes for the leaders of the circles of the old members and the new.

We have once a month a general meeting which is on the second Sunday of the month. We had three such meetings. The first one took place on July 14, and Miss Paul spoke to us on the Y.W.C.A. as a whole, and four students read papers on the four aspects of the Association, namely, religious, mental, social and physical. The next one was on August 11, and Mr. Worman, a Y.M.C.A. Secretary, spoke to us on the subject, 'Our responsibility to others'. He impressed on us the tremendous responsibility of us, the educated girls of India, to our sisters and brothers who lie in ignorance and poverty. This month Miss Vera Singh spoke to us about her work among the babies of this district. The subject was 'Child welfare'. She told us about the most appalling ignorance of the mothers in bringing up their children. Next month Mrs. Ferguson will speak to us on 'The factors which make a home life happy'. There is a sub-committee to arrange these meetings. It finds speakers and subjects for them and arranges the programmes.

Besides these, the Y.W.C.A. takes a full share in the recreative part of our College life. Every year there is social gathering in the head-quarters and the new members of the different schools and colleges are taken in and made known to one another. Lectures which are good for the students are arranged. Excursions take place every now and then. Last month we went to St. Thomas' Mount. The trip was very enjoyable and interesting.

The Annual Conference takes place at the Adyar from September 25 to 30 during

our Michaelmas vacation and many of us are going to it. We all are eagerly looking forward to it.

RACHEL THOMAS,
Secretary.

The Student Conference

The Seventh Annual Student Conference of the Y.W.C.A. was held this year from September 25 to 30, at Somerford, the Adyar. It was perhaps the most successful of the Conferences in many ways, for one thing having had the largest delegation of about an hundred and twenty students, school girls and teachers from all parts of South India. We consider ourselves particularly fortunate in getting a very fine place, in every way just suited to our purpose. It was a big house in a quiet and secluded place on the banks of the Adyar. The calm and the peace and the beauty of the place itself certainly had some influence on the spirit of the Conference.

We had a sort of camp life there. We had not perhaps every luxury, but we agreed that it meant all the more fun. Sleeping on the open verandah was found to be quite refreshing, and running to the wash tents in the cold, bracing air of the morning only gave us a keener appetite for our food. We did enjoy it when our turn came to be orderlies and wait on the rest at meal-time. All this afforded us infinite opportunity for fellowship.

The spiritual side of the Conference must not be passed over. It was indeed a time of fresh revelations of God, and the series of evening addresses. 'To sum up all things in Christ' suggested many helpful ideas to us. The one big thought specially given to us was the purpose of life and the plan God has for each one of us. When the five days were over, we all wished that it had lasted some days more, and we went back from the Conference to our ordinary life with new resolutions and a deeper realization of our responsibilities.

S. ZACHARIAH.

Students in the College, July to September 1918

SENIOR B.A.

Dora Greene	...	European	St. Joseph's Convent	...	Calicut
Muriel Dweltz	...	"	Doveton High School	...	Madras
Kanthama Devadasen	...	Telugu	London Mission Girls' School	...	Bangalore
Rebecca Ipe	...	Malayalam	C.M.S. Baker Memorial School	...	Travanco

JUNIOR B.A.

Daisy Hazells	...	European	Doveton High School	...	Madras
Gertrude Hobday	...	"	" "	...	"
Kamala Ponnaiya	...	Tamil	L.M.S. High School	...	"
Kamala Gopala Iyer	...	"	" "	...	"
Rani Joseph	...	"	" "	...	"
Ranjitham Perinbam	...	"	" "	...	"
Lydia Vedanayagam	...	"	U.F.C.M. High School	...	"
Jeevamanie Vedamanickam	...	"	" "	...	"
Annapuranam Solomon	...	"	Sarah Tucker College	...	Palamcotta
Emily Manickam	...	"	" "	...	"
Aley Abraham	...	Malayalam	C.M.S. Baker Memorial School	...	Travancor
Anna Ittyerah	...	"	" "	...	"
Rachel Joseph	...	"	" "	...	"
Mariam Varkky	...	"	" "	...	"
Vida David	...	"	Basel Mission School	...	"
Anna Philipose	...	"	" "	...	"
Anna Zachariah	...	"	" "	...	"
Anna Thomas	...	"	Maharaja's College	...	"
Vijia Koman	...	"	Presentation Convent	...	Madras

SENIOR INTERMEDIATE

Gertrude England	...	European	Hebron School	...	Coonoor
Gertrude Gregory	...	"	Bishop Corrie School	...	Madras
Alice Bower	...	"	Doveton High School	...	"
Kathleen Wells	...	"	Collegiate School	...	"
Grace Devadoss	...	Tamil	C.E.Z.M.S. School	...	"
Anna Kuruvila	...	Malayalam	" "	...	"
Mary Chandy	...	"	" "	...	"
Kamala Devasahayam	...	Tamil	St. Ebba's S.P.G. School	...	"
Rajamani Joseph	...	"	L.M.S. High School	...	"
Nellavathi Velayuthem	...	"	U.F.C.M High School	...	"
Elsie David	...	"	" "	...	"
Evelyn Williams	...	Telugu	" Day School	...	"
Irene Williams	...	"	" "	...	"
Kanakammal	...	"	Presidency Training School	...	"
Elizabeth Abraham	...	Tamil	" "	...	"
Indira Krishnan	...	Malayalam	" "	...	"

Ruth Samathanam	...	Tamil	Church of Scotland High School	...	Madras
Glory Arthur	...	"	Sarah Tucker College	...	Palancottah
Aley George	...	Malayalam	Nicholson's Syrian High School	...	Travancore
Sarah Korah	...	"	"	...	"
Susannah Mathew	...	"	"	...	"
Anna Koshy	...	"	"	...	"
Checha Ipe	...	"	C.M.S. Baker Memorial School	...	"
K. Gowrie	...	"	Victoria Jubilee High School	...	"
Mariam Joshua	...	"	"	...	"
Mariam Mani	...	"	Maharaja's College for Girls	...	"
Achamma Matthai	...	"	"	...	"
Sarah Zachariah	...	"	Basel Mission School	...	"
Rachel Thomas	...	"	"	...	"
Kamala Bhadrappa	...	Canarese	L.M.S. Girls' School	...	Bangalore
Sarah Philip	...	"	A.E.L.M. High School	...	Guntur
R. V. Saguna	...	"	Raja's College	...	Cocanada
Florence Dhinker	...	Mahratti	Ferguson College	...	Bombay

JUNIOR INTERMEDIATE

Gladys Stephens	...	European	Doveton High School	...	Madras
Muriel Raymund	...	"	"	...	"
Sampooranam Aaron	...	Tamil	L.M.S. High School	...	"
Jemimah Lamech	...	"	"	...	"
Amy Robert	...	"	"	...	"
Rani Gnanadickam	...	"	"	...	"
Thangam Masillamani	...	"	"	...	"
Gnanaselvam Thambusawmi	...	"	"	...	"
Premabai John	...	Telugu	"	...	"
Mercy Azariah	...	Tamil	St. Ebba's S.P.G. High School	...	"
Ruby Jesudasan	...	"	U.F.C.M. High School	...	"
Daisy Jesudasan	...	"	"	...	"
Eustane Johannes	...	"	"	...	"
Sugantham Devadasan	...	"	"	...	"
Sithambara Nayagam	...	"	"	...	"
Josephine Muliyl	...	Malayalam	"	...	"
Olive Sebastian	...	"	"	...	"
Margaret David	...	Canarese	"	...	"
Annie Vedamanickam	...	Tamil	Presidency Training School	...	"
O. K. Savitri	...	Malayalam	"	...	"
Buchamma	...	Telugu	"	...	"
Rajam Royappa	...	Tamil	Fort Girls' High School	...	Trichinopoly
Nesamani Devadasan	...	"	Sarah Tucker College	...	Palancottah
Violet Paranjoti	...	"	L.M.S. High School	...	Bangalore
Sornam Paramanandam	...	"	"	...	"
Bhaggia Bhadrappah	...	Canarese	"	...	"

Amalavathi Mayappa	...	Tamil	Madura Mission High School	...	Madura
Grace Israel	...	Telugu	"	...	"
Anna Alexander	...	Malayalam	Nicholson's Syrian High School	...	Travancore
Sosa Ommen	...	"	"	...	"
Achy Ipe	...	"	"	...	"
Anna Varkky	...	"	C.M.S. Baker Memorial School	...	"
Susannah Verghese	...	"	St. Teresa's Girls' School	...	"
Dasu Miriam	...	Telugu	A.B.M. Girls' High School	...	Nellore
Minnie Narasiah	...	"	"	...	"
Lizzie Jeganaikulu	...	"	McLaurin High School	...	Cocanada
R. V. Vimalavathy	...	"	Raja's College	...	"
Soma Senneviatre	...	Sinhalese	W.M.S. School, Kandy	...	Ceylon

THE SUNFLOWER

The Peace Conference

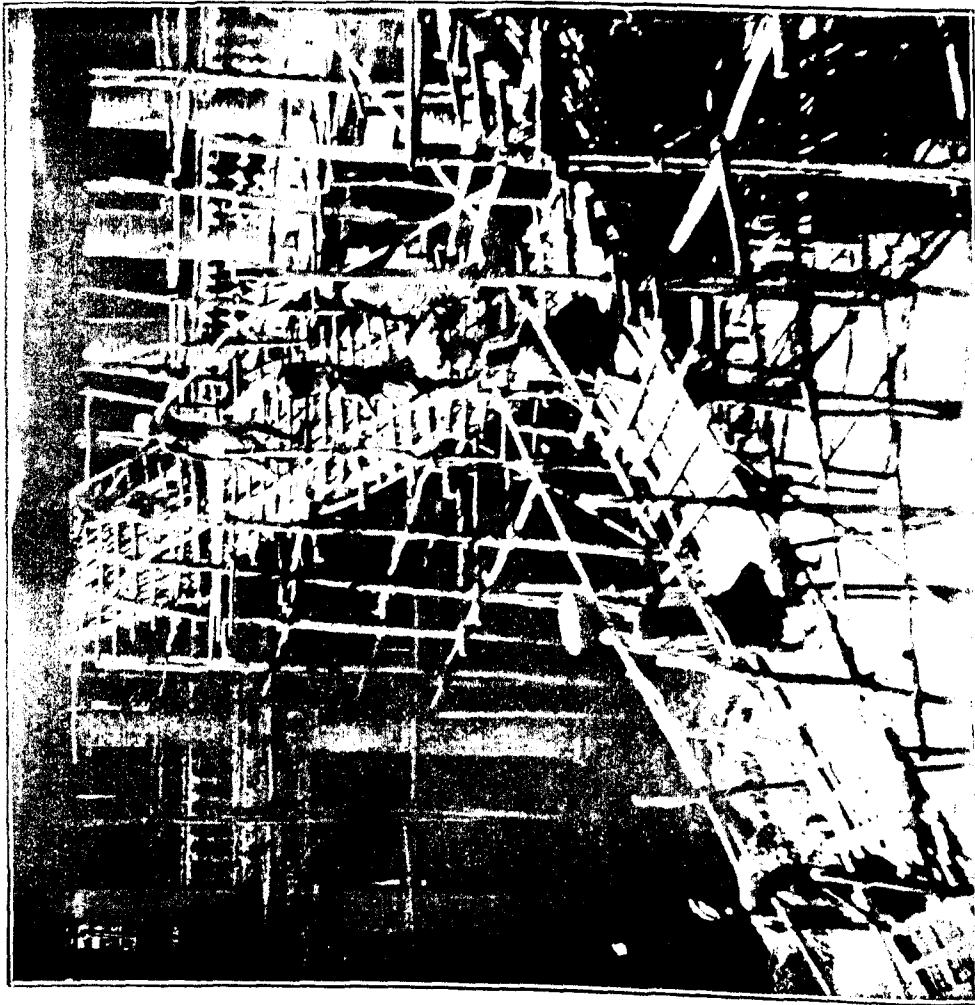
THE War has ended, but the world is not yet at peace. The great news of November 11, which set all our bells ringing and our flags waving was of victory, not of peace, and what had happened was an armistice, a check to fighting, not a settlement of the questions which caused the War.

Of course it is an inestimable gain that the horrors of War have ceased and that pain is no longer being inflicted, though much is still being endured. And, happily, there is little fear of a new outbreak of war. Our enemies are too thoroughly defeated to be able to raise a hand against us, and too utterly spent and weary even to wish to do so. We do not know that they are penitent, but their one desire now seems to be for peace at any price, for a total cessation of activity.

The great problem now is to build up a better and more stable world on the ruins of the old one. All the world is gazing in suspense at those closed doors in Paris where the chosen delegates of all the belligerent nations, that is, of nearly all the nations in the world, are discussing a settlement which will involve more than half of the inhabited earth. Never has a gathering of men faced so great a task. To name only a few of their problems—they must arrange some satisfactory understanding among the nations which border on the Pacific Ocean, they must secure the broken remnants of the Armenian nation from further oppression,

they must fix the bounds of the Turkish power, decide the all-important question of the fate of Jerusalem, re-divide the spheres of European influence throughout Africa, make a new map of the Balkan States, settle the racial problems of Italy, Austria and Russia, draw afresh the frontier of Germany and France, and give to Belgium her due reward. In addition to these immediate problems, they must at least make a beginning of a far larger endeavour, to establish a League of Nations which shall make it impossible that such a war should ever be forced on the world again. Unless this is done, we cannot feel sure that the blood and tears of these four terrible years have not been shed in vain.

It is a tremendous work but we may trust that it will be performed, just as we trusted that the War would be won. After all, the qualities which are needed are the same for both tasks. The War was won by courage, endurance, perseverance and self-sacrifice. It is these qualities which we must look for now in the nations which are planning their new life. No doubt it is easier to be courageous, patient, persevering and self-sacrificing in the exciting and transitory conditions of war than in the slow progress of years which may seem to show few signs of progress and to contain few events. But the success of the Peace Conference will be determined not so much by the consent of the nations in the moment of victory, as by the gradual working out of its decisions in the next ten or twenty years. Despondency, indolence



and selfishness will ruin any scheme, however nobly it is planned.

In this gradual working out we all have a share. Here in this remote corner of the Empire, we may be tempted to feel that our part is a very insignificant one. Just as during the War, South India was saved from starvation and invasion by the danger and death willingly risked by the men of the British Navy, and of all the allied armies, so in the work of settlement it may look as if we had only to sit still and watch others struggling with their overwhelming problems. But in the first place we can use the power of intercession, a force of which we can only dimly understand the strength, and secondly, there lies upon us the responsibility of forming public opinion. After all, it is really public opinion which rules the world. Our statesmen at Paris are expressing the wishes and feelings of the nation, that is of men and women just like ourselves, and are striving to make the settlement according to our wishes. We all influence each other, and each contributes her part to making public opinion courageous, patient and unselfish, or fretful, pettish and ungenerous. It is not demanded of us that we should teach our councillors wisdom, but it is demanded that what we say to each other about the Peace Conference and its decisions should be worthy of the spirit in which this war has been fought and won.

The Builders at Work in Our College

IT is now about a year and a half since the hostel building was first begun, and in spite of many difficulties due to the war and other

inconveniences, it has been steadily progressing, and we hope to see it soon completed. It is a large building of three floors, consisting of more than fifty rooms.

It is interesting to notice the progress of this work, since contrary to the usual practice in the west, no kind of machinery is used, and its place is supplied by the large number of women workers who do almost everything, except the actual building, which is the work of masons, brick-layers and carpenters. A gong struck at eight o'clock in the morning calls them to their work. All the workmen and coolie women gather for the roll-call, and go to their respective tasks after receiving their order for the day's work from the contractor. They work for four hours in the morning, and four in the after-noon, and have an interval of two hours' rest between them.

The coolie women are cheerful in their work but rather slow. They are deft at carrying baskets of sand, bricks and all the other essential materials up to where they are needed; and they are for the most part persevering and ready to help each other. As the building has grown considerably, it is difficult for them to carry the heavy loads up the rickety temporary stairs. Bricks to a height of two feet are easily balanced on their head in a most wonderful way. Water needed for the building is supplied by a tank near at hand. The angry commanding shout of the overseer is now and then necessary to rouse the slackers. It can be said to the credit of these women that they are not so deceitful and quarrelsome as some of their sisters usually are. They are paid every Saturday evening, and their beaming faces, with their hard earned wages in their hands, are worth studying.

Besides carrying, the women are employed in grinding mortar, which is done by about

a dozen of them in an interesting manner. A stone wheel of considerable weight is drawn round a circular ditch filled with lime and sand. The women who go round and round the circle, often sing to make their monotonous work easy.

The work most enjoyed by the women is thumping the floor of the upstairs rooms. After the bricks are laid, a layer of broken pieces of bricks, stones and mortar is beaten hard with wooden hammers. A company of them sit in a row, and go on thumping, singing lively songs which fit in with the sound they make. These songs have often diverted our attention from our lessons.

A few words about the men will suffice to give an idea to the reader about their work. As previously stated, besides the masons, the brick-layers and carpenters very few men are employed as coolies. Two men are busily engaged in sawing rafters laid across a pit, and are at it the whole day. The tiles for flooring which came by train from Mangalore after months of delay were brought in carts drawn by men. It is interesting to note, that the men at hard work always sing that their load is not heavy. The heavy iron beams were set in position by manipulating huge iron pulleys and thick ropes by the coolies under supervision. We always know when the men are employed by their cry 'Heigh ho! H-e-i-g-h!'

The building is fitted with modern conveniences such as electric lights and fans, and taps for water. It is nearly finished now, the work yet to be done being plastering the walls and fitting in the doors and windows. The scaffolding and the piles of brick, stone and logs of wood scattered about give an untidy appearance to the building. But the plastered top storey looks lovely in the bright moon light. It is hard to imagine its

beauty when the whole building completed and white-washed will stand in unstained purity, surrounded by beautiful gay flowers in the place of piles of bricks and stones.

JUNIOR INTERMEDIATES.

'A Peep Behind the Scenes.'

IN most compounds in this country, the back premises are those which will least attract observation. In this college, however, the back is most interesting: at least, to many of us it is so. Behind the buildings there is a grass-covered space, at present disfigured by builders' requisites. Beyond that flows the Cooum, that notorious stream of Madras. It is notorious for its dirt and for the obnoxious effluvia which arise from it, especially in the evening; but in this part, since it has not yet flowed through the city, it is not disagreeable in those ways. This river-bank, on the same level as the Cooum itself is covered with really green grass. The further bank is narrower and beyond it, some few feet higher, runs the Spur Tank Road, a popular thoroughfare, shaded by trees. Behind the road is a large expanse of waste land, known as Spur tank, for it was once, I believe, a big tank. This is our view from the back of the college, and a pleasing one it often is.

There is a good deal of life to be seen at all times. In the early morning cows are turned out just behind the buildings, to graze among the piles of bricks and heaps of sand. Then one may see a pair of gorgeous kingfishers, sitting on a bit of wall, teaching a young one how to conduct himself in life—how to fly, how to perch gracefully, how to preen his beautiful plumage. Poor little bird!

he gets so tired of his lessons, and doesn't pay attention, till Mr. and Mrs. Kingfisher, one after the other, fly off in disgust. Then just to show them he does not care, he turns his attention to other things, insects in the grass, and so on. Little he knows that some day he will have to wait patiently for a long time, watching for fish with which to feed his hungry little ones and himself. We see many other birds too, mynahs among them, hopping about on the grass. Squirrels, too, scuttle up and down trees and across the grass.

At all times of the day the Cooum may become a bathing place. Often at midday one looks out to see several little figures bobbing up and down in the water, splashing, shouting and laughing. Doubtless the little boys think their bathing-place a charming one. To have such fun in a bath-tub would surely be an inducement to have a bath to even those poor children who seem to have an aversion to water. Men are not above having a good game by the water's edge, and part of the game is to push each other into the stream. There is a splash—and then roars of laughter! The one who splashes in, however, does not seem to mind much; he is soon out, trying to push some one else in. Then, too, every day a good many clothes are washed in the river. There are wee fish, about one inch long, in the Cooum, and patient fishermen often stand for hours, dangling lines in the water, to catch these tiny creatures, which make good curries.

Along Spur Tank road, all kinds of traffic passes. In the early morning babies in prams, and bigger children walking, go for their morning outing along this road. Later on, their fathers go by, on motor-bicycles, in carriages, or in cars, to their businesses. All day long vehicles are passing and repassing. In the evening, however, there is most traffic,

Nearly all European children in Madras spend their evenings on the beach, and about half-past four they all start going out. A little later, ladies in carriages drive by, with the hoods down, or spin past in cars. The men, too, come home from their work at different times all through the evening, and most of them go out again later on. As darkness falls, the street lamps are lighted, and they twinkle along the roadside, amongst the trees; carriages, and motor vehicles pass by, with their lamps alight; there is the pale yellow light of a carriage, of a bicycle, or the bright carbide light of a motor bicycle, or the brilliant, steady white blaze of the acetylene lamps of some big car, may be.

There is always life of some sort on the Spur Tank itself—animals grazing, children playing games or flying kites, women gossiping, men smoking and talking, and a number of people using the tank as a short-cut from Spur Tank road to Poonamallee High Road, the other side of the tank, along which grow numbers of trees which form a pleasing background to our view. Across the Tank, on the further side, is a railway line, and all day long trains are passing. The distant rumbling of the line of coaches, or waggons and trucks is a sound that is pleasant to hear. Even during the night trains are running; and we who live down stairs in the new hostel know what it is to see the shadow of the passing train reflected on our walls. By the sound, we who are accustomed to hearing it, can nearly always tell if it is a mail, a passenger, or a goods train that is passing.

These are a few, by no means all, of the things one may observe from the back of the college. However, I must not take up any more space to tell you of what I see in my peeps behind the scenes.

J. M. ENGLAND,

The Animals of our Compound.

BEFORE I begin describing the animals of our compound, I should like to ask my readers to take the term 'animal' in a wider sense than it is used in ordinary speech, because I am going to speak of all creatures which belong to the 'animal kingdom.' Shall I begin from the least or most important animal? It is rather difficult to decide the importance of a certain animal according to the interest or attention we pay to it, because every kind of animal occupies most of our attention at some time or other.

The animal which we unanimously hate is the mosquito—at least I have not heard any one in our college declare any affection for it, but I have heard our professors and students telling one another at table how they suffer from mosquito bites at night. It seems to attack our professors most who sleep well tucked up in mosquito nets, probably because they are very sweet, and it wants to taste them a little! However much it may try to harm us, fortunately it has not succeeded in causing us malaria, and though some students have suffered from fever, we have on the whole been free from terrible attacks of fever.

Flies have taken the place of mosquitoes at present, but they are in a way kinder than mosquitoes, because while flies disturb us from resting during the day, mosquitoes disturb us both day and night by flying round our ears and singing so beautifully, that we often think that they are fit to be admitted into the Musical Society of Madras.

Some of us consider lizards our friends because they eat mosquitoes, our common enemy. The Philosophy students of our College wrote an essay on 'the mental world of a lizard', and since they talked to the other

students about it, they have all come to take more interest in watching lizards than before. Some of the Indians have a superstitious idea about the chirp of a lizard, and though we students do not believe in it, we often refer to it in teasing each other. When a lizard chirps from the left hand side of a person who is speaking, it is supposed to affirm what is said at the moment. One of the women of the village from which I come, was telling me one day that she had not heard from her husband for many months, and just then she heard the chirp of a lizard, and she exclaimed, 'Surely I'll have a letter from my husband to-day. Even the lizard sympathizes with me!' when we tease a student at College, sometimes we hear a lizard's chirp, and we say that even the lizard takes pleasure in our teasing her.

Frogs that live in our compound have won neither our affection nor our hate perhaps because they are quite harmless. When we go across the compound, they leap on us and startle us a little, but after that we think no more of them. Sometimes when our professors take their hats or shoes to put them on, a frog leaps out in disappointment, because it is driven out of its temporary refuge. One or two frogs come to our class rooms every night to see if we are properly using every minute of our study hours, and every night before we go to bed, and early in the morning, two or three frogs come to our bed-rooms as though they wanted to wish us good night and good morning.

The creatures which every one in the College dreads are snakes. We all knew that there were many snakes in our compound, but ever since we heard from a Zoologist that there were as many snakes as there were people in it, our dread has greatly increased. All those who wear no shoes have been told

to be specially careful when they walk about in the dark. Though we have often seen big snakes, we have not succeeded in killing many of them, but we have killed many small snakes, and have felt as though we had accomplished some Herculean task. To-day, the men who work in our new College building, came to us very much excited over a big cobra which they had just killed, and we were all interested in looking at it.

As the servants often tell us that they see snakes about, the timid members of our College cannot bear the sight of a piece of string in the dark, and when they go across the compound and see a string lying on the ground, they cannot proceed further until a braver person than they takes it in her hand and proves it not to be a snake.

Our College has owned no dogs so far, but some stray dogs wander about in the compound, and when the remains of our meals are thrown away, they gather round them and have a regular fight against one another. Sometimes the dogs bark and bark at night, and disturb us a great deal. Last term a beautiful dog came to our College, and was petted by every one. It came round the tables when we had meals, and ate the bread that was given to it. It seems to have gone back to its master, who used to complain that we kept the dog away from him.

There are some cats in the compound at present, one of which has won the warm affection of most of the students and professors. It is becoming beautifully white and big now that it is well fed. It is like a spoilt child, because the students give it milk every morning and evening, and the professors give cakes and sandwiches to it, so that when we throw pieces of bread for it to eat, it does not condescend to care for them. Usually Indian cats delight in sleeping near the fire in the

kitchen, but our College cat chooses the best cane chair to sleep on. When we want to use that chair, it puts on an air of dignity and seems to say that it has a greater claim to it than any of us, so that we have to use some force in bringing it down.

It is almost impossible to train a cat not to steal things which are meant for people. It goes to our professors' rooms in the morning and eats what is left on their chota trays. When our breakfast or dinner is placed on the table, if the servants are a little careless in their busy time, the cat leaps on to every table and tastes our rice. Our cat used to be very bad in the beginning of this term when it was almost starving, but now that it is given all sorts of sweet things to eat, it does not care for stealing what it is not given to it.

When we are having lectures two or three cats join together, and mew in such a way that the students make fun of it saying that their voices are being tested in their music class! Sometimes when we are fast asleep at night, we are suddenly wakened by the cats crying like a baby, and every one turns on her bed feeling too lazy to get up and drive them away, but wishing that some kind person would do it. At last the most important person who would rather lose some sleep than be disturbed by the dreadful noise made by the cats, gets up and takes the trouble to drive them away.

Our College milkman has five or six cows which are left to graze in our compound, but they take advantage of our kindness by eating our crotons and ferns; our gardeners have to run after them to drive them away, and they tell the milkman that the Botany professor strictly orders him to drive the cows to the river-side. The milkman leaves his cows in the charge of his little sons, and we often see them struggling hard to keep the

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cows within certain limits. The little calves are very attractive, and it is a charming sight to see them playing with one another, having a race together and crying 'amba! amba!'

There are various birds in our compound which are all beautiful and attractive, but the bird which most of us dislike is the crow. It is very difficult to keep the crows out of our dining room; they fly in and carry off slices of bread and other things left on the table; when we have lectures, crows fly round the lecture-room cawing as though they wanted to come in and teach us, and as though they were only kept from coming in by the professor lecturing. Just when we feel that we need a quiet time, crows provoke us by cawing dreadfully. There is an amusing rhyme about the crow being the most provoking bird, and surely we all agree with it.

The squirrels and bloodsuckers that live on the trees come into our class-rooms now and then, and while we watch with great delight the squirrels eating nuts, we drive the bloodsuckers away as if we would not give them any place in our college, though they have not sucked the blood of any of us.

Our life in this compound gives us a chance of watching the habits of various animals and birds, and we may say that they add to our pleasures of college life.

R. PERINBAM.

The Scorpion.

Of all the guests I entertain
I like the scorpion least,
He is a most unmannerly,
Ungrateful, ill-bred beast.

The timid lizards on my wall
I watch with pride and joy;
And tho' I do not dote on rats,
They do not much annoy.

The frogs a-swimming in my bath
Afford me childish glee,
And e'en the bats that fly by night
Are company for me.

I like the happy toads that sit
At evening round my chair,
Poor stupid things—they weren't taught
It's not polite to stare.

The mice that scamper 'cross my floor
Are harmless little things;
And though the cricket eats my cloth
To pay the bill, he sings.

I do not love the scorpion,
I haven't even tried,
He is the one of all my guests
I simply can't abide.

The down right brazen cheek of him
To punch me with his tail,
When I had merely reached my hand
For my own water pail.

Was ever such an impudent,
Uncalled for, spiteful act?
Its almost unbelievable!
And yet, such is the fact.

No one of all my other guests
Would e'er have done the thing;
I feel such base ingratitude
More keenly than the sting.

True the mosquito isn't kind,
For oft he sucks my blood,
Yet it's quite different with him
He has to have his food,

But absolutely nothing has
The scorpion to gain,
When for my hospitality
He gives me grievous pain.

He stings my finger, 'tis to him
A summer pastime light;
But as for me,—ah well a day
I suffer half the night.

O. M. S.

The Party at Government House

It was a specially memorable and delightful time for us on February 10, when Her Excellency, Lady Pentland, invited us and the students of Queen Mary's College to a party in Government House.

When we reached the place it was a grand spectacle to see all the students and staff of the two colleges—more than two hundred in number—crowded in the green open ground.

Her Excellency had taken a great deal of trouble to make us enjoy the party, by arranging beforehand a large number of sports between the Colleges. We had to wear two different kinds of flags to distinguish the Colleges to which each belonged.

When everyone of us had been introduced to Her Excellency, we gathered to the field which had been specially arranged for the sports. The sports we played were Bazaar Race, Blindfold Race, Potato Race, Duck Race and Tug-of-war. You may not understand what some of these races are, and I shall endeavour to explain one or two.

For the Duck Race there were ten teams, five from each College, and each team consisted of three students. To each team was given a duck; ten duck cages were placed at one end of the field, and each team had to drive their duck into its respective cage without even touching the duck with hand. There was a great deal of fun in this sport, for some of the ducks did not move at all and others ran far away from the cage. The Ribbon Race was for the staff only; each person was given a special colour,

and ribbons corresponding to these colours were hidden in a big tub filled with sawdust, and the professors had to hunt out their own colour from the tub. It was very interesting to watch their persevering yet enthusiastic search for the ribbon. There was a short interval between the sports when tea was served out in the open air. When all were seated His Excellency came out and joined the party. His presence contributed much to make the sports energetic and active. Their Excellencies' children, the Honourable Peggie and the Honourable John too, took part in the party.

The Tug-of-war came last, the two sides were equally matched and for some time we were held in suspense doubting which side was going to prove the strongest. After a minute or two our College proved the strongest.

When the sports were over the points gained by each College were added up, and we were declared the winners. As a present for this Her Excellency gave to our College a beautiful framed picture of a tank used in the late war. Her Excellency distributed prizes to all those individuals who came first in each sport.

The party was over by half-past six, and we returned to our respective Colleges. We cannot express our gratitude to Her Excellency for giving us such a delightful time, and for the trouble she had taken about it.

A. VARKEY.

The Party for Teachers

ON February 17, an At Home for teachers was held at the College. Invitations were sent to the teachers of those schools in Madras formerly attended by some of the College

students. The schools represented at the At Home were Doveton, Northwick High School, the Presidency Training School, St. Ebba's High School, the London Mission, the Scotch Mission and the C.E.Z.M. Schools, and the Triplicane Government School.

After tea on the lawn, the guests were taken through the College building and they finally assembled in the Library for an entertainment given by the Musical and Dramatic Societies. The members of the Musical Society began the programme by singing the national songs of England, France, and America, which were much enjoyed.

The Dramatic Society then acted four scenes from 'Macbeth'—before and after the murder of Duncan; the murder of Banquo; the banquet scene; and the sleep-walking of Lady Macbeth. Both Miss V. David, and Miss A. Zachariah, who took the parts of Macbeth and his Lady, played them very realistically. The minor roles, too, were well played. Saris were used very effectively for costumes and hangings. The audience seemed to enjoy every minute of the action.

After the play, the musical society sang the College song and the entertainment ended with the singing of 'God Save the King.'

Inter-class Sports

OUR College had been the scene of much activity all through the last two months. Early and late, students were seen on the play grounds running races and practising jumping. What were all these for? It was because a notice had been set up stating that the Inter-class sports would begin on March 17.

The Senior Intermediates, having entered the second year of their College life, were in

the best position to rouse the spirits of others and to set an example to them. They accomplished this duty well, by going out daily and practising every single game, and thus they taught us what we must do. But we were not easily persuaded.

The B.A.'s having entered the last years of their life in the College, and having a great deal to study, and being the senior students of the College, were very dignified, and were not very active in practising.

Then come the Junior Intermediates. They have just entered upon their College career, and it was their duty to show the active and bright spirit that they had gained at school. But most of them kept back, I am sorry to say, being shy to exhibit themselves and their wonderful feats among the Seniors.

So much has to be said of each class; but there were active students in every class, who tried to make themselves experts in all the games.

There was one special case. One student had to enter for the Sack Race. You know that it is awkward to see one walking and running in a sack. That student was seen almost every evening practising the sack race in a mask, for she did not like people who passed by to recognize who she was. From the beginning bruises and wounds were received by girls who had been practising the Three-legged Race.

At last, after a great deal of such troubles, the long expected week for the Inter-class sports arrived.

We began with Rounders. For three consecutive mornings the Rounders matches were held. The most convenient time that we had to spare was from eight to half-past eight o'clock. By this time the sun begins to send down its scorching rays, and it gave

very bad head-aches to our players. The Senior Intermediates began with victory and they held it to the last.

Then came the Basket-Ball matches. Again the Senior Intermediates had a mighty victory. The B.A.'s and the Juniors proved themselves to be quite unequal to the Seniors. In all these games we had the most excitement when the B.A.'s and the Juniors came to the arena.

In the next two games, Tennis and Badminton, too, the Senior Intermediates were victorious.

The points that were gained by each class in these four games are as follows :—

	B.A.	Senior Intermediate	Junior Intermediate
Rounders ...	96	185	164
Net-Ball ...	5	13	5
Tennis ...	6	23	10
Badminton ...	54	117	99

It is no exaggeration to say that our Games Committee had been meeting almost everyday discussing many vital things. The acts that they passed were to be known only through notices that were put upon the notice board by the General Secretary.

During the sports, as the Games Committee decided, the B.A.'s, Senior Intermediates, and the Juniors wore green, brown, and yellow bows respectively, representing the three college colours.

In all the games the Senior Intermediates beat the other two classes, and the Juniors beat the persevering and happy band of B.A. students. Adding together the marks that were given in all the four games, the Senior Intermediates got 40, the Junior Intermediates 20, and the B.A.'s got none, which was really bad. On account of these defeats the spirits of the lazy were roused. They began to practise, hoping to get good points in the sports. But it was too

late, and it taught them the lesson, 'Be wise before the time.'

Saturday, March 1, was decided to be the day for sports. At a quarter past four the sports began with the Steady Jump. This was followed by the Sack Race, Long Jump, Fifty Yards Race, Lime and Spoon Race, Three-legged Race, Relay Race and the Obstacle Race. In the last, one of the obstacles was to eat a big hard biscuit. Some thinking that it would be easier for them to put the whole into their mouths, did so. But soon they found the difficulty, and it made the spectators laugh heartily.

There is no need for me to say anything, but that the Senior Intermediates came out first in all the games except the Relay Race and the Lime and Spoon Race. They were rewarded according to their efforts.

Thus the sports came to an end, we were waiting anxiously to hear about the glorious victory that the Senior Intermediates had won, when Miss McDougall read out the points and declared them to be victorious. The Senior Intermediates gained 81 points, the B.A.'s 9 and the Juniors 41 points. Just after this, a student of the Senior Intermediate class came forward and received the shield amid shouts and clapping of hands.

Cheers for different people went up from different parts of the field, and we then separated with merry hearts, and the Junior Intermediates with a determination to do their best in keeping the shield in the Senior Intermediate class next year also.

At the last I must say that we are very thankful to the two ladies who kindly gave us this shield, for it has raised a great deal of enthusiasm in us for games, and we also are very thankful to the Games Committee who conduct everything concerning the games so well and so wisely.

A. TYPE.

The College Says 'Farewell'

IT was with mingled feelings of pain and pleasure that we assembled on Monday, March 17, in the Library to give our farewell addresses to Mrs. Dodd and Miss Paul.

Miss McDougall gave the opening speech, reminding us of the sad occasion on which we had met, and hoping that we would do our best to make it a happy one. The Tamil song in which all the Tamil students joined merrily, seemed to gratify our Principal's hopes. Some of the students then garlanded the Professors and Mrs. Dodd. Nor was Miss Dodd, who is better known to us as 'Little Muriel', excluded; for she had a garland quite as big, quite as heavy and quite as beautiful as any that the others had.

Nor did we fail to say something about Muriel in the farewell address that was read to Mrs. Dodd. But whether she was too much taken up with her garland; or was lost in wonder as to why she sat, not in any of the common seats, but in one of the seats of honour, and that before such a large assembly too; or whether she felt too much dazed by all eyes being fixed on her, suffice it to say that she was quite indifferent to all that was said of her in the farewell address, and did not even seem to have heard her name mentioned.

In reply to the address Mrs. Dodd gave a short speech. This was followed by a Telugu song. The next item was an address to Miss Paul. She was given a little present, after which she made a speech. Then followed a Malayalam song, specially composed for the occasion.

There was then a very amusing dialogue between a governess and her pupil, termed the 'Backward Pupil.' The term 'For-

ward Pupil' would have suited the pupil better; for she was indeed too forward.

After this we had some very funny sayings written on black-boards and held over the screen.

A few scenes from 'Jock O'Hazeldean' were then acted. A girl who sat weeping refused to give her assent to a marriage proposal planned by her father. Her father and suitor came together. The young man had the appearance of a haughty Turk; and so proud was he that he scarcely deigned to look on the ground he trod. The girl was found to be stubborn; but the proud man defiantly wheeled a knife over her head as much as to say, 'I'll win you yet.' In the next scene we saw the priest, while before him stood the young bridegroom with a mischievous smile expressive of his final triumph. A few minutes later, the bride was found to be missing. Then followed a search for the lost bride; and the bridegroom was the most active of all in doing so. He might have spared himself the trouble, for soon he had the mortification of seeing his intended bride riding away with the man of her choice.

After this we sang the College song, and then the National Anthem.

* * * *

On Friday, March 21, we gathered together in our Library to say good bye to the Hon. and Rev. Mr. Pittendrigh, who had been a great friend of our college since its early days, and who had done a great deal to bring about its existence. As he came into the room he was garlanded, and the staff and students had great pleasure in welcoming him by clapping our hands.

Miss McDougall, our Principal, first gave a speech to explain to us, the students who

had rather a vague idea about his great help to our college, what he really did for us.

In the year 1911 there had been a discussion whether there should be a separate college for women or just a hostel for women students attending men's colleges. When the final decision came for having a real women's college Mr. Pittendrigh's warm support was in it. It was through his influence and untiring efforts that the plan was actually carried out, and without his wise counsels the difficult problems that confronted the infant institution could not have been so successfully solved.

His relationship with the college became even closer than before when in March, 1917, he married one of our first and best professors, Miss Bretherton, who had also worked very hard to have the college started. But to our great sorrow our dear Mrs. Pittendrigh was taken away from him and from us the very next month after the marriage. Even after this great bereavement he was always ready with his timely and valuable help to us.

The students gave him a farewell address next and made a parting gift of an album filled with photographs. We wanted to give him something which will remind him of our college life, and so we had the college song written and the college insignia painted in the album which was tied up with our college colours, green, brown and yellow.

Then Mr. Pittendrigh spoke to us about some of the people who had helped in the founding of our college. He specially mentioned two ladies, Mrs. Peabody and Miss Richardson who helped us in our finances, and influenced the missions to co-operate in starting the college; and two gentlemen, Mr. Oldham and Mr. Lunt.

He spoke of our college as having a friendly atmosphere for him and as being

connected with some of the chief experiences of his life. He ended by saying that he would continue to be the friend of our college even when he was far away from us, and expressing his great love for India, where he had lived longer than in any other country.

Mr. Pittendrigh wished us all success in our examinations, and he congratulated us on possessing an excellent staff which, he said, was the real cause of our rapid progress.

We ended the meeting by singing the College song!

The Old Students' Association

THE Old Students' Association was formed in 1917, and in the year 1917-8 its membership was twenty-one, increased in 1918 to forty-five. The Association binds old students to the college and to one another in various ways. First there is the college magazine, one of the most important links between past and present students. It is sent to all members, their subscription covering it, and hence at present there are only five old students who belong to the Budget, but do not take in the magazine. We hope that all will become full members this year. Secondly, there are the Budgets. Two are in circulation now, one in a ring of twenty-eight members and the other in a ring of twenty-two, a few students forming the link by belonging to both rings. The Budget is sent to all old students who like to receive it, whether they join the Old Students' Association or not, and has proved a most valuable and very delightful means of keeping old students in touch with one another and with the college.

A third link is Old Students' Day. Last year we tried a new venture and kept Friday,

November 22, as a day of welcome to the new graduates, Old Students' Day and Founders' Day combined, and we hope to do the same this year. Convocation seems to be the time when the greatest number of old students are in Madras, and we can hope for the largest gathering for our annual Business Meeting, the chapel service and the various social gatherings connected with old students and new graduates.

All old students are entitled to two nights a year in college as college guests. At present our straitened circumstances have prevented us from making the most of this, but when the hostel is finished, we hope to have a constant stream of old students visiting us during the year.

W. M. FISHER.

The Old Students' Day

OLD acquaintances are the best and thus they ought to be kept up. With this in view, there is the 'Old Students' Association' in our college which keeps us in touch with those who have left it.

Last term, November 22, was fixed to celebrate this great day. This was just the day after the convocation, and so we were sure to have our graduates among us with their grand cloaks and hoods.

Let me tell you a little of the convocation day, which causes great excitement and enthusiasm in the whole of the Madras Presidency. This year we had thirteen graduates in all, of which eleven were B.A.'s and two have taken the L.T. training courses, one at Northwick and the other at the Saidapet Training College. Mr. Pittendrigh,

the great friend and Secretary of our college, presented our graduates. The perseverance and success of these people encourage us to go forward in our work, for nothing is impossible for those who try.

The long expected November 22, dawned upon beaming faces, and cheerful minds. Every one in the college was longing to see the old students who were coming. The students in the college on that day could be divided into three divisions. First, there were those who were waiting to receive their friends and college mates. The second were those who were longing to see the guests as they had heard a great deal of them. Lastly, there were some who were very impatient to see the visitors out of mere curiosity, for they were all new to them. This was the case with some of the new students in the Junior Intermediate class.

Some of the friends arrived in the morning, and at ten o'clock there was a business meeting of the old students. Among the present students, every one who had the least idea that she would not come back to college had to attend this meeting. When this was over, the old students visited the professors in their rooms.

At eleven o'clock we had our breakfast, and it was a delight to see the dining hall quite full.

At twelve o'clock a thanksgiving service was held in the chapel. We prayed for the founders of the college, for the old and new students, for the Universities in Europe touched by the war, and for the cessation of hostility.

Our tea was at four o'clock and then there was an entertainment given by the musical and dramatic societies for the graduates in the library. When they entered the room, they were garlanded.

Miss McDougall introduced the graduates one by one to the whole college, and our happiness was clouded by the thought that our dear Miss Philipose was no more in our midst. We were quite ignorant of the fact that the next month another of our graduates was going to be taken away from us.

The musical society sang the French, American and English National Anthems along with some other songs, one of which was composed by Miss Fisher in honour of the graduates. It will be given at the end of this account. The dramatic societies acted some scenes from Cymbeline, and the audience were greatly pleased. In this some of the new students took part and showed their great interest in the society.

As the time passed on we were very sad for the happy day was drawing to a close, and we had to part with our friends. When the entertainment was over they went to their homes. The college sent them out into the world as lighted candles to fight and drive away darkness and ignorance.

H. S. DEVADASON.

Song for the College Day, 1918

COME old and come new, come graduates too
And join in our glad refrain,
As each B.A. in her proud array
Returns to us once again.
We'll raise you a hearty cheer,
And echo it far and near;
And there's joy to you and to all of us too
And joy to our College dear.
We think as we sing of a wonderful thing
That gladdens this joyful day,
For war is done and the right has won
And rejoicing we go our way.

We wish for a life that's long
And happy and brave and strong,
And here's peace to you and to all of us too,
And peace to the world for aye.

(To the tune of 'Come Lasses and Lads'.)

News of Old Students

Births

To Mrs. Annammal Jesudason (A. Vedamuthu), a son, Ernest John Azariah. March 24, 1917.

To Mrs. Annammal Jesudason a son, Martin Samuel Emmanuel. July 29, 1918.

To Mrs. Ravamonie Augustus (R. Gnana-muthu), a son, William Sunder Singh. January 17, 1918.

To Mrs. Pryamvada Ragavan, a son, Ragavan. March 17, 1918.

To Mrs. Mary Poulouse, a daughter, Elizabeth. June 19, 1918.

To Mrs. Sophia Chandran (S. Muliyl), a son, Joseph Philip. June 30, 1918.

In Memoriam

Mary Anbammal David

It was a great sorrow to us when we heard early in December of the sudden death of our new graduate, Mary Anbammal David. Little more than a fortnight had passed since she came up to Madras to receive her degree, and joined with us in all the celebrations and merry-makings of Old Students' Day, and we looked on her with pride and joy as we heard of the excellent work which she was doing in Tanjore.

Mary came to us in 1916, with her Intermediate Examination already passed and a year's experience of teaching in St. Ebba's School already behind her. She took her place at once among our most trustworthy and satisfactory students. A quiet, pleasant girl, always following the line of duty, always ready to do a kindness, she seemed destined to a life of great usefulness and happiness. Wherever she went her gentle ways and sincere friendliness won the affection of those with whom she had to do, and her influence was always on the right side. After winning her degree she entered upon the very responsible and arduous work of Head Mistress of the S.P.G. Girls' School at Tanjore. She enjoyed her work and we heard warm accounts of the admirable way in which she faced the problems of her new vocation. All was going well when, after five months of happy activity, an illness of three days removed her from our sight to some better and greater work. We shall long cherish her memory, and the sympathy of all her sorrowing friends at college is with the parents who so deeply mourn their loss.

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Annie Savarirayan

On February 25 Annie Savarirayan entered into eternal life, after a year of pain and weakness. Her college friends remember her as a person of quick wit and overflowing merriment, whose presence brought laughter and sunshine, and sometimes a saner view of a tense situation. Even her long days and nights of suffering did not quench her joyousness but transmuted it into the deeper, more lasting joy of faith and trust. She was an insatiable reader and a keen, observant student, with the power as well as the

inclination to reflect on the significance of what she learnt. Those who loved her watched, with bright hopes for the future, the unfolding of her powers. God has chosen that that development should reach its fulness and find its outlet for service in the world of spirit. We cannot grudge her her glorious freedom from earthly limitations, but we miss her sadly. Our hearts go out to the large family of which she was a devoted and helpful member.

C. W.

Notes and News

WE are glad to record that the college has been affiliated to the University in certain science groups. It is now affiliated in all the Intermediate courses, and in the B.A. in Group iii-A (Natural Science, with Botany as the main subject), Group iv. (Psychology, Ethics and Logic) and Group v. (History and Economics).

The Commission appointed to inspect the College with a view to affiliation in science recommended it on the understanding that 'later the College hopes to provide better and more extensive accommodation for the teaching of the science subjects', so that we look forward to the day when we shall see a new science block rising.

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It is with very great regret that we have to announce the resignation of two of the best friends of the College. Mr. Pittendrigh, to whom, perhaps, more than to any one else, the College owes its existence, and who, as Honorary Secretary, has guided and directed it through the difficult years of its foundation.

and establishment as a part of the University of Madras, is about to leave India, and return to those who have claims on him at home. We cannot yet realize what the loss of his experience, advice and sympathy will mean to the College; for in the midst of his busy life, he has always been ready to help with every detail, and we have never hesitated to claim what he was so ready to give. But though we lose his presence, we have the assurance of his continued interest, and his intimate knowledge of the College and all connected with it will be of great value to the Board at home. We hope, too, that, as he suggests, he may at a later time return to India, at least on a visit, and that this farewell may be only for a time.

* * * *

The loss to the College of Miss Paul is one which seems quite irreparable. After three years of most valuable work here, Miss Paul is returning to the U.F.C. Day School, where for several years she was a successful teacher, as its Principal. We are proud that she has received the call to this responsible position, but we do not know what we shall do without her here, and staff, students, and all on the compound will miss her more than we can say. The only consolation is that she will still be in Madras, and we hope that she will very often visit us, and that we shall be able to consult her in many matters of importance to the College.

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Mrs. Dodd and Miss Stevens both leave for furlough as soon as passages can be secured, and both hope to return to take up their work again in July 1920. Miss Dibell is, in the meantime, going to take Mrs. Dodd's

place as Superintendent of Residence, with the assistance of Mrs. John, who has already been with us for two months, and is looking after many of the domestic arrangements. Miss Brockway from Newnham College, Cambridge, is coming from England to take Miss Stevens' work.

Letters from past and present students, and any College news will be much welcomed by Mrs. Dodd and Miss Stevens during their absence from India; we print the addresses at which letters will always find them.

Mrs. Dodd, 206 King's Road, Harrogate, England.

Miss Stevens, Overlynch, Farnham, Surrey, England.

* * * *

The marriage of Miss Drury to the Rev. Knud Lange took place at her home in New Brunswick on November 29, 1918. She and her husband then left for Denmark, where she is now having a delightful time with her new relations. They hope to return to India by next Christmas. Her address meantime is, Mrs. Knud Lange, St. Hans Praestegaard, Odense, Denmark.

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As we look back over the College life of the last six months, three events seem to stand out, which made the Christmas term memorable. They are influenza, rains, and peace celebrations.

Of the influenza we can speak with nothing but thankfulness, for though the epidemic was violent in Madras, and often of a dangerous character, we had no serious cases in the College. Three of the staff fell victims

to it in the Michaelmas vacation, Miss McNair had it quite slightly, Miss Dibell and Miss Paul more severely; about twenty students had it in all, but thanks to the prompt and efficient measures taken by Mrs. Monahan, and Mrs. Dodd, none were seriously ill, and we had no cases of pneumonia.

The rains began late, but they came with unusual violence, and Madras received about twenty-two inches above the usual monsoon rainfall. A cyclone occurred on the night of November 10, which uprooted no less than ten trees in our compound, and cut off all the electric currents. But what affected us more was the great quantity of rain which fell during November, for the roof of the new hostel was not then rainproof, and those already living in it had, one after another, to leave their rooms as the rain came through. This, of course, meant that the other buildings in which the exiles had to take refuge were very much crowded, and when some of these, too, began to leak, the inmates had to pull their beds on to the dry spaces which remained, these islands growing daily smaller as the rain continued. Books and furniture suffered and the building work was greatly delayed; but after the last three rainless months, the discomfort is now forgotten; and we have no fear of its recurring, as the hostel roof is now completed, and warranted to keep out even excessive rains.

The news of cessation of hostilities was announced on the morning of Tuesday, November 12, by the ringing of all the church bells. Not to be behindhand, our chapel bell, and the bell for classes were rung with vehemence. A half holiday was given, and a few days later the students entertained the staff at an Indian dinner, and on another occasion, the staff entertained the

students, when a display of fireworks took place. There was a general feeling of relief and gladness, and the Wednesday intercession service was replaced for the remainder of the term by a service of thanksgiving for victory.

* * *

Three general lectures have been given in the College since Christmas.

Mr. Banninga gave a very interesting description of his experiences among the troops in Mesopotamia, and emphasized the very excellent work being done there by the Y.M.C.A.

Major Mallet, a French Officer, gave a lecture on the effects of the war in France. He drew from his own experience very vivid pictures of daily occurrences during the war, and he told us specially of the great part played by women, and the wonderful way in which they bore the difficulty and responsibility of this crucial period. 'When the men left their post to go to the Front, the women filled them up readily. They filled many posts which till that time were believed to be tenable only by men. They not only took up work, but carried it on with the most admirable diligence and skill, proving that women are capable of almost any kind of work.'

The third was a lantern lecture given by Dr. Henderson, who showed us pictures of many of the objects of interest to be seen in the museum. He showed us various arrow heads, primitive drawings and carvings, burial urns and other remains of prehistoric civilization. He then showed us birds, snakes, insects, and other things of interest, which awakened desire to see the real objects in the museum.

Reports of Societies

The Musical Society

The first achievement of the Society during the term beginning in October, 1918, was a contribution to the entertainment given at the Y.W.C.A. for the women graduates of the year. We sang 'Shadow Town' and three National Anthems, they being the French, American and English. When the College entertained our graduates a few days later, we joined with the dramatic society in giving them a programme for the evening, and sang a welcome song specially composed for them by Miss Fisher, our President.

Before the term closed for the Christmas vacation it was a great pleasure to us to give the College a concert consisting of carols, and we know they were appreciated from all that was said of them.

For the new term of January, 1919, we sang a three-part song, 'O Lady leave thy silken thread' without an accompaniment at a party given by the College to the teachers from the various high schools in Madras.

We have learned several new songs this term, our latest being 'Bright Flowers of Spring' and 'Snow', by Elgar. This latter, our President is teaching us because of the interest and progress seen among the members of the Musical Society.

D. GREENE,
Secretary.

The Literary Society

There were just two meetings of the Literary Society this term.

The first was held on January 31, with Miss Perinbam in the chair,

A paper on 'Which is of more importance in a prose work: substance or style?' was read by Miss Muliyl. By showing the various merits and demerits on both sides, she drew the conclusion that though substance is all-important, style, also, contributes largely to the formation of a good prose-work. It was much appreciated. Miss R. V. Joseph then read a paper on 'The Life and Works of Lord Tennyson'. It was interesting and made more so by the apt illustrations drawn from the poet's works, which served to explain certain periods of his life.

The next meeting was held on February 28, at which Miss Hazells presided. Curiously the topic of both the papers turned on India. Miss R. Jesudasen read a paper about 'The Depressed Classes of India, and how they could be elevated'. The paper, though long, held the attention of all those present. Miss Jesudasen first explained who the depressed classes were. She then went on to say why they were in that condition, and how their position could be remedied. Among the remedies, she proposed education and a greater spread of Christianity.

Miss Jaganaykulu next read a paper on 'The Life of Mr. Gokhale'. Though he has done so much for India, many of the students confessed to not having known half as much about him as they did after the reading of this paper. Miss Jaganaykulu set before the Society Mr. Gokhale's great unselfishness and devotedness to his country, and urged that others might follow in his footsteps.

Both these papers were very edifying, and this meeting many felt was the most interesting of all those held during the year.

I. R. WILLIAMS,
Secretary.

The Debating Society

Since October last, we have had two *impromptu* debates and three ordinary debates. We usually have *impromptu* debates just before the rush of the examinations, so that the task of preparing for the debate may fall on all the members equally. We have discussed many interesting questions in our sharp practice debates, and the following subjects were discussed in the ordinary debates:—

1. 'Patriotism is incompatible with cosmopolitanism.'
2. 'Agriculture is of more importance to a country than manufacture.'
3. 'Daring is more important for success in great undertakings than prudence.'

In each case the votes were cast against the motion.

R. PERINBAM,
Secretary.

The 'Art Club'

I am sorry to say that the Art Club did not make as much progress as we expected it would, during this term. Very little drawing and painting was done though the weather did not impede us. Miss Baker from the C.E.Z.M. showed us some beautiful paintings of hers, which she did in Kashmere, and all the members had a very interesting hour with her. As most of the members felt that it would be better to hear something about the growth of art before they themselves attempted to become artists, a number of short fortnightly meetings were arranged when some one who knew about art spoken to them.

At the first meeting Miss Stevens spoke to us about Leonard da Vinci, and showed us the beauty of his paintings. Our untrained eyes began to open to the beauty of colours.

This was furthered by another meeting in which Mrs. Hooper gave us a very interesting speech about 'the Beginnings of Modern Art.' She spoke to us about the early artists, and showed us their drawings. We were taken aside to a world of beauty, and were taught how to appreciate beauty that is around us. The wall pictures, which we had before left unnoticed, were crowded round by students to study their beauty, as soon as the meeting was over.

What gave us most delight were the pictures exhibited at the Art Exhibition. When we saw the exquisite paintings and photographs we began to wonder if we were really living in a land of such beauty as was shown in those paintings. We began to realize how much we had missed by being not able to appreciate natural beauty, and when we got out of the building—with great reluctance of course—wherever we looked we could see beauty hitherto we had been blind to.

But art does not consist in drawings and paintings. Morris held that art is everybody's business, whether they are themselves artists or not. And to him, like Ruskin, art did not mean merely pictures or statues. Indeed he thought little of these when compared with the other work of men's hands that once was beautiful, but is now ugly—the ugliness of houses, tables, chairs, clothes, cups and saucers. In fact everything that men made ugly, he held, ought to trouble us with the sense of discomfort. So first let us make it our aim to make everything around us look beautiful. If the past generation could have done wonderful things at art why not we, who are in every way more advanced than they, do something more magnificent?

C. EIPE,
Secretary.

The Star Club

During these few months, from November to March, the Star Club had a busy time. Very often the sky was clear and we could have our observation meetings every Monday night. Some of the constellations we studied were Grus (the Crane), Ursa Minor (Little Bear), Cassiopea, Pegasus, Gemini, Auriga, Canis Major (Great Dog), Ram, Bull, Lepus (the Hare) and Leo (the Lion). Besides these we watched some of the planets and their courses.

The monthly meetings, too, were a success on the whole. Two papers were read at every meeting. The subjects of these papers were, 'the Sun', 'the Moon', 'Mars', 'Jupiter', 'Life of Galileo', 'Star Clusters and Nebulae', 'Shooting Stars' and 'Comets'.

In February the club invited the rest of the College to the roof which is the usual place for our observation meetings. Some of the stars and planets were shown to the College through the telescope and a few constellations too were pointed out to them.

In March we had an informal meeting of the club in Miss Coon's room. There was a short test paper, and two students, Miss George and Miss Philip, who had the highest marks, received prizes. We enjoyed this last meeting a great deal, and our thanks are due to Miss Coon for all the trouble she took for the club.

A. KOSHY,
Secretary.

The Lotus Dramatic Society

From October to March the Dramatic Society was unable to have as many activities as usual on account of various inconveniences.

When the term began after Michaelmas, many of the members were laid up with influenza; this accounts for the lack of energy

on the part of the club for some time. In November we gave an entertainment to the rest of the College and the old students who had come to celebrate the Old Students' Day. Certain scenes from Cymbeline were acted on the occasion.

In February, we had a performance of parts of Macbeth. Most of the members were of opinion that this was the best performance of the club as yet. Macbeth's part was very well done. The same scenes were once more acted for the teachers' party, and the audience appreciated the work very much.

One of the members has translated a Tamil play, 'Nala and Damayanthi' into English. We intended to act it at the end of the term; but on account of the approach of the examinations, we have to put it off till the next term.

In all these activities Miss McNair helps us very much, and all the members are very grateful to her for her untiring response to our needs.

I close the report with the wish that the club will have a prosperous career in the future.

S. KORAH,
Secretary.

The Games Club

It is with pleasure that we look back to the last two terms to find the increasing interest which the students have shown in their games. We put up lists every day for students to sign their names below the games they wish to play. These lists are a great help because they let us see how many students will play each game, so the other students can decide accordingly.

Miss Sarber taught us basket-ball, and we were anxious to challenge another school to

test our abilities. Doveton School challenged us for October 10, and in the match which followed, the school had ten points while we had none. But we excused ourselves thinking that we were only infants in the game, and we tried our best to make up for it. We then challenged the same school for November 29, and this time we had six points while the school had five. On February 2, there was a match between ourselves. The students from the Nicholson Syrian Girls' School challenged the rest of the College, and the former had four points and the latter only two. After this, Doveton School challenged us again, this time also we defeated them.

In badminton, there was only one match. Queen Mary's College challenged us, and in the match which followed we had forty-six points and they had forty-one. We were well matched, and hence it was an interesting game. Our team is kept in good condition, because of the team-practice every Friday.

We went in for Lady Atkinson's Tennis Tournament. Although we did not do very well there, yet we came third in the list.

We entered for the Y.W.C.A. sports, and came out rather successfully. In badminton we stood second, and got two shields for Basket-ball, the Relay Race and Obstacle Race.

Our Inter-class sports gave us a great deal of excitement. It was then that the spirits of many of us were roused. We had the important games as rounders, badminton, tennis and basket-ball on different days, and all the sports on one day. The Senior Intermediate class carried off the shield by a large number of points.

Now that the sports are over and the examinations are approaching, many are trying to keep away from playing games and

to stick to their books. But some who are keen on games want to rouse their spirits, and so are planning to challenge others.

With deep gratitude, we remember Miss Fisher, the President of the Games Club, who is of immense help to us in every way. We must not forget to mention Miss Sarber for the keen interest which she is taking for the propagation of basket-ball.

REBECCA IPE,
Secretary.

The Y.W.C.A. Branch

Last year we were doing social study in our circles, and are now doing 'the Modern Religious Movements of India', a study which is very interesting and useful to us. We have done the Brahma Samaj, the Theosophic movement, the work of Ghokale and the National Social Congress. The main object of our studying this subject is to prepare us and fit us for our work of bringing India to the feet of Christ. This study shows us the tremendous power of the opposition to Christianity, and thus enables us to meet the opposition on a better footing.

The readers may know that the branch holds a general meeting every second Sunday of the month. In January, Miss Alexander spoke to us in the general meeting about her war work in Serbia. She showed us pictures of her hospital, her patients, the people and the place. She told us some of the terrible sufferings which the Serbians underwent when the country was conquered by the enemy. In February the general meeting was postponed to the day of prayer for students. This month Miss Zachariah is going to speak to us.

The day of prayer was a real enjoyment to us. In the morning we had an intercession meeting conducted by Miss Fisher, when

she tried to make us realize our responsibility to India and to the world as students, and the oneness of all the students of the world. The feeling of oneness was more impressed on us when we took part in the joint meeting of the women and men students of Madras in the Wesleyan Church, Vepery. There we heard about the work of the Student Movement of in four different countries—India, England, Australia and Denmark.

The Y.W.C.A. sports were held from February 8 to 15. We entered for badminton and some other sports, and we

are quite proud to think that we got two shields.

The Dickinson College in America, in the state of Pennsylvania, has adopted this College as its sister College, and we had the pleasure of receiving letters from the Y.W.C.A. branch of that College. We are very glad indeed to hear from them and to know of their work, and we hope to keep up the newly begun correspondence.

RACHEL J. THOMAS,
Secretary



THE NEW BUILDING

THE SUNFLOWER



The New Building

THE College now boasts of a great addition to its buildings in a new house for residence, which has come to be known as the New Building. It was still in a half-finished state before the holidays, but one of the first surprises that we had on returning was to find the building all but finished, whitewashed and painted.

It stands near one end of the compound, a little distance apart from the main building. It is built on three sides of a square, and a garden is fast springing up in the quadrangle in the middle. Standing there, you see the building rising high above you on three sides with its many pillars supporting the wide verandahs. These pillars are a very striking feature of the whole place. Behind the pillars and the verandahs the walls of the rooms are seen, continually broken by doors.

The building is mainly for residence, but besides the private rooms there is one room for the use of the non-resident students, and two common rooms, one for the staff and another for the students. The Students' Common Room is now being fitted up with pictures and furniture, and it has already begun to be used. The building now provides accommodation for about sixty students and several members of the staff. A good many of the rooms are single rooms, but some are shared by three or four students. All the rooms have plenty of light and air and get a good breeze which becomes violent at times, and threatens to carry off everything in the rooms.

The roof is one of the best parts of the whole building. It is hard to say what is enjoyed most on the roof, the view from there or the cool breeze or the quiet; probably they all combine to give the most delightful feeling of rest and refreshment. The roof as well as the rest of the building has a special charm on a clear moonlight night. Bathed in the light of the moon and shone upon by the stars, the building stands out more white and beautiful than it does in the day-time.

SARAH JOSEPH.

The View from the Roof of the New Building

LOOKING down from our roof we see before us many of the characteristic features of Madras. The first thing that strikes us is the vast expanse of trees on every side. At first sight it seems as though we were in an almost solitary place in the midst of a beautiful green forest.

Rising out from among the trees far away towards the west, we see against the horizon a hill clad in purple. Here it was that St. Thomas' took refuge and rested from all his labours according to tradition. This is St. Thomas' Mount, one of the proud possessions of Madras. Near to us, on the west, just behind the College, stands the Observatory. Part of the great big red building is visible above the trees.

To the north and quite near us lies the Cooum, which, when it is flooded and the

banks are decked in green after a few showers of rain, gives an artistic touch to our whole surroundings. Beyond the Coom lies the Spur Tank Road on which stand some well-built bungalows that are pleasing to see. Beyond that stretches a large meadow, covered with green grass and wild flowers when the rains set in. Here we often see boys playing games.

On the same side is the village of Chetput, from where we see the train moving slowly on, only a string of lights at night. To the north-east lies Egmore Station one of the chief stations of Madras, from which we can see volumes of smoke puffing up above the branches of the trees. The Buckingham and Carnatic Mills rising like towers above the trees stand further away in somewhat the same direction. Fitted out with the most modern machinery, they are two of the best factories in India; they too seem to have no rest from emitting smoke.

The top of the lighthouse is seen more towards the east. If we fail to notice it in the day we are suddenly informed of its presence when it lights up at night to warn the sailors on the sea. Near the lighthouse the posts of the wireless installation soar high into the air, like fairy wands springing up from the branches of the trees. The Kirk spire, at no very great distance from us, rising up with majestic beauty adds to the interest of the view in this direction.

Where the morning sun seems to rise up through the branches of the trees, stand the Victoria Institute and the Museum, both of which are grand structures. They look more so when bathed in the flaming red rays of the rising sun.

On the south, as though emulating the Kirk spire, rises the Cathedral spire from among the trees.

From the height of the roof even the compound looks like a distant meadow, and the two drives leading to the College look like distant roads winding through a grove of trees. Like Alexander Selkirk we feel that we have a monarch's survey.

MARY CHANDY.

Newnham College, Cambridge

THIS new College life in Madras brings back to my mind the three years I spent at Newnham College, Cambridge, and I have been thinking of some of the influences of that time that impressed me most deeply. Without hesitation I put first the new friendships formed and the new world of ideas opened out before us. I think of the Saturday evenings when we sat round the fire and eagerly discussed questions old and new, some of them problems that are still filling the world with unrest.

But side by side with these random discussions, there was the steadying influence of our work. We were studying many different subjects but, I think, the value of the work for all of us, over and beyond the actual reading done and knowledge gained, was the gradual realization of the toil and labour needed for the discovery of truth. We came into contact with scholars and saw how much labour, as well as inspiration, was needed for their work—the patient accumulation of facts, and weighing of evidence. We began to be more careful and guarded in our own statements, and more discriminating in our acceptance of the statements of others.

Then, too, Cambridge was full of influences from the past. We thought of Wordsworth's words 'Great men have been among

us' when we went to his own College, St. John's, or to Christ's College where we saw the picture of Milton 'the Lady of Christ's.' In the porch of Trinity College Chapel were the statues of Bacon and Newton—Bacon with his gorgeous robes swelling out around him as if he were still weighed down by his love of worldly things, and Newton's slim figure by his side which seemed all eagerness and inspiration, and

'his silent face
The marble index of a mind for ever
Voyaging through strange seas of
thought, alone.'

But as we turned from the men's Colleges to our Newnham College, we realized that women's place in the life of the University was a privilege but recently won. Every year on the evening before Commemoration Day we heard the story of the early struggles for women's education from one or other of the women who in past days had heroically helped us to get a footing in the University. Some of our Founders had died and we could only hear or read of them. We read about our first Principal, Miss Clough, of her wisdom and her quaint sayings, and the life of our great Founder, Professor Sidgwick,

'Seeker after Truth,
Lover of Wisdom.

And a Founder and Benefactor of this
College.'

I am always glad that I was at the College for one year while his wife, Mrs. Sidgwick, was still Principal.

But looking back to Cambridge, it is most often memories of the sheer beauty of the place 'that flash upon that inward eye'—the view of King's College Chapel beyond the river with a field yellow with butter-cups

near at hand, and the smooth green turf of the College lawns beyond; or the grey buildings of the Great Court at Trinity all gay with window-boxes of geraniums; or the trees along the Backs golden and red in the autumn; or warm summer nights when we slept on the roof, and saw the sky bright with the Northern Lights; or breakfast in Madingly woods with dew on the leaves and the grass, and the ground blue with hyacinths; or long days in canoes on the Upper River with the leafy branches dipping over-head.

Those were days bathed in romance, but, I think, we were eager at the end of the time to go out into the world of reality. The joys of the College were not left behind—friendship, and a feeling for truth and for beauty we took with us, and these three things, I think, are the legacy of College days in all times and in all places.

K. N. BROCKWAY.

The Hill Capital of Ceylon

ONE of the towns which tourists find most interesting in Ceylon is Kandy; and this is partly because of its natural beauty, and partly on account of its historical associations, evidences of which are to be found both in the town itself and in its suburbs. It is situated in the centre of the hill country of Ceylon, to which fact it owes its beauty and its name of 'Kantha' which means mountain. The town which is fairly large and triangular in shape, is surrounded on almost every side by hills which rise to a high peak in the south-west. A lake in the centre of the town and at the foot of the hills, gives much variety, and contributes in a great degree to the beauty of the place. To go up one of

the hills on a moonlight night, and watch the moon as it rises in the sky and casts its reflection on the pure clear water, and the numerous lights which twinkle on it, broken by the gentle ripples caused by the breeze, is one of the chief pleasures which a person living in Kandy can enjoy.

The town is of great historical interest because it was, until a hundred years ago, the seat of the Kandyan kings, who continued to reign long after the low country had been occupied by the Portuguese, Dutch and English, in the seventeenth and eighteenth centuries. The Kandyan kings were always able to defend themselves in their hill fortresses and the result was that they were never conquered, for when the British occupied the capital in the year 1814, it was by peaceful means. Kandy has seen many changes since that time, and to-day the town, though small, can hardly be compared with the little straggling village of a hundred years ago. English ambassadors and other officials who happened to visit Kandy in the days of its last kings have left records, which all agree in saying that it was a mean little village with one street and a few wretched houses. Perhaps it was for this reason that these men were always given quarters about two miles away from the town, and not allowed to go through the town to the palace, except by torchlight. The present lake seems in that day to have been far larger, and to have extended over the busiest part of the present town. What seems most to have impressed visitors to Kandy is the price of food, which was very low; so much so, that sixty eggs could be had for six cents (about one anna) and an hen for twelve cents!

The Sinhalese line of kings ended about a hundred years before the British occupation,

and the Kandians did not cease for years afterwards to long for the good old days to return, for the foreign kings who now came to the throne oppressed their subjects and ruled them with unnecessary rigour. A good example of this is that in the time of the last king it is said a man could not shave his beard without permission from the king, or remain in his house when the king passed by, because the houses were built on raised platforms, and this would put a subject above the king! The Kandians began to fear and hate him, and when the British occupied the capital, the general feeling was one of amity and welcome.

The palace at Kandy is still unimpaired, and is celebrated to-day as the famous temple of the Sacred Tooth. Part of it, called 'The Old Palace,' a picturesque bungalow in the quietest corner of the town, is used as the Government Agent's house, and the women's apartments are better known at present as the Kandyan Art Museum. Another interesting building is 'The King's Barn', supposed to have been the granary of the Kandyan kings, but at present a pretty private bungalow overlooking the lake.

Kandy is surrounded on three sides by the Maha-weli-Ganga, the longest river of Ceylon, and to the east of the town across the river is a very old rock-temple. The temple itself is a cave under a huge rock, and here there is one of the largest images of Buddha found in Ceylon. Though made several hundred years ago, the image is still in very good condition, and being in a reclining posture, stretches the whole length of the cave and reveals much artistic skill. Not two miles from this temple there is another on the hither bank of the river, but it is comparatively recent. Two other temples built on the same principle are found on the east and

north of the town, and are ascribed to the period of the old Kandyan kings.

Kandy is on the whole a very quiet place visited by few besides tourists and pilgrims. But there is one season of the year when there is a great influx of people from all parts of Ceylon. This is at the beginning of August when the celebrated Kandy Perahera takes place. This is an annual procession, which without doubt had originally a religious significance, but is kept up to-day purely as a matter of custom, and in connection with the Buddhist temple and four Hindu temples in Kandy. The main feature of the procession is the large assemblage of elephants, sometimes as many as a hundred, which, mounted by men and boys, carrying flags, banners and flowers, walk along the streets in a very dignified manner, as if they had a due sense of the honour conferred upon them. The whole procession consists of a combination of five Peraheras belonging to the five temples, and the five chiefs who have the charge of the temple lands, walk with their respective processions, dressed most elaborately in silk and gold, and in the somewhat bulky dress of the old Kandians of quality. Trumpets or tom-toms are beaten most energetically, flutes of all descriptions played as loud as possible; cymbals, castanets, bells and almost every kind of instrument invented to make a loud noise seem to be used here, and the result is a noise so great that it can hardly be imagined except by those who have actually heard it. However, the noise, the countless torchlights, dancers, singers, maskers, and above all the numbers of boys and men carrying little lighted trays of sweets, shouting and singing the respective merits of the things they have to sell, all combine to lend an atmosphere of joy and gladness to the town

on the twelve Perahera nights. The last Perahera for the year is held by day. It does not appear so grand and impressive as at night, but there are few people living in the town who would wish to miss it. There is always a feeling of sadness and regret in the air on this last day, and some imaginative people have gone as far as to say that even the elephants have been seen to shed tears!

There are many beautiful nooks and quiet, lovely places in and around Kandy. The most famous of these are Lady Horton's Woods, which are very extensive, and border the east of the town. There are many roads leading into the woods from the town, and it is easy to lose one's way in the maze of paths which cover the whole place. As the greater part of these woods is on a hill overlooking the town, the view of the town from the most open part of it is splendid. One of the curiosities here is an old Dutch Fort. The only traces left to-day of the fortification are a hollow on the top of a small hill, and a deep trench running round it. As this hill hangs right over the lake and the palace, it is an admirable position.

No description of Kandy would be quite complete, without some mention being made of the Peradeniya Botanical Gardens, which are famous as being among the best of their kind in the East. They are four miles to the west of the town, in a bend of the river, measuring about three miles. One part of the gardens is used exclusively for flowering plants, of which there is a beautiful variety. Two hot-houses contain a rare collection of orchids, admired by all those who know anything about these beautiful flowers. The rest of the gardens is divided into groves of palms, spice trees, and varieties of valuable woods, such as ebony and mahogany; and

the numerous roads and paths which wind in and out among these are lined with lovely flower-bearing trees and shrubs, and huge feathery bamboos. A special part is reserved for the use of botany students, and another for various kinds of fruit trees, which are the delight of school boys and girls who have frequent picnics in the gardens. It is impossible to give a complete account of these Botanical Gardens without occupying much space, and what has been said is only a mere indication of their nature and extent.

One of the legends in connection with the Peradeniya Gardens is that one of the trees found here was originally the staff of the last Kandyan king, and the story runs that whoever succeeds in locating it will find a great treasure buried underneath it. However, judging from the number of trees in Peradeniya, it does not seem a hopeful task, and the king's treasure appears doomed to remain underground for ever!

SOMA SENEVIRATNE.

The Study of Philosophy

'KNOW then thyself, presume not God to scan,

The proper study of Mankind is Man.'

Philosophy is the search after truth, it is the treatment of common things in a peculiar way, and the most difficult of all the sciences. A philosopher need not be clever, but it is necessary that he should always have an open mind to grasp the truth; the work that he does should be thorough, and he should hate all superficiality. According to Plato, a man of real philosophic spirit should be 'the spectator of all time and all existences.'

The study of philosophy can never be complete, because as days pass, men try to solve the problem of Philosophy in different ways, they formulate the universe from different points of view, and a real development has taken place. Each philosopher begins afresh from the root of things, and goes on with his own enquiry. His pain and labour are almost brought to nought when another philosopher criticizes his theories destructively. Yet there are some general principles in which many philosophers agree, and upon which they base their further enquiry.

Philosophy is a very wide subject treating of the theory of knowledge, the science of consciousness, and the science of conduct; and the History of Philosophy gives us an account of man's power to formulate the universe.

We, the Philosophy students of our College, are four in number, and are the first real Philosophy Class, because our two pioneers walked through the realm of Philosophy singly. The History students made fun of us saying that we were dreamers, that we did not know what we were doing, and that we should change our minds in favour of History. But we have never regretted having taken Philosophy; for we have enjoyed our study immensely. When the History students saw us making experiments in connection with Psychology, and our deep interest in Philosophy, some of them confessed that they were sorry for not having joined us in the beginning of the College year.

I am sure some of us have had strange experiences in doubting the existence of an outside world, but all true, great philosophers have gone far deep into the subject. When we first began to study Philosophy, we had to enter into their spirit in order to realize their position. We took great pleasure in

trying to hold their point of view. Just as some great men were thought to be mad when they expressed their philosophical views, we, the Philosophy students, had to suffer derision when we expressed our views. When we told the other students that we were sure of nothing but our own existence, they squeezed our hands hard, and asked us if we still doubted their existence. But we did not want to give in, and admit their reality, and so, in spite of the pain they caused, we said, 'We are conscious only of a painful feeling.'

After the subject had become familiar to us we began to make use of it in our practical life—no moral problem which we came across passed without being criticized from the standpoint of Ethics. When a student met with a certain accident in trying to help some one else, we said that the motive was good, but the result was not good. We tried to explain some actions from the psychological point of view. Sometimes we had to do experiments, and when we had an opportunity, we tried to explain them to the other students and thus interested them to such an extent, that some of them resolved to take Philosophy as their optional subject.

It is the idea of some people that the study of Philosophy does no good to us, but those who have studied it will never agree with them.

When people say that History and Science widen their knowledge of facts, and that Philosophy is of no use, they fail to consider the fact that Philosophy deepens the knowledge which we already possess. In Psychology and Ethics we come across many things we know from our own experience, but what is new in the study is that we learn to connect them and explain them in a systematic way.

General Philosophy teaches us that philosophers were not mere dreamers as they were sometimes considered to be; but they attempted to deal with real problems in ordinary life, and delved into the things which people accepted as a matter of course. When we study their arguments we feel the existence of a great possibility of enquiry in the world, and we realize the littleness of our knowledge.

Psychology teaches us the natural tendencies of our minds, and shows how we can make use of them. We learn to look into the minds of others, which is a great help towards the training of children and towards the development of our own character. Ethics reveals the vital connection between the individual and Society, and shows what a responsible part the individual has to play in society. In Ethics we see how difficult it is to judge moral actions, because we have to take into consideration many things connected with an action. So Philosophy is of really practical use to those who study it.

Though Bosanquet says that Philosophy is a very uninteresting and hard subject because in it 'we retrace familiar ground and survey it by unfamiliar processes,' and because there is no novelty about it, we feel it very interesting and we are having an exciting time at present.

Jutkas

As I hear from some of my College friends that jutkas are peculiar to some districts in South India, I think I must describe a jutka before I proceed to say anything about it.

A jutka is a kind of vehicle which is small in size with space just enough to accommodate four persons, and which is drawn by a pony. Its top which affords shelter from the sun, is like a semi-cylinder in shape and is always painted with bright colours. A brown rug is spread out inside for the travellers to sit on with their feet stretched out. The driver is seated in front of the vehicle.

It is these jutkas that are constantly seen in our College compound. Were it not for these our life here would be entirely cut off from the larger world. I hope the jutka-men (as the drivers are called) will not bear this, for I am afraid it would have bad results. When we want to go to church, Y.W.C.A. meetings, and lectures we turn to these jutkas for conveyance; when we are invited to any party, such as the Government House party we had last year, we again rely on them. The Excursions Committee often looks to the jutka-men for help; the student who is anxious to go home or wants to go out shopping, eagerly waits for a jutka; and so in almost everything outside of the ordinary routine of College, our life here is dependent on them.

Our College is fortunate in having many advantages. One of these is that it has an old reliable Mahomedan who readily responds to our order and brings us as a rule as many jutkas as we need. He has under him a number of jutkas with the drivers necessary for them. Most of the men are Mahomedans. Whenever we send through our College coachman a message as to the number of jutkas we require, we can be almost sure that the headman will send them. Sometimes they are 'over-punctual' as some of the students say, coming half an hour or forty-five minutes before the time they are expected; but this, although it gladdens the students at the

moment, invariably leads to bad results in the end. The drivers demand extra money whenever they come early.

The student who, busily engaged in her work, makes up her mind not to heed the rattling noise of the jutkas as they enter our compound, soon finds it impossible when she hears the shrill voices of these jutka-men. As soon as the students appear on the verandah of our main building one hears 'Amma, Amma,' repeated again and again, which is of course an invitation from the various jutka-men to get into their jutkas. On Sundays those students attending Christ Church have a warmer welcome than others, as that church is the nearest one to our College. While they are waiting the jutka-men seem to be very jolly and lively; then they tease each other and make remarks about each other's ponies, each man calling his own pony the best and all other ponies lazy and weak. It is a fine sight to see these jutkas all in a group in front of the main building.

It is very seldom that this old man disappoints us. If he does, it is seldom on a Sunday. It is always a pathetic sight to see a large group of students in bright-coloured sarrees standing on the verandah with their eyes set towards the gate eagerly awaiting the arrival of jutkas. They take up that posture for a long time and then they reluctantly give up hope of the jutkas coming. In a few minutes a resolution is made to walk; the distance, unless it is very great, does not trouble them, as their desire to reach that fixed place is very strong. Before long a gay company of students accompanied by at least one member of the staff, is seen marching out of our compound. Still more to be pitted are those few students who give up their pleasure of going out

because of their inability to walk. But I am glad to say that this happens only occasionally.

As soon as the driver jumps into his seat the pony trots off. A jutka man need not spend his energy like the driver of a bullock-cart; a clear whistle or the rattling noise he makes by striking his stick against one of the wheels, is enough to make the ponies cover the ground quickly. The ponies very seldom give the drivers any trouble—this is a consolation to many students.

At our destination the jutka-men having taken their jutkas to a shady place, take a good rest inside the vehicle. They sleep so well that the students, when they return, find it very hard to wake them. Sometimes when we attend any entertainment these men are seen struggling to get a glimpse of the performance, and they begin to question us about the amusements on our return journey.

This return journey is not pleasant to a few of us as it is the time the jutka-men choose to have races. As the ponies gallop, the persons that are inside are shaken so much that some students seek their beds as soon as they reach our College. The drivers have a peculiar superstition concerning the Anderson Bridge which we often cross. They say that the ghost of a woman who was killed there, prevents the ponies from going, and so they hold the reins tightly whenever they come to that particular spot.

After they return there follows the great quarrel which characterizes our dealings with the jutka-men. The headman, who is distinguished by his worn-out red cap and his short beard, walks very modestly to receive the hire, and returns to the jutkas where a small council is convened consisting of two other men in addition to himself, one, a gay young man and the other a sturdy-looking

middle-aged man. As a result the old man demands more money; no explanation has any effect on him. He is soon assisted by the other two Mahomedans, and so the three cry with one accord for some more money. When their request is not satisfied they stand at all the doors of the class-rooms where students are found studying, and cry for money. Their behaviour reminds one of a siege. In the end they give up their siege and retreat to their homes. At times when they gently ask us to increase their payment they are given a present. Sometimes they return home saying they will never more respond to our order, but they have not as yet kept their word.

In spite of this behaviour we are able to get on well together, as they are dependant on us for their livelihood just as we rely on them for taking us to different place outside of the College.

RAJAMONI JOSEPH.

My First Excursion to the Harbour

EVER since I came to Madras I had cherished the desire to go to the harbour; during the Michaelmas holidays it was strengthened by Miss McNair's suggestion that she would take a small party to the harbour some day. At last it was decided, after much expectation and disappointment, that a party of twelve students should go, leaving College at 3 p.m. on November 7th. To be one of such a party was a rare privilege which any one would be tempted to envy.

We were all ready to start by three in the afternoon, but the jutkas disappointed us. We waited for some time and saw no jutka coming; so we determined to go part of our way on foot. We were willing to suffer any

hardships that would help us on to the harbour. The julkas, however, overtook us on the way; and we went the rest of the way in them.

When we reached the harbour Mr. Theobald who had arranged the excursion for us, welcomed us. The harbour, as we saw it, was a piece of the sea enclosed by what looked like a circular wall. The water inside was as calm as the water in the back-waters of Travancore. Though there was a ship lying quite close to the wharf, our attention was taken up by a black ship at anchor, some distance away from us; because we knew that this particular ship was the one to which we were going. In a few minutes our attention was drawn to another quarter; a big ship was now entering the harbour through an opening we could hardly distinguish, and was moving inwards.

Our trip on the launch was a very short one. It reminded us of our journey home from Ernakulam to Alleppey. Some of us even imagined that we were going to some distant land, England or America; and we were in the world of imagination until we came quite near a buoy, a huge hollow sphere made of iron plates, which demanded our attention for a moment. The anchor of the ship to which we were going was fastened to it. Our launch in a few minutes lay alongside of the ship; and we climbed up the ladder and realized that, in getting on board the ship *Bharata*,¹ we had not left India.

The captain's little dog with brown bushy hair was the first to welcome us on board. He followed us all over the ship and then accompanied us on the launch back to the wharf and stayed there for a short time; he seemed to be very sorry to part with us.

¹ India.

He was such a lovely little animal that we were sorry to leave him behind.

The *Bharata* is one of the big ships that sail the Indian Ocean. Her ordinary course lies between Madras and Singapore. She was exceedingly useful in time of war. She is now seventeen years old and has a sister-ship. She has accommodation for about thirty-five first class passengers, and for an equal number of second class passengers.

The cabins are tiny rooms where cots, etc., are provided for the passengers. It must be very hard for people who are sea-sick to remain there for any length of time. Of course no one has to stay in these cabins for long, since the passengers can go and sit on the deck or in the saloons. There are two saloons, one for the first class passengers, and the other for the second class. There is very little difference between them. The first class saloon has more electric fans and lights, and the floor, when the ship is at sea, is covered with fine carpets. Round bottomed chairs are arranged on either side of the long tables. This room is used both as the dining room and sitting room.

We were then directed to the library which contains a few novels and books of information; and to the music room where every night after dinner there is singing and playing. We could not help envying the *Bharata* her charming piano.

Then we were conducted to a series of small rooms set apart for various purposes, baking rooms, butcher's rooms, etc. On one part of the ship many coolies were at work. In the hold the cargo was being packed with great care. The hold was a very big place; and we saw how the cotton was taken inside and packed in such a way as to keep the balance of the ship. The men were very busy over their work because the *Bharata*

was intending to go out to sea the very next day. We saw also the huge engine that moved the big ship.

The first officer, having shown us all the other parts of the ship, took us to the Navigation Deck, and to the Chart Room. These two places were of great interest. In the Chart Room there was a barometer with a thermometer attached to it, so that the officer could judge when storms would come. In a case on the wall there was a contrivance with lights of different colours which, the officer explained to us, were to announce if any of the ship's lights went out. There was also a shelf with different flags, each of which represents a letter of the alphabet; and a book resembling our dictionary showed which of these were to be used to convey different messages. By means of these flags messages can be exchanged quickly between ships at considerable distance. We saw various charts which showed the course of ships and the distance at which lighthouse lights can be seen. They gave various other useful pieces of information. A correct clock which gave the time to half a second, was placed on the table. The officer in charge has to keep a record of the time as he observes it, and also of the error, if there is any.

The Navigation Deck too was filled with interesting objects. In the middle was the wheel to direct the course of the ship; it resembled the wheel of a motor-car, only it was larger and was placed vertically. Behind it was the floating compass in which was the magnet, pointing always to the north. This compass is a great help to the navigator in directing the ship. The chief officer showed us how he would find out the course the ship should take in order to reach a certain place. He told us that this was very

interesting work and that it was 'like everything else, easy enough when one knew it.'

When we came down after gathering information on every subject we could think of, we met the captain of the ship, who invited us into his private cabin to see the photographs of his wife and children. Then we sat down at his invitation on the deck just outside his cabin, and had a very nice time talking. The captain reminded us of much we had read in Stevenson's 'Treasure Island'. He was very kind and sociable; he told us about the history of the ship and gave us other interesting pieces of information. He asked us two questions: and I shall now put them to you, so that you may find out the answers. What is the southernmost point of Asia? What is the only deep-water fish that has scales?

After being refreshed by the cool sea breeze and by some cool drinks, and enjoying ourselves very much on the ship, we had to say goodbye to the *Bharata*. The Captain presented us with a photograph of the ship, which we hope to hang soon in our Common Room. The first officer took us ashore, and with happy and grateful hearts we bade him goodbye, and quickly made our way home.

ALEY GEORGE.

The Hawkers

OF all the people who visit our College, the hawkers are the most punctual and the most regular. No obstacles such as the rain or sun or any other inconvenience, which some of our lazy visitors bring up as excuses, seem to affect them. Perhaps they are proof against such things. However, one thing is sure; that is on every Saturday before half

past ten in the morning, one of the College verandahs is turned into a gaudy shop as if by magic. Sometimes they come very early, but seldom too late. That must be excused because they have no watch or any other contrivances, to know the time by. O, if all the visitors were as punctual, what a great comfort it would be!

This year they did not come on one Saturday. It was because that day was celebrated as Peace Day. Of course they must be excused, for they also like to enjoy a holiday, especially a great day like that.

It is a pitiful sight to see the poor oxen plodding along most patiently, drawing the cart full of all sorts of things meant only for the pleasure of the buyer and the seller. The poor beasts which have no interest in a piece of lace or in a cake of soap, have to bear all the burden. They do not ask why they are to do this hard task. They follow the principle of Tennyson's men of the Light Brigade:—

‘Theirs not to make reply
Theirs not to reason why,
Theirs but to do and die.’

Very often the loads of goods are carried by the hawkers themselves, and sometimes they act as oxen, drawing the cart. Of course the burden is heavier for them than for the oxen, but they exact less pity because they ask the question why they are carrying the loads, and know as a matter of fact that they get money for the things which they are carrying, often more than they are worth.

Most of them are not elegantly dressed. Why they dress so shabbily is a puzzle because they must be rich, and we do not know on what they spend their money. Some of them, however, are dressed gaudily. There is especially one who comes in a full

suit, but nobody can approach his grand wares because of the high price. He sells envelopes, writing pads, Christmas cards, notebooks and other things which attract the literary people who deem it below their dignity to buy the flimsy things of other hawkers. He talks in English, Tamil and Malayalam. How splendid! What is the use of learning books? This hawker who goes about selling his wares, knows all these languages without any book learning. Perhaps it is better to be a hawker. Then we could learn all these languages, and know all the petty things that are happening in the country and some fragments of great news too.

The hawkers sit cross-legged on the verandah with their goods arranged before them in the most skilful manner. One man has plenty of cloth of different kinds; another laces, ribbons and other materials, which some men say—wrongly—are the only things which attract women. It may be because of that idea, that the hawkers bring large quantities of them. All sorts of things are brought, so that the medley of goods looks like some description in a fairy tale. You can go and feast your eyes as much as you like, but do not ask the prices or else they will drive you from the spot because they are so high.

They sit and chat till a student, leaving her books or carrying one, approaches seriously, often with a forced seriousness. Of course the hawkers came with the idea of deceiving the students, but their approach is meant to make clear to them that it would be very difficult to dupe these book-learned people.

All the hawkers sit silent, and look as if they had been sitting so from the morning. Some look serious, others look wistfully at their wares and then at your face. You feel some pity and go near them. At once they

are very enthusiastic. They try to dazzle you with the splendour of their goods. ‘See this, *amma*,’ ‘that, *amma*’; and so many *annas* are showered upon you that you look bewildered. New people must be given a piece of advice; that is ‘Do not be dazzled by the splendour of their goods.’ You refuse to look at all the splendid goods, and seriously take a small bottle of marking ink. ‘What is the price of this?’ Six annas, *amma*. That is quite enough to drive you from the spot. But do not go. You need pay only one-third or half of what they ask. You reply that you will give one and a half annas. The hawker does not get angry at this absurd answer. O! they are very patient. Perhaps all impatient people should be sent as hawkers. Then they would learn patience. He says, ‘No, *amma*, I cannot give it for one and a half annas; take it for four annas’, but you refuse. They are persistent. He says, ‘Give two annas and take it.’ At last you give two annas and, taking it, congratulate yourself on making such a good bargain. The first person that you meet, looks at it and exclaims, ‘Is it marking ink? It is absolutely useless.’ You feel discouraged and take it back to the hawker. Now too he is persistent, and refuses to take it because you have taken off the cover. Thus you are made a fool. This simple looking hawker has deceived the serious and learned student. It shows that book learning is not the only thing necessary; we must have some knowledge of the world too.

Once a person went to the hawker. She was the first one to go to him and he, being superstitious, believed that he must sell her whatever she asked for, because it is on the first customer that the profit of the day depends. If she is lucky he will make a

good profit. This student went near and took up some red thread and asked the price. At once the ready-made answer came—‘Six annas, *amma*’. She said that she would give one and a half annas. The hawker was puzzled; for he must sell the thing to her. He said—‘Four annas’, but the student, insisting on one and a half annas, left the cotton and prepared to go. He implored her to give two annas, but she would not. At last he gave her the red thread and, when she brought him two annas and asked for six pies, he would not give her change. So she said, ‘Take your cotton and give me the money or else I will bring change for you.’ She went and brought one and a half annas. As she was about to go away he turned round suddenly, and asked, ‘Are you a lucky person, *amma*?’ She answered, ‘Your profit does not depend upon me; but if you ask such high prices, no one will buy from you.’ We are not sure whether he understood this useful piece of advice, but certainly that was a splendid bargain indeed. We should all like to be the first customer. The last people too are fortunate. The hawker longs to sell the goods, but nobody goes to buy. At last, as he is about to pack up his goods, somebody goes to him and very often he gives the thing for a rather low price. This is only possible when only a few people have bought that day; it is always safer to be the first customer than the last.

Sometimes these patient people get angry. Once a student asked the price of something, at once the hawker answered, ‘Four rupees’. She said she would give him four annas for it. He got very angry and said, ‘Take it for four pies.’

It is very interesting to see the students who pretend to be very experienced, trying

to bargain with the hawkers who are more cunning than they. The hawkers know that the students are not so clever as they appear, and wait like a cat about to catch its prey to exact as much money as they can from the students. Those who have not much experience are outwitted by them; therefore be careful and take an experienced person with you.

After selling some of the goods and waiting on the verandah for some time the hawkers pack up their goods, and go away. Then we have to wait one whole week before we see such an exciting scene again.

ANNA ALEXANDER.

The Y.W.C.A. Officers' 'Retreat'

THIS Retreat was held at Clay Brooke, Kilpauk, from the 18th to the 20th of July. There were four officers to go from here. We started on the evening of the 18th after lectures were over, and joined the party gathered at the Y.W.C.A. The ride to Clay Brooke was delightful along very quiet, shady roads. When we arrived at the house one group of officers had already got there, and they were waiting to receive us.

The whole house with its beautifully furnished rooms and shady compound was at our disposal. Being away from the noise and bustle of the town we had a very peaceful time there. The first evening after putting away our things we walked round the place till it was time for dinner. As there were only sixteen of us then, including the two student secretaries, it was just like a family that sat down to dinner. Since we did not know one another properly

dinner proved to be a quiet meal. At the opening meeting, which was held after dinner, we were reminded what the Retreat meant, and why we were there away from our every-day life.

The next day, Saturday, we had quite a number of meetings. The general meeting on 'The World's Student Christian Federation' was very helpful in teaching us not to be concerned with our own little associations alone, but to think and pray for the world-wide movement; and it also brought home to us the close bond connecting students all over the world. There were short talks on the respective work of each of the officers. After the intercession which followed breakfast we had time for a good long rest. During tea it was suggested that the Presidents should play against the Secretaries in badminton. In the two sets that were played the Presidents defeated the Secretaries by a good number of points. Snap-shots of the players were taken with the winners standing, and the losers kneeling in front of them! After badminton when every one was too hot and tired for any outdoor game, we had some very amusing indoor games played on the verandah. The address on 'the Corporate Life' which followed dinner was very inspiring, and we retired to bed with resolutions to put into practice all that we had heard.

The next day being Sunday, as we could not attend any Church service, we had the morning prayers read there. The talk on 'Leadership' opened our eyes to our responsibilities as the officers of the associations in our different Colleges, and it also gave us an idea as to what true leadership was. After breakfast we had our last meeting which was an intercession for India. Every one was sorry to come away from the

Retreat, but these things cannot last for ever, and must come to an end.

Those two days we spent together were indeed days of helpfulness and inspiration when we received new ideas of fellowship, service, and leadership. I think it is an excellent plan to get away from our every-day busy life into some quiet place where we can receive fresh strength and inspiration that will fit us better for our work.

ANNA CHERIAN.

The Peace Celebrations

THE signing of the Peace Treaty was celebrated in our College on Saturday, the 19th July. Unfortunately the day fixed by the Government happened to be a Saturday, yet we decided to spend the day as a real holiday. The programme for the day had been arranged beforehand.

We began the day with a short thanksgiving service in Chapel. At 9.30 a.m. Mr. Macphail gave us a very instructive lecture on the 'Peace Terms.' He traced the events of the war briefly from July 1914 up to the signing of the peace. The peace terms which appeared to be very complicated when we read them in the newspapers, were made very clear by Mr. Macphail.

Next came the sports which were held from 5.15 p.m. Meanwhile the College Committee and the members chosen from the Games Committee had, with the help of Miss Dibell, arranged everything for the different sports. They consisted of an 'Obstacle race', a 'lime and spoon race', a 'potato race', a 'needle threading race', a 'musical race', a 'tug of war' and a 'paper cutting competition'. Every student who

went in for this, was given a paper with the name of an animal or bird written on it. Without using either pencil or scissors she had to tear the paper into the shape of the animal or bird. Some of these were quite good, but others were very funny to look at. The names of those who came out first in the sports were called out by Miss McDougall, and we congratulated them by clapping our hands as loudly as we could. It was fairly dark when we left the compound. Then we had a dinner party. We enjoyed the day very much and we thank Miss McDougall and the staff who did so much to make us happy.

RACHEL JOSEPH.

University Examinations, 1919 B.A.

History and English
Dora Greene.

Natural Science and English—
Muriel Dweltz (First Class in Natural Science).

History—
Aley Jacob.

Natural Science—
Kanthama Devadason (First Class).

Muriel Dweltz was also the winner of the University Pulney Andy Medal for Natural Science.

Intermediate

Parts I and II—
G. Arthur.
M. Chandy.
E. David.

Intermediate—continued**Parts I and II—continued**

K. Devasahayam.
K. Gowrie.
R. Joseph.
S. Joseph (First Class with Distinction in British History).
M. Joshua.
S. Korah.
A. Koshy.
A. Kuruvila.
M. Mani.
S. Philip (Distinction in British History).
R. Samathanam.
R. Thomas.
N. Velayutham.
K. Wells.

Part I—English—

K. Bhadrappa.
D. Chowryappa.
C. Eipe.
G. England.
Kanakammal.
I. Krishnan.

Part II—History—

A. Bower.
H. M. David.
G. Devadoss.
S. Matthew.
I. Williams.

Notes

THE chief interest of the College since the beginning of the academic year has been the New Building. It has surprised us all by the beauty of its general effect.

Many of the students show their appreciation of the airiness of the wide verandahs

by working there in the evenings. The extensive roof is also a favourite place of resort especially about sunset and on moonlit Sunday evenings after dinner. There is always a breeze blowing there, however windless it may be elsewhere.

We hear from Miss Stevens and Mrs. Dodd on furlough; and, while we hope they may enjoy to the full the year they spend at home, we look forward to the time when they will join us again. The news that little Muriel Dodd prefers India to England has caused no little satisfaction among the students, who are equally glad to learn that she fully intends to return to what she calls 'My College.'

Miss Stevens' work is being done by Miss Brockway, who has very quickly adapted herself to the work and ways of the College.

Miss Dibell is acting as Superintendent of Residence. Her teaching of Chemistry has been taken over by Mr. Parameswara Aiyar, B.A. That arrangement and the fact that there are no B.A. Science students this year, have made it possible for her to devote herself to the many and varied duties that the care of so large a household involves.

Miss L. Devasahayam, B.A., who last year helped Miss Fisher in the History Department, is this year taking her Teacher's Training at Saidapet. Mr. W. B. Raghaviah, M.A., has been appointed to lecture on History and Economics, and Mr. M. J. Simon, B.A., on Mathematics. Miss Zachariah, B.A., has been kindly lent by the Y.W.C.A. to help in the English teaching of the College.

Miss McDougall expects to go on furlough at the beginning of December. During her absence Miss Coon will act as principal, and Miss Hitchcock who is expected to join the staff at the end of November, will take over her teaching.

The College Prizes were awarded as follows:—

The Miller Medal for the best student who passes the B.A. Examination, was awarded to Muriel Dweltz.

Lord Pentland's Prize to the best senior Intermediate student, and the Margaret Pittendrigh Prize for the student who does best in English in the Intermediate Examination, and who continues for the B.A. Course, were both awarded to Sarah Joseph.

The Sybil Macready Prize for the best European student in Class I, was awarded to Gladys Stephens.

The Miller Scripture Prizes were awarded to Dora Greene, the student who did best in Scripture in Class IV, and to Rachel Thomas, the best student in Class II.

Students in the College, July 1919**JUNIOR INTERMEDIATE**

Norah Middleton	... European	Doveton Girls' High School, Madras.
Jane Amirtham	... Tamil	U.F.C.M. High School, Madras.
Esther Iswariah	... "	Do. do.
Alice Moses	... "	Do. do.
Thaiammal Jacob	... "	Do. do.
Mercy Arulanandam	... "	L.M.S. High School, Madras.
Gnanaselvam Thambuswamy	... "	Do. do.
Vethapushpam Vedanayakam	... "	Do. do.
Vijayam James	... "	Do. do.
Stella Kailasam	... "	Do. do.
Mercy Samuel	... "	Wesleyan Girls' High School, Madras.
Muthammal Nayagam	... "	Presidency Training School, Madras.
S. Bhavani	... "	Queen Mary's College, Madras.
Sugirtham Swamidoss	... "	Church of Scotland High School, Madras.
Christie David	... "	Fort Girls' High School, Trichinopoly
Daisy Anketell	... "	Uduvil Girls' High School, Jaffna, Ceylon.
Grace Paul	... "	Do. do.
Lily Solomon	... Telugu	A.B.M. Girls' High School, Nellore.
Nellie Kondiah	... "	Do. do.
Anasuya Annappa	... "	L.M.S. High School, Madras.
Seerinbam Lazarus	... "	U.F.C.M. High School, Madras.
Victoria Joshua	... "	A.E.L.M. High School, Guntur.
Monickam Chinnaya	... "	Stanely High School, Hyderabad.

JUNIOR INTERMEDIATE—continued

Susanna Ittyerah	...	Malayalam	Nicholson's Syrian High School, Travancore.
Anna Mathew	...	"	Do. do.
Elizabeth George	...	"	Do. do.
Anna Cheriyan	...	"	Do. do.
Mariam Samuel	...	"	C.M.S. Baker Memorial School, Travancore.
Mariam Thomas	...	"	Do. do.
Thangamma Varkky	...	"	Maharaja's College for Girls, Trivandrum.
Mrs. Lakshmi Kutty	...	"	Do. do.
N. Radha	...	"	Presidency Training School, Madras.
N. Rugmini	...	"	Queen Mary's College, Madras.
Herabai Dhansingh	...	Kanarese	L.M.S. High School, Bangalore.

SENIOR INTERMEDIATE

Gertrude Gregory	...	European	Bishop Corrie School, Madras.
Gladys Stephens	...	"	Doveton High School, Madras.
Elizabeth Abraham	...	Tamil	Presidency Training School, Madras.
Annie Vethamonickam	...	"	Do. do.
Sampooranam Aaron	...	"	L.M.S. High School, Madras.
Jemimah Lamech	...	"	Do. do.
Amy Robert	...	"	Do. do.
Rani Gnanadickam	...	"	Do. do.
Daisy Jesudasan	...	"	U.F.C.M. High School, Madras.
Ruby Jesudasan	...	"	Do. do.
Eustane Johannes	...	"	Do. do.
Sugantham Davadasan	...	"	Do. do.
Rajam Royappa	...	"	Fort Girls' High School, Trichinopoly
Nesamoni Devadasan	...	"	Sarah Tucker College, Palamcottah.
Violet Paranjoti	...	"	L.M.S. High School, Bangalore.
Mercy Azariah	...	"	St. Ebba's S.P.G. High School, Madras.
O. K. Savitri	...	Malayalam	Presidency Training School, Madras.
Anna Alexander	...	"	Nicholson's Syrian High School, Travancore.
Sosa Oommen	...	"	Do. do.
Achy Iype	...	"	Do. do.
Aley George	...	"	Do. do.
Susanna Matthew	...	"	Do. do.
Mrs. Panniker	...	"	Private Study.

SENIOR INTERMEDIATE—continued

Anna Varkky	...	Malayalam	C.M.S. Baker Memorial School, Travancore.
Susannah Verghese	...	"	St. Teresa's Girls' High School, Travancore.
Evelyn Williams	...	Telugu	U.F.C.M. Day School, Madras.
Premabai John	...	"	L.M.S. High School, Madras.
Buchamma	...	"	Presidency Training School, Madras.
Miriam Dasu	...	"	A.B.M. Girls' High School, Nellore.
Minnie Narasiah	...	"	Do. do.
Lizzie Jaganaikulu	...	"	McLaurin High School, Cocanada.
Bhaggia Bhadrappa	...	Kanarese	L.M.S. High School, Bangalore.
Margaret David	...	"	U.F.C.M. High School, Madras.
Winifred King	...	American	Woodstock College, Mussorie.
Somakumari Seneviratne	...	Sinhalese	Kandy Girls' High School, Ceylon.

JUNIOR B.A.

Glory Arthur	...	Tamil	Sarah Tucker College, Palamcottah.
Grace Samuel	...	"	Do. do.
Lily Simon	...	"	Do. do.
Emily Monickam	...	"	Do. do.
Mary David	...	"	U.F.C.M. High School, Madras.
Grace Savarirayan	...	"	Do. do.
Neelavathi Velayutham	...	"	Do. do.
Kamala Devasahayam	...	"	St. Ebba's S.P.G. High School, Madras.
Ruth Samathanam	...	"	Church of Scotland High School, Madras.
Sarah Korah	...	Malayalam	Nicholson's Syrian High School, Travancore.
Anna Koshy	...	"	Do. do.
K. Gourie	...	"	Victoria Jubilee High School, Trichur.
Mariam Joshua	...	"	Do. do.
Mariam Mani	...	"	Maharaja's College for Girls, Travancore.
Sarah Joseph	...	"	Basel Mission School, Calicut.
Mary Chandy	...	"	C.E.Z.M.S. School, Madras.
Sumitri Upot	...	"	Government College, Mangalore.
Rajamani Joseph	...	Tamil	L.M.S. High School, Madras.
Sarah Philip	...	Telugu	A.E.L.M. High School, Guntur.
Irene Williams	...	"	U.F.C.M. Day School, Madras.

SENIOR B.A.

Daisy Hazells	...	European	Doveton High School, Madras.
Gertrude Hobday	...	"	Do. do.
Cherry O'Reilly	...	Irish	Sacred Heart College, Bangalore.
Kamalam Ponnaiya	...	Tamil	L.M.S. High School, Madras.
Kamala Gopal Aiyar	...	"	Do. do.
Rani Joseph	...	"	Do. do.
Ranjitham Perinbam	...	"	Do. do.
Lydia Vethanayagam	...	"	U.F.C.M. High School, Madras.
Jeevamanie Vethamanickam	...	"	Do. do.
Annapuranam Solomon	...	"	Sarah Tucker College, Palamcottah.
Aley Abraham	...	Malayalam	C.M.S. Baker Memorial School, Travancore.
Anna Ittyerah	...	"	Do. do.
Rachel Joseph	...	"	Do. do.
Mariam Varkky	...	"	Do. do.
R. Ipe	...	"	Do. do.
Vida David	...	"	Basel Mission School, Calicut.
Anna Philipose	...	"	Do. do.
Anna Cherian	...	"	Do. do.
Anna Thomas	...	"	Maharaja's College, Trivandrum.
Vijia Koman	...	"	Presentation Convent, Madras.



THE GARDEN IN FRONT OF THE NEW HOSTEL

THE SUNFLOWER

The Lambadis

IT may interest some of the readers to know something about one of the obscure tribes of India. The Lambadis who lead a secluded and rather independent life in the Deccan are, I think, one of those tribes of whom very little is generally known. These people have different names in different localities. It must be stated first that these Lambadis have nothing to do with the plain of Lombardy in Italy. As far as my knowledge goes, the Lambadis in the Nizam's Dominions seem to be in blissful ignorance of their past history. It is said that 'these people supplied the Comte de Bussy with store, cattle and grain when besieged by the Nizam's army at Hyderabad.' They seem to have been merchants going about the country with different kinds of grain before the days of railways. Now they have settled here and there in small batches as agriculturists and cattle breeders.

In the Nizam's Dominions they have cleared up the forests and have settled for generations, enjoying the products of their labour. This has naturally led to their living away from the town or village proper. The Lambadis congregate in a few families, and erect booths out of boughs of trees, with only one aperture, which serves as the main entrance and exit. These huts though they look fragile are proof against heat, wind and

rain. They are low, the four twiggly walls enclosing one room which serves as kitchen, bed-room, store-room and nursery for calves and young goats. The wealth of the Lambadis consists in children and cattle.

Their needs are few. A log of wood chopped and cut out smoothly on one side, sometimes with a rugged design, serves as a stool and is offered to any friendly visitor. Besides some earthen pots the chief cooking utensil is a round basin-like wooden vessel seen in every hut. This is used to mix cholam flour (Indian maize) which is their staple food. The maize is pounded into flour, and is mixed with water and made into a paste in the wooden vessel. It is really wonderful to see these women at their work before the fire. A ball of flour mixed with water is turned into a flat round *chappatie* (cake) about ten inches in diameter in a few minutes. They do it so dexterously that it is impossible to conceive that such thin pieces can be turned out by mere flapping of the palms without the aid of any instrument. The *chappaties* are eaten with a paste-like mixture of chillies and salt. For a change the flour is made into gruel sometimes. With men toddy takes the place of coffee and tea. The women do not drink water from a running stream or a big tank but always from a pool or a small well dug by themselves.

Though the Lambadis are on the whole a fair race, they are far from being clean. The

use of soap or water for cleaning purposes is unknown to them. They hardly ever wash their clothes which are worn till they go to pieces. Hence the reason for the stinking smell which is felt in their presence. Their hair once plaited is left for months without being disturbed. This is partly due to the elaborate process which must be gone through to bring their toilet to a satisfactory conclusion. It is absolutely necessary to do this without an assistant.

The women are adorned from head to foot; the men dress in simple style, having nothing but a turban on their head and a long white cloth tucked round the waist. Some of them have silver belts which seem to be a modern addition. These belts are generally made of silver two-anna pieces. A short padded petticoat of many colours, studded with bits of glass and containing a variety of stitches unknown to the civilized world, along with a breast-piece of the same make, with a broad brown coloured sheet going over the head and covering the back, makes up the women's attire. The breast-piece is tied at the naked back with long strings, and the sheet which goes over the head is brought to the front and is tucked in at the waist. The women do not bore their ears, but the plaits of hair along each side of the face completely cover up the ears and bear on them the weight of two huge ear-rings shaped like an inverted cup. These are made of lead and are studded with red beads along the edge. The plaited hair ends in tassels and in strung shells. In the case of married women the whole arm is covered with bangles of ivory or bone, brass and wood. Unmarried girls wear the bangles below the elbow. Children wear wooden bangles painted in gaudy colours. The women have anklets of brass with bells attached to them. These foretell

the approach of these august personages. Rings worn on the finger have nowadays for their fronts a one anna nickel coin or a four anna piece.

A group of four or five huts is called a *thanda*. The families living there are always closely related to each other. Each *thanda* has a headman called a *naick*, who is the chief authority in matters temporal and spiritual. Each *thanda* is fenced in while the cattle and goats are tied outside, in front of the huts. The Lambadis use no lamps in their huts and it is supposed that living near places where lamps are used will bring bad luck. Logs of wood burnt outside the hut serve to provide a fire for cooking as well as keeping off wild animals. Each *thanda* possesses two or three dogs, ferocious animals ever ready at their post of duty.

A Lambadi wedding is a very interesting event indeed. To any one at a distance the sounds proceeding from a wedding house remind one of mourning rather than of mirth. This is due to the incessant chanting of the hymns by the women in a dragging, melancholy, wailing tone. Girls are married young. When a marriage is to be settled men belonging to the bridegroom's *thanda* set out with an astrologer for the *thanda* of the bride. Men from the latter meet the bridegroom's party at some distance from their dwelling. If after looking into the horoscope of both the people concerned, the verdict of the highly esteemed astrologer is favourable to the intended union arrangements for marriage are begun. The council breaks up after partaking of jaggery (crude sugar) and toddy, which are served by the bridegroom. After a few days the bridegroom is brought to the bride's parents. The bridegroom is left in his future mother-in-law's house where he has nothing to do

but to sit in front of the house with his face covered. He is given food but he must not ask for it. He is practically a prisoner; he must not leave the house without informing either his father-in-law or mother-in-law. He is given a bag for tobacco studded with pieces of glass and cowries (shells). Cowries seem to have some charm to ward off evil. The women have them strung and tied to their arms and waist. The bridegroom is starved at times and is teased and worried. A twitch of the face, a frown or even a smile goes against him. This term of probation lasts for about two months, varying according to the wealth of the girl's parents. But for sly glances the young couple do not have any communication with each other though they live under one roof for months.

The actual wedding lasts for three days. Of the bridegroom's party, an elderly woman and very near male relatives are present at this festivity. On the evening previous to the wedding the bride and bridegroom are taken out and are bathed by the women. Then the couple are seated inside the hut back to back with a box or a sack of grain between them. The women dance and sing while the men revel in drinking toddy. The bride is given her bridal dress after the bath and new jewels are worn then. The next morning the bride and bridegroom again receive similar treatment to that of the previous evening at the hands of the women. After this they are made to walk seven times round a square which has four wooden pestles at each corner. Cowries are tied to the pestles and near each pestle are earthen pots piled one above the other and tied with leaf twigs of calotropis. Before they walk round, a rupee is placed on the palm of the bridegroom and the bride by placing her palm on her future lord's must

prevent it from dropping. It is supposed to be bad luck if they let it fall down. The pots arranged near the pestles are taken after the ceremony is over by the women who stand in a circle chanting monotonous songs. When the circuit is finished the couple are made to sit inside the square facing each other with covered faces. Then the bridegroom unties the seven knots from the bride's wrists and neck which were made the previous evening by the mother-in-law. The bride has to do a similar service for the bridegroom. After this a vessel containing rice water is put between them, and the mother of the girl drops in a rupee with some betel leaves and nuts. The couple hunt for the rupee.

It is considered good luck if the girl finds the rupee. Saffron water is poured on them, and then the bridegroom pushes up some of the bangles on the bride's fore-arm above the elbow and the girl is married. Pushing up the bangles is equivalent to putting on the ring. After one or two common meals the friends go away and the girl is sent to her new house after about ten days. The girl takes at least two hours to bid farewell to her people. One of the bulls sent from her husband's home is laden with her dress and is driven in front. The bridegroom, covering his face with an orange coloured cloth, waits outside the *thanda* till his bride finishes her leave-taking. The girl falls on each person's neck, whether man or woman, and weeps singing a wailing song to suit the action. After about five minutes of weeping the other person bids her goodbye after giving her some money or a jewel as a present. The bride follows the bridegroom a few yards behind with one woman as her companion. If this party meets any friends of the girl, the wailing begins and the passive

bridegroom is forced to wait the leisure of his bride.

The mother of the girl must give her at least four or five sets of clothes. The girl in her turn must give one to each of her sisters-in-law, keeping the remainder for herself. She is looked upon with contempt if she has nothing left over. The girl does not return to her mother's house for some four or five years. What is called the Levirate marriage is rule among them; and therefore polygamy also. Widow remarriage also is allowed. There are therefore very few widows in this community. Their religion seems to consist of nothing but fear. On an outbreak of smallpox or measles, fowls and goats are sacrificed to Mariamma. The peevishness or crying of the infected children is attributed to the anger of the goddess who has taken possession of them. Their chief festival is called Holi. The story is that a certain king had built a tower of seven storeys and had his daughter in the topmost one. An adventurous lover trespassed the father's command and climbed the seven storeys stealthily. But he was detected by the sentinels and they cut off his head which rolled down the spiral steps of this tower. During the Holi festival the Lambadi men and women come round with tom-toms and beg for tips. They are never wearied of their monotonous songs. Their dancing is very picturesque and unique. The women are apt to be very headstrong and mischievous during these times of ecstasy. They refuse flatly to budge an inch unless they are given a few annas. Cases are known where the women have carried persons bodily out of their houses as a penalty for refusing a gift. During the festival season and at their wedding the women occupy a pre-dominant place. 'The lord of creation'

is a mere puppet in the hands of 'the weaker vessels.'

So far these people have not shown any longing to become Christians though their indifferent attitude has changed to one of friendliness. It is to be hoped that in due time these people will rally round the banner of Christ bringing 'peculiar honours to our king.'

MERCY AZARIAH.

A South Indian Village

I BELONG to a village in South India and I should like to say a few things about it in order to give the readers an idea of the life in a South Indian village, because I think that the life in our village is almost the same as in other villages. There are about fifty houses in our village so irregularly built that there is hardly any street worthy of the name, but of course there are small lanes leading from one part of the village to the other. However there is a street which we call the 'middle street' at one end of which is the village church and the other end of which meets a road that connects two other villages four or five miles away.

Our village is a Christian village as many other villages in Tinnevely are, and the only non-Christians who live there are the barber and the 'dhoby.' We have a pastor and a catechist who with his wife is in charge of the primary school. The children are sometimes begged or bribed to go to school and sometimes they are sent with all kinds of threats. Some children run away from the village early in the morning in order to avoid going to school, and the parents bring them back and sometimes the truants

are tied to a tree and beaten till they promise to behave better. Some parents are still so ignorant that they leave their children to their own will and let them go about grazing cows and sheep. Most of the mothers have now begun to realize the value of learning to read and write and are keen on sending their children to school.

The children who go to school regularly are very much excited over the new things they learn, and they are very eager to exhibit their knowledge to those who are interested in them. Sometimes they speak as though nobody else could have learnt what they have learnt, and they seem to be more proud of their little school than many of the high school girls are of theirs. Every evening when they go home from school they march in order along the 'middle street' singing the English National Anthem 'Kod save our kracious kin' very proudly because no one else in the village can sing any English song! Sometimes at night they meet together in front of their school and sing all the songs they know till their voices become quite exhausted. Even the loss of their voice does not persuade them to go home, for they seldom disperse before their mothers go in search of them and remind them that they have not had their dinner.

The boys after finishing school go to Ceylon to find some work or other and come home once in two or three years. They return with such glowing accounts of their life in Ceylon that men and women gather round them at night after all the day's work is over, and ask them to tell them all kinds of things about Ceylon. These young men are full of dramatic spirit, and very often they dramatise the incidents that have happened in Ceylon during their stay there. The old, conservative men used to find fault

with them for acting in this way saying that Christians should have nothing to do with any kind of drama, but now they are coming to realize that innocent pleasure and amusement are not incompatible with Christian principles. Sometimes the young men sing in three or four groups, and it sounds as though the band were playing, and I often think that the life in our village would be very dull but for the young men.

I should not say that they always give pleasure to others, for sometimes they make so much noise in the street at night that the older men have to come out and check them. But the younger men cannot bear to be found fault with in that way, and some of them begin to talk to each other in Sinhalese which they have picked up in Ceylon. The unfamiliar language provokes the old men so much that they think that the boys are scolding them and then they give up interfering with them, saying that they are hot-headed fools who can hardly be corrected by anybody.

The girls after finishing their education in the village school stay at home and help their mothers. I always feel that a mother who has girls of that age, is a really blessed person because they do all kinds of work at home. They get up very early in the morning and go to the well for water as many times as necessary; they wash the vessels in the house, do the sweeping and then the cooking at home. At noon those of the girls who have fathers and brothers working in the fields take food for them from their homes. They seem to have some free time in the afternoon, but then they hardly take any rest. They attend the meetings held by the pastor's wife for them, and then do their visiting. At about three o'clock in the afternoon, they go out in search of firewood and

bring heaps and heaps from the jungles close by. Some of them go out and cut grass for their cows and sheep. The mothers have hardly any work to do; when the girls go out, they begin to cook food for the evening, but as soon as the girls return they relieve their mothers of the work. The only piece of work which the mothers seem to do is to help their daughters to pound paddy in order to have rice ready for being cooked. The mothers who have no such children to help them have a hard time at home and envy the others who seem to them to enjoy life fully.

The men of the village are engaged in agriculture from October till February and in climbing palmyra trees from February till July, during which season palmyras produce juice. A palmyra climber gets up very early in the morning, and climbs up each tree, squeezes the branch that produces sap, and ties a small pot round it. He does the squeezing with an instrument thrice a day, and the next morning he finds the pot pretty full and brings it down. When he has collected all the sap in a big pot, his wife or daughter takes it home and turns it into what is called 'jaggery.' They boil the juice and when it becomes almost solidified they place coconut shells with a small hole in each in a row on clean sand, and pour the semi-liquid into them. After a time the sand sucks up all the moisture and the real solid jaggery is left in the shells. Then the pieces of jaggery are taken out, stored, and exported at the end of the year.

The women of the village are often found sitting under the shade of trees in the street gossiping the whole time. They begin with friendly talks about each other's families but often they separate quarrelling bitterly. Sometimes the complaints are taken to the

pastor, and he and the leading members of the congregation meet at night and judge the case brought before them. Those who quarrel in the street are often fined, and the pastor manages to bring about a reconciliation.

There are some girls who go to the boarding schools in the neighbouring villages, and when they and I go home for the holidays we are called the 'boarding girls' by the village people. The illiterate women of the village come to us asking us to write letters for them, and many others ask us to make clothes for their children. At Christmas time especially we have regular tailoring going on and we enjoy it very much, but the difficulty is that they give us very short notice and ask us to have the frocks, skirts and jackets ready for Christmas day! We have a very amusing time when we act as writers for the women. They tell us all that they want to write, and ask us to read the letter again and again to make sure if we have expressed everything as emphatically as they would have it. Then when we ask them to whom we should address the letter, they readily tell us the name of the person if it happens to be a son or a brother, but if they want to write to their husbands, it is very funny to see them struggling to make us guess the name because it is considered very disrespectful of a woman to mention her husband's name under any circumstance. They use all kinds of devices to suggest the name to us and we have to repeat all possible names, and they go on saying 'No, no', and when we fortunately hit upon the right name they exclaim, 'Yes, yes, that is the name!'

The unmarried girls of the village help each other in all sorts of ways and they do things together. They are very fond of singing, and they come and ask me to teach them songs. They seem to think that everything

I know comes from Madras, and so though I teach them songs which I learnt elsewhere they call them 'Madras songs.' They are generally very friendly with each other but when one does something which the others do not approve of, they threaten her saying that they will not sing at her wedding which threat almost always brings her round. When one is going to be married, the others pound paddy and curry stuffs and make other preparations for the marriage feast, and on the wedding day they sing and make the wedding a success according to the conception of our village. The whole village speaks contemptuously of a wedding if there are not people to sing, and so every girl is anxious to be friendly with the other girls because she wants them to help in the preparations for her wedding and to sing on that occasion. The parents generally arrange the marriage of their children, but there have been cases in which young men and women have protested against absolute dependence. Some have even left the village secretly and come back having married somewhere else, but when they come back they are looked upon as having brought disgrace and reproach on their family. Sometimes such romantic things happen in the village as would provide a Shakespeare with fitting materials for comedies!

Our village people as a whole take an extraordinary interest in preparing for our religious festivals. They celebrate Christmas Day and New Year's Day, Easter, the Children's Festival and the Harvest Festival with extreme enthusiasm; they decorate the church and sometimes the 'middle street' also with flowers and plantain trees and coconut palm leaves. Some of the young men and women do not go to sleep at all during the night previous to an exciting day.

The girls of the village are called upon to wash the church and to sweep the place round the church on the day before every festival.

The church is full only on important days and on some Sundays, and then one wonders if the people present really belong to the village. There is a service in the church every morning and evening, but very few attend it. Most of the people seem to think that it is meant only for the school children. Every Sunday night an open air meeting is held and sometimes some tactless preachers instead of impressing on the people's minds a few practical thoughts, exhibit all their theological knowledge which the village people can hardly understand. In such cases men and women nod in sleep, and big boys and girls stretch themselves flat on the ground and sleep soundly until the meeting is over and the sexton comes to wake them up.

Superstition has a strong hold on the people and they do things which amuse us very much. For example when a mother carries her baby about in the street in the evenings she places a small piece of green leaf on the baby's head in order to ward off any disease that might be brought on by the flight of a certain kind of bird overhead! If a cat runs across the way of a man who is going on a journey, he stops his journey at once in fear that he will meet with misfortune on the way or that his business will not be successful. The front part of our house projects a little into the street so that the rays of the light from the church lamps fall on our house, and the superstitious people of our village seriously advise us to pull that part down, because they say that the family that lives in a house that obstructs the light from the church will not prosper.

Many people speak of life in a village as being rather dull when compared to life in a place like Madras, but a village has interesting things of a different kind, and village life is by no means dull if we are only prepared to consider that we form a part of the village community.

RANJITHAM PERINEAM.

Courtallam

IN the extreme south of India there is a place called Tenkasi near the Western Ghats and one hilly part of that place is called Courtallam. The places of pilgrimage in India are all noted for their beautiful natural scenery, and Courtallam is no exception. Wherever we go there we see hills, valleys, trees, flowers, streams and waterfalls; and because of this, the Hindoos have built a magnificent temple to which pilgrims from different parts of South India go to worship; Courtallam is to South India what Benares is to North India. Besides being a famous place of pilgrimage, it is also a health resort. The climate from July to September is very pleasant and cool and many go there to spend their holidays and to enjoy the 'Courtallam Season.'

To reach Courtallam, we should leave the train at Tenkasi and travel for three miles in a bullock-cart. The road itself presents us with charming scenery. We see very few houses on the way but on both sides of the road there are huge trees, chiefly banyan trees, open pasture land and green fields stretching far and wide. The place abounds with mango, cocoanut and jack-fruit, trees. Now and then you see a little stream of clear shining water partly hidden among the trees.

The first thing of importance to see after reaching Courtallam is an old church. The church-yard is filled with the graves of missionaries. It is interesting to note that there are no regular services held here, but if some Christians and a clergyman happen to be in Courtallam a service is held.

Just opposite the church, there is the 'Residency' belonging to the British Resident of the Maharajah of Travancore. The 'Residency' has an extensive garden which has many streams. Most of the bungalows which are on both sides of the road have gardens round them. Many of the South Indian zamindars and rajas have their residence here, and it is really a charming sight to see their bungalows. Some are built on high rocks with hills at their back and from some we can have a good view of the water-falls. In one of the bungalows we can see the water-fall reflected in the mirror which is in the front room. There are many water-falls, but the one where the people usually go to bathe is the one quite near the temple. The path which leads to the fall is paved with stones, and grass grows in the narrow spaces between them.

We constantly see Hindoos going to the temple to worship. Outside the temple their God 'Pillayar' is placed, and every day at noon the priests worship this god, breaking cocoanuts, garlanding it and prostrating themselves before it. Those who go to worship go round this idol saying their prayers and offer rich presents besides cocoanuts and garlands. In the one part of the temple a fire is always kept burning, which is fed only with sandalwood. The reason for having this fire is to relieve the perpetual head ache of 'Courtallam Nathar,' the god of that place.

On one side of the temple are eighteen steps leading up to a little shrine where the

goddess 'Kali' is placed with a sword in her hand. The Hindoo who wants to swear his innocence against the person who accuses him, mounts the steps and swears before the goddess. It is believed that if he swore falsely he would die before he could come down.

The water-falls near this temple are in two divisions. Steps are hewn out of the rock with railings leading up to the falls so that people may go and bathe. If you go to the source of the fall, you will see that the water first falls into a great pool, the depth of which is never known. From this pool water flows down the rock and gathers into another pool on the ground, and dashes into clouds of spray. The rocks on both sides of the fall are covered with trees and bushes which are always green. The foaming water between the green rocks looks like a mass of white flowers. When the sun shines on it a rainbow is formed which reminds me of one of Byron's descriptions.

'The roar of waters!—from the headlong height,

Velino cleaves the wave-worn precipice;
The fall of waters! rapid as the light
The flashing mass foams shaking the abyss;

* * * *

And mounts in spray the skies, and thence again

Returns in an unceasing shower, which round,

With its unemptied cloud of gentle rain,
Is an eternal April to the ground,

* * * *

From side to side, beneath the glittering morn,

An Iris sits.'

Three miles from this fall are the 'Honey Falls'. The path to them lies over hills and

valleys. It leads up to a hill, winding to the top, and then suddenly the path is lost. Then we have to climb a narrow path cut out on the rock. When we come to the 'Honey Falls' we see the water flowing from a great height, and the rocks on both sides are covered with bee-hives and so they are named the 'Honey Falls'. There is a spice garden near this where there are spice trees and fruit trees. There you can see jessamine everywhere and its sweet scent is simply delightful.

A little distance from the spice garden is another fall called 'Shembagadevi'. The place is very wild and there are many wild beasts near it. In one of the many caves there lives a hermit. It is a very dark cave and he uses skins of wild beasts as curtains and carpets. We cannot imagine how he can live in such a dark, gloomy place.

There are two other falls called 'The Tiger Falls' and the 'Five Falls'. Near the former tigers are numerous and this explains its name. The second is called so because the water falls in five divisions.

Ten miles uphill from the 'Honey Falls' is a garden which was once a coffee plantation. Still there are some coffee plants there, but the garden is full of all sorts of fruit trees. It reminds one of fairy land because it is on the top of a hill and it is very lonely. When we go into the garden we see mangoes, guavas, oranges and other tropical fruits lying on the ground having fallen from the trees.

A person who went there would not fail to enjoy himself even if he spent only one day in Courtallam. He would be tempted to walk among the hills all day long and feast his eyes on the beautiful gardens.

GRACE SAMUEL.

Travelling in Travancore

TRAVANCORE is a little country situated at the southern-most part of India, strongly fortified and protected by nature. The mountain ranges of the Western Ghats form a mountain wall on her eastern side, shutting her away from the rest of India. The Arabian Sea washes her coast on the west and to the north stretch the backwaters, separating her from the Native State of Cochin. The traveller has only two ways open to him to reach this little country of ours: one is by means of the South Indian Railway which has bored through the mighty mountain, and the other is by crossing the backwaters from the north.

The backwaters lie by the coast line running from north to south. The lagoons which are far apart from each other are connected by canals. The journey over the water has to be conducted in a special kind of boat which is known as a 'wallam'. As the 'wallam' is peculiar to Travancore, I think I must describe it, before I proceed to describe travelling. The hulk of the 'wallam' resembles that of an ordinary boat, and is made of planks sewn together by cocoanut fibre or coir. The roof which affords shelter from the sun and rain is like a semi-cylinder in shape and is made of pieces of bamboo and thatched with cocoanut leaves. 'Wallams' are of various sizes, and in a bigger one a man can stand up without touching the roof, while one has to creep into a smaller one on all fours. There is an open space left in the middle for the travellers to get in, and there is a special covering for it, which can be pulled over in case of sun or rain. A 'wallam' can be compared to a little house. Small canvas cots and chairs can be used if the traveller is

particular about comfortable travelling. In one corner there is a hearth where food can be cooked. The 'wallam' men have also grinding stones and other utensils which are indispensable to a kitchen. The 'wallam' is propelled by means of two bamboo poles used by men one at each end of the vessel. The movement is so slow that the traveller would do well to provide himself with some food-stuffs for the journey.

'Wallams' are common sights on the backwaters, where the scenery to the north is exquisite. Groves of cocoanut palms stretch on either side, with their slender stems and crowns of feathery leaves. The bunches of fruit hang down throughout the whole year. In some places paddy fields stretch out on either side. Early in the year the fields are one green hue, and the snow-white paddy birds add to their beauty. Later on the same places are covered with the golden corn. The scene by moonlight is very charming, and only an eye-witness can realize the beauty of it. In the sowing season the night traveller can listen to the song of the workers at the wheel who are pumping the water out of the fields. But alas! the sweetness and charm of our fields are to be destroyed by the introduction of machinery. The water wheels are being replaced by big water pumping machines which send out volumes of black smoke into the sky, and the noise of the machine is unpleasant too. The introduction of steam-boats also has broken the solemn silence of our backwaters, and they steam about whistling and terrifying the neighbourhood.

The scenery changes as the 'wallam' gets into the rivers. Many of the houses are built by the banks of the rivers and steps descend right down to the water. The traveller, as he passes, can see people walking

about in their courtyards and working in their compounds. The cocoanut trees are mingled with other fruit trees and plants. Early in the morning it is a common sight to see people bathing in the river and the Hindus performing certain religious rites. In some parts of the country there are many rocks in the rivers and the dhoby takes up his abode there. The people of the country take an interest in the travellers, and one has to answer many questions as to the end of the journey as well as to the starting place.

Now coming to travelling inland we find that many roads are constructed for convenience and planted with trees on either side for shade. Along the well-constructed roads run motor cars, motor busses, bandies¹ and jutkas. The bullock bandy is the peculiar vehicle of the hilly parts. The traveller must be experienced in high jumps and balancing exercises to get into the bandy, as there is no step between the ground and the bottom of the bandy which is as high as one's shoulder. The bullock bandy too proceeds at a very slow rate, and travelling is done generally at night. The lamp hangs underneath the bandy and gives only a very dim light to the traveller inside. In some places there are no bridges across the rivers. In summer the bullocks pull the bandy as well as the travellers across the rivers, but in the monsoon time travelling is very inconvenient. The travellers have to get down and the bandy and bullocks are pushed on to a raft and rowed across to the other side. If the current is strong, the travellers have many difficulties to contend with. To sum up travelling in monsoon times is not very pleasant either by 'wallam' or bullock bandy.

¹ In South India a bandy is a cart or vehicle of almost any sort.

There is an extension of the South Indian Railway in the southern part of Travancore. We can be proud of some of the loveliest wild scenery in India, on either side of the train route. The mighty forests, the mountain peaks, the hills and valleys are the joy and pride of all who claim Travancore as their home. Ships come and anchor off the coast, but travelling in ships is impossible as there are no sea ports. Within the small limit of our little country, we have primitive as well as civilised methods of travelling.

ALEY ABRAHAM.

Towards Unity

'EASTERN and Western we unite'. Thus proclaimed the College Song to Lady Chelmsford within a week of my arrival in India and already I had felt that here in this 'union college' was a very concrete expression of that unity after which the whole world is hungering to-day. Then came the Students' Day of Prayer spent with a national student movement quite new to me and the dream dreamt at Swanwick was found to be true—there is unity in the student world. Those who know the World Student Christian Federation can need no further proof, but perhaps an account of an experiment which arose out of that Federation may not be out of place.

In November 1917 the British Student Movement opened a house in Russell Square, in one of the most central districts in London, as an international student club. The venture was made not so much in spite of the war—although bombs often drove us to the substantial eighteenth century cellars, and many may have thought that to give time and

money to the cause of union and concord before the fighting was over, was prodigal indeed—but rather was it an outcome of the war, being undertaken as a memorial, surely more lasting than mere tablet or stone, to those students who had entrusted to their own generation the task of building up the walls of 'The City of Friends'.

So the Club came about and was welcomed not only by refugee students of Belgium, Serbia, Russia and Poland, or merely by those who found themselves in a strange, cold land, thousands of miles from their homes, but also by British students who, realizing the limitations of an island home, counted it a privilege to be able to mix freely with students of other lands. Thus to-day in its third year it has a membership of over 800 students drawn from some thirty-two nations.

A chance visitor, to whom it has never occurred to consider the importance of any nationality other than his own, might be surprised on visiting the Club to find a West Indian, African and a Japanese looking over the Student Movement literature displayed in the Book Room; to meet an Armenian and an Egyptian on the stairs leading to the large Club Room and there to find some Russian students giving a Saturday evening concert; to proceed to the Reading Room and discover a studious Pole, a Canadian and an Indian absorbed in some Journal of Economics or perhaps in 'Punch'; then to alight upon a Billiard Match played between England and France and finally at supper time to descend to the basement to a refectory crowded at all its small tables with groups of students speaking many different languages.

Such is the Student Movement House. There is a representative committee, which last year consisted of students drawn from Poland, Bulgaria, Egypt, the West Indies,

China, India and the British Isles. It arranges lectures and discussions on very varied subjects—art, literature, religion and social problems and plans Bible circles, reading groups, excursions and concerts.

Then these are smaller units within the Club—for instance the Indo-Ceylonese Christian Union holds its meetings every other Sunday and invites anybody who happens to be in the House. The Chinese are more secretive and have a private room in the underground basement, but they too educate public opinion, for I see from a programme of the Club activities that they have this March held an open meeting on 'China and her Ideals'.

The mention of China recalls to my mind one of the most vivid impressions received in the House. On a Sunday last May there arrived in London some eighty Chinese students—the first of other contingents to follow. They had come to the West to study economics in England or France and by invitation of the Chinese members of the Club spent the afternoon there while enquiries were made concerning hotels. That was the only time before I came here, that I realized what Babel really meant, for only a few of them could speak a little French while English was almost confined to 'Thank you'. One of our French members extended a welcome in the name of the Club, which was interpreted to his fellows by a French-speaking guest while most of us could only express our goodwill through the medium of buns and tea. Some of the students in this College, who have discovered my aptitude for learning Tamil, Malayalam and Hindustani may be rather sceptical when I say that I learnt a dozen words of the Chinese language that afternoon and I must confess that now I only remember one.

The spirit of the House is something more than that of genial benevolence which can result only in mutual flattery and mutual indifference to faults and failings. It is, rather, a robust and active spirit of goodwill which draws its strength from the Quiet Room with its watchword 'Except the Lord build the house, they labour in vain that build it'.

During the war the Club provided a common meeting ground for those leaders of the Church and of Labour who formed a League of Faith and Labour, that both bodies might come together and try to remove the misunderstandings that had grown up between them. 'A League of Faith and Labour'—big words, combined, it seems, in a very significant way. Unity, they seem to say, cannot come among those who do not really believe in it and whose faith is diluted with fear and misgiving but only where Faith is based on a 'love that hopeth all things and beareth all things, on a love that never gives in.'

D. E. HITCHCOCK.

The Coming of the Watchmen

STANDING on the office verandah at about 6.30 p.m., a student may see two quaint figures staff in hand trudging along the east drive towards the main building. She wonders why these men should enter the compound at such an odd hour, and, curiosity getting the upper hand, she observes them more closely.

The first is a thin, tall man with large enquiring eyes, and a short beard of reddish hair. Though his old brown coat and trousers seem far from being comfortable

yet they serve to protect him from the cold. A piece of dirty cloth tied carelessly round his head in the way of a turban completes his dress. His hasty footsteps and his inquisitive glances seem to show that he has something important to do.

The other lagging behind, with a bundle in one hand and a staff in the other, is below the average height. His back has a slight bend which makes the symptoms of age evident. His beard unlike his companion's is longer and grey in colour. His flowing plaid of scarlet, his loose white shirt soiled by constant use, his dusty sandals, and his solemn looks remind the onlooker of the weary Gibeonites of old. They walk on and disappear among the leafy trees in front of the new building.

The curious student pursues them, and she sees them sitting on the steps leading to the guest room. Curiosity still lurks in her heart, and she lingers behind to find out who those strangers may be, but she is called off to study by her friend, and she sees little of them after that.

The hours fly past, and the day's work being done she hurries off to bed. A little while after the ringing of the 10.15 bell she hears a noise like the rustling of dry leaves in the distance. As it comes closer it turns out to be the tapping of sticks along the pavement below. Perhaps she imagines that another Pew is coming to trouble her, and she bitterly resents the thought of being visited by that horrid, old, blind beggar of 'Treasure Island.' She sits up on her bed half frightened, half trembling, and the first thing she sees from the window is a ghastly light of red. Plucking up courage she goes closer to the window, and what does she see? Two men tapping the pavement with their sticks as they pass along. She wonders

again what these lonely men can be doing out in the dark. Wiping her sleepy eyes, she recognizes the same figures as she has seen early in the evening. She now understands that those men who have excited both her curiosity and wonder are no other than the College watchmen. The thoughts of the blind beggar disappear, and she confidently whispers to her timid companion, 'O, they are our watchmen going on their rounds.'

These men go round the compound three or four times during the night. They seem to be fully conscious of their duty for they do it thoroughly. They tap along the pavements, they beat along the bushes, and cause enough noise to frighten away vengeful snakes and the jackals that are our almost nightly visitors. At about six in the morning they leave us, and the students in the bungalow may hear them talking together as they go away along the way they came.

Their appearance in College is no longer a source of wonder, and perhaps next to the postman, these strange people have the warmest welcome from the students.

MARGARET DAVID.

Our Dining Hall

OUR life in the dining room is by no means the least important part of our College life. It is here we enjoy social intercourse with one another. We see many new faces when we return to College at the beginning of the year, and I do not think we should ever become well acquainted with each one of the students if we did not come together in the dining room.

The dining room is a most spacious room in the main building. As we enter it three gigantic pillars on either side arrest our attention. These pillars add greatly to the charm of the hall. There are twelve tables neatly arranged besides the large semi-circular table of the staff, called the 'High Table' which is at the far end of the room. Side shelves stand up against the two long walls of the hall bearing the china and brass vessels. Medici prints of famous pictures of old-time artists—kindly lent by Miss McDougall—adorn the high walls. The hall presents a charming picture especially at night when the electric lights are on.

Early in the morning at 6.45 the gong summons us to *chota-hazri*. It is the quietest meal we have in the dining room as every one is eager to begin the day's work, and generally it does not take us more than five or six minutes to finish our *chota*.

For *chota* we can sit at any table we like, but for breakfast and dinner we have our places assigned us. Eight students sit at each table, and the same people sit at the same table for one whole week; and every Saturday we change our tables and our companions.

This arrangement helps us to learn more about each other and to become more friendly. In an institution where there are students from different parts of India, speaking different languages, some such arrangement is necessary. We speak of the different groups at each table as different families. The two senior students who sit at each table are called the father and mother of the family. The noisy members of the family entertain the rest with their wit and wisdom, and if there are any quiet ones they ask them whether they feel quite 'at table' in their company.

Usually we have dinner at 7.30. When the gong goes, we can see the students running to the dining hall from the bungalow, the new building and the enclosure, so that they may be there before the arrival of the staff. The wooden floor of the room resounds with the busy patter of the hurrying feet; and in a few minutes the students stand at their respective tables awaiting the staff who presently come into the room, the Principal leading. The Principal dines at the 'High Table' with eight students specially invited every day, and the rest of the professors sit with the students at different tables. We enjoy our conversation with our professors very much. Then we lose the fear and awe we have of them in class, and chat with them freely. They help to bring out wit, wisdom and laughter and are willing recipients of the day's news and general fun. Witticisms and jokes do not fail to present themselves at the dinner table.

Some of the tables that do not have the privilege of a member of the staff on certain nights, enjoy themselves just as much as the others do. All sorts of subjects come to the table to be discussed. If a spectator were to sit down quietly in the middle of the dining room, he would hear from one table some news of a midnight burglary, from another he would hear some poor soul being teased by some of her neighbours at her table, and from a third the serious question of Home Rule being discussed in the highest pitch of excited voices.

Sometimes for a few minutes it seems as if everybody were talking at once, and then suddenly the noise subsides either because the students remember that they are 'college women' and as such ought not to be too noisy, or the look of reproof from one of the professors checks them. The dining room

when it is full, is never quiet, and nobody would expect it to be quiet when there are about ninety women dining together.

Our dinner lasts till 8.10. After dinner the students and staff meet in Chapel for evening prayers.

Life at College is in itself educationally valuable for women even apart from their studies. It gives us the opportunity of coming into contact with many different people and of learning to understand different points of view. Though there are other opportunities of social intercourse in our College, our life in the dining room gives us most scope for it.

H. M. DAVID.

The Opening of the New Hostel

THE 27th of October was a memorable day in the history of the College. We would have been stones and blocks if we had not been touched by the preparations begun a month before the day of opening by Her Excellency, Lady Willingdon. Among these, no doubt, the arrangement of the spacious garden—a perpetual joy to us—in front of the New Hostel was the thing that struck the students as most delightful.

That day the students were earlier than usual in rising and took their part in the business of the morning by arranging seats for the guests in the cool and shady garden beneath the spreading branches of the trees. The weather had been threatening the previous day, but on the 27th the day proved to be very fine. Cars and carriages came rolling up, and before eight o'clock the guests,

THE WOMEN'S CHRISTIAN COLLEGE

about 100 in all, had arrived. The students stood in a long row on the verandah of the second floor of the Hostel, facing the guests. Dressed variously in white and in colours and wearing the College colours of green, brown and yellow, they made a pretty sight from below. The old students who came stood on the ground floor. The members of the staff looked grand in their academic gowns as they went round receiving the guests and talking with them.

Exactly at eight o'clock, the time fixed for the ceremony, Her Excellency, Lady Willingdon arrived, and was received by Miss McDougall. She took her seat in the centre of the front row of chairs facing the Hostel with Miss McDougall on one side, and the Lord Bishop of Madras on the other. One of the senior students presented the programme to Her Excellency.

The ceremony opened with the singing of the hymn composed by Milton and beginning 'Let us with a gladsome mind.' This was followed by a short prayer offered by the Lord Bishop.

The next item on the programme was the reading of a report of the College by Dr. Ferguson. The ceremony at the opening was very interesting. Ribbons of the three College colours had been tied before-hand to the opposite pillars on the ground-floor of the building—which is in the shape of a hollow square—with a knot in the middle. When Her Excellency came forward and untied this knot the Hostel was declared open. Finally Her Excellency gave a short speech in which she said that she had heard of the College many times before and that now she would remain a friend of the College. She expressed her gladness at the various branches of work done by the College, and its aims, and wished it all success and

prosperity. The ceremony came to a close by the singing of the College Song and the National Anthem by the students.

Her Excellency stayed in the College for some time when she was introduced to the staff and to some of the guests. Meanwhile all the students came down and stood on the ground-floor and Her Excellency passed along between two rows of them. As she entered the building the senior student presented her with a bouquet. One of the first who stood in the row explained to her what the College colours meant. Her Excellency then pinned them on to her dress, and said humorously that now she belonged to the College. After the students had been introduced to Her Excellency, she, Miss McDougall and some of the important guests had coffee together. While Her Excellency was being shown round the College building, the Library and the Chapel, the guests had refreshments. Those guests who were new to the Hostel were shown round the building by some of the students. The rooms were open for the guests to see, and they expressed their appreciation of their beauty and simplicity, and the various arrangements made for residence. By half past nine all the guests had gone.

The joy of the day was complete when the students were informed of something which was quite unexpected. Miss McDougall had given only a half-holiday, but Her Excellency insisted on her making it into a whole one. So the whole day was one of gladness and joy to all of us.

M. VARKEY.

Lady Chelmsford's Visit

ON the 23rd of November, the College was favoured by a visit from Her Excellency, the Lady Chelmsford. It was an occasion to which we had looked forward with much pleasure since first we heard of it, and when we learned that Lady Willingdon was also coming, we were the more joyful.

At last the expected day dawned on us and found us happy and rather excited. We had breakfast early, and were given time to prepare for Her Excellency's arrival. A few minutes before Her Excellency arrived we arranged ourselves in two rows, with a space in the middle for the procession to pass along, closing the quadrangle of the New Building which had been opened by Lady Willingdon a few weeks earlier, and has since been our pride.

At about twelve o'clock Their Excellencies arrived, and soon after Miss McDougall came with Lady Chelmsford whom we greeted in the Indian fashion, bowing low with our hands clasped. Lady Willingdon, the aides and some of our professors followed.

When they had passed by, we assembled in the library where Lady Chelmsford had agreed to speak to us. After Their Excellencies had gone round the whole building, they came to the library where we again greeted them with the Christmas carol, 'God rest you merry, gentlemen,' after which the College reports and bouquets of flowers were presented to Their Excellencies, to Lady Chelmsford by Miss Perinbam and Miss Williams, and to Lady Willingdon by Miss Gopal Aiyar and Miss Hazells. Miss Ipe, our senior student, then spoke a few words of welcome to Their Excellencies on behalf of the students. Next followed Lady Chelmsford's address, in which she told us what a

great pleasure it was for her to see us. Her words were encouraging and inspiring. She put before us the numerous opportunities we were enjoying, and how necessary it was for us to serve India and to help our less fortunate sisters. While Her Excellency was speaking we could not help thinking what a rare privilege we were having in hearing those words. Then we sang our College Song and the meeting closed with the singing of the National Anthem. Soon after Their Excellencies left, and we went back to our rooms to talk over the exciting event.

DAISY ANKETELL.

The Old Students' Day

'The Old Students' Day!' What a charm in these words at which my heart bounded and decided to go to Madras in November 1919! Reunions in Colleges are happy events in all countries, and are especially attractive in Southern India, where there is very little chance for former students to meet each other. The gathering of the old students at Madras in November 1919 was momentous and inspiring.

Monday, November 17th, the day of the Convocation, arrived on which candidates receive their degrees; the visitors and the Senate crowded the Senate Hall. The ceremony was gone through with all solemnity. There were two scenes of great interest to all and especially to those who are connected with our College. They were Miss McDougall, our Principal's taking her seat on the platform with the other fellows of the University, and the presentation of our College graduates by her. This unprecedented, but well-deserved dignity became our

Principal very well, and we rejoiced to feel that this was a happy sign of the new era when 'women's work' is recognized.

After the Convocation we went to the College for 'the Old Students' Dinner.' What a grand sight it was to see the hall full of young students and their professors chatting pleasantly and yet vigorously! It seemed as if the College had reached her 'full stature' even in her fifth year! The entertainment of the graduates of the year came after dinner. As the several items—the garlanding of the graduates, the welcome given them by the senior student, their introduction to the College by Miss McDougall and the staging of an inspiring Mystery play by the Dramatic and Musical Societies—followed each other, we, the old students present, drank deep of the ecstasy of the reassured love and confidence which the College has in us, and felt our hearts growing stouter and our aspirations becoming higher. It seemed worth all the trouble one takes to come out successfully in the ordeal of the University examinations, to have the privilege of enjoying such an entertainment given by the College!

The shades of night bade us all retire for rest. We old students were claimed by our friends in College and taken to the rooms they had prepared for us in the New Hostel, whose magnificence and grandeur surpassed all our imagination.

The dawn of the next day brought to us, the old students, further appreciation of the Hostel and the laboratories in the College, and a quicker acquaintance with the new students who lengthened our golden link of friendship. The Chapel Service was held at 9.30, followed by the Business meeting of the Old Students' Association. Miss Coon was elected to act as President during the

furlough of Miss McDougall and Miss Stevens in place of Miss Fisher, our first Secretary, whose esteemed service in that office we shall ever remember, and whose connection with us as a member of our Association shall yet, as she promised, be exemplary. After breakfast the old students parted from the old and new friends and the College professors. Who would not have been vexed at the swift flight of hours?

Any account of the Old Students' Day would be incomplete without mention of what we brought away with us from College. Her growth in numbers and educational capacity made firmer our faith in her ideals which we gladly note are attracting the women students of South India. The reassurance of the trust which the College has in us sent us back to our several corners with our torches rekindled, and hearts filled with gratitude for the privilege of spending those few precious hours in the place to which we owe our early visions of service. As we work in our several fields we believe we have at our back a band of enthusiastic young Indians who soon will join hands in the great work of uplifting our mother country.

D. ABRAHAM,
(Capron Hall, Madura).

A Farewell Meeting for Miss McDougall

It was on the pleasant evening of the 27th of November 1919 that we met together in the beautiful fernery in front of our new Hostel for a combined meeting of farewell and welcome. The chief purpose of the meeting was to say good-bye for a year to our Principal, Miss McDougall, which was in

itself an unpleasant thing, but we tried to make the tone of the meeting a cheerful one expressing our joy and gratitude for all that we have received from Miss McDougall.

The first item on the programme was tea, and it was served in the garden where we were seated in chairs arranged in semicircular lines with a full view of 'the most beautiful building in Madras.'

After tea Miss McDougall and the staff were requested to form a little semicircle of their own just opposite to ours so that we, the students, might speak to them with less inconvenience.

One of the students opened the entertainment by reciting Longfellow's 'Santa Filomena,' and as she recited we felt as though the poet voiced our feelings at the time especially in the first three verses and the last which are given below.

When'er a noble deed is wrought,
When'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honour to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low!

Nor even shall be wanting here
The palm, the lily and the spear,
The symbols that of yore
Saint Filomena bore.

As a more direct expression of our thoughts a few words of appreciation of Miss McDougall's life and work among us were read, which ended with our good wishes to

her for a joyful vacation. As a token of our love and good wishes we gave Miss McDougall a little gift of an album with a collection of the College photographs taken since the beginning of the College, which we expect will fill her mind with pleasant memories. This was followed by a ceremony of garlanding; sandal wood and rose water were distributed and a pretty rose garland was given to Miss McDougall.

In the midst of the merriment Miss McDougall stood up to speak to us and there was silence as eager faces were turned towards her. We felt much impressed by the very loving words she had to say to us in answer to our greetings, especially when she said that she would remember us by daily mentioning the names of all the students when she was away from us. She has her own wise way of grouping the students together in such a way as to recall their names easily and we have heard her repeat them aloud without any hesitation and with no omission whatever.

After this we had some very entertaining songs and recitations and at the end of the meeting we took the opportunity to say words of welcome to our two new professors, Miss Brockway and Miss Hitchcock who were also garlanded. We closed the meeting by singing our College Song and as we finished singing it began to rain, and we considered it showers of blessing coming down on us because we had not had it as an interruption to our plans of an open air meeting, which added much to the delights of the evening.

KAMALA PONNAIYA.

The Eighth Annual Student Conference

ENNORE,
January 10th-13th, 1920.

THE morning of January 10th found a party of enthusiastic students at the Central Station with piles of luggage. There was an atmosphere of conference even there, and we all felt very excited and happy. We soon got into the train, and started for Ennore, which is the fourth station from Madras. We reached it quickly, and got out with all our things.

After walking through some strange streets and lanes we reached 'Stone House', and we found that we really had come to a very delightful place. The house itself is rather old and dilapidated, but it served our purposes well, and we made ourselves quite comfortable in it. 'Stone House' is most pleasantly situated with an inlet of the sea flowing very near it. The sight of the cool rippling water was very welcome to our eyes and very refreshing too. On another side of the house there is a large casuarina grove, planted in regular rows.

We soon assembled in the big room for the first meeting of the Conference. There were not very many strange faces there to some of us, but we were glad to meet some new leaders and students. Mrs. Leith, Chairman of the Madras Student Department, welcomed us all, and gave us some sound advice as to being sensible and not getting excited or emotional.

Quite early in the morning we would stir from our beds and run off to the well to wash our faces, and get ready for the day. A whistle would then summon us to the dining room for *chota-hazri*, which the company

in charge would hand round to us, while some of them poured out the tea. We were all grouped into companies with leaders from among ourselves and each company took turns in serving at meals.

We met in Bible circles every morning. On Sunday we had morning prayers before the circles, when Miss Wyckoff gave us an inspiring address on having vision, and the difference that makes to our work whatever we do. Out in the open or in a tent we gathered together every morning in our different circles and studied together the different aspects of 'Religion as Friendship'. We saw that friendship requires sacrifice, and how God, the best of all friends, endured the Cross that the friendship between Him and us which had been broken by sin might be restored.

On Sunday after the Bible Study, we had the Federation meeting, when we heard about the Student Movement in America in particular and about the Federation as a whole. This was followed by an intercession meeting. One morning Miss Lawson spoke to us about modern missionary problems in India, after which she discussed with us some questions that we asked her specially as regards the choice of work in Government and missionary institutions.

After the morning meeting followed breakfast which was always a noisy affair. Sometimes some of the leaders came to meals with us too, and every one sat on the floor, and the leaves were spread, and rice and curry served by the company in charge. We did enjoy it greatly when it fell to our turn to serve, and we were very eager and anxious that the others should want things so that we might serve some more.

The Intercession one day was on the subject of 'International Problems'. The

leader told us about the necessity of making those large problems ours. Our last Intercessions were for India.

The time between one and three o'clock was for rest. The afternoons were given over to out-door exercises. On Saturday after games we had the first of the series of evening meetings. We gathered on the roof of the house. The day was just closing, and we opened the meeting by singing that beautiful hymn, 'At even ere the sun was set'. Then in the quiet of the evening Miss Wyckoff spoke to us on 'Sin', about selfishness and deceit. The next day the subject was 'Redemption and the Atonement', and the speaker emphasized the fact that the atonement is not something that is entirely past, but it is something that has to be experienced every day. The last of this series dealt with 'The Abundant Life', in contrast with the poor starved lives that many of us lead. The speaker mentioned the need of our lives being 'additions' wherever they are lived, and not mere 'zeroes'.

In the evening after dinner we had 'sing-songs', and that was a time we enjoyed. Before separating for the night we had our company meetings. We met for a short time and talked about anything that had specially struck us during the meetings of the day, and then we closed by prayer.

We spent Sunday afternoon on the beach. There, sitting by the sea, we sang hymns and among them that favourite hymn, 'Dear Lord and Father of mankind' which always leaves us quieted and calm. We had a very happy time on Monday when we went out boating. We sang our jolly camp-songs on the way, and after playing on the sands for some time returned when it was quite dark.

A dog needs special mention! Whenever there was anything exciting going on that dog was in the middle of it. It would come into the room in the middle of meetings and divert everybody's attention. On our way back to the station it accompanied us, and forgetting all our old feuds we parted the best of friends!

The closing meeting of the conference was addressed by Mrs. Leith, and she spoke about 'the Secret Place of the Most High', and the Practice of the Presence of God, basing her talk on the ninety-first psalm.

We did not all come away together. These who left first were sent off with hearty good-bye songs. We all enjoyed the conference very much, and valued the opportunities we had been given, and we were glad to have had that time of rest and happiness.

SARAH JOSEPH.

The Inter-Class Sports

WHEN compared with other years, we are told, there was very little excitement and preparation before the sports began. In fact there was no preparation at all. The sports began on January 26th and lasted for about two weeks, till Saturday, February 7th.

The Basket Ball matches were played in the first week. The Senior Intermediates were decidedly victorious in that they defeated all the other three classes. The Junior Intermediates, on the other hand, were defeated by all. They did not prepare a team and so they suffered the consequences. The Junior B.A.s and the Senior B.A.s although they tried their best did not succeed in defeating the victorious Intermediates. Of these, the Junior B.A.s were

the better players. But the Senior Intermediates played so badly against the Senior B.A.s that when the scores were counted both the B.A.s had an equal number of points. While the Junior Intermediates were playing, the Junior B.A.s tried their best to encourage them to play better, mostly because they feared that their position would be lost, and partly because they had real sympathy with the Junior Intermediates. But what could Class I do but its best? They were afraid to attack the Senior B.A.s as boldly as the other classes did. So the Senior B.A.s had an easy time on the field, and moreover they got the privilege of being the second in rank for Basket Ball, which they in fact did not deserve.

All the other games and sports were held during the next week. In Badminton the Junior B.A.s kept the prestige which they won last year. The Junior Intermediates had been much discouraged by their failure in Basket Ball; but they were given some hopes of success by their apparent triumph in Badminton. They were the second in rank and the Senior Intermediates came next. The slight failure in Badminton made the Senior Intermediates all the more enthusiastic, for now they began to fear that they might not be able to keep up the tradition of the Senior Intermediates, for since the time when the Inter-Class sports were first organized in the College that class has won the shield. This fact stirred up the minds of the Senior Intermediates, while the Junior B.A.s now began to think that after all their lot was not very bad, for they could still try to get the shield and thus once for all break the tradition of the Senior Intermediates being victorious. Moreover they did not like to part with the shield which they had won last year. The Junior B.A.s had their

times of victory and joy, and so they were quite content with having done much better than their predecessors.

In cricket all the classes did fairly well. It being a new game there were few champions in any class. Only a few players knew the game while all the others came to the cricket field to play for the first time. However all did their part fairly well. The Senior Intermediates came out first and the Juniors came next. The latter played so well against the Junior B.A.s that the Senior Intermediates again began to despair. The Juniors were glad at their unexpected success. But the Senior Intermediates could not rejoice with them. The way in which some of them clasped their hands was typical of their state of mind at that time. However they had not to wait much longer to see the result; the next day they played against the B.A.s and they won just one point more than the Juniors and so they were first in the whole competition.

In tennis the Senior B.A.s declined to play and among the other classes the Senior Intermediates came first and the Junior Intermediates second. Saturday was the final day and all the sports were played on the afternoon. The sports were long jump, steady jump, relay race, three-legged race and a hundred yards' race. In jumping and in the obstacle race the Junior B.A.s won; in the three-legged race and the hundred yards' race the Junior Intermediates won, and in the relay race the Senior Intermediates came first.

The sports were over; the scores were counted and written on the blackboard for all to see. The Senior Intermediates were the first and the Junior B.A.s the Junior Intermediates and Senior B.A.s followed in order. All the students were assembled on

the cricket field and Miss Coon who presided read out the points of each class and presented the shield to the Senior Intermediates. Then she encouraged each class, the Senior B.A.s for doing much better than their predecessors, the Junior B.A.s because they have yet one more chance of winning the shield next year and the Junior Intermediates because they are only beginners and have many more chances. She congratulated the Senior Intermediates on their success. Then we had some refreshments and then we closed the sports day by singing our College Song and the National Anthem.

ELIZABETH GEORGE.

him very popular and he was clapped off the stage. An essay on 'Henry VIII', was then read. Miss Fisher, whose lectures on history we have so much enjoyed, must have been instructed by the new views presented! The farewell address was read and presented to Miss Fisher. She made a reply, and after her welcome invitation to her home, the students have great pleasure and hope of seeing her there. Though Miss Fisher's leaving us is a great loss to the College, it feels secure in the thought that she is coming back to live at Nandyal, a station not very far from Madras. The College song was sung at the end of the meeting and Miss Fisher was greeted with a shower of rose water when she left.

MARY CHANDY.

Miss Fisher's Farewell Meeting

THE College met on Tuesday, March 16th, to say farewell to Miss Fisher, who is leaving us for England and afterwards for her new home. Miss Coon opened the meeting by remarking that we should try to make the occasion, naturally a sad one, as pleasant as possible. After Miss Fisher had been garlanded a Telugu song composed in honour of Miss Fisher was sung by some of the Telugu students. Then there were a veena solo and violin solo and also two other solos, 'the Folk Song' and 'the Gift.' 'People will talk' was recited and it gave some practical advice. Mr. 'Jaga Rao' then gave an account of his unique experiences in England, and 'Jaga Rao' as 'Thumpingdon,' the Oxford scholar, gave an account of the various kinds of histories and his views on them. His experiences and remarks made

Notes and News

THE announcement, made shortly after the Michaelmas vacation, of Miss Fisher's engagement to be married to the Rev. C. E. O. Finch of the S.P.G., provoked strangely mixed feelings among students and staff, something approaching consternation on the one hand when it was realized how great a loss to the College her marriage would entail, and on the other hand a desire to be unselfish for oneself and the College and to rejoice with her in her happiness.

Only a very few students have known the College without Miss Fisher on the staff. But these would probably find it just as difficult to imagine what it would be like without her as the great majority who found her here when they first came as Junior Intermediates, and cannot think of the College that owes so

much to her, without including her in their thoughts. The address which was presented to her by the students at her farewell meeting gives an idea of their regard for her and of how, highly as they have appreciated her teaching of History and Scripture, there have been many other ways in which she has been of real help to them. We shall all miss her, much more probably than we at present realize. She is going on furlough now, but as we expect to see her back in College in the autumn before her marriage, we cannot feel that she is really leaving us.

We congratulate Mr. Finch and the S.P.G. Its work in the Telugu country must in many ways be different from that of the College, but the singleness of purpose which has characterized Miss Fisher's work here will be equally valuable there, and her liveliness and wit should be specially appreciated in a field where along with much that calls for thankfulness there is also much that is discouraging.

Miss McDougall left us to go on furlough in December, so that we have already lived through one term without her. Our thoughts are constantly turning towards January, 1921, when we hope to begin the new year with her at our head. We have followed her movements with interest, sympathized with her in her long wait in Bombay before her ship sailed, and rejoiced to think of the complete rest she enjoyed at Hyères; and now that she is in England and hopes to go to America we feel that she will win new friends for the College wherever she goes and arouse new interest in the cause of Christian education in India.

Miss Coon has acted as principal since Miss McDougall left us, and Miss Hitchcock

who came out from England in November, has taken over most of her lectures.

We hear that Miss Stevens and Mrs. Dodd with Muriel are making preparations for their return to India, and we are looking forward to welcoming them at the beginning of the July term.

Reports of Societies

THE OLD STUDENTS' ASSOCIATION

THERE are now sixty names on the roll of old students who have definitely joined the Association and belong to one of the Budget rings. The last meeting was held in the College in November 1919. Tuesday, November 18th was kept by students past and present as Founders' Day and Old Students' Day combined. The main events of this and the preceding day, when the College welcomed and entertained the new graduates as well as a number of old students, have been described elsewhere. It was disappointing that only nine members could attend the annual business meeting of the Association on Tuesday morning, but we hope for a far larger attendance this year since twenty-five old students are now working or living in Madras and these should form a good nucleus. Miss McDougall said goodbye to the Association as she expected to leave India on furlough in December, and the meeting elected Miss Coon to take her place as President until her return. Miss Fisher resigned her secretaryship, and Miss Stevens was elected in her place.

The Old Student Scholarship Fund is growing slowly; it has now reached the sum

of Rs. 60 which is being placed in the Post Office Savings Bank.

Births. Massilla Chelliah, a daughter.
Anna Kuruvilla, a son.
Leelavathi Aserappa, a son.
Sophy Muliyl, a son.
Saratha Viloonathan, a son.
C. D. Priyam Vada, a son.
Aley Jacob, a daughter.
Esther Vedamuthu, a daughter.

MARY CHANDY,
Secretary.

THE LITERARY SOCIETY

THIS year as usual the Literary Society met once a month when papers were read by the members. The papers have been mostly on literary men: Dr. Johnson and Wordsworth and Browning and that amusing and probably fictitious traveller, Sir John Maundeville. There have been a few papers on more general subjects, such as one on 'Life in the Time of Shakespeare' in which we were told of the little peculiarities of the people at that time, or as the one on Malayalam Literature which expressed a protest against considering that language to have been dependent on Tamil. At one meeting Miss Brockway spoke on 'The Education of Girls in England.'

Now the society has come to the end of another year, and thanks are due to all who have taken part in the meetings and have made them useful and interesting. And may we not hope that the next year will see a very great improvement in the society and that its meetings will have a greater share in our education?

SARAH JOSEPH,
Secretary.

THE GAMES CLUB

I WAS not surprised to see the Games Club leading the list when the editor of the *Sunflower* put up a notice asking the secretaries of the different societies to give in their reports of the year. Of the many societies that we have the Games Club is one of the few that include all the students of the College as members. Thus games take an

THE DEBATING SOCIETY

THE Debating Society has met as usual regularly every month. The first debate was on the statement 'Imagination has enriched the world more than the study of facts.' The other subjects proposed were: 'That a woman's essential qualities do not fit her to take a part in the broader issues of life'; 'That Nature and Art are better educators than social intercourse'; and 'That Scientific Progress has not added to the happiness of mankind'. Votes were cast against the motion in each case and when discussed the statements seemed very one-sided. One Impromptu Debate was held and the discussions were lively and interesting. The last debate this year on the motion 'That the time has now come for India to have Home Rule and take her place on equal terms with the self-governing units of the British Empire' was the most interesting. Miss S. Mathew and Miss Savitri proposed the statement which was opposed by Miss George and Miss Samuel. Miss Fisher was in the chair. There was a lively discussion and for want of adequate time on the day on which the motion was proposed the debate had to be continued the next week. The Chairman's remarks were interesting and were to the effect that the time had not yet come for

important part in our College life, except for a few students who are in the Sahara of indifference, knowing only that they have to pay four annas a term to the Games Club.

Now let us see what the activities of the Games Club are. Every morning notices are put up on the notice board by the members of the Games Committee asking students to sign their names under the games that they would like to play that evening after 5 p.m. The person who puts up the notice sees each evening whether the games are being played properly. Then connected with that the Games Committee tried to bring into practice a register so as to know at the end of each term what games each of the students was playing, which class as a whole was most active, and which of the games was most popular. We have not succeeded in that but hope that it will come into practice next year.

The games that have been regularly played all through the year are Tennis, Badminton and Cricket. We were a little slack in Basket Ball owing to the ill-health of Miss Sarber, and because most of the students consider it rather too violent a game for girls. Still we are proud to say that our Basket Ball team this year is strong enough to meet without dishonour any outside team that may challenge us.

As for cricket, though it was begun only this year by the untiring efforts of Miss Fisher, we have some very good players. Rounders have become quite unpopular so that we have had to drop the game.

During the year our Tennis and Badminton teams took part in two or three tournaments but in none of them were we successful. I think that it was because we were busy with many games that we were so backward in those.

Our Inter-Class sports too are over. This year though the two B.A. classes competed separately, there was a very well matched contest between each of the classes, but the shield was won again by the sporting spirited Senior Intermediates, which makes us wonder whether the shield is for ever going to remain in that class.

We are sorry that we are experiencing the last activities of Miss Fisher who has been the President of the Games Club all these years. We are quite convinced that we owe to her all that we are proud of in the games, and we wonder what we will do next year without her. I shall end my report by wishing Miss Fisher on behalf of the Games Club a happy and prosperous future.

ACHY IYPE,
Secretary.

THE Y.W.C.A. BRANCH

THERE are eighty-three members in our branch, and as usual we meet every Sunday in different groups according to the different vernaculars for mission and social study. The Malayalee students have five circles, the Tamil students three and the Telugu students two circles. As we felt that the non-resident students should not miss the chance of studying the social problems of India, a study which we have found very helpful, we suggested that they should do some social study, and they meet once a week for that purpose. These who did social study last year had a comparative study of the religions of India and China during the last two terms, and now we have begun to study 'Citizenship'.

We have continued to have our general meetings once a month, when we invite outsiders to come and speak to us. We have

had nine meetings during this College year, and some of them were specially solemn and inspiring.

The Y.W.C.A. Officers' Retreat was described by a member in the last issue of the *Sunflower*, and the Y.W.C.A. Conference has been chosen as a subject for a separate article in this magazine, so that I need not write anything about them, but I feel that I must emphasize the fact that the meetings during those two camps have meant a great deal to us, and have made a great difference to our work as a branch.

We observed the Week of Prayer in November by meeting every evening for prayer for the different countries. On the Universal Day of Prayer for students in February, we had a special intercession meeting conducted by Miss Sergeant of Queen Mary's College. We also attended the joint meeting held at Egmore the same afternoon for the men and women students of Madras.

Whenever the Y.W.C.A. invites us to attend meetings it arranges, and to go on excursions with the members at the Y.W.C.A. hostel, we accept the invitation very gladly. Some of our members went to the People's Park, the Light-house and the Little Mount with the Explorers' Club of the Y.W.C.A. Sixty-five of the members had the privilege of attending the public meeting which was held last November in the Memorial Hall and at which Her Excellency, Lady Chelmsford, delivered a speech.

Some of the members of our branch volunteered to look after the sick students in the College and the executive committee appointed two members for each part of the College buildings. They tell Miss Dibell, our hostel superintendent, when students fall ill, take food and medicine to their rooms and try to help them as far as they can.

Now that we have come to the end of the College year, we have elected new officers for next year.

RANJITHAM PERINBAM,
Secretary.

THE MUSICAL SOCIETY

WE are sorry to inform all those who are interested in us that the Musical Society has not been very active this year, having been handicapped for want of a piano. Miss Fisher, however, in spite of this disability made valiant efforts to continue the weekly meetings of the society, but as part-singing without a musical accompaniment proved beyond our capacity, the College decided to find a piano especially after Miss Maynard's kind gift made it possible to buy one. After a search of several months a suitable piano has at last been found, and we hope to see it in the Students' Common Room when we return in July.

But our disadvantages did not prevent us from helping the Dramatic Society in its two performances of 'Eager Heart,' nor from singing carols at 4.30 a.m. on the last morning of the term in December. In February we revived our weekly practices thanks to Miss Fisher's lending us her new piano, which she hopes to take with her to Nandyal. The society has grown again in musical interest and old songs are sung with great zeal, though there has been little time to learn new ones.

The society is sustaining a great loss in Miss Fisher's leaving us. It was she who originated the idea of this society and helped to carry it through in the face of many obstacles and in spite of all her work. With this thought we shall try to continue the weekly meetings and other activities of the

society. Perhaps when she comes on a visit to the College, the Musical Society, much improved and developed, will entertain her.

I. WILLIAMS,
Secretary.

THE DRAMATIC SOCIETY

MISS BROCKWAY has been the advisory member of the society this year. We have kept closely to Shakespeare; scenes from 'The Taming of the Shrew', 'Twelfth Night', 'As You Like It' and 'The Tempest', have been acted. Scenes from 'Twelfth Night' were acted for the whole College; in the humorous scenes the actors entered fully into the spirit of the play, and they caused great amusement. Our one departure from Shakespeare was 'Eager Heart', a mystery play. The play was acted for the old students and the whole College on Old Students' Day at first, and later it was acted again for some of 'the friends of the College.' A great deal of time was spent on the rehearsals and the acting was good. The music of the 'unseen choir' made the solemn effect more impressive.

MARY CHANDY,
Secretary.

THE COLLEGE BRANCH OF THE N.M.S.

THIS branch of the N.M.S. which was under the charge of Miss Paul till last July, is now run by its own committee and members. The society consists of seventy-five members all of whom pay a monthly subscription, which sum is sent to the N.M.S. work at the end of every year.

We have had our meetings on the third Monday of every month, when we have had the privilege of hearing some outsiders who

are much interested in the work of the N.M.S.; they have not only kept us in touch with the N.M.S. by telling us of its achievements and needs, but they have also roused our interest in our motherland by laying before us some of her great problems.

Some of the members meet every Saturday to do some sewing for the annual N.M.S. sale. Some members volunteered last year to go and help at the different stalls of that sale which little service was appreciated by many. In the sewing party besides making dresses for babies we also make some bags for the Sunday-School children, in whom the whole College is much interested as some of the students go out to teach them.

At the end of last term our branch of the N.M.S. gave these children a Christmas treat. The children had games for which prizes were awarded; after a short programme of songs and 'Kolattam' by the children the function came to an end by the distribution of sweets to the youngsters.

In all our efforts we are much encouraged by our professors who by their advice and help of various kinds, are trying to lift the society from its infancy.

RAJAMANI JOSEPH,
Secretary.

THE STAR CLUB

WHEN you read my account, I am sure you will say that there has been a decided improvement in the Star Club in members as well as in organization. For convenience sake the members are divided into two classes. For the observation meetings Class II generally meets on the roof either on Monday or Wednesday; and Class I, comprising all the new members, meets either on Tuesday or Thursday every week. But for the

general monthly meetings both the classes join together. The very fact that two of the staff belong to Class I, shows the popularity of our club.

On account of the cloudy nights in the first half of the long term our observation meetings were not regular; but during the rest of the year we have gained a great amount of knowledge. Both the classes have had more than fifteen observation meetings, and while Class II uses that time in learning the quite modern constellations such as Columba, Indus, Grus and many others including Triangulum and Piscis Australis, Class I has learnt most of the Zodiac constellations and some other well known constellations like Canis Major, Orion, Cygnus, Lyra, Cassiopeia, Andromeda, Perseus, Auriga and many others. When we learn the position of the constellations we do not forget to learn the names of some of the chief stars in those constellations. This year we have been fortunate enough to enjoy the sight of four planets through the telescope. It is interesting to remember that at the beginning of the year many of the new members joined the club very eagerly after they had seen Venus through the telescope.

In our monthly meetings held on the second Friday of every month papers on Venus, the milky way, gravitational force, minor planets, tides, Sir Isaac Newton,

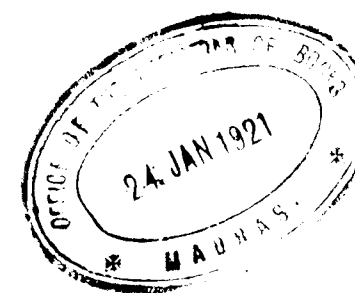
Uranus, Neptune, the Zodiac and the celestial sphere were read. In September Miss Coon gave a lecture on the solar system. In December at the general meeting we saw some conspicuous stars like the dog-star, Sirius, and some other double stars through the telescope.

This year, unlike last year, we have paid a subscription of one anna each term and thus we were able to buy a celestial sphere from England.

Most of the members enjoyed our excursion to the Madras Observatory better than those who do not belong to our Club, since we were able to understand some of the instruments we saw a little better than those who are not members.

We have not been selfish in enjoying all these beautiful and wonderful sights for ourselves, for this month Miss Coon invited the whole College to the roof to see Jupiter, Mars, Saturn and the moon through the telescope. We were very glad that the rest of the students enjoyed it so much and showed so much eagerness to learn more about our friends in the sky. At the end of this term we are going to combine with the Dramatic Society to produce a Star Pageant.

SARAH PHILIP,
Secretary.





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THE SUNFLOWER



Letter for the 'Sunflower'

September, 1920.

THE Editor told me some time ago that an article written by me must appear as one of the florets of the next *Sunflower*, and as I am starting for America next week, I can no longer delay to carry out her order. It seems to be a propitious moment, for I am, for once, absolutely alone. Our family, which was eight last week, is for the moment reduced to two, and my sister is spending the evening with her weekly class of factory girls. It is a clear cold autumn evening; I have finished supper, and for the last forty minutes I have been gazing into the fire wondering what I should write about. It is a little more than nine months since the hot morning when I went on board the *Chindwara* at Bombay, and I have been in some thirty or forty places since then. I have seen some thousands of students and talked to some hundreds of them, I have renewed friendships dating from every period of my life, from a school-fellow with whom I attended the Kindergarten when we were both four years of age, to my very last Classics Honours student who is now a Travelling Secretary of the Student Movement, I have shown the College photograph book to each of our six British Missionary Societies and to very many other people, I have given seven courses of College lectures on Greek and Latin texts, I have

made many speeches on the education of India, and I have written, it seems to me, a large number of letters, though not, I fear, nearly as many as I ought. Altogether it has been a busy time.

But I shall be in Madras not so very long after the new *Sunflower* unfolds, so I will not tell beforehand what I shall have to tell then. But perhaps it might interest you to hear about the King's visit to Manchester, the city which has been our home for four generations, because it illustrates the relations which now exist between him and his people. In old days a royal visit meant great splendour and expense, and only a very few, very distinguished people had the honour of approaching the king while all others watched from a distance. But though we still have great splendour or formal occasions King George is not satisfied with that, but wishes to mix more freely with the ordinary life of the people. As England is still suffering greatly from the enormous loss of wealth in the war, the King does not wish to cause any one to spend large sums in showing him hospitality. So he has had a railway carriage fitted up as a bedroom (a very rare thing in England) and another as a study and in these he travels about the country. When he came to Manchester in April the ordinary train from London brought his carriages the evening before and he slept just outside the station. Two or three guests were invited to breakfast

with him and at about ten o'clock he drove in an ordinary motor car to a Hospital for wounded officers, which it was the main object of his journey to visit. In the Hospital maimed and mutilated officers are supplied with artificial limbs and taught how to use them. The King spent a long time there talking with each man, and then drove away to see a large number of Boy Scouts. After that he returned to the railway carriage and entertained the Lord Mayor of Manchester at luncheon. By this time it was raining, but he went out, according to promise, to watch a great football match between Manchester and a neighbouring city, and seemed to enjoy it as much as any one. After this his carriages were attached to the evening train to London, and he arrived there before midnight, having given pleasure to many hundreds of people without causing any extravagant expense.

We went out to the end of our street and stood where it joins the great road to Chester and saw the King drive to and from the Hospital. All along the miles of his drive people were standing and waving their hats and handkerchiefs to him, and we saw his pleasant fatherly face as he acknowledged the greetings. But there were no soldiers or guards, no flags or music or triumphal arches. We like to have all these sometimes when we remember that the King rules the greatest Empire of all history, but it is pleasant also to have him unguarded and unadorned in our midst, a friendly, sympathetic presence, reminding us that it is not force or money, but mutual goodwill, that binds that Empire together.

ELEANOR McDOUGALL.

The Dravidian Gods in Modern Hinduism¹

FOR the better understanding of this subject of which no attempt is here made to treat exhaustively, it is necessary to have a definite idea as to what we mean by the term Dravidian. This term is commonly used to refer to all the non-Aryan population in India. The Dravidians are considered to be the original inhabitants of the land; their history is lost in antiquity; they have preserved no literature and left no monuments which throw light upon their origin. The Dravidians now predominate in the southern and eastern part of India. When the Aryan invaders came to India they found another race in possession of the land, a race which they gradually subjected and to some extent assimilated. The conquerors soon found that, if they were to hold the Dravidians in subjugation, some consideration for their religion was necessary. So they adopted the policy of bringing the people with their religion into the fold of Hinduism. We find marks of this in the worship of Siva who is a god of the Puranas, but there is much that is opposed to Brahminism in his worship.

Hinduism originated in Vedic times and is controlled entirely by the Brahmins. The mass of the people pay their attention almost exclusively to another group of gods. About eighty per cent. of the people of South India worship minor deities. In all parts of South India 'The Seven Sisters' are the most prominent among Dravidian deities. They have one younger brother called 'Potu Razu.' The best known among the sisters is Poleramma. She is the goddess of small-pox in the Telugu Country as Mariamma is in the

Tamil country. Her temple is outside the village. It consists of stones two to three feet long set upright in the ground on three sides of a small square, the fourth side being left open. On the top is placed a flat stone. Within this shrine is found one plain stone of no particular shape set upright in the ground. This is the image of Poleramma. When small-pox breaks out in a village, the people say that Poleramma has come to them. She is supposed to be angry and expresses her anger by the disease. The first thing done to appease and avert her anger is to place cactus leaves on the wall near the gate or door, the idea being that Poleramma, seeing the cactus, will think the place uninhabited and pass on, since cactus would not be allowed to grow on the walls of an inhabited house. Then a sheep or a buffalo is tied to the leg of the cot on which the sick man lies. If the people are poor a chicken is substituted. The animal is a votive offering and it is hoped that with this the goddess will be satisfied and leave the home. Whether the small-pox disappears or not, within a few days the animal is taken outside the village boundaries and sacrificed. Two pots of food are prepared. Some of it is placed on the decapitated head of the sacrificed animal, which is left outside the boundaries in the hope that Poleramma also will be pleased to remain outside. The remainder of the food is taken home and eaten there.

Every Dravidian god has something of the demon element, and in close connection with the propitiation of demons is the belief in demon possession. There are many ceremonies performed for the exorcism of these spirits. Charms against demon possession, suspended on a cord round the neck in a silver cylinder, are worn by every child.

The majority of the Dravidian deities are of local origin and there are many stories and legends connected with them. I shall relate a few of them. Buchamma is worshipped as a *perantulu*, that is a woman who has been a faithful wife and died before her husband. The legend connected with her is that she was a virtuous woman, the daughter of a man of the Kamma branch of the Sudra caste. At one time her husband went to another village on business and soon a messenger came, bringing the tidings that he had died. It was too terrible to believe, so she sent another messenger who returned with the same report. She hurried to her dead husband's side and found that the funeral pyre had already been erected. She forbade them to burn the body, and then constructed a fire pit with a structure above it such as those who keep watch sit under in the fields. On this she placed the body of her husband, and then mounted it herself and besought the bystanders to set the wood in the pit on fire. With some protestations they at last consented, and she was consumed with her husband. Four days later a Mala was passing the fire pit and, seeing a bit of Buchamma's cloth which had not been burnt, he turned it over with a stick. That night the spirit of Buchamma appeared to her father, saying that she had been defiled by this touch and needed to be purified. Her father went to the fire pit and after searching in the ashes found her jewels and the *tali botu* or the wedding symbol. He purified them and kept them in a pot. Soon these relics were thought to have magical powers and many began to worship them. The worship spread quickly; a temple was built, a stone image was made and Buchamma became a regular village deity. Probably this story is true for we

¹ From a paper read before the Literary Society.

THE WOMEN'S CHRISTIAN COLLEGE

know that there is a strong tendency to deify widows who have performed *sati*.

There are two versions of the legend connected with 'Totakuramma.' At one time there was a great feast in a Hindu house. The Hindus were not Brahmmins and had prepared mutton and pork for the feast. While they were eating a begging Mohammedan and his wife came to the house to ask alms from the guests. The head of the house kindly invited them to come in and eat. They accepted the invitation and sat down, but the curry which was brought contained pork. Seeing this the beggars were angry and, going out, drowned themselves in a well.

From that time these two have been wandering demons. They go about the village at night and call 'Kura, Tota Kura', which means 'garden vegetables.' If any one goes out to purchase the vegetables they say 'May your mouth fall,' which means 'may your speech be paralysed,' and as soon as these words are spoken the one thus cursed falls down and dies. In connection with this it is of interest to note that it is commonly said that any demon calls three times in the night, so no one responds to a call at night until it has been repeated four times.

The more pleasing version of the story is that a Mohammedan woman and a Hindu woman were intimate friends. One day the Hindu woman asked her friend to eat with her and, not thinking of the Mohammedan attitude towards pigs, gave her pork curry. The guest recognized the meat, but so great was her love for the Hindu woman that she ate it without comment, and then in shame for her defilement threw herself into a well and was drowned. Her friend hearing what had happened, filled with sorrow and remorse, threw herself into the same well and was

drowned. According to this story the spirits of these two women are the demons.

About twelve miles from the place where I live a local deity has recently sprung up. The story connected with it is that a Madiga cattle herd, a boy of about twelve, had left the cows to graze in the field of a headman of the Lambadies. The man was infuriated and cruelly beat the boy for his carelessness. It so happened that the boy died within a few days of this occurrence. After his death he appeared in a dream and told the man who had caused his death to build him a temple to perpetuate his name. Besides the man, who was childless, was promised children after this act of atonement. A year after the man was blessed with a son. For the last five or six years this temple has attracted hundreds of childless parents with their offerings. The name of the boy is enrolled among the other local gods.

One of the fundamental conceptions in the worship of the Dravidians is that their gods are human beings returned to earth and that they are always bloodthirsty. 'The idol possesses a spirit but it is simply the abiding place of the spirit, usually a ghost. The spirit is in no sense the spirit of the object or idol. Moreover the Dravidian does not worship the idol for good luck or prosperity but to avert calamity, to pacify the deity so that his prosperity will not be interfered with. The final object of his worship is to secure prosperity, but his thought is not that the god will bring him prosperity but must rather be prevented from interfering with his welfare.'

The fear of the evil eye is most easily explained by this fear of evil spirits. The idea is that there are innumerable evil spirits waiting at all times to do harm. These spirits depend on human suggestion and

initiative. One can scarcely do a more tactless thing in India than praise a man's crops or cattle or child. The proper thing to do is not to appear to pay too much attention to that which interests one or, if it is necessary to mention it, to mention some defect. This is mentioned for the benefit of our English and American friends.

The reason for a child's wearing ornaments is to direct the attention from the child to the jewels. With the idea of making the spirit think that an article is worthless, some flaw is left in everything. No house is ever completed, the weaver makes a flaw in his cloth, the brickmaker daubs his kiln with unsightly spots of lime. A pot smeared with whitewash is often placed in a field of grain to protect it from the evil eye. Such pots are also placed on the tops of newly built houses. In other cases strange grotesque images are placed there.

The names of children are often unsuitable. Names such as *Pitchaiah* meaning 'crazy man' and *Mualiah* meaning 'old decrepit man,' are common. When two children have died in succession it is common to call the third *Kuppiah*, 'dust heap'. Such a child is rolled in the dust to give it an undesirable appearance. At the time of marriage it is disfigured to prevent demons from doing any injury.

'It seems strange that a spirit should be represented by a stone or other image often shapeless and uncarved and quite unconnected with the history of the spirit in any way. The popular conception of Dravidian worship on the part of the majority of Europeans is that it is the worship of "stock and stones." We see throngs of people bowing before an image and making offerings to it and naturally think that this constitutes all their worship. Contrary to the popular idea,

however, the worship of "stocks and stones" is far more the tendency of Hindus than of Dravidians. The Hindu is a pantheist. To him deity appears in all objects animate and inanimate. He does not hesitate to support idolatry on the ground that deity is present in everything and that it is therefore justifiable to worship any object which is convenient or desirable.'

'The Dravidian idea is not the same. There is no instance of the worship of any object as an object, or because of the spirit of the object. In every case the worship is addressed to an outside spirit which has taken up its residence, temporary or otherwise in the object. The Dravidian makes a god for the day and throws it away or leaves it on the boundaries. After the one day it is nothing and the cattle may trample it under foot. This by no means indicates that the deity is discarded. It cannot be that the image is the object of worship. It is evident that the Dravidian is not a worshipper of "stocks and stones." He is a worshipper of spirits.'

'The Dravidian system of religion may be said to be non-moral rather than immoral. Moral considerations do not enter it at all. The propitiation of the village goddess is not to expiate moral lapses but, in so far as it has anything at all to do with conduct, it is to make peace with her for any failure in her worship. In connection with their religion no one thinks of such a thing as reward for moral action or punishment for immoral conduct. The Dravidian religion has no moral sanctions. It is simply a method of dealing with powerful spirits, the greater number of which are malignant. The religion reflects the morality of the people and is in no way responsible for it.'

It is to be hoped that this inadequate account of Dravidian gods will make clear

the defects of the religion of those who worship them and what it is that our brothers and sisters are in great need of. When we see the ignorance and superstition around us we feel that our responsibilities are tremendous and our hearts echo the words of our college song :—

'Lighted to lighten we proclaim
Service for India as our aim,
So let our lamps be filled and trimmed
To bear our light to all undimmed.'

A Village Shandy

As I was coming down the Sankari hills with my dog one Friday evening, I was amazed to see the highroad leading from the hills to the village wholly blocked, but for a narrow passage in the middle, by rows of double bullock carts loaded with goods. Being of that age when children are most curious, I stood there with my beautiful Tiger watching the carts.

The slow and weary steps of the bullocks and the tired looks of the drivers showed me that they had travelled a long way, but from the joyful shouts of the children in the carts at the sight of the tank and the Charity Pandal I knew at once that they had reached their destination. They stopped on reaching the lake at the foot of the hills and, while the men unyoked the bullocks and attended to them, the women took out their earthen vessels and began cooking at once under the trees near by.

As it was getting dark, very reluctantly I turned aside from the interesting scene, having determined to visit the place next morning and talk to some of the children. All night long I had the most exciting dreams about bullock carts, and running to the place

very early I was greatly disappointed to find nothing but handfuls of straw lying here and there. I ran back home and told my mother all that had happened. She very kindly gave a rupee to a peon and, saying something to him in Telugu, told me to go with him, assuring me that I would soon meet the chetties and their families.

The groups of tents and neat rows of bazaars struck me on entering the shandy. First came the big group of paddy bazaars, where the plump chetties sat, measuring out paddy and rice in great quantities. Further away were the village Kavundars looking very strange with their big turbans, selling pulses with great enthusiasm. Then there were groups of local bazaar-men with their sacks full of chillies, coriander, tamarind and other condiments, reasoning with their customers about the failure of the monsoons. The scene of Neikkara Chettiers with great jars of oil and ghee, very busy in cleaning their measures and ollocks made me go near them. Close by stood the jaggery and sugar bazaar, the only place which was left with few customers.

We then moved to the second great division where the women and children were selling fresh green vegetables, potatoes and other roots, onions, garlic, saffron and greens of all kind. Beside them was the egg stall which was most carefully arranged. Then I went to the fruit stall, but to my great surprise I saw nothing but bandy loads of plantains and green cocoanuts. The sweet fragrance about this place drew my attention to the flower stall near by, where the flower girls were all busy making bouquets and garlands. Bunches of alari, shambanki, manoranjitham, samanthi and other flowers of gorgeous colours, presented a pretty sight.

Govind then took me to the industrial part of the shandy where I saw the coppersmiths, blacksmiths and carpenters, hard at work repairing brass vessels, iron implements and furniture. Very near these sat the potters, with their well arranged earthen vessels of various kinds and sizes. Moving away from these we came to a long row of bazaars where agricultural and other implements were sold, and here I learnt the names and uses of many of them which I had never seen before.

I was then taken to the cattle stall but, as I was told to stand at a distance, I could only hear the men offering a hundred rupees and more for a pair of calves, two hundred for a pair of working oxen, and twenty to seventy for cows. The dear little lambs and kids kept jumping about as if they were tired of standing still near their mothers. Although there were only a few cobblers, they had great stores of slippers, sandals and bags.

Among the crowd I met Lakshimi, my playmate, and she took me to the gipsy quarters. What a variety of beautiful glass beads were there! The gipsies had a great store of knives, metal pens, quaint ivory and brass bangles, all bright and well polished. Quite near them were the bangle sellers.

'Who will buy the delicate, bright
Rainbow tinted circles of Light?'

The charm was irresistible and at last I was tempted to change my rupee and buy some red beads and pretty bangles.

She then took me to the animal show, where monkeys dressed gaily like men and women were performing many tricks. The bear was too horrid, and I thought the temple bull, with beads and quaint clothes refusing to be quiet till I gave him an anna, was rather a nuisance. As I had seen the tricks of the

jugglers and snake charmers before, I did not go near them, but from a distance I could see the snakes dancing to the tune of the pipes, and the jugglers uttering magic words over a mango plant, mysteriously grown.

The sound of rattles and fiddles made us run with joy to the toy shop, where we bought a few earthen dolls beautifully painted. The Brahmin sweet-stall and the others near them presented a most tempting sight, and it was amusing to see little children pulling their mothers by their *saris* to get them a cock or a serpent.

There was still one solitary stall to be noticed, a bookstall containing a few Tamil novels and poems, kept by an old man and his little grandson. Having taken a full survey of the shandy I went home quite excited because of all that I had seen.

These shandies or weekly markets are the economic centres of distribution and exchange, in nearly all the villages. It is in these fairs that the ryot disposes of his grains, the trader of his heavy cart loads of goods; and here the common villager buys his weekly supplies of salt, condiments and other necessities of life. It is interesting to note that these shandies are known by the days on which they are held and not by the place where they are held. The fair described above is therefore known as the Saturday Shandy in the Sankari Taluk.

S. SWAMIDAS.

The Paintings in the Syrian Church in Ankamalee

THE Syrian Church of Ankamalee is said to date back to the days of St. Thomas when he visited Malabar in the first century of our era. He is supposed to have founded seven

churches in Travancore and that at Ankamalee is one of them. There have been many questions raised as to the real date of the founding of the church, but as there is certain internal evidence in favour of its belonging to the days of the Apostle of India it is not much discussed now.

The church indeed is old and built in the form of all eastern churches. The doors are made of thick planks of wood with inlaid brass work, and they have brass bolts. The inside is at a first glance not very attractive because everything looks old, and the visitor will very likely want to ask the sexton why the walls are not whitewashed. But he himself will soon find an answer to his question if he looks at the two walls along the length of the church which are painted with figures, representing the two sides of man, the good side and the evil side, and showing how God ranks man.

As one enters the church, on the right wall is a picture of God, the Father, as he is depicted in many paintings, with hands outstretched to receive men. Below him are Jesus Christ, wearing a crown of thorns, and the Holy Ghost, as a dove. Then come the apostles, St. John nearest Christ. Judas is not represented. In the middle of the row is St. Paul. Below these apostles come the saints and martyrs, most of them young and with smiling faces. Below the saints are the prophets, Moses with his tables of stone. There is also King David with his diadem, and the prophet Isaiah. In the next row we see the good people, some kings and some ordinary men. It is only in the next row that the priests are seen, the high priest among them with his mitre on. These are all looking upwards. Last of all come the ordinary worldly people who dare not look up, but have their heads bent down in the

attitude of trying to get away from the presence of God and His chosen people.

On the opposite wall is the picture of everything evil. The figure is in the form of a face, but jet black. The mouth in the middle is opened, and the lips tinged with red so that it is altogether a horrible thing to look at. At the first glance it does not look like a face at all, but seems to be only a large black surface. All the animals and crawling things which we connect with evil and sin are represented there. There are scorpions, crabs, toads, serpents, crocodiles, lions, tigers, caterpillars and everything that man abhors and avoids. These are painted in order in rows and grouped together according to their kind. Under each group is written what the punishment of each sin is. All the writing is in the old Malayalam script and people to-day cannot easily read it.

To the right of the first picture is something very interesting, not only as a painting, but because it seems to throw light on the coming of St. Thomas and thus indirectly on the date of the founding of the church. This is a picture of Christ standing on the shore and asking Hawan, the merchant, to take St. Thomas with him in his ship to India, to Malabar. The Apostle is standing with a book in his hand, and our Lord is pointing at him. We have also the figure of the ship the Apostle seems to have travelled in. But the presence of the book is proof against the common belief. It is supposed to be the New Testament. How could St. Thomas have brought it when it was not yet written? Some think that the book must have contained just what he himself had written during his life with Jesus, and others that it may be the Old Testament. Underneath this picture we are told what it represents,

and that it was during Chola Perumal's period that St. Thomas came to Malabar.

Opposite to this on the other wall is 'Our Lord rebuking St. Thomas for his Unbelief,' showing him his hands and putting the Apostle's hand into the wound in his side.

In the Holiest of Holies too there are some beautiful paintings. The fall of man is represented in seven stages. The way in which the feet of the figures are painted is interesting. The same thing is seen in the works of some other artists. For example in the picture of St. Francis of Assisi preaching to the birds we have the toes alone of St. Francis and his companions touching the ground. The garden of Eden is full of fruit trees, all bowing down with the weight of the bunches of fruit, most of which are ripe. The landscape has beautiful bright colours. There are rock boulders, and in one of the pictures Eve is sitting on one of these. No trees are so tall that Adam and Eve cannot easily pluck the fruit.

On the other side is the painting of Christ as the High Priest.

All these paintings are watercolours and have been carefully preserved for a long time. There is not any part spoilt except by a streak of water that came through a crack in the roof. But that has not done any serious harm to the pictures. Those in charge of the church dare not whitewash the walls for fear of the paintings being spoilt. The walls are brick-coloured and look rather shabby. But no one can help it.

The reason for the first two pictures being in the body of the church is that in early times when the people did not know how to read or write they could learn from them, as well as from the priest, something of the evil that comes to sinners, and of the way in which God regards man. Perhaps they

could not understand the real nature of sin, but they were able to associate it with everything that man abhorred and hated.

There are other paintings and writings too in the Holiest of Holies, but they are not of much interest. They are all about holy observances and payment to the church. From the writings some historical facts relating to families belonging to the church, can be learned.

It is very interesting to go and see these paintings. The old priest in charge and the sexton take a great interest in explaining them and their traditions. They even explain the work done by the Apostle and if you ask them how they know about it, they will tell you that their own families can be traced back to the families that existed in the Apostle's time.

Though there are now clever artists, both sculptors and painters in Travancore, there does not seem to have been any clever artist at the time when these paintings were done. So probably they are the work of some one who came with the Apostle or some time later. It is not impossible that they may have been painted by some one belonging to the country. In any case they are beautifully done, and add to the importance and interest of the church.

M. MANI.

On Dohnavur

LATELY I was given the privilege of helping a little in the great work that is going on in Dohnavur, a small village situated just by the side of the Western Ghats, in the Tinnevely district.

As we all know, for ages India's daughters have been kept in ignorance. Much worse

is the condition of the temple children. They are some of India's most beautiful daughters, who, instead of growing up as ideal women, are given up to evil. They are married to idols and they lead an immoral life. They have no chance to be good, and this through no fault of their own for they are helpless and ignorant. It is to save such children that the work at Dohnavur is carried on.

Slowly and steadily the work has been increasing and at present there are about two hundred souls who have been saved from different kinds of peril.

When I first heard about it I used to imagine that there was a big building in which all the two hundred lived together as is the case in a school. But it is quite different. There are more than twenty separate nurseries, one hospital, and a few buildings in which classes are conducted. There is also a big building called 'Jeevalaya' in which religious services are conducted.

Each of the nurseries is under the charge of a big 'accal,' elder sister, to help whom there is an older girl, and under them there is a fixed number of children. The children are divided into groups according to their age and ability. The 'accal' does most of the teaching of her own children and she looks after all their home affairs also. She need not, however, make rice and curry, for everything is made in the kitchen and when the food is ready a child from each nursery goes and fetches it according to what each nursery needs.

The 'accals' are always very loving to their children and the latter in turn love and honour them. Do not suppose that all the children are always good and obedient. There are some naughty ones, but they are never allowed to go undisciplined. In one way or another they are made to understand

that they have been in the wrong and they are always helped to do the right thing at once. The first aim is to teach them to love their Redeemer, who has brought them there. Then they are taught cleanliness. Purity is enforced with regard to mind and soul, body and clothes, rooms and courtyards, and the whole compound. Even in the innermost corner you will find nothing that is not clean. Everything has to be tidy and has to be kept in its own place.

The children are never allowed to idle away their time. They are always busy either working or playing. They are never left alone, but are always under the care of an 'accal.' So if a new child comes, it can never practise anything that is evil. The slightest evil is corrected at once. A bad word is seldom spoken. The children are very early taught good manners. They never hide their faces in front of strangers as some girls do. They grow up to be like well behaved English children, upright and sweet.

The compound is full of beautiful flowering plants. The children themselves plant and water them daily. They love flowers and they know the botanical names of every one of them. Miss Carmichael whom we call 'Amma', has made songs about each of the flowers. The children love learning them and they go about singing always. The sight of the flowers reminds them of the songs.

The European workers, called 'sitties'—the word 'sittie' means 'mother's younger sister'—and the 'accals' are all honorary volunteer workers. There is not a single paid worker with the exception of a few servants in the kitchen. All who have not money of their own have food and clothes given them, but no one works for money but

for the sake of love. They are splendid workers and they appreciate the sentiment of one of the Dohnavur songs ;

'Hate not laborious work,
Joy, joy is in it ;
Do not thy duty shirk,
Joy, joy is in it ;
Welcome the daily round,
On and be faithful found,
On and thou shalt be crowned,
Joy, joy is in it.
Scorn not monotony,
Joy, joy is in it ;
Blessed be drudgery,
Joy, joy is in it, etc.

Then comes the educational department. The children, as has been already said, are divided into groups and each group is known by its peculiar class name. The classes are called A, B, C, D, etc. Class A is the highest class and the girls studying in that class are given the honour of being called students. They study Greek and Roman History apart from British and Indian History, Arithmetic, including Geometry and Algebra, Nature Study, Domestic Economy, Geography, Physiology, etc. Perhaps we may call it an all round education. It is chiefly in English, though all learn Tamil too.

The Kindergarten presents a charming sight. It is impossible for one to describe the different methods by which the little minds of the sweet little children are trained. Those who wish to know that training must go and witness it for themselves. Doubtless, when once they are there, they will feel like the queen of Sheba.

The children have no fixed games or drill at present, but they get a great deal of exercise. They do all the watering of the plants, washing, sweeping, etc. Every day

they wash the floor of their rooms twice or thrice. Then there are the swimming bath and the well. Swimming occupies an important part of their recreation time. The tank, like the well, is very, very deep and the girls are taught to do all sorts of wonderful feats in the water. They swim just like frogs. They do feet first diving, head first diving, leopard and swallow diving, torpedo swimming, spider swimming, etc. There is a swimming club and every year the members have sports in the well.

Every child has a special day in the year not her birth-day but her 'coming day' as it is impossible to know the children's birth-days. On that day she gets presents, her room is decorated with many beautiful flowers and she also gets kisses from all the others in Dohnavur.

Then comes the spiritual side. Perhaps that side is more developed than anything else. Every day after morning prayers, the first lesson for all classes is Scripture. The little ones are taught Bible stories and all the bigger girls learn a certain number of verses by heart every week. The 'accals' also have Bible classes in which they try to make a thorough study of the Bible.

Prayer is the 'Golden key that opens heaven.' So prayer is one of the chief tools used in the work. Every sixth day in the month is set apart as the prayer day. Daily bells are rung at regular intervals of one hour from 6 a.m. till 9 p.m., and some one meets God in prayer for all the work for a few minutes when the bell rings. Answers to prayer come plainly and suddenly. Let me give just one example. One day 'Amma' heard of a child in danger, and money was needed at once for the expenses connected with the rescue of the child. There was very little money in the house at the time ; a cry

was raised to God and by post that very day enough money came to pay all the expenses of hundreds of miles of journey and the child was rescued. Was not the money sent just for the child? The hand of God is seen and felt plainly when such things happen; and they constantly happen in Dohnavur.

It is most wonderful when we think of the life there. The workers fear nothing for they know that the God who fed Elijah at the brook is still living. The ravens mostly come from far away.

Why should white people come and save India's children? It is the love about which St. Paul speaks in the thirteenth chapter of his first letter to the Corinthians that constrains them to do this. Shall we not take our share in this work and stretch forth a helping hand to our sisters, so greatly in need of help? Live other lives to bless.

A. IYPE.

Our Library

OUR Library, I think, is a sympathetic friend of all members of staff and students, old and new. Very often the new students are introduced to this universal friend by the librarian who sells text-books in it on the first day of the college year. In size and shape it is as large and spacious as our dining hall, being situated just above it in the second story of the main building. But, while the dining hall is accessible chiefly to the resident students and staff, and that too only at certain fixed times of the day, our library welcomes all at all times. Again while the dining hall is a place where all are more or less busy talking, our library allows us to give ourselves up to thought since perfect

silence reigns there most of the time. 'Most of the time' I say, because sometimes students forget that they are in the midst and presence of the great men of all times in the library.

Before we had a common room of our own, the library was both a common room and a library. And even now it pays the penalty of being airy and spacious by being chosen as the meeting place of our Literary and Debating Societies every Friday, and also of other general meetings. It becomes an examination hall at the University examination time. And it is also occasionally used as a prayer hall in the rainy season. So our library, besides being a library, serves many other purposes.

It is not so much the airy room that attracts the students as the book-cases, big and small, that lean against all its walls. Altogether there are eight large book-cases that belong to our College. Besides these, Miss McDougall has kindly lent us two of her large book-cases for general use. And also Mr. Pittendrigh has very kindly given us one big and two small book-cases that belonged to our dear Miss Bretherton (the late Mrs. Pittendrigh) whose enlarged photograph, as it hangs over her big book-case, welcomes all who enter the library with a loving and sympathetic look whose power none can help feeling. Her look is a real inspiration to many of us. There are other pictures besides whose beauty one cannot help appreciating. I must not forget to mention a small Tamil book-case containing Tamil books presented to the College by M.R.Ry. P. L. N. K. Subramaniam Chettiar on the occasion of Her Excellency, the Lady Chelmsford's visit to our College. At present there is little room left for the new book-cases which we hope to have very soon, and then

we must extend our library into the Senior B.A.s' class-room. All the students and the staff have free access to all the shelves in the library; but there are certain books such as Dictionaries and Encyclopædias and other reference books which are always to be consulted in the library. Other books can be used for a fortnight by any student after she has entered them in the library register. In case a student wishes to keep a book longer than a fortnight she can do so with the permission of the librarian. Carelessness in returning a book to the library at the proper time is met by a fine of half an anna a day. And we try, of course, to have as few fines as possible. The librarian, a member of staff, is helped by four students who act as her assistants in keeping the library tidy by arranging the library tables in order; in scoring the books returned off the register and returning them to their shelves; in keeping the books in order; and in seeing that they are properly dusted twice every week by the students of the Junior Intermediate class, who render valuable help by dusting the books every Saturday and on some other day during the week.

Thus our library business is carried on. But before I conclude I must express my appreciation of the library. I am sure there is not a single student who has not reaped the benefit of being one of its friends. New students are often helped to overcome their home sickness by being introduced to it. The more we come into touch with it, the less eager do we feel to part with it. The great variety of books—English prose, poetry, drama, essays and novels; history and science; books in the vernaculars and books of divinity and different kinds of magazines—makes the heart leap with joy for the free choice the library gives. We feel the

presence of many great men of all times, such as Shakespeare, Milton, Wordsworth, Coleridge, Scott, Tennyson and Dickens, Charlemagne, Louis the Pious, Queen Victoria and many other great men and women. We have a free choice in our friendship with them. We can enjoy hours in listening to them or in sharing with them their joys and sorrows. They seem ever ready to help us in our difficulties and doubts and they seem to long for our company. We can sit with people like Johnson and Goldsmith and enjoy their humour and wit, or else we can share with Milton or Wordsworth their deep thoughts, or else we can have a very good talk with Carlyle with all his peculiarities; or we can get advice from great politicians such as Pitt and Gladstone.

And feeling thus I join with Robert Southey and say:—

'My days among the Dead are past,
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old;
My never failing friends are they,
With whom I converse day by day.

With them I take delight in weal,
And seek relief in woe;
And while I understand and feel
How much to them I owe,
My cheeks have often been bedew'd
With tears of thoughtful gratitude.

My thoughts are with the Dead, with them
I live in long-past years,
Their virtues love, their faults condemn,
Partake their hopes and fears,
And from their lessons seek and find
Instruction with an humble mind.

S. PHILIP.

An Excursion to Fort St. George

FORT ST. GEORGE is a place of great interest to students of Indian History. At one time it comprised the whole of the town of Madras and many events of importance have taken place within its walls.

It was to this place that our noteworthy Excursions Committee planned to take some students one day. A notice was put up asking all who wanted to visit the Fort to sign their names on a paper put up for the purpose. In spite of the fact that the examinations were drawing nigh, there was a long list of names. As had been arranged we set out in great expectations one Saturday morning for the place of which we had read so much in history.

From a distance we could see the walls of the Fort and the church spire inside. Water is said to be colourless but the water in the moat surrounding the Fort was quite green. The moat itself was wide and the walls rose straight out of the water. The walls were broad but not very high, so that the tops of the buildings inside could be seen above them. It looked as if it would not be very difficult for an enemy to shoot into the Fort. No draw-bridge was lowered for us, but we saw a permanent bridge over the moat. We entered by a number of successive gates all called by the same name 'St. George's Gate.' Between these gates there were narrow paths. At last we came into an open space in the middle. When compared with the outside of the Fort the inside looked rather like a deserted place except for a few soldiers lounging at the windows and a few cooly men and women.

Many roads led to different parts of the little town, and we followed one which took us to the church. This church is said to be

the oldest English church in India, and there were many signs which spoke of its antiquity. The floor inside the church and the flag stones outside are covered with inscriptions. Many of these were in a kind of archaic English and the inscriptions were too numerous for us to read all of them. There were also many statues of officials and others.

A picture at the east end of the church needs special notice. It is a large painting of the Last Supper, which the English took from Pondicherry when they captured that port. No man knows who painted it, but it remains there arousing interest in all who see it.

After looking over some of the many things in the church we went to the chaplain's house, where we saw certain things which brought the early history of the English in India nearer to us than ever it had been before.

We were conducted into a room where there were a few shelves. While we were wondering what the chaplain was going to show us, he brought out several valuable things from them. First he took down several vessels which had been presented to the celebrated church by governors and other noteworthy men. The 'Yale Plate' attracted much attention. Mr. Yale was one of the governors of Madras and, when he left his office, he presented the aforesaid silver plate with his coat of arms carved on it to the church. He encouraged universities very much and later a university was founded bearing his name in America. The founders wanted to have something in his memory, and when they heard that there was some plate with his coat of arms on it in Madras, they sent a small expedition to Madras to see it. The plate was shown to them and they offered much money for it, but the

chaplain firmly refused to give it up, and they had to be satisfied with copying the coat of arms.

In the church register we saw the signature of the great men who shaped the Indian Empire. Clive, Wellington and others have written something in those books and their names remain there as the result of their exploits remain in our motherland.

There was an old English Bible which belonged to Mr. Yale. The writing is of the old style and it is kept as a great treasure of the church.

After seeing everything we returned to the church. Our disappointment was great when we heard that we could not see the Council Chamber, because the Legislative Council was sitting at that time. It is the most important place in the Fort, being the place where the affairs of Madras are carried on. We stood outside the churchyard and gazed at it with a longing to see the inside.

We wandered about the church for some time more and then returned to the college.

The Fort is a little town in itself away from the noise and bustle of the Madras outside it. When one goes into it the many deeds that were done there affecting the history of this, our own country, crowd into one's mind.

ANNA ALEXANDER.

The Little Mount of St. Thomas

THE 'Little Mount,' as the name suggests, is a little hill situated to the south west of Madras. It is a place of great interest to Christians and especially to the Syrian Christians of Travancore, because they are supposed to be the descendants of the Syrians

who accompanied St. Thomas, the Apostle of Our Lord Jesus Christ, to India.

The hill is neither very high nor steep but is rounded and has a gentle slope. The top is bare except for a few shrubs on the eastern side of the church, but there are many trees at the base of the slopes. Most of them seem to be quite green and fresh, but there are hardly any flowers. There are good roads running quite near the Mount, and it seems to be at the meeting point of many roads. The roads are almost bare of trees, and along the road which runs just in front of the church there are only a few houses. No weary traveller can hope to rest or refresh himself by the way if he is too proud to ask anything of the inhabitants round about. In this respect the Little Mount is at a great disadvantage when compared with some other places where, even if he is too proud to ask for help, the traveller can rest in the shade of the trees and eat his fruit and refresh himself. The water there is also saline.

The objects which most people are anxious to see when they go the 'Little Mount' are not the scenery round the hill but the Church on the top of it, and especially a cave in the church. The church is just on the top of the hill and round it is a low wall, and the whole is very pleasing to look at from below. The church is a large magnificent building like many other Roman Catholic churches. There are about half a dozen semi-circular steps leading to the church at the side opposite the chancel. When we visited the Little Mount our excursion party was led into the church by another door to the right of the altar. This brought us to an enclosure and from there we went to a small room where a number of old, broken candle sticks, image stands and other things belonging to the church, are kept. We then came to another

room which seemed to be the sacristy. These rooms are at a higher level than the church where the congregation assembles for Mass and Holy Communion. So we had to come down a few steps which led directly to the altar. As soon as we reached it we could feel a solemn atmosphere everywhere and we felt as though our feet did not touch the ground. The first figure which strikes every one is that of the Blessed Virgin. There were also images of the infant Jesus and of some saints to the left and right of it. There were pictures and images of saints on the four walls. At the very end of the church was a very large crucifix, and any one who enters the church can feel the solemnity of the place. Leading from the altar to the church hall was a small stair-case with rails, and on either side of it was a small passage. The one to the right interested most of us. The small entrance to the famous cave was there, and near that there were two inscriptions, one on a marble tablet and the other on an ordinary piece of cardboard. Both these give us some details about the cave, and below one is a box into which charitable people throw their pennies to help the poor. The inscriptions say and it has been believed from very early times, that when St. Thomas was driven from St. Thomas' Mount and pursued by the Hindus and Rajah Mahadeva of Mylapuram in A.D. 58 he sought this cave as a refuge. Tradition says that while he was there he was besieged by his enemies and could in no way escape. He remained there for some time in great difficulty praying hard to God, and God miraculously opened a small way for him in the rock and saved him.

The cave is in a rock and fairly large. I think an ordinarily tall man could stand there without touching the roof. It is roughly

cut and quite uneven in most places, though it must be said that the floor is almost level. Were it not for the little opening by which, people say, St. Thomas escaped, the place would be quite dark; but because of it there is some light and we can get some idea of what the cave is like. The opening in it has been preserved from the time it came into the hands of the Christians and they have put iron bars to it. On the roof we can see some marks, supposed to be the prints of his hands, which were made when St. Thomas was pressing against the rock and trying to escape. (If this be true, it shows what a strong man he was.) Towards the middle and a little to one side is a small shrine where a statue of that great man is kept.

There is another smaller cave just to one side of the bigger one and it was here that, people say, he hid after he had escaped from the other one. There is a narrow hollow in it at the bottom of which is a little spring of water. The water is found only at some seasons, at others it is quite dry. This cave too is kept clean and well preserved. It seems that when St. Thomas was hiding there, he felt extraordinarily thirsty and did not know what to do. This time too God helped him; and it was then that the spring mentioned above was opened to him and by it his thirst was quenched and the wounds which he had received at St. Thomas' Mount were washed. He then felt greatly relieved.

If we stand just in front of the cave we can see a great many steps leading up to a church on the top of a hill far away. This is St. Thomas' Mount from where he came to the 'Little Mount', wounded and pursued by his enemies. The two caves are the places of great interest on the 'Little Mount.'

Tradition goes on to say that he remained in the cave for a long time and from there he fled to Mylapore. Here he was martyred and buried, and there is a Cathedral named after him in his honour.

S. ITTYERAH.

First impressions of Madras and the College

I HAD imagined the city of Madras to be so thickly populated and crowded with buildings and streets as to leave very little space either for big compounds or parks. But this part of the city in which our College is situated did not fulfil my expectations at all. And I found it difficult to realize that I was in Madras even after a stay here of a few days. The view of the surrounding district which I got from the College roof only made me realize the futility of my imagination, because in places where I had expected busy crowds thronging to and fro, I found lonely figures walking up and down; and instead of there being buildings close together, there were great gaps left between them.

But later when I happened to see some other parts of the city I felt that I must soon change my newly formed opinion about it. After an excursion to the Aquarium I realized that Madras had its crowded streets and densely populated parts, and also that it is almost impossible to trace one's way back, should one have the misfortune to follow the wrong road.

I was certainly surprised to see the extensive compound of the College. The lovely green trees of the compound which give us

shelter and shade often remind me of Travancore.

The lines,

'A College fair,
Gathering students from everywhere
Malayalam and Telugu
Canarese and Tamil.'

had prepared me to expect different kinds of students here. But during the first few days I found it difficult to remember that some of the students do not know Malayalam. Consequently I often used to talk to them in my language and then realize my mistake.

Another thing that impressed me very much was the way in which the students spend the time in the dining hall. Every one seemed to be quite at home at table, and the system of changing one's table companions every week helps every one to get to know all the other students.

At first when I saw all the notices of the different clubs asking students to join them I could not but feel that they might interfere with our studies. The Musical Society, Star Club, Historical Association, Dramatic Society, and Literary and Debating Societies do take some of our precious time, but each of them in its turn gives us pleasure and instruction.

Another quite interesting thing is the fifteen minutes' drill every morning. All the students are expected to be ready by 8.25 a.m. to go out to the compound and have physical exercise for a short time. Thus I found that we not only get intellectual training in the College but an all-round education which prepares us for life.

A. MATHAI.

The Y.W.C.A. Officers' Retreat

It was only last year that the Y.W.C.A. Retreat was held for the first time for all the officers of the different student branches in Madras. This year we had it from July 16 to 18 in Mrs. Buckley's house 'The Albany,' quite close to our College. It was very helpful to us in many ways. We were given a good opportunity of getting to know more of the officers of other branches and of thus gaining a sense of fellowship with them. Miss Wilson and Miss Zachariah gave us several talks which made us realize our responsibilities as members and officers of the Y.W.C.A. and the student department in particular. In several ways the Retreat was a definite means of help to us in preparing us for the work that lay before us in the year.

We enjoyed the social side of the life also and when the time to leave came, it was not without some unwillingness that we parted.

S. KORAI,
Secretary.

College Prizes

(1919-20)

Miller Medal (Class IV)

Daisy Hazells.

Lord Pentland Prize (Class II)

Soma Seneviratne.

Margaret Pittendrigh Prize (Class II)

Soma Seneviratne.

Alexander Miller Scripture Prize (Class IV)

Rachel Joseph.

Alexander Miller Scripture Prize (Class II)

Anna Varkky.

Bretherton Fund Prize (Class I)

Muthammial Nayagam.

(1918-19)

Bretherton Fund Prize (Class I)—

Soma Seneviratne.

University Examinations

THE following students were completely successful in the B.A. Degree Examinations held in April:—

Group IV (Philosophy)

Ranjitham Perinbam.

Lydia Vedanayakam.

Group V (History)

Daisy Hazells.

Mariam Varkky.

Aley Abraham.

Rachel Joseph.

Anna Philipose.

Anna Cherian.

Vida David.

Anna Ittyerah.

Vijiam Koman.

Gertrude Hobday.

Cherrie O'Reilly.

Rani Joseph.

Of these Daisy Hazells and Cherrie O'Reilly passed in English in the First Class, and Anna Cherian was awarded the Lady Willingdon Economics Gold Medal.

The following passed in one part only:—

Part I (English)

Rebecca Ipe.

Part II.

Group IV (Philosophy)

Kamala Ponnaiya.

Kamalam Gopala Aiyar.

Group V (History)

Annapuranam Solomon.

Anna Thomas.

The following students were completely successful in the Intermediate Examination:—

S. Oommen.

A. George.

B. Bhadrappa.

Notes

WHEN the College opened in July there were 109 students on the roll, forty-one of whom were in the B.A. classes. There were about a hundred in residence, a larger number than ever before.

We had hoped to have Miss Stevens and Mrs. Dodd back from furlough in time for the new College year. We welcomed Mrs. Dodd and Muriel about the middle of July; but Miss Stevens, much to her regret and no less to ours, was by reason of illness unable to accompany them. She hopes to travel with Miss McDougall and arrive at the end of December in time for the January term. In her absence we have been fortunate in securing the help of Miss Organe in the English department. She has kindly promised to stay until the arrival of Miss Jackson who is ready to sail as soon as a passage can be secured. She will supply Miss Stevens' place on the staff till December, and Miss McNair's when she goes on furlough.

It will be seen from Miss McDougall's letter how busy she has been in England. She was to leave Southampton for America on the 7th of October and spend a month in the United States, cross the Atlantic again about the middle of November and sail for India early in December. She will have a very warm welcome when she arrives.

* * *

Miss Dibell expected to sail for America early in October, but the arrangements which would have made that possible could not be carried out, and we are glad to have her still another term in College.

This year we have again some B.A. students studying Natural Science and in that department Miss Dibell is being assisted

A. Iype.

Kanakammal.

H. S. Devadasen.

N. Devadasen.

D. Jesudasen.

E. V. Paranjoti.

Buchamma.

M. David.

Anna Alexander.

A. Varkki.

S. Seneviratne.

A. Vedamanikkam.

O. K. Savitri.

D. Chowryappa.

Of these B. Bhadrappa and S. Seneviratne passed in the First Class, and S. Seneviratne was awarded the Krupabhai Satyanathan Memorial Medal for 'distinguished merit in English.'

The following passed in one part only:—

Part I.

E. Abraham.

E. Johannes.

J. Lamech.

Part II.

G. Gregory.

M. Narasiah.

Of our graduates of former years the following have passed the Examination for the Degree of L.T.:—

Dora Greene.

Lily Devasahayam.

Eliza Chorley.

Lilavathi Coteltingam.

Muriel Dweltz.

by Mr. M. S. Sabhesan, M.A., of the Madras Christian College.

It is a year since the Hostel was opened, and we are now thinking of another building, a new Science block. The University affiliated the College in both Intermediate Science groups and in Botany for the B.A. degree on the understanding that the present laboratories should be considered temporary. They are not large enough to accommodate even the Science students at present in the College: for practical work in Physics there are two divisions of class I. Students who pass their Intermediate examination in

Group I (Mathematics, Physics and Chemistry) cannot complete their course for the B.A. degree examination here, but must go to a men's college. So the new building is needed both that we may have larger Intermediate laboratories, and the necessary lecture rooms and laboratories for B.A. work in at least two Science groups. The cost of such a building and the necessary apparatus is great, but we trust that we shall be able to meet it with the generous help of our friends. Plans have already been made and we look forward to the time in the near future, we hope, when we shall see the preparations for building being made.

Students in College, July 1920

CLASS I

Harriet Abraham	...	Tamil	Sarah Tucker College, Palamcottah.
Christie Jesudason	...	"	Do. do.
Francis Dyriam	...	"	Do. do.
Maragatham Joseph	...	"	Capron Hall Girls' High School Madura
Ellen Devasagayam	...	"	U.F.C.M. High School, Madras.
Anbu Koilpillai	...	"	Do. do.
Esther Iswariah	...	"	Do. do.
Janet Masilamani	...	"	Government Secondary and Training School, Triplicane
Navaneetham Paul	...	"	A.A.M. Girls' High School, Ranipet.
Thevasitham Isaac	...	"	Do. do.
Mary Samathanam	...	"	Do. do.
Mercy Arulanandam	...	"	L.M.S. High School, Madras.
Rajam Isaac	...	"	Wesleyan Girls' High School Trichinopoly
Kanagu Pakianathan	...	"	Do. do.
Ratnavathy Duraisamy	...	"	Wesleyan Girls' High School, Bangalore
Thangamma Varkky	...	Malayalam	Maharaja's College for Girls, Trivandrum

CLASS I—continued.

Susanna Ittyerah	...	Malayalam	Nicholson Syrian High School, Tiruvella.
Mariam George	...	"	Do. do.
Sosa Daniel	...	"	Do. do.
Aley K. Thomas	...	"	Do. do.
Aley Verghese	...	"	Do. do.
Rebecca Koshy	...	"	Baker Memorial School, Kottayam.
Mariam Benjamin	...	"	Do. do.
Anna Mathulla	...	"	Do. do.
Anna Thomas	...	"	Do. do.
N. Radha	...	"	Presidency Training School, Madras.
Sarah Thomas	...	"	Victoria Jubilee High School, Trichur.
Sarah O. Verghese	...	"	Mar Gregorius Memorial High School, Tiruvella.
Elachy Mathai	...	"	L.M.S. High School, Madras.
Elizabeth Chandy	...	"	L.M.S. High School, Bangalore.
Sarah Job	...	"	Sirkar High School, Kunnankulam (Cochin State).
Alice Rathnam	...	Telugu	A.B.M. Girls' High School, Nellore.
Nelly Kondiah	...	"	Do. do.
Nancy Sighamony	...	"	A.E.L.M. High School, Bhimavaram.
Subbamma Venkataratnam	...	"	Presidency Training School, Madras.
Anasuya Annappa	...	Kanarese	L.M.S. High School, Madras.
Charlotte David	...	"	U.F.C.M. High School, Madras.

CLASS II

Alice Moses	...	Tamil	U.F.C.M. High School, Madras.
Thaiammal Jacob	...	"	Do. do.
Ruby Jesudason	...	"	Do. do.
Jemimah Lamech	...	"	L.M.S. High School, Madras.
Amy Robert	...	"	Do. do.
Vethapushpam Vethanayagam	...	"	Do. do.
Mercy Samuel	...	"	Wesleyan Girls' High School, Madras.
Muthammal Nayagam	...	"	Presidency Training School, Madras.
Elizabeth Abraham	...	"	Do. do.
S. Bhavani	...	"	Queen Mary's College, Madras.
Sugirtham Swamidas	...	"	Church of Scotland High School, Madras.
Christie David	...	"	Fort Girls' High School, Trichinopoly.
Rajam Royappah	...	"	Do. do.

CLASS II—continued.

Grace Paul	...	Tamil	Uduvil Girls' High School, Jaffna, Ceylon.
Daisy Anketell	...	"	Do. do.
Seerinbam Lazarus	...	Telugu	U.F.C.M. High School, Madras.
Victoria Joshua	...	"	A.E.L.M. High School, Guntur.
Manickam Chinniah	...	"	Stanley High School, Hyderabad.
Premabai John	...	"	L.M.S. High School, Madras.
Minnie Narasiah	...	"	A.B.M. Girls' High School, Nellore.
Anna Mathew	...	Malayalam	Nicholson Syrian High School, Tiruvella.
Elizabeth George	...	"	Do. do.
Anna Cherian	...	"	Do. do.
Mariam Samuel	...	"	C.M.S. Baker Memorial School, Kottayam.
Mariam Thomas	...	"	Do. do.
L. Karthiayani Amma	...	"	Maharaja's College for Girls, Trivandrum.
Ernestine Loenen	...	"	Do. do.
Sarah Mathai	...	"	Do. do.
Susannah Verghese	...	"	St. Teresa's Girls' High School, Ernakulam.
N. Rugmini	...	"	Queen Mary's College, Madras.
Gladys Stephens	...	European	Doveton High School, Madras.
Norah Middleton	...	"	Do. do.

CLASS III

Grace Savarirayan	...	Tamil	U.F.C.M. High School, Madras.
Daisy Jesudason	...	"	Do. do.
Nesamoni Devadason	...	"	Sarah Tucker College, Palamcottah.
A. Grubb	...	"	Do. do.
L. Maduram	...	"	Do. do.
Lily Simon	...	"	Do. do.
Violet Paranjoti	...	"	L.M.S. High School, Bangalore.
J. Santhiappa	...	"	Capron Hall Training and High School, Madras.
D. Chowriappa	...	Hindustani	Presidency Training School, Madras.
O. K. Savitri	...	Malayalam	Do. do.
Anna Alexander	...	"	Nicholson Syrian High School, Tiruvella.
Anna Varkky	...	"	C.M.S. Baker Memorial School, Kottayam.

CLASS III—continued.

Rachel Thomas	...	Malayalam	Basel Mission School, Calicut.
Sarah Alexander	...	"	Maharaja's College for Girls, Trivandrum.
Mary Cherian	...	"	Do. do.
Mary Uthup	...	"	Do. do.
A. Jacobs	...	"	Do. do.
Aley Mathai	...	"	Do. do.
Margaret David	...	Kanarese	U.F.C.M. High School, Madras.
Somakumari Seneviratne	...	Sinhalese	Kandy Girls' High School, Ceylon.
E. Rector	...	European	(Private study.)
F. Rector	...	"	(Do.)
Edna Woutersz	...	"	Sacred Heart College, Bangalore.
G. Browne	...	"	St. Joseph's College, Trichinopoly.
Mercy Azariah (Private student)	...	Tamil	St. Ebba's S.P.G. High School, Madras.

CLASS IV

Rajamani Joseph	...	Tamil	L.M.S. High School, Madras.
Grace Samuel	...	"	Sarah Tucker College, Palamcottah.
Emily Monickam	...	"	Do. do.
Mary David	...	"	U.F.C.M. High School, Madras.
Ruth Ponnusamy	...	"	Church of Scotland High School, Madras.
Jane Samuel	...	"	S.P.G. College, Trichinopoly.
Kamala Ponnaiya	...	"	L.M.S. High School, Madras.
Sarah Korah	...	Malayalam	Nicholson Syrian High School, Travancore.
K. Gourie	...	"	Victoria Jubilee High School, Trichur.
Mariam Joshua	...	"	Do. do.
Mariam Mani	...	"	Maharaja's College for Girls, Trivandrum.
Sarah Joseph	...	"	Basel Mission School, Calicut.
Mary Chandy	...	"	C.E.Z.M. High School, Madras.
Sumitri Upot	...	"	Government College, Mangalore.
Sarah Philip	...	Telugu	A.E.L.M. High School, Guntur.
Irene Williams	...	"	U.F.C.M. Day School, Madras.



OFFICE OF
18 APR 1931
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THE SUNFLOWER

An English Girls' Boarding School, Roedean

ON the south coast of England about fifty miles from London there is a strange town called Brighton—a London by the sea. Here tired Londoners come to breathe the pure sea air, but they have brought much of their town along with them. Brighton is a city of hotels and boarding houses—of shops for holiday makers—its only industry is the entertainment of visitors. The town itself is not beautiful, but in front of it is the open sea and behind it stretch low grass covered hills the chalky South Downs. Those who care for wind and sunshine and the green turf beneath their feet may wander far on these low open hills—seeing no man save an occasional shepherd with his flock—hearing the hum of the bees, the song of the lark and the distant sheep-bell. In the hollows of the hills nestle tiny villages and here trees grow for protection against the sweeping winds of winter; each village has its pond and ancient Norman Church. There are rough roads across these hills—seen from afar as white twisting lines on the green, but the high road from Brighton to Newhaven runs along the foot of the hills close to the sea—and the motor buses that run along this road stop for a moment about four miles from the town at the gates of Roedean to drop any who may have business there. Thus Roedean has

communication with the busy town of Brighton and so with the railway and the bustle of civilization but around her are the quiet hills—in front of her the sea. Only the occasional sound of the passing motor-bus reminds her inhabitants if they care to be reminded of towns.

The high road runs at the foot of the hills but the buildings of Roedean stand some little way up the slope and a long drive winds up from the road to the high level terrace that fronts the school buildings.

Roedean is set on a hill in one of the open spaces of the world so that those who live there receive the full strength of every wind that blows. They have no shade in summer, no shelter in winter, for the highest tree is only five feet; it cannot get food enough out of the chalk to grow higher. But every day they see the sun rise behind the old windmill on the hill to the left and the sun set into the sea at evening in varied pageantry. Here just because there are no trees there is a great expanse of sky where clouds may pile themselves in fantastic shapes making shadows on the sea.

Four hundred and twenty girls and fifty teachers live in this place for nine months of every year and usually think of it when they have left it as one of the pleasant places of the earth.

The girls divide into different groups. Those under twelve are in the junior school, a building at the far end of the grounds quite



MR. PEEBLES

REV. C.H. MONAHAN

REV. C.E.O. FINCH

MISS DIBELL

MRS. FINCH

MISS FISHER'S WEDDING GROUP

separate from the main school. Here they live their own school life more suited to little ones than life in the big school would be. There are four boarding houses in the upper school No. 1 House, No. 2 House, No. 3 House, No. 4 House and by the end of the first term every girl is eternally attached with unswerving loyalty to one or other of these numbers. Each house has its own housemistress and headgirl and each develops a distinct personality of its own, but the houses are built exactly alike and the order of the day is the same in each. A girl in the upper school shares a bedroom with one or two friends, and has her own desk where she keeps lesson books and her own treasures in the big house room where all preparation is done. Each house has also its own dining hall and G.D.R. (girls' drawing room) which is just the same as the students' common room here. The whole school meets together for morning prayers and morning school, for afternoon games and evening school and separates only for meals and bed.

The class rooms are like all other class rooms the world over and the course of study is very similar to that of a high school here in India. At sixteen or seventeen most of the girls take a school leaving examination and nearly every girl in the sixth form, usually about thirty in number, is preparing for college. After the age of sixteen any girl who has a special gift for drawing or music is allowed to give additional time to those subjects and to drop some of her ordinary school lessons.

In the studio there are enthusiasts in blue overalls studying the mysteries of anatomy and life-drawing, etching, wood-block printing, lettering and designing. The latest acquisition in the studio is a potter's wheel and now the school artists are making jugs,

and cups and saucers, executing their own designs. A kiln has been built on to one of the big underground furnaces that heat the water in the radiators that warm the school, so they glaze and bake their own pottery.

In summer all those who draw, little ones as well as big ones, go out on to the downs with stool and drawing block to sketch the many attractive things to be seen there; a glimpse of blue sea beyond a field of yellow corn and bright red poppies, a barn, or an archway in an old Church.

Every girl in the school learns carpentry—a special shed has been built for it fitted with all the necessary benches and tools—this was given by a great friend of the school. During the war crutches, bed rests, and bed tables were made here by the girls and sent to hospitals in Brighton or further away and a short while ago Roedean had a furniture stall at a sale of work held in aid of a new women's hospital in Brighton. For that they made arm-chairs, writing bureaus, stools, cupboards, tables and even a beehive, and a garden gate.

Every girl also learns gymnastics and dancing and in the gymnasium wonderful feats are performed by those steady on the feet and in the head. Here too is the stage and the best Saturdays in the year are the play Saturdays in the autumn term, when each house in turn acts a play. Often they act Shakespeare; sometimes one of the staff dramatises a book, one of Dickens' novels or a story like *Water Babies*. Last year No. 3 House renowned for its love of noise enjoyed itself thoroughly and delighted the school by a representation of *Treasure Island*. (The competition for pirates' parts beforehand was desperately keen).

Games are all important, to some who find lessons a little trying the most important

side of the school life. Every one must play games unless forbidden by the doctor and most look forward some day to the honour of 'playing for the house.' This is quite a possible ideal for a good many for there are four games played at different times of the year, hockey, lacrosse, tennis, and cricket and with the exception of tennis there are three teams for each game. Each game has its own challenge cup and a glance at the shelf in the dining hall where the cups are placed will show whether the house is good at games or not. As a rule the house that is best at games is also best at work. Of course there is also a school team for each game consisting of the picked players of the school and these play other schools and clubs.

Lessons have been mentioned so far very little and this is quite in accordance with the Roedean custom for work is little talked about in public though many are very interested in private. The library is a long room with great windows all down one side and alcoves full of books. Here perpetual silence reigns and here any girl who cares for reading can go in her spare time and find quietness and books. Little girls of thirteen read fairy stories or pore over books of beasts and animals here, while sixth form girls prepare history essays. The library and the chapel are the two silent places in this otherwise noisy settlement. The chapel is very beautiful, gray without and white and gold marble within; it is being made yearly more beautiful by the gifts of old girls of the school. Here the school meets for Sunday services.

Every girl when in school, whether she be seven or seventeen, wears the same school dress. This is a dark blue cloth tunic, called a *djibbah*, reaching just to the knee, the most convenient garment for the active

strenuous life it is healthy for English school girls in our cold climate to live.

The most important persons in the school are the prefects. The headgirl and the prefects are largely responsible for order and discipline. Prefects supervise the assembly of the school for daily prayers and on special occasions such as lectures, concerts or plays. They read the Bible lessons at prayers and at the chapel services. In the houses they are the stay and support of the housemistress; they arrange all the practical details of house organization. The housemistress talks over all the affairs of the house with the prefects, and the small girl who will not work and will break rules has to reckon with a stern prefect as well as a housemistress. The prefects have privileges as well as responsibilities; some of the school rules are relaxed for them but the most prized privilege is the prefect's study. A prefect's study is a tiny little room about the size of the single rooms on the ground floor of the hostel here. A room of that size will be shared by two or three prefects. Here they may have their own pictures, furniture and books; here they work, meet to discuss school and house, and on Saturdays and Sundays they have tea parties.

The headmistress of this school is its foundress and its mother. Her family is a large one scattered all over the world, many members of it practising as social workers, teachers or professional women the qualities of good citizenship they learn on the games field or in the little school state of Roedean. All who enter into the spirit of Roedean at all learn to 'laugh and be merry' at school and leave valuing the special school virtues of courage and self-reliance.

A. L. JACKSON.

From the Kandyan Hills

ON the south-west of the ancient town of Kandy stands Hantane peak, like a formidable sentinel, towering over the hills which surround it. As a child I delighted to see it smiling down upon the town when the sun covered its slopes with patches of gold, and to trace its form in my mind when the night cloaked it with darkness and the few twinkling lights, scattered here and there on the hill side, told me that Hantane was still keeping its watch over us although the gloom of night hid it from our view. In later years I had been filled with the desire to climb the hill to its summit and share with it for a few short hours the scene on which Hantane had been gazing for thousands of years.

When the grey dawn was still enfolding the winding path by the steep hill side, we had accomplished half our journey, and now when the morning sun was sparkling on the dew bedabbled citron on either side of us, we refreshed ourselves by a clear stream which, emerging suddenly from amid the grass and rocks above us, rushed across our path and fell headlong over the steep hill side, dashing its waters into a thousand shimmering fragments; and far below we saw 'clouds of white rolling vapours fill the vale.'

When the sun was high in the heavens, we thought it looked down upon us from its mysterious heights with a condescending smile as we struggled with the sharp edges of the citron grass and over the numerous rocks which strewn the hill side, in our attempt to reach the summit. Soon perseverance brought the victory, the thought of which had thrilled us with excitement for many a day. By ten o'clock we were all seated on the summit of the hill five thousand feet above

the town beneath, and above our heads fluttered the Union Jack which crowned the hill-top. How glorious a panorama lay spread before us in all directions! But strangely enough it was not the rising hills and undulating valleys which attracted our first attention. We were all engaged in the impossible task of discovering our homes in the town beneath, which was entirely enveloped in overhanging boughs of a thousand trees, except where the uniform green was broken here and there by a white wall or rising spire. There lay Kandy quiet and content in her beauty, but Hantane could tell us that it was the quiet of a child which had cried itself to sleep. Five centuries ago this sheltered spot attracted the eyes of a king as he was hunting the deer on the surrounding hill slopes and he built Kandy to be his queen of cities. She graced the beautiful island with her greater beauty, but soon vanity crept in and deprived her of her innocence. Hantane gazed down with sorrow upon the intrigues and treasons which drove peace from beneath the hills which guarded Kandy. A wicked king arose and lust, oppression and crime reached their height. His subjects rose against him, and a foreign power rode through the hitherto impassable defiles and occupied the town. Banished peace was recalled, and after a few years of unrest, reigned supreme once more. Kandy now rested amidst its sheltered hills as beautiful as she was in the days of her maidenhood, but filled with a sweetness which can come through sorrow and experience alone.

Beyond the fair green hills which sheltered the ancient town winded along with serpent-like ease the sacred waters of the Mahaweliganga, broken to our view by the overhanging hills. We knew that it was there, for the sun flashed its light on four glassy sheets of

water on three sides of the town. There in the west, man's toil had triumphed over nature and a graceful bridge spanned the broad water. Nature herself was very lavish of her gifts and covered the banks of the river with the beautiful gardens of Peradeniya. At what seemed a very short space from Peradeniya, but which was in reality a distance of not less than six miles, the river was again crossed by a bridge after a broken career, for the rocks and whirlpools of Katugastota are a great danger to boatmen. We saw the Mahaweliganga in two other places and here fair, green fields, shimmering like soft velvet in the sun, stretched to the water. Beyond the river, on all sides, the valley was soon broken by hills which concerted together to form miniature valleys of their own, which were now covered with green paddy fields which rose in terraces until they were lost in the verdure of the hill slopes. Somewhere among those hills which sank in the distant eastern horizon, a royal family had a century ago sought refuge in vain. Nature had offered them shelter beneath her rude rocks, but man was unkind. Men, maddened by the cruelty of their king when he was in power, dragged him forth out of his refuge, and yielded him up into the hands of a stronger foe. Due north arose a hill sheer from amidst a dark forest which grew thickly at its base, bidding fair to rival Hantane itself in its height. This we knew was Hunasgiriya peak, inhospitable to all intruders, for thorny bushes covered its higher slopes. The smoke which circled slowly through the air from amidst the fields, on the hither side of the forest, told us that villages lay scattered in the valley. These were the homes of the men who cultivated the surrounding fields. The women themselves spent the early months in the fields, helping in

weeding and replanting the tender plants, which work solely belonged to them. At harvest time their help was indispensable in gathering home the new crops. They often told stories to their children who squatted around them before their doors, in the gathering twilight. What imagination and spirit are revealed in the songs and legends of the lowly inhabitants of the country! Are they not the reflection of the true and simple scenes of nature among which these people live their uneventful lives—uneventful yet not dull, because they cannot find time to be dull? The simple folk who inhabit the valleys around Hunasgiriya never tire of telling its sacred story—how when in his lifetime the Buddha came to this peak and was about to imprint his foot—the sripada—on its summit, to be worshipped and cherished for all ages, a lizard chirruped, and the auspicious moment was gone! The Lizard's interference was a sign that Hunasgiriya, which thus received its name, was not the right place. The great master went to Samanalakanda—Adam's Peak, and there set his sacred foot-print on its rocky summit. What is more typical of the credulous, superstitious but imaginative mind of the people of these villages! To History they are indifferent, but a legend which is an illustration of their own beliefs and experiences is full of appeal to their minds. I did not regret the choice of Adam's Peak, for what could be more suitable for the purpose of a sanctuary at its summit, than the mountain which arose majestically from amidst the hills in the centre of the island and looked down upon the Great Ocean which rolled on all sides. Indeed I was inclined to think that it was the mountain itself which suggested to men's minds that it was holy.

More than one chain of hills stretched in a curve from Hunasgiriya to a point due

west where a mass of hill tops lay half buried in the morning mist. One huge rock rose from among them and distinguished itself by its singular shape, from which it derived its name of Table Rock. As I saw it now a number of legends rushed into my mind and I thought again of the old robber Sardial, who fifty years ago was the terror of this district. Old men of the neighbouring villages tell stories of how Sardial and his robbers hid themselves in the railway tunnels which pierce these hills and boarded passing trains—how he evaded the troops sent to arrest him by jumping down the side of the rock with the help of an open umbrella—and how when at last he was caught through the weariness of a Kaffir troop from Colombo, and was hanged, he had to be buried in a strong iron box in order to be certain that he would not escape, for he had a charmed life! It is evident that Sardial was a clever robber and was well acquainted with the method of utilizing these hills for his ill-purposes. Between the Table Rock and Kandy was the famous Kadugannawa Pass through which the railway line runs to-day. This had been the natural fortress which guarded the territories of the Kandyan kings, for as its name denotes, the narrowness and steepness of the defile prevented a troop of soldiers from passing through except by single file, which exposed them to the swords of the king's soldiers always stationed here to guard the pass.

Among the many rocks in this neighbourhood, visible from Hantane, were some which had enjoyed fame for many centuries, through the temples on their summits built in the days of the Kandyan kings, to serve as their sanctuaries. The huge images in them are still preserved and the art and skill which they reveal are worthy of admiration. At

the foot of Hantane, on the side facing away from Kandy, was a sunny glade surrounded by a mass of trees which extended to the hill slopes on three sides and the river bank on the other. This was the Peradenya race course. The ruins of an old Buddhist monastery where had lived and worked the first monks of Kandy, covered a level spot on the side of Hantane. It was lives such as theirs which had enabled the religion to be imprinted so firmly among the people. In the days of the greatness of Buddhism art and knowledge had flourished, but now decay had set in and the people had lost the power to admire as well as to imitate the taste and skill of their fathers.

A great bird started suddenly from amidst the jutting crags on our right, wheeled screaming through the still air and then sank down to disappear among the rocks. The weird noise sounding shrill through the silence brought us with startling suddenness from a world of dreams—a past that had buried itself in eternity—to the world of realities. The sun was half-way up in the heavens and announced to us the unwelcome news that we must begin our descent.

S. SENEVIRATNE.

The Women of India

(Selections from a paper read to the
Literary Society.)

WITH the growth of the Modern National Movement a great change has come over the women of India. For centuries they had been held in seclusion, without any voice in matters outside the home circle, and

with no knowledge of the activities going on in the world. But the women of to-day are breaking themselves away from these bonds which have bound them down for centuries, and are lending their aid in the moulding of the future of their country.

It is difficult to have any adequate understanding of early Indian womanhood. All that we can gather on this subject is from books of ancient Indian literature, and from the light they throw on the condition of early Indian women we gather that the modern developments are only a reconstruction of a lost ideal. We learn that in those early days the freedom and prominence of women in Society were generally accepted and that they were highly honoured and respected. The heroines of ancient Indian literature are as much honoured as the heroes; and the character of Sita as described in the *Puranas* is the ideal of true Indian womanhood, which has kept generations of women chaste and man's ideal of woman high. In those days women had the free choice of their husbands and had the same position with the husband in religious and secular matters. In literature too they were not behind men. Some of the most beautiful hymns in the *Rigveda* were composed by a woman. The chastity, courage and devotion of Indian women are proverbial. They would rather see their husbands dead in the battlefield than have them come back defeated, and they themselves showed the example by preferring death to falling in the hands of their enemies.

With the lapse of time this happy condition was changed to something deplorable. We do not exactly know when or how this came about, but from the later books of the Hindus we find that the respect and honour they enjoyed were changed to bondage and slavery. The religious books of this later

period say that women must be always dependent on the male members of the family—in childhood they must be in subjection to the father, in youth to the husband, and in old age, when the husband is dead, to the sons. There was no belief in their chastity and they were always suspected to be impure. It was about this time the cruel customs of child-marriage and enforced widowhood came into being, while in early days remarriages were allowed. Many of these evils arose from false traditions, but it was also due a great deal to the Mahomedan influence. They, having no belief in the souls of women, keep them in seclusion merely for the material pleasures of men, jealously guarding them from the covetous eyes of other men. This influence spread to Hinduism, which resulted in the seclusion of the Hindu women too. Moreover there was the fear of the Mahomedans kidnapping beautiful Hindu women, and the zenana was instituted partly as a protection too. Whatever the cause may have been, the religious laws and bad influences changed the actual condition of the free womanhood of India to one of child-marriage, enforced widowhood, refusal of education, dedication of little children for immoral lives in the temples and the crowning evil of seclusion within the zenana.

Through ages of neglect and illiteracy the Indian women became a prey to ignorance and superstition. The unhealthy life within seclusion stunted her growth and injured both her mind and body. She cannot understand the world and adapt herself to modern circumstances. Within the zenana there is no scope for the development of her intellect and abilities.

This neglect of Indian women has turned out to be a great check on national progress

at the present day. The progress among educated Indian men is slow and one-sided, because they cannot easily shake off the foolish stories and false traditions they imbibed in their childhood. The women leading a life of seclusion and ignorance, with no idea of the problems in the world outside, are a check to the men preventing them from following out their best ideals. The men preach to the public against the caste system and child-marriage but when they come home they are forced to keep all the rules of caste rigidly and give their little daughters in marriage. They have not the power to discern anything good in new things.

The progress of a community depends upon the homes, but if the members of the home cannot understand and sympathize with each other, progress is impossible. The great problem India has to solve at the present day is that of her women. The mother moulds the character of the future leaders; and unless the mothers are broad minded and enlightened mere talk of nationalism will not produce an efficient nation.

Though Indian women were degraded for centuries and much of their scope for development stopped, the old ideals are not altogether forgotten, in spite of the great change in outward conditions. Indian women are still remarkable for their patience, gentleness and devotion, and when these graces are combined with intellectual and spiritual refinement, they make a glorious womanhood. Modern education is making rapid progress among the women, and though 99 % of them are still illiterate and live under the old conditions, where education has penetrated the achievements are remarkable. In cities where the women are enlightened they form

social service leagues and such other methods to improve the conditions of their less fortunate sisters. Among these the works of Pandit Ramabai and her daughter Manoramabai are worthy examples and an inspiration to other Indian women. Besides these, within the last fifty years India has produced women of wonderful imagination and ability and recognized literary gifts. Among these Toru and Aru Dutt with their exemplary Christian lives and passionate love for their mother-country, and the great poetess Mrs. Naidu with her extraordinary poetic genius are worthy examples revealing what Indian women are capable of when they are given the opportunity. It has been said of Indian women that, if it can be safely prophesied about any country in the east that her women will take a leading part in the future, it is about India. Considering the gifted women India has produced within the last fifty years, and the wonderful progress Indian women have made since they have been given scope for development we see that the prophecy is not unfounded. Till now their powers and abilities have been allowed to rust away, but India of the present day is realizing that her women are essential to her progress, and it is proved and accepted that Indian women have the power to lead if they are allowed the opportunity; and we can hope that it will not be long ere Indian women take their due share in the service of their country and their Indian nation take a leading position with the other nations of the world. This hope is nobly expressed in Mrs. Naidu's poem *To India*.

'O young through all thy immemorial years!
Rise, Mother, rise, regenerate from thy gloom,
And, like a bride high-mated with the spheres,
Beget new glories from thine ageless womb!

'The nations that in fettered darkness weep
Crave thee to lead them where great mornings break,

Mother, O Mother wherefore dost thou sleep?
Arise and answer for thy children's sake!

'Thy future calls thee with a manifold sound
To crescent honours, splendours, victories
vast;

Waken, O slumbering Mother and be crowned,
Who once wert empress of the sovereign
past.'

A. VARKKY.

Girls' Education in Tinnevely

THE Tinnevely District is ahead of most of the districts in India in the percentage of highly educated and literates among Indian women. The beginning of female education in Tinnevely dates back to the first half of the nineteenth century and is purely the result of missionary activities. The first schools for girls were opened by missionaries with the sympathy and often the co-operation of the leading Christians of Tinnevely and even now the chief work of female education is carried on mainly through mission schools. The few schools opened by the Government are mostly primary or elementary ones.

The centre of girls' education in Tinnevely is the Sarah Tucker College, Palamcottah, with its branch schools throughout the district. The name of college may perhaps give a wrong impression to those who are not acquainted with it. The college part of the work is only a recent establishment. When first the school was started in 1859 with a handful of girls in a small cottage, its primary aim was to train women as

teachers so that they might go out into the district and work among girls. Even now, the training institution is the most important part of the whole school. Besides this, the school part of the college consists of the Kindergarten, Elementary, Secondary and High School departments. Owing to the great demand for higher education, the Intermediate classes under the History group were opened about the close of the last century. This was the chief women's college in the Madras Presidency before the Women's Colleges in Madras were established and its value was accordingly great; but its importance has been decreasing during recent years.

The chief part of the whole school and the one which affects girls' education most is the training institution which has produced trained teachers of the Upper Secondary and Lower grades in a measure more than equal in number to the needs of Tinnevely. The students are given a thorough training specially in the way of teaching children, and it is not an exaggeration to say that Sarah Tucker training is valued throughout South India. About thirty teachers go out of the school every year ready to take up work among girls specially in the branch schools of the college.

The branch schools are about forty-six in number and are scattered throughout the district, specially in the towns. Excepting one or two, they are mostly for non-Christian girls, chiefly Hindu and Muhammadan. The work done by these schools towards female education is very great and the success is chiefly due to their organization. The teachers are mostly women trained in the college, and special care is taken to keep them always in touch with it. Once a month the teachers of all the branch schools

meet together in the College Chapel where they discuss their special difficulties and receive help and advice. There is a Supervisor to manage the work of the schools, and the Principal of the Training School goes on tour twice a year and visits every school to see that the teaching is carried on according to the principles taught before.

The work of the branch schools is attended with special difficulties: the girls are very eager to learn and most of them are bright and intelligent, but custom the great conservative force and ignorance the oriental enemy prevent them from attending school beyond a certain age. Most of them are stopped before they complete their elementary course, hence higher education among non-Christians has not been possible yet, but a time may come when the eagerness for higher education will be so great as to burst the bonds of custom. There are now about four hundred Christian girls in the Sarah Tucker College and about 2,660 children, mostly non-Christians, in the branch schools. So the college is doing a great work in Tinnevely for the spread of female education; but the other mission schools also have their share. The St. John's High School at Nazareth is the only other Girls' High School in Tinnevely besides the Sarah Tucker High School. There is also a Lower Grade Training Institution attached to it. The Eliot Tuxford School in Mengnapuram is an important Lower Secondary School with about 160 Christian girls in it. This along with the Girls' Boarding School in Palamcottah may be called the sister schools of the Sarah Tucker, for every year the three schools have a common entrance examination and the successful girls enter either the High School or the Training School of the Sarah Tucker. Besides these boarding schools,

there are also many primary and elementary village day schools for girls. In small villages the girls learn along with the boys in the mission schools. The Government also has recently opened many primary schools so that, compared with the other districts, there are very few illiterate women in Tinnevely. Speaking of girls' education, there are also two philanthropic institutions, one a school for blind girls and the other for deaf mutes, both in Palamcottah. The blind girls are taught to read and write in raised letters and in this way they receive an elementary education. They are also taught such handwork as weaving, lace-making and knitting; and the cleverness and patience they display are remarkable. The deaf girls are taught lip-reading and to produce sound from the throat. For many years these schools have brought light and life to hundreds of otherwise benighted and afflicted children. The result of girls' education in Tinnevely may be seen in the number of women graduates, both medical and arts, produced during the last years. Everywhere there is a great longing for higher education and Tinnevely women, more than any others are steadily advancing in light, knowledge and culture.

L. MADURAM.

The Church Missionary Society Centenary Celebrations at Palamcottah

I HAD been hearing so much of the Centenary Celebrations which were to be held in Palamcottah from February 22 to 26, even from the beginning of the year, that I

wondered whether I should have any opportunity of going there at all. After all I did get the chance and I was glad to set off for the celebrations on the 22nd morning.

Palamcottah at this time seemed quite changed and it gave great joy to see so many Christians there. Of the hundreds of people who flocked there from north, south, east and west, I was one from Madura. On one of the great open spaces, a great many sheds were put up for those who came to witness the celebrations. On another, a huge pandal was erected where they had the different meetings.

On the first evening there was a grand procession of boy scouts, with two elephants and a camel to welcome the Bishop of Dornakal from the station to the pandal. Besides the Metropolitan who had arrived there the previous day, there were the Bishops of Travancore, Tinnevely and Sweden, and Canon Sell as representative of the Bishop of Madras. There were also many pastors and deacons from various places, representing the different missions and languages.

The first meeting was opened by the Metropolitan who gave an interesting address on 'Love'. We had three interpreters, because of the great crowd, and at times, in spite of the serious atmosphere, I could not help smiling at the odd mistakes they made.

The next day, we had an early Communion Service. There were about three thousand Communicants and it brought to my mind, the picture of 'the feeding of the five thousand.' That evening at four o'clock, there was a Thanksgiving Service in which the Bishop of Dornakal gave a speech. There was a magic lantern show and lecture at 8 p.m. illustrating the progress of the C.M.S. work in the Tinnevely district during the last 100 years.

We looked forward to the next morning with great excitement, when at the river Thamburavarni, after a short address by Bishop Azariah, a huge crowd of adults nearly one thousand in number were baptized. It was a very touching sight.

The next day there was a meeting of the delegates from many other missions who came in a long procession and were introduced to the people by Bishop of Tinnevely and garlanded. Hymns were sung and the delegates gave short congratulatory speeches. The friendly relationship between the different missions was clearly shown and this meeting was noted for its length. At two o'clock, the foundation stone of C.M.S. College was laid by the Metropolitan and in the evening, at 8 p.m., there was a musical performance by the son of the late Mr. Abraham Pandithar, the famous musician and poet. He delivered the story of David, the Psalmist, in a series of beautiful songs.

On the next and last morning the foundation stone of the C.M.S. High School was laid. There was also a morning service and an entertainment by the school girls.

The boy scouts were of great help to the people; they looked for children who were lost in the crowd, offered seats to the people very courteously and kept the others silent and orderly.

This was an occasion when several people met their old friends and relatives and made new friends. The several speeches were very inspiring and they encouraged all to carry on the work of bringing souls to Christ. The celebrations were carried on very successfully, and the delegates returned receiving fresh strength and courage to go on with their noble work.

M. ARULANANDAM.

The Poona Conference

THE reader will certainly have gathered from the title itself that a Conference was held recently at Poona. I presume you would like to know the why and the wherefore of this Conference, and how and by whom it was held. It is known as the 'All-India Student Conference' for men, held every four years. It was held in 1920 in the last week of the year, which seemed to be the appropriate period for preparing the students to enter the new year. The unique feature of this Conference was that men, for the first time realizing the need of co-operation with women for the progress of the world and the propagation of the Gospel, invited them to attend this Conference and also asked three of them to deliver addresses which they did splendidly.

The women students accepted the invitation, and delegates were sent from the different women's colleges in India, Burma and Ceylon. It was on Christmas night of 1920 that the Madras delegates took their seats in the Bombay Mail, escorted by Miss Zechariah, the Student Secretary, and Miss Jackson, one of our Professors who was also a delegate sent by the British Student Movement. Fortunately for us, we had a reserved compartment and a comfortable journey. We arrived at Poona station on the 27th morning at two o'clock, where we had to wait till dawn. The cold was severe and we were trembling in spite of our presenting an appearance of 'walking beds.' The morning found us in the agricultural gardens which we reached when the men students were having their morning drill. We were shown our quarters, which were at a distance of ten minutes' walk from the men's residence. Burma, Bengal and Bombay were already there in their

respective rooms; but as there was no time for private parley, we hurried on to the meetings after refreshing ourselves.

The meetings were held in a big beautiful hall in the Agricultural College, with Dr. Datta in the chair. The men behaved very chivalrously towards their women visitors and gave them chairs whereas they sat on the floor. Some of us were not present at the opening meeting which was held the previous evening.

I wish I could give you a detailed account of all the meetings, but our dainty *Sunflower* will close its tender petals and say, 'If I take in more, my stalk will give way under the heavy weight!' So I must be very concise. In the first meeting Mr. Kuruvilla spoke to us on the 'Agrarian Indebtedness of India.' The effects of the indebtedness we all see—bonds of debts and merciless usury, and consequently the daily increase of debts, poverty and misery. From that he traced the causes which were social wickedness such as gambling and drink, improvident expenditure on marriages, extravagant fondness for jewels, the instinct for litigation and the inability to meet the changing conditions which is the result of illiteracy and superstition. From this he went on to suggest the remedies which were to create resources in India by using money properly, to get rid of the system of borrowing itself, to prevent fragmentation of lands and last of all to follow the Christ and go to the people create self-reliance, self-respect and faith in God.

Dr. Lankaster spoke about 'Disease.' He began by saying that disease is anything that is opposed to easiness in the body. Then he went on to discuss the causes of disease. Filthiness causes cholera and many other diseases; the *pardha* system and child

marriages are the chief sources of tuberculosis. The claims which Christianity imposes upon diseases were condensed by the texts, 'No man liveth to himself or dieth to himself.' 'Present your bodies a living sacrifice, holy, acceptable unto God.' 'Ye are not yours. Ye are bought with a price.' We should follow the example of Christ in His love and self-denial to bring health and life to our country. In the end he mentioned the 'League of Health' which he was going to start.

The Rev. C. F. Andrews brought home to us the miserable condition of the typical 'working man.' He impressed the fact by telling us how several of them are captured by recruiters and made to work in the work shops, and on the estates. They are untouched and hence untouchable. What we are to do is to follow Christ's example. 'Get to them, live among them, do not patronize them. Teach them to stand on their own legs and have self-respect. Teach them about Jesus and His love.' He said that a similar condition exists in South Africa and he showed us the need for Indian missionaries in that place.

Miss Maya Das, the Secretary of the Student Department in India, gave addresses on the 'World Student Federation.' She told us of the aim and development of the Federation from its beginning up to modern times. She said that it is a movement rather than an organization and that it has moved on and on and its milestones are its eleven Conferences. She also described to us the great suffering of the students in Central Europe and the relief work that is done there.

Miss Zachariah, the Student Secretary of the Madras Presidency, acted the part of a prophetess in telling us about the future of the Federation, comparing it with the present

condition. She urged us to equip ourselves for the great task lying ahead, as we cannot afford to make mistakes by suddenly plunging into the work.

The representatives of the different Student Movements of the world told us about their respective work. Mr. Job spoke to us about the 'Student Movement and the Church' and the relations between them; Mr. Martyn dealt with the formation of the 'Student Volunteer Movement.' A good deal of discussion took place after these meetings. The rules for the constitution of the Student Christian Association were printed and discussed every afternoon. Every day half an hour was set apart for intercession. Mr. K. T. Paul presented different views of non-co-operation and subjected them to discussion.

Dr. Macnicol's address on the kingdom of God was inspiring and helpful. He said that the kingdom of God is the true, holy, international society and it conveys salvation and eternal life. It is a submission of human will to the divine will. Selfishness, unbelief and materialism must come to an end and nationalism should be spiritualized by the idea of the nation of the kingdom of God. Mr. Pelly and Mr. Paul Ranga Ramanujam spoken to on the same subject 'Jesus Christ the Saviour of men.' The former said that Christ's plan for each one without exception is a noble life. We should thank God for being saved by Jesus and take the responsibility. If we see Him as the Saviour of each individual, India will find Jesus as its Saviour. The latter said that the rebuilding of the human race comes to us as a challenge. 'Christ gave His life to rebuild broken humanity. Love of Christ and the spirit of service are the things for which the world is crying. Be ready to lose your lives in the

ministry of Christ.' 'I gave my life for thee. What hast thou given for me?'

Mrs. Paul Appasamy spoke to us about the 'Problems of Women.' She compared the world's progress to a cart dragged by two bullocks. Both the bullocks should be equally developed and trained to carry on rapid movement. If one lags behind, there is a great hindrance to the progress of the cart. So is the case with the world, and men and women. Then she brought out four points which show the advantage of winning over women and training them properly. Women have great influence over men whether educated or not, they have also great affection and much leisure, and also they are very religious. If women are won over to Christ, India will become Christ's soon.

On the last day, the delegates of different places brought out their suggestions for active service in India, which were to help the students of Central Europe financially, to undertake social work in a village, to produce easy literature in vernaculars, to persuade people to give up drinking and gambling and to issue pamphlets of health and stories of Christ. The last evening found us in the same hall for the consecration meeting with feelings of mingled reverence and fear and responsibility, and Peter's disinclination to leave the mountain top. Dr. Datta, the Chairman, and Mr. A. A. Paul took their seats—two figures of quite the opposite type—the one with his gigantic height and the other with his slim boy-like figure. Dr. Datta first told us about some of his personal experiences. Then Mr. Paul gave the finishing touch to the whole Conference. His last words were, 'Realize the need, answer God's call and do not think of the difficulties.' 'Lo, I am with you alway even

unto the end of the world.' Thus the last night of the year found us in an atmosphere of rest, peace and content and at the same time with a feeling of responsibility of work to be accomplished in love and crowned with prayer.

Now let me finish up by telling you something of the social side of the Conference. We were put up three in a room in a line which was the nurses' quarters during the war. Because of the intense cold, we would stir from our beds sometimes later than 6.30 even though we heard the bell which was rung by Mrs. Mackenzie quite punctually. Soon after the bell, we would hear a shrill of whistle summoning us to assemble for drill. I wish you could have seen the drilling class—huge figures wrapped from head to foot with blankets running, jumping and skipping with all energy and force and some others lazily meandering about. Another bell would summon us to the dining hall, which was a long verandah for chota-hazri, where Miss Gordon and Miss Navalkar would be ready to welcome us. Our hostess was Dr. Kurubai from Bombay who was a kind soul with a cheerful smile ready for any one and every one. The chota table was never full as there were some lazy members who had theirs in their rooms. After that we had a quiet time for devotion. Mr. Pelly prepared the notes for meditation for the five days which helped us immensely.

Breakfast followed morning meetings and dinner the evening meetings. Then everybody was present and several visitors also came to make the company happier. Always there were two men visitors from the men's camp who formed the number among the leaders. The tables were arranged in two long rows so that if they had been a little longer, a megaphone should have been

ordered to make the hostess hear from the other end. Burma, Bombay, Bengal, Panjab, Poona, Madras, Australia, America and England were amiably mixed in their different colours, and the picture at the table presented one of the prettiest views of a kaleidoscope. The Burmese with their mass of hair stuck up as a huge cap on the top of their heads with two flowers inserted at the sides, the Parsees with their artistic choice of coloured silks covering their heads, which became their graceful, tall, slim figures, the Bombay students always in uniform including the one Bengal delegate in their circle, the Madras students some in pretty silks and some in Syrian costume and the people of the west with their striped dresses, embroidered collars, woollen jumpers and huge hats would indeed have made a very pretty picture for an artist to paint. As to the noise we made at table, it would have been worthwhile to catch it for a gramophone plate.

The men visitors we had need special mention; some of them felt like fish out of water in the atmosphere of women. They had a very hard time when we struck the table with forks and spoons calling out, 'We want Mr. so and so. Up! Up!' Each had to get up in his turn and give us a short speech. Though some were obstinate in the beginning, their obstinacy was of no use to them in the presence of women. One person got up at last and said, 'Such is the influence of women!'

We had the pleasure of moving with the men students on several occasions. We accompanied them in their excursions in the evenings, and we were allowed to go to their sing-songs where Mr. Popley and Mr. Kingsley Williams entertained us in a very jovial manner, and one night a Bombay

student performed some magic. The evening before the last, the men students invited us to tea where we had the chance of getting acquainted with several students from the different parts of India. They served tea for us and entertained us in the best way possible. Soon after tea, it was arranged by Mr. Sither for a photo of the Conference to be taken.

In such a manner ended our last year and we entered the new year with a greater heart, greater joy, greater knowledge of India, with surer hopes, with more steady resolutions and with a greater longing for the service of Christ. We left the Conference with a yearning to do more for Christ, which if it can be expressed may be summarized by applying the words of William Blake to ourselves as Indian students:

'I will not cease from mental fight
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In India's green and pleasant land.'

T. JACOB.,
*The Students' Elected
Representative at the Conference.*

Deaconess Creighton's Lecture on the 'League of Nations'

A FEW weeks ago we had a debate on 'East is East and West is West and never the twain shall meet', but it was almost unanimously defeated, for no one who has 'eyes to see' can deny that to-day no part of the world can keep itself aloof from the rest.

This fact was brought home to us in a new way by Deaconess Creighton in

a lecture which she kindly gave us on Friday, December 3, on the 'League of Nations.' She pointed out to us how that as a result of the Great European War, men, women and children all over the world are suffering even now. The price of things has risen very high and a coolie has to pay for his wife's dress twice as much as, or even more than, he used to pay before the war. Besides this, there is industrial unrest everywhere. Happy homes are replaced by ruins. We cannot imagine the feeling a Belgian has when he sees his capital once beautiful with splendid buildings, now razed to the ground. Students like us can well understand how difficult it is for students in places like Vienna to concentrate their attention on study when they are suffering from cold and starvation. The peace has not brought these sufferings to an end as every one had anticipated. In every country the multitudes of the people whose lives have been darkened by the horrors of war realized that quarrels are to be settled by something other than war. They could accept as final no settlement which did not offer to them the promise that there shall be no more war upon the earth and thus the common will for peace has been roused in support of the idea of the 'League of Nations.'

'League of Nations' is a phrase so often used that we sometimes fail to stop and think what it is or what its object is. This league is an alliance of all peoples for the purpose of doing away with war. It is not three or four nations that join the league, but all the world is holding out their hands to it. Many nations have already joined this league but a few still hesitate to become members of it. We hope that these will join the 'League of Nations' very soon. The league is based on two main agreements.

First, all the members have to meet regularly and discuss business they have in common so that there should be no misunderstanding between the members. Besides having a large assembly, there is also an executive council of nine members, four of which represent the great powers Great Britain, France, Italy and Japan and four representing the smaller powers.

The second agreement is that they are not to go to war without presenting the cause before the league and this agreement is very important. If any member goes to war it is regarded that that member is warning against the other members and all the world is against that member. What is the necessity for such an agreement? An answer to this question can be found if we look at the causes of the great wars like the Napoleonic war. All great wars have been the outcome of the desire of one nation to predominate over the neighbouring nations. What was the deep-rooted cause of this Great War? Was it not the ambition of Germany to have world wide dominion? That is why such an agreement is necessary.

There are dreamers who say that the league cannot but fail because human nature cannot be changed. They have an idea that the league is expecting too much from the members and that therefore it will not succeed. There are many difficulties, one of which is the fact that the United States of America has not yet joined the league. Then there is the greed of the nations which hinders the league. Another difficulty is the indifference of the people. But right is greater than might and in spite of these difficulties there is much progress.

In the first meeting of the assembly at Geneva, which represented over forty nations, Armenia was taken under the protection of

The Sunday Schools

the league and Austria is going to be allowed to join the league. A permanent international Secretary is appointed and measures are taken to set up an international court, a permanent international health commission, law commission, finance commission, a commission to diminish the army and navy and another commission to decide which of the weak countries is to be protected by which great power.

The League of Nations, if ordered in the right way can be the instrument for bringing in a new world, but it can do no good without the driving power which should be supplied by the people.

Further, Deaconess Creighton spoke to us about a League of Nations Union which all those who favour the league can join and they have to contribute a small amount. They unite together to promote the cause of the league. There are many, sometimes our own friends and relations, who are against the league and the members of the union can use their influence to let these people understand the benefits of such a league. She hoped, she also said, that in the near future there will be such a union in India and she hoped that we should be among the first to join this union. Then she made us promise that we would read whatever we see in the papers about the League of Nations and I do not think that there will be any one of us who will leave unnoticed any article about the league after hearing such a lecture as the one given by Deaconess Creighton.

MARIAM BENJAMIN.

ONE of the remarks about our college that constantly reach our ears is 'Oh this is the best site one could get for such a college as this, especially as it is away from the busy town'. It is true that we live almost at one extremity of the city and there is a danger of our being cut off from the rest of the world. But I am glad to say that we do come into contact with the city, and one of the ways by which we are able to do this is through our Sunday School work. At present we are in touch with five Sunday Schools three of which are entirely run by our students. This work is fairly well distributed among the students since the European, Telugu and Tamil students have a share in it.

It was only very recently that we took up work in the European Sunday School at Egmore. At present one European student with a professor goes to this school every Sunday morning to hold classes for the children.

The Telugu school, about which, I am sorry to say, most of the students are ignorant, was one of the first to be started. It is at Perambur, very far away from our college, and a few Telugu students teach there. I hope in time, this Sunday School will be added to the group known as 'Our Sunday Schools'.

The other three Sunday Schools, which we always speak of as having more claim upon us, are the one in Nungambakam, the one in Mackay's Garden, and the small one in our College Compound. It was not many days ago that a development was made in the last school of which I shall tell you later.

The first two Sunday Schools of the second group are in the midst of two villages of

which the former is a caste village and the latter a 'Parachari'. Consequently we, the Sunday School teachers, are given an insight into the lives of the people there. Every Sunday afternoon about seven of us with a professor go to each of these schools where we spend about an hour. Both these are Elementary Days Schools belonging to different missions so that we get nearly all the children that attend the school. There is an average attendance of fifty. Our time is occupied in telling them Bible stories, using models if necessary, and teaching them songs and verses. Besides this, we spend a few minutes in having social talks with the children. Some of them are very shy about telling us anything at the beginning but in time they become free enough to tell us every detail about themselves and their homes, such as the various foods they have had that day, and the various visitors they expect in their homes. The children are encouraged now and then by a presentation of small pictures. On the whole they are very receptive, and their very greeting, 'Salam Amma' reveals to you a little of their appreciation of our work there. At times they are very mischievous specially the boys which amuses us all very much. One day a boy had to be sent away from the school because he was very mischievous. Every measure had been taken to punish him but all proved vain. This boy gladly left the school as he was bidden, although that was not the right sort of punishment. When the time for us to close the school came, the children marched out but to our great surprise we found that the main door had been locked from outside and this we finally discovered to be the work of that naughty little boy. This and many other such events make us more and more interested in our work. Sometimes in

the midst of our social talks a child rises up and asks 'Amma when will we get toys?' when another puts in 'Won't we have some races soon?' Do you know why they ask us such questions? I shall tell you the reason.

At the end of every academic year the students of our college hold a small prize distribution for these children. It is then the children display their skill in songs, in recitations, in *kolattam* and even in their dramatic power. They are given some refreshments at the end.

Two years ago a new amusement was added too, and that is the Christmas treat which the National Missionary Society Branch of our college has taken upon itself to provide. It is then the children have the races to which the little child has referred. These occasions are eagerly looked forward to by the children and by the students. On these occasions the children in our own compound are not left out. Perhaps they interest us more than any since they almost form a part of our big 'family' at college.

These children whom I mentioned last, belong to our servants, and very recently some of the younger students have taken upon themselves the duty of holding a day school for them. Of course this was done at the suggestion of one of our professors. Can't we hope at least that one of these youngsters may one day share our privileges as students?

It is really a pleasure to teach in the schools especially after having received much from others during the week. Further, we who have mostly to do with older people are given a chance to be with the children and love them. Yes, it is a time that is immensely enjoyed by all of us who have anything to

do with them. We pray and trust that our Heavenly Shepherd will bring the day soon when these lambs will be at His feet to be fondled and caressed by Him.

R. JOSEPH.

Miss Fisher's Wedding

THE 16th of November, 1921, brings to our mind recollections of one of the most happy and delightful days we ever had in our college. We think with pride that our college was the bridal home and we were the hostesses at Miss Fisher's Wedding.

Miss Fisher returned from England in the first week of November and was with us in our college home for the two weeks preceding the wedding. Those of us who were her students were exceedingly glad to see her again moving about the college as of old, and could not believe that she would have to leave us altogether very soon. We who are used to the pompous scenes in our bridal homes could not imagine our college as a real bridal home, for everything went on calmly and smoothly without any commotion. At last the long expected day arrived. Excitement began the day before, and we could not attend to our books that night, but roamed about the college feeling ourselves very important and appearing very busy.

We had a very short sleep that night. Before it was five in the morning many of us were awake. Before the bride was awake, some went to her door and quietly decorated her door-way and strewed flowers on the floor for her to step on, while some others with lighted candles in hand, and flowers to present to the bride, sang their bridal song adapted from Spenser's 'Epithalamion,' to wake up the bride.

The wedding was at 4 p.m. and for the rest of the day we saw very little of the bride. The staff and many of the students were busy with decorating the door ways and the library where the reception was to be held; for much to our disappointment the rain began to come down in showers, and though it cleared up now and then all our hope of having the reception out of doors had to be given up. We had no excuse for this disappointment, for it was presumptuous of us to hope for a bright day in the rainy season. Still the rain did not in the least spoil the happiness of the day and the beauty of the wedding. We were a little troubled thinking of the rain coming down when the large bridal party should leave for Church but fortunately it cleared up then, and for the rest of the day there was no rain at all.

The marriage ceremony was exceedingly solemn and impressive. The cathedral was nearly full, more than half being Miss Fisher's own students and the rest her other friends. Miss Fisher specially wanted her own students to be the choir for the day, so that she said she could feel at home all the more. The serene atmosphere within the cathedral combined with the expressions of responsibility and solemnity on the faces of the bride and bridegroom touched every one of us deeply.

About 5.30 p.m. we returned from the Church and the reception was held in the beautifully arranged library. The Telugu students of the college sang a lyric in Telugu for Mr. and Mrs. Finch whose work in future is to be among the Telugus. Shortly after the reception Mr. and Mrs. Finch left us for honeymoon at Nandi Hill.

For a few days afterwards, the wedding and all the activities on that day appeared to us as a dream. It is a great loss to us

to miss our Miss Fisher's lively presence during lecture hours, in the dining room, and at games; but we rest satisfied that we had her unselfish and enthusiastic service for four years, and that she will be the same to our less-unfortunate sisters and brothers among whom she has gone to work.

ANNA VARKKY.

Miss Dibell's Farewell

IT was with feelings of deep regret and sorrow that the staff and the students met in the common room on December 13 to say farewell to Miss Dibell. After all that Miss Dibell had been to us during her stay here, it was indeed very hard to think that she was not coming back to us, at least not as a member of the staff. We tried our best to put off saying farewell to Miss Dibell as long as we could, but it was inevitable that the hour should come in the end, although we dreaded it very much.

At last that hour came and the college met to bid her good-bye. At first we welcomed Miss Jackson for whom we had been waiting for long and then said good-bye to Miss McNair who has gone on furlough. We also said good-bye to Miss Organe who was leaving us after her few month's stay in the college. We tried to make that meeting as cheerful as possible by having amusing entertainments. Students of the 'Laurel Hall', a room in the hostel, acted a Cantata about choosing a queen for the flowers, and after much consideration the rose was crowned as the queen. We were greatly excited by the accounts of the wonderful performing powers of a Turkish dwarf. And

in reality it was more wonderful than we expected, for we saw two little feet under a large face dancing on the table to the accompaniment of music. Then the students of class II acted some scenes from the comic stories of Thennala-Rama, that famous Indian court fool, which they themselves translated. The Tamil students sang a song that they had composed in honour of Miss Dibell.

It was then that we read the address, in which we tried to show as best as we could how much we appreciated Miss Dibell's work among us and what she has been to us. To please us Miss Dibell wore the beautiful *saree* that we gave her as a small token of our regard for her just after the entertainments. We found that it suited her very well. In connection with Miss Dibell's farewell it may also be mentioned here what a surprise Miss McDougall's 'interesting' news about Miss Dibell was to us. At one of our Friday meetings Miss McDougall told us that Miss Dibell became engaged to Mr. Memminger at Paris on her way to America. We applauded very heartily and now we are hoping one day to see Miss Dibell come out to India with Mr. Memminger.

A. MATHEW.

Miss McDougall's Welcome

ONE of the very happy functions of this term was welcoming Miss McDougall back to the college after her one year's furlough. During this year we have missed her very much but it was her person that we missed, for Miss Coon was splendid at her work as principal; but as Miss McDougall said, we are much happier when we have both of them with us than when we have only one.

A few days after Miss McDougall's arrival, a party was held in our common room to welcome her. In the same meeting Miss Stevens, our English professor, who was away from us for a year and a half, and Miss Davies, who enabled Miss Dibell our biology professor to go home, for which she however asked us our forgiveness, were welcomed by us.

The entertainment is a standing proof of our College Committee's ingenious mind. It was wonderful how every one of the items kept us in roars of laughter throughout the time. The climax of it was reached when 'The Reportus in Principalis Absentia' was read as the last item of the meeting. It was a joint production of this honourable and much revered Committee, contributed mostly by Miss Chandy, the Vice-President. In it all the members of the staff who were then present were laughed at. I must tell you that it was done to pay off an old score, for they at an earlier date, before we dispersed for the Christmas vacation, did the same to us. We all were very glad to hear Miss McDougall say at the end of the meeting that it was only just that we, the students, should tell her all about the professors when they had told her all about us. The party was greatly enjoyed by all.

R. THOMAS.

Sister Colleges

A PLEASANT development of recent days in the University life of women has lately come to the knowledge of our college here in Madras. The great idea of the unity of students throughout the world, a unity of ideal, effort, and enthusiasm has been made widely known

by the Student Christian Movement, whose aspiration *Ut omnes unum sint* is bringing about its own fulfilment among students of very different races, countries and political environment. This all embracing unity is promoted in many ways, of which one of the most effectual is the formation of lesser unities among students bound by some special tie of similarity and mutual sympathy, but different in nationality.

All students of women's colleges realize something of the unity of the small widely scattered band of University women to which they are yearly adding their numbers and their strength. Within this unity there is now growing up other smaller groups, associations of Sister Colleges which resemble each other in ideal, but differ in race and country. These colleges try to become acquainted with each other and to share, as far as may be, each other's life. The students correspond with each other and exchange photographs, reports and magazines. They try if possible to give each other material help; they hope to pay mutual visits in the persons of students and lecturers. They support each other's traditions, and share their national joys and sorrows.

Two colleges, one in America, and one in England have recently offered this sisterly relation to our college here in India. They are not unknown to us, for from the one came the Principal and from the other the Vice-Principal of the Women's Christian College. They are Westfield College in London, and Mount Holyoke College in New England.

Westfield College bears the same relation to the University of London as we bear to the University of Madras. It was founded in 1883 by Miss Maynard, one of the earliest women graduates of England. It has always

restricted itself to small numbers, and possesses now about 110 students who are nearly all in residence in a picturesque building standing in an old fashioned London garden. This is on a steep hill close to Hampstead Heath and at night the students look out over the vast expanse of London lying below, and listen to the distant roar of its traffic.

Westfield has produced more missionaries than any college of its size, and in 1915 showed its interest in the new little college which was about to be started in Madras by voting to it a sum of money collected by old students for missionary purposes. The sum amounted to more than a quarter of a lakh of rupees and made it possible to bring the college into being in those dark days of war when other help was lacking. From Westfield also came Miss Fisher who had lived her student days there, and the college owes more than it knows to the Vice-Principal of Westfield, Miss Richardson, who has given us many generous gifts and who watches over us with unfailing care and sympathy. Her portrait is here, and mine hangs in the Students' Common Room at Westfield; so it is not as utter strangers that the two colleges now meet and offer each other friendship.

ELEANOR McDOUGALL.

Mount Holyoke College, the oldest institution in the United States for the higher education of women, was founded by Mary Lyon as Mount Holyoke Seminary and opened in 1837. Miss Lyon's ideal, as expressed in her own words, was an institution which should 'put within the reach of students of moderate means such opportunities that none can find better . . . a permanent institution consecrated to the work of training young

women to the greatest usefulness.' In 1893 the Seminary course was discontinued, and a charter granted to Mount Holyoke College. On a beautiful campus which covers over two hundred acres are found many buildings—a Chapel and Administration-building, Library, Science, Art, and Music Buildings, an Observatory, a Gymnasium, and more than a dozen Hostels—two small lakes useful for boating and skating, athletic grounds, and farm lands. The student body now consists of about 800. During the first seventy-five years of her history Mount Holyoke sent out over 4,000 graduates. A distinctive feature of the college life until a few years ago was the 'domestic work' system, according to which every student in the college spent about an hour a day assisting in the Library or Laboratories, or helping in the lighter part of the household work in the hostels. It is a matter for rejoicing that a college with such high traditions of scholarship and service as Mount Holyoke's should choose our college to be its 'Sister College' in the Orient.

E. M. COON.

Old Students' Day

1. BY A FORMER STUDENT

THE Old Students' Day is one of the strong links that helps to bind the past and present students of the college; hence it is not a matter of surprise to note the eagerness and longing with which it is always looked forward to, by both past and present students alike. This year, as usual, the day was celebrated on Friday, November 26, the day following Convocation.

It will not be out of place to mention here something about Convocation, as it has to do

with some of the old students. Seventeen of our students received their degrees, of whom five received their L.T. Degree and the rest their B.A. Degree. Two of the students who ought to have taken their degrees were unavoidably absent. Though everything was grand about the function, those candidates who belong to our college could not help feeling sad that Miss McDougall was not there to present them; but all the same they were glad that they had the privilege of being presented by one who is on the Council, and who is a great friend of the college, namely, the Rev. E. M. Macphail, Principal of the Madras Christian College.

The graduates of the year were invited for Thursday night as well, but unfortunately most of them were not able to come. Friday, November 26, Old Students' Day and a day that was welcomed even more than Convocation Day, dawned bright, though in the evening it grew rather cloudy. As we, the old students, came, we were received with joy by our old friends and new sisters, who were eagerly awaiting our arrival. It was as if a scattered family had reunited; so great was the joy and delight of all.

The first function of the Day was the business meeting at ten o'clock. The old students, students of the senior B.A. and senior Intermediate classes, and those who were expecting to discontinue at the end of the academic year, met in the library with Miss Coon in the chair. After the reading of the reports by the Secretary and the Treasurer, the office-bearers of the Association were elected. Miss Stevens, who had been elected Secretary at the meeting of the old students the previous year, was once more elected, and as Miss Devasigamani wished to resign, Miss Eliza Chorley was elected Treasurer in her place. Owing to the

increased work in the Association, the need for an Assistant Secretary was felt and Mrs. Sarah Joseph, who had been doing helpful work for sometime, was duly elected. After the introduction of certain changes in the Budget in order to make it work regularly, the meeting closed.

At eleven o'clock we had our breakfast; it was a perfect delight to see the dining hall quite full of past and present students with beaming faces, talking eagerly with one another. It was in the dining room that the old students had the greatest opportunity of making our acquaintance with our new friends who had been waiting with curiosity to see us.

At 12 noon we met in the chapel for a thanksgiving service; the service was very impressive, prayers being offered for the Founders of the College and for the students, past and present. After chapel service till 4 p.m., we went about visiting the professors and students in their rooms, and we had a pleasant time with those whom we had not seen and talked to for some time past. Memories and visions of our life at college in past years came so vividly to our minds, that we felt as if we had never been separated at all.

We had our tea at four o'clock which was followed by an entertainment to welcome all the women graduates of the year. Many friends and wellwishers of the college were invited. A group photo was taken of the graduates after tea; the guests then assembled in the dining hall, which was tastefully decorated. Miss De la Hey and Mrs. Mackenzie spoke a few words of welcome and advice to the graduates, after which a most enjoyable entertainment was given, when Milton's 'Comus' was admirably staged by the Dramatic and Musical Societies

of the college. The audience appreciated the acting and our heart-felt thanks and hearty congratulations are due to those who planned everything so skilfully.

It was nearly 7 when the visitors dispersed. At 7.30 we had our dinner—an Indian dinner, that is, both staff and students sat in long rows on mats and had their dinner after Indian fashion, out of leaves. After dinner the college gave an entertainment to her 'own graduates' as she called them, namely, the seventeen of the graduates who were sent from the college. The entertainment was mainly musical. The senior student welcomed the graduates and as Miss Coon introduced them to the college, they were garlanded.

After the entertainment, the students and staff had a pleasant time together, and as they became aware of the swift flight of time, a feeling of sadness crept into the heart of every one. The pleasant day, which would have roused the envy of any one, came to an end at last! It was past eleven o'clock when we went to bed, but lights were seen and happy voices heard till it was long past midnight.

The next morning we parted sadly from our old and new friends; but, as we bade every one good-bye, we felt that it was not a total parting for we have more than one means to unite us, and though scattered we form parts of the one self-same family. With this lingering joy in our hearts, and with the greater joy that we are sent out 'to lighten' others, we went to our different places reassured of the love, trust and confidence that the college has in us, and of the reciprocal love, pride and esteem that we have for our dear, dear college.

RANI JOSEPH.

2. BY A PRESENT STUDENT

It was with no little impatience that our college had been looking forward to the dawning of November 25. That day was to be of double importance as it was to be not only our Old Students' Day, when we expected to see the 'old familiar faces'; but also a day of public entertainment for all the women graduates of Madras. This work of entertaining the graduates, which had formerly been done by the Y.W.C.A., was done by the Queen Mary's College last year and this year it was our turn to do it.

The preceding evening found us gazing with excitement at the hoods and gowns of our graduates and that night found us dreaming of hoods and gowns again, under which we saw our own faces peeping out. The day, November 26 dawned with its usual cheerfulness and all the staff and students began to make the various arrangements. Even the Senior Intermediate students, heavy-eyed with their incessant studying for the Selection Examination, which was to begin on the 29th, forgot for a time their studies and enjoyed themselves. The venerable library was converted into dining room with beautiful vases on tables and with rugs and easy chairs. The dining room, in its turn, was transformed into a theatre.

We expected about 200 guests, including the medical students and some students of the Queen Mary's too; but as it turned out only 100 or 150 guests came, among whom was Mrs. Mackenzie, wife of Professor J. S. Mackenzie, LL.D., formerly Professor of Logic and Philosophy at the University College in South Wales, who was then delivering a series of lectures at Madras University. At about 3.30 in the afternoon numerous cars and carriages came

dashing into the compound, and even at that eleventh hour one could see some lazy students pulling out their Benares *sarees* and hastily dressing. The guests, together with the eleven of our this year's graduates, had tea in the library. They were received at the top of the stairs by Miss Coon, and only the senior B.A.s and some of the junior B.A.s had the honour of serving them. At that time no respect seemed to be paid to the little room there, which we use for our dignified Mathematics; for one could see only tea kettles, trays and such minor things there. But the next day the room regained its former appearance with all speed. After tea a photo was taken of the graduates of the year on the tennis court.

The general entertainment took place in the dining room. Very soon the guests came and took their respective seats, which were arranged like a gallery round the room. The many different colours of the borders of the gowns and the flowing silks filled the room. The opening speech was made by Miss De la Hey, Principal of the Queen Mary's College, congratulating the graduates of the year. This was followed by another speech by Mrs. Mackenzie who spoke of the formation of a Federation of University women and of her hope that an Indian branch might soon be formed.

She also said that Indian women had been progressing very rapidly in their education, and that they had taken up all professions except that of a lawyer. She hoped, she said, that one day that profession too would be taken up by women. At this idea we were excited to think of a future time when there would be women lawyers in the courts.

Then the Musical Society gave a song 'Oh, who will o'er the downs so free', which was followed by the most important item on

the programme, Milton's masque 'Comus', which was acted by the Dramatic Society. The staging was extremely beautiful and the success of the play must have given great satisfaction to Miss Brockway and also to Miss Macphail, who helped for many days in teaching the Morris dance in the play. But every now and then, while the play was being acted, a puppy would walk on to the stage, and it was only with great difficulty that we could make her understand that it was not the proper place for her to be in.

This was followed by another song 'Neath the shining waters', given by the Musical Society and then the entertainment came to an end with the singing of the National Anthem.

V. JOSHUA.

News of Old Students

Marriages.

Miss Minnie Robert to Mr. T. Sudarsanam in May, 1920.

Miss Heerabai Dhansingh to Mr. Edwin.

Miss S. Paramanandam to Mr. Balraj in May, 1920.

Miss Rhoda Philip to Mr. M. James in June, 1920.

Miss K. Devadasen to Mr. S. P. Raju in August, 1920.

Miss N. Devasigamani to Mr. Stephen in December, 1920.

Miss F. Amirthanayagam to Mr. C. Bonnel in December, 1920.

Miss R. Perinbam to Mr. A. Aaron in January, 1921.

Miss Sosa Thomas to Mr. P. A. Varugis in January, 1921.

Miss S. Perianayagam to Dr. Isaac in January, 1921.

Births.

To Mrs. Anna Koshy, in May 1920, a daughter, Elizabeth.

To Mrs. G. Matthew (Rachel Verghese), in March 1921, a daughter.

We are always much interested in following the careers of our Old Students. Of those who left the B.A. class in 1920, twelve are teaching, and of the Intermediate students, five are teaching. All but three are working in Mission Schools.

Three students who took science in the Intermediate have gone on to a medical course, and nearly all the remaining Intermediate students are reading for the B.A. in our own college.

In Memoriam**Charlotte Gideon**

All who formed part of our college community during the years 1916-18 were deeply grieved to hear last autumn of the death of Miss Charlotte Gideon, who was one of us throughout that time. She entered college in the fourth class, but became well known and dear to us all in her first year, so that in July 1917 she was appointed senior student. She discharged the duties of that office with a gentle dignity which was very winning and her influence was consistently ranged on the side of all that was upright and kind. Though not a girl of robust health she persevered bravely with her studies and was rewarded with her well-earned degree in 1918.

We hoped that many years of ever-increasing usefulness and happiness lay before her, and she entered with enthusiasm on the work of a teacher in the High School at Vizagapatam in 1919, after a year of training. But she had not long to serve. After fifteen months she was taken ill with enteric fever, which, slight at first, proved to be complicated with peritonitis, and before many days of sickness in her home at Haiderabad she passed away. We all mourn the loss of a dear and loyal friend, and we pray that every possible consolation may be given to her sorrowing parents and family.

Notes and News

THE last two numbers of the *Sunflower* have told of our life at college during the absence of Miss McDougall, but now we have her once more amongst us. It has been delightful to hear her accounts of her meetings with the many friends of the college in Britain and America, and we can realize how she was thinking of the college and working for it all through her busy furlough. A few days after Miss McDougall's arrival in the first week of the January term Miss Stevens also reached India. She has known the college from the beginning and we were very glad to welcome her back to Madras.

In other ways too the last six months have seen much coming and going on the part of the staff. We had Miss Fisher with us for two weeks in November. Her presence amongst us seemed quite natural but the days went very quickly and on November 16 she was married to the Rev. C. E. O. Finch

of the S.P.G. Mission, Nandyal, Kurnool District. It is pleasant to have letters from her in her home there and we know that she too is always eager to hear from her friends connected with the college.

On December 11, Miss A. L. Jackson (Newnham College, Cambridge), arrived from England. She was especially welcome as we had been hoping and looking for her arrival ever since September, but she had been unable to secure a passage. Miss Organe, who had been in the college since July helping us with English and Scripture, left in December, but happily she has not gone far away. On January 18 she was married to Mr. J. M. Wilson of Messrs. Gordon, Woodroffe & Co., and they are now living in Whites Road, Madras.

On December 18, Miss Dibell and Miss McNair left for home by the P. and O. S.S. *Kalyan*. We all look forward to Miss McNair's return at the end of her furlough in January 1922. It was characteristic that in her farewell speech she should ask for many letters telling all the news of the college as she said she would want to know about the unimportant things as well as about the great events. Her address is 82, Thirlestane Road, Edinburgh, Scotland. Unhappily for us, we could not look forward to having Miss Dibell back amongst us again in a year's time as she was resigning her post on the staff. She was to have left us in the previous September but no successor was forthcoming to carry on her work, so she generously agreed to stay on until a Botany and Zoology lecturer could be found. Miss Davies who had just completed an Honours course in those subjects at Girton College, Cambridge, and who had come out on a visit to India,

very kindly agreed to take Miss Dibell's work for the January term so that she might be free to go home in December. It was sad having to say good bye to Miss Dibell, and we realized how very much she would be missed in the life of the college. We all used to turn to her in our practical difficulties and in spite of her many activities she always found time to help. Happily she has left something of herself behind her, as we cannot look at our beautiful garden without thinking of Miss Dibell who gave so much thought to planning it and took so much trouble in seeing that her plans were carried out. The garden seats which she presented to the college are in constant use and are very greatly appreciated. We were very happy to hear early in this year of her engagement to Mr. L. Memminger, the United States Consul at Leghorn, Italy, whom many of us knew when he was Consul in Madras. They hope to be married in Paris in April or May. Letters should be addressed to the American Consulate, Leghorn, Italy. It is characteristic of Miss Dibell that she has sent instructions for a dinner to be given to the students and servants so that the college may have some share in her happiness.

In October of 1920 for the first time the University of Madras arranged for a re-examination of students who had already appeared for the B.A. Degree or Intermediate examination. The following students or old students of our College were successful:—

COMPLETING THE B.A. DEGREE

K. Ponnaiya
K. Raju (Devadasen)
A. Thomas
J. Rajagopalachariar

B.A. DEGREE PART II

J. Vedamanickam

COMPLETING THE INTERMEDIATE

E. Abraham

G. Gregory

E. Johannes

E. Loenen

INTERMEDIATE PART I

M. Dasu

* * * *

There are accounts elsewhere in this magazine of some of the chief events that have taken place in the college since last October. Before Christmas we chiefly remember Miss Fisher's wedding, Old Students' Day, and also a very merry Christmas party on the last Saturday of the term. This term began with the return of Miss McDougall and Miss Stevens; on January 26, Sir Valentene Chirol visited the college and addressed the students; on February 17, there was an entertainment in the garden for the friends of the students, and a series of little entertainments was given in the college in the Y.W.C.A. Finance week, February 21-26. There were, besides, other exciting events in that week; on the Monday His Excellency Lord Willingdon, accompanied by Her Excellency Lady Willingdon, paid his first visit to our college and showed the kindest interest in all the concerns and activities of the students. At the request of Lady Willingdon Wednesday of that week was a college holiday. On the afternoon of that day we were honoured by a visit from the Junior Rani of Travancore, and her little boy and girl, the former the heir to the present Maharajah. Malayalee students were very happy to be able to show their loyalty to their princess, and we were all grateful to

her for her interest in our college. The Rani graciously presented the sum of Rs. 100 to be spent on Malayalam books for the College Library. It was on the Friday of that same week that for the first time a Games Cup, the Lady Rajagopalachari Badminton Cup, was won in open tournament by our college. There was great rejoicing over the event.

* * * *

As we go to press, thoughts of games and entertainments are being driven out by the more serious thought of the impending examinations. We must hope that a happy college year will be crowned with good results in the University examinations.

Reports of Societies

Y.W.C.A. BRANCH, 1920-21

THE Student Branch of the Y.W.C.A. is one of the biggest Associations in the college, including almost all the resident students. This year we had the biggest membership we have ever had, as there were ninety-two members at the beginning of the college year. On account of the October examinations some members left, while two others joined the Association during the year, and now we have eighty-eight members.

Every second Sunday of the month we have a general meeting for all the members. We have had so far nine general meetings. These are usually led by visitors from outside but our own students have taken then. Once Miss Ipe who had been working at Pandita Ramabai's institution for some time and who had come to college for a few weeks told us of the wonderful work that is being carried on there.

On other Sundays we have our study circles of which there are now eleven in the college. They are divided according to vernaculars, one being Telugu, four Tamil and six Malayalam. The new students, as usual, have been studying the social problems of India with Miss Hitchcock to whom we are very grateful for her help and her great interest in our branch. Those who have already finished that course had some studies from a book on 'Pioneers' and now they are following a book called *The Hope of the Redemption of Society*.

In September thirty-eight of our members attended the Student Conference at Ennore. We had some very interesting meetings such as those about the Indian Church and its problems. We enjoyed the social side of the Conference also, especially our sea-bathing which really was a new experience for some of us. Four of our students were privileged to attend the National Quadrennial Conference of the Men's Student Christian Association of India, one of them being the delegate sent by our branch. It was a special privilege for them, because it was the first time that men and women students had held a joint Conference.

Miss Zachariah, the Student Secretary for Madras, has been very enthusiastic in going about to the different branches, representing to them the needs of the students of Central Europe. Our students responded quite willingly and we have been able to send some money to them.

It was rightly thought by the Student Secretaries in Madras that students should have a share in supporting the national work. So this year a finance week was set apart during which special efforts were to be made to raise money. The members took it up enthusiastically and were willing to do any

thing they could to make money. Different sets of students got up entertainments, admission to them being only by ticket. Many of our quiet students surprised us by their dramatic and musical talents, and we enjoyed these entertainments very much. With the help of Mrs. John and Mrs. Dodd some others made sweets and these were sold in the afternoons. Between 1.30 and 2.30 p.m. when we were likely to be thirsty and sleepy, two or three very energetic students brought round lime juice for one anna a cup. A good many of the students were, meanwhile, engaged in making things, such as pepper chains, candle chains, handkerchiefs and small frocks. Those who had little odd things which they could easily spare gave them to us. All these articles were sold on Saturday, and from this sale alone we got more than Rs. 40. Certain other students made money by doing small services for others in the way of waking up a heavy sleeper early in the morning and tidying rooms. We are very pleased that our little efforts put together brought us more than Rs. 150 while we had not dared to expect more than Rs. 100. We are very thankful to all the members of the staff who helped us so willingly.

On the Universal Day of Prayer we had an Intercession meeting in the college led by Mrs. Jackson. In the afternoon, instead of having our usual Sunday service, we went to the Wesleyan Church to attend the joint meeting for men and women students. The address was given by Miss Maya Das, Secretary of the National Committee. She spoke to us about her experiences at the Conference at St. Beatenberg and what she saw among the destitute students of Central Europe. This meeting was, as were others of its kind in previous years, a source of

inspiration to us, widening our vision as members of the World's Student Christian Federation, when we knew that students all over the world were with us lifting up hands in prayer to the Almighty.

In closing I do wish our branch a very useful future, striving after the ideals which are before the Student Federation of the world.

S. KORAH,
Secretary.

THE COLLEGE BRANCH OF THE N.M.S.

THIS year the number of members in our N.M.S. branch has increased by twenty-one. The members of the Committee were chosen in July but as the Secretary left the college in October a new Secretary was chosen.

From July to October we had only two meetings when Miss Paul and Mrs. Appaswamy spoke to us about the N.M.S. work. Mrs. Appaswamy, who had just returned from her tour in North India visiting the N.M.S. centres there, gave us an interesting account of the work done in different places especially in Montgomery. In October we had an intercessory meeting conducted by the members of the Committee themselves. In November on the N.M.S. day of Prayer, Miss Virasinghe gave us a short address on 'Indian Christian Women'. She took each of the words Indian, Christian and women separately showing us the privileges and responsibilities that go with them. After the address a few minutes were spent in intercession for the N.M.S. work. The next meeting was in January when Mr. Paul Ranga Ramanujam spoke to us about the Powerhouse of Prayer which we ought to have in all our work. He specially pointed out to us our liability to lay too much stress on money. In our last meeting

Dr. Paton and Dr. Jesudasan spoke to us. Dr. Paton gave us a very clear description of the work in some of the N.M.S. fields which he and Dr. Jesudasan had recently visited. Dr. Jesudasan told us about their new scheme of starting medical work in Tirupattur.

The sewing party meets on Saturdays in Miss Brockway's room. Miss Brockway reads to us when we sew and this party is becoming more and more interesting though the number of members has not increased lately.

We gave a Christmas party to the children whom some of our members teach on Sundays. There were some small games for which the children competed and the winners in each game were given small prizes. We as well as the children enjoyed the party very much.

M. SAMUEL,
Secretary.

THE LITERARY SOCIETY

WHEN the Committee of the Literary Society met early in July it was decided that the papers read at the monthly meetings should not be confined to literary subjects as hitherto, and that the choice of subjects should be left to the individual interests of the readers. The experiment was accordingly tried and has proved a great success. The Society has met every month and the papers read have been on as great a variety of subjects as 'The Colour and Adaptation of Animals', 'The Dravidian Gods in Modern Hinduism', 'Civic Responsibilities' and 'The Womanhood of India.' The papers have, without exception, meant careful thought and work and have always been greatly appreciated. In trying to avoid confinement to literary subjects there has been a tendency towards the other extreme of neglecting them

entirely. We hope, however, to have a lecture on a purely literary subject at the meeting in March which will be the last for the year.

SOMA SENEVIRATNE,
Secretary.

THE DEBATING SOCIETY

THE Debating Society began this college year with some reforms in its constitution. At the beginning of the year a Literary and Debating Society Committee was elected, out of which a Secretary for each was chosen. The Committee met, and decided to ask Miss Sarber to be the advisory member of the Society. She very kindly accepted the position, and throughout the year she has helped us in our new methods of debate.

On Miss Sarber's proposal it was decided that at the beginning of each meeting fifteen minutes should be given up for practising parliamentary form of debate. The first meeting was wholly devoted to this purpose, so that the members might learn the rules. From that time, the first fifteen minutes of every meeting have been set apart for it. Miss Sarber has been present during that time, but none of the other professors. The aim of the meeting has been to learn the rules for the best method of debating; therefore much attention was given to the keeping of each rule such as calling 'Madam President' before beginning to speak, and so on. The practice has taught the Society to be orderly.

The major portion of the time was still devoted to regular debates. The subjects for discussion were: 'That doctors can do more good in the world than teachers.' There was a very interesting discussion on the subject; the vote was cast against the motion.

The motion

'The East is East and the West is West
And never the twain shall meet.'

was not so well discussed because most of the speakers spoke against the motion. This motion too was lost. The third was that 'Woman should have the same rights as man in everything.' Many people did not discuss this subject, perhaps because the time was gone very soon after the opening speeches were finished. Here also the motion was lost.

Besides the regular meetings there were two *impromptu* debates. In these debates a reform was made. In previous years the members were chosen by lot to speak on the subjects. This year it was decided not to frighten the members by calling on unwilling people to speak for or against a subject. The subject was read out and then left open for debate. This method was found successful in both meetings. It is true that many people did not speak, but those who spoke were those who were interested in the subject; therefore there were some interesting discussions.

The Debating Society has met only six times, but it has been able to carry into practice some of the rules taught by our Parliamentary debates. The Society is very grateful to Miss Sarber for all the help that she has given.

A. ALEXANDER,
Secretary.

THE HISTORICAL SOCIETY

AFTER much deliberation and thought, the Historical Society was formed at the beginning of this college year. It has a president and a Committee with a council of four elders thoroughly representative in character to help them. The President is Miss Hitchcock, our History Professor.

The first meeting of our Society was held in July when papers were read on six historical cities of India. They contained many interesting anecdotes.

Our next meeting was a bold experiment, when we tried to represent a sitting of the House of Commons, debating on the Indian Reforms Bill. We had our Mr. Lloyd George, Mr. Montagu, Mr. Asquith in the Opposition, and also Mr. Pemberton Billing of the Independents who constantly interrupted the debate by shrewd unanswerable questions. We called each other gentlemen and spoke of India as a far off land beyond the seas. But I do not care to say anything more of the meeting; for I am unwilling to say it was a failure and to call it a success may be far from the truth. In any case the sitting had to come to a sudden close when the college bell rang for us to go to bed, and we were as suddenly brought back to the college-library from the House of Commons in London. In the next term we once more met and finished the debate, and the Indian Reform Bill passed its second reading in our House of Commons too, though not with a great majority.

Our second attempt at representation was a better success. This time it was the election and inauguration of the Legislative Council, Madras. We heard some election speeches, one of which was interrupted by a non-co-operationist who gave a fiery and enthusiastic Home Rule speech. Then came the polling, and afterwards the inauguration by the Duke of Connaught.

At the end of the long term we were fortunate enough to have as our guest for a few days during her tour through India, Miss Power, the Director of Historical Studies in Girton College, Cambridge, the first woman to be awarded the Kahn Travelling Scholar-

ship. In spite of the fact that there had been a notice on the college notice-board in the previous week, saying that the Historical Society would not meet that term, we did meet in the library to hear Miss Power speak to us on 'The Study of History.' It was a treat to listen to her. She emphasized the necessity of studying history not merely as an account of great wars and great men but also as that of the ordinary every-day life of people like ourselves.

We have also formed a 'Round Table' which will sit within a few days and various members will share with the rest of the Society the information they have collected from the newspapers on different subjects, such as the League of Nations, Russia, Germany, America, the Near East, Labour, Indian Nationalism, Indian Economic Questions, etc.

Besides this, the Historical Society has arranged two trips: fifteen students and two professors went on one occasion to the High Court of Madras to watch the proceedings of the court. On the second trip we went to see a sitting of the newly inaugurated Legislative Council, Madras.

Before closing the report, in the name of the Society I must thank Mrs. Finch who was our History Professor before Mr. Finch insisted on taking her away from us, for it was she who founded the Society; and also Miss Hitchcock, the President of the Society.

R. THOMAS,
Secretary.

THE GAMES CLUB

THE games played by the college this year have been basket ball, tennis, cricket and badminton. Basket ball has been somewhat neglected of late; however we hope to continue the game as we have some good players

and we are anxious that it should not be dropped. For tennis we have a few good players, but we hope in time to have more as many are eagerly practising. Cricket is being played with greater interest and has attracted more players since the efficient coaching kindly given us by Miss Stevens' brother. Badminton is the game played by most of the students and we are very proud of our team.

In our matches we have done better this year. Our badminton team competed for 'Mrs. Alexander's Cup' and obtained the second place. We played successfully against the Ladies' Recreation Club who challenged us to a game of badminton. After this we had a small but most exciting match on our own grounds; we challenged the staff to a game of badminton and they played very well but we were the winners. Our tennis team competed for the 'Lady Atkinson Cup', but we did not do well and took the last place.

Our Inter-Class Sports then engaged our attention. On the final day we had a number of interesting sports. In the Blind-fold Chatty Race it was funny to see how one of the students started off in the wrong direction and then kept up a steady pace and went on straight, but all in vain for the bad start she had made took her far away from any of the chatties. In the Obstacle Race some two students who reached the goal first were surprised to find that they had really not won the race for the sum which was one of the obstacles was not correctly done by them. The most interesting of all was a tug-of-war with the staff who accepted our challenge. We were sure that we should win but we planned to reward the staff even if they should happen to be losers. We were in suspense when the tug-of-war began for the parties at first seemed equally matched; at last, contrary to our expectations, the staff

won and we crowned them with wreaths of flowers. After this the shield was given away by our Principal, and, as she said, it was the first time in the history of the college that the shield had been lost by Class II or won by Class I. This was a great shock to Class II, who, being unable to reconcile themselves to the loss, hung up another shield in the class room in the form of a chatty which had been used for the Blind-fold Chatty Race. After these exciting events we had the welcome news of our having taken the second place in tennis in the Indian Sports for which we had entered, and of having won the Lady Gopalachari Cup for badminton.

We have still one match to play as we have challenged the Ladies' Recreation Club to a game of badminton, and we intend to do our best. The Games Club has done better this year than ever before and we hope to do still better in future. We are very grateful to Miss Hitchcock for all the help she has given us.

V. PARANJOTI,
Secretary.

THE STAR CLUB

THE Star Club began its work in July with twenty-one old members, who formed the second class, and thirty-five new members, who formed the first class. The Committee was chosen at the first meeting but unfortunately our presidentship has fallen vacant twice during the year, and we had to choose new presidents.

From July to October we had more or less regular observation classes and we saw some of the Zodiac constellations like the Scorpio, the Archer, etc., as well as some others like the Northern Crown, the Dolphin, the Hercules. But from October to the closing of the Christmas term the sky was very unkind

to us and day after day we were disappointed in trying to see our friends in the sky. We had to bear this unkindness for some time even after returning to college in January. But we are glad to say that we were treated with more favour by the end of January.

We have used our telescope much during the year. We saw 'Venus' and 'Mars' several times through the telescope, noting their changes, and imagine our feelings when one evening our closest friend Mercury appeared in the west! We have seen Jupiter too, lately, and we are waiting to see Saturn with his rings, one of these days.

The monthly meetings were regular and papers were read on the 'Moon,' the 'Sun,' 'Mars and Saturn,' 'The Earth as an astronomical body,' the 'Starry Heavens' and the 'Shooting Stars'; we also had the opportunity of hearing about two of the Pioneers of Astronomy. In one of the meetings Miss Coon spoke to us about the 'Solar System' which helped us to clear many of our doubts. In our last meeting one of our oldest members gave us a very clear idea about stars as a whole.

Twenty of us have paid a visit to the Observatory and have seen the various instruments connected with astronomy and also the sun, Venus and Jupiter with his satellites through a telescope bigger than our own.

M. SAMUEL,
Secretary.

THE DRAMATIC SOCIETY

THIS year our Dramatic Society has had a busier year than in any previous years. We have had to contribute to two public functions—to a reception given by our college to the graduates of the year and to an entertainment to the friends of the students. For the graduates' reception some of the

members acted 'Comus' which we believe was a great success, and for the other entertainment a few scenes from 'Winter's Tale' were acted. The second entertainment took place under the trees in the garden and many of the friends of the students were present. These two performances took up most of our time, so that we were not able to do much besides. In the time that was left, we were able to act thrice for the college, the performances being Tennyson's 'Falcon', some scenes from Sheridan's 'Rivals' and 'Indrasena' a Tamil play translated into English by some of our old members. Hitherto we had acted mostly Shakespearian plays but of the five performances we had this year, only one was from Shakespeare and the other four from four different authors.

Miss Brockway was our advisory member for the year, and her ready help in all these activities has been exceedingly valuable.

ANNA VARKKY,
Secretary.

THE MUSICAL SOCIETY

THE year began with both joy and sorrow for the Musical Society: joy in that we found a definite place to meet in the Students' Common Room where our piano stands; sorrow in that Mrs. Finch had left us, who had been our President ever since the Society was started. We are indeed very grateful to her for all the help she rendered towards improving the singing of the college. We are fortunate indeed in finding her successor in Mrs. Dodd who has kindly undertaken that office.

The Society consists of fifty members nearly all of whom are new; as a consequence everything has had to be begun again as almost all the old songs that the Society

knew were quite strange to its younger members. Only a few songs have been learnt this year. The Society has had its usual activities, namely, its weekly musical classes and its constant co-operation with the Dramatic Society in giving entertainments. The value of the piano is being realized by every member of the Society. We do not know what our condition would have been without it.

Although this Society has not done much in the way of activities, yet, I think I am right in saying that it has stimulated a greater desire and appreciation for music in all its members.

R. JOSEPH,
Secretary.

THE EXCURSIONS COMMITTEE

THE Excursions Committee, we must confess, has not been very active this year. We have arranged only six excursions but this negligence is due to the Historical Society which would insist on having interesting excursions on which many students went.

Our first excursion was accompanied by many amusing circumstances. The jutkas did not turn up, and one of the staff, newly come to India, undertook to conduct a band of fifteen innocently trustful students to the Aquarium. They caught the tram at Egmore but none of them realized what a long walk it would mean at the other end. They finally reached the Aquarium when it was almost dark so they saw the fishes by electric-light. They reached college once more at

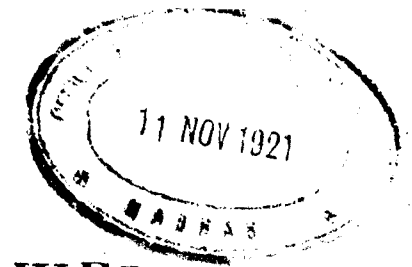
about 9 p.m. nothing daunted, in fact they were quite happy over their adventures.

Next, two excursions were arranged, one to the Fort and the other to the Government Leather Trade's Institute. This institute is the first and only one of its kind in India, and we were the first women students to see over it. Captain Guthrie, the Principal, greeted us in the porch with a pleasant smile and offered us all chocolates. The institute was scrupulously clean, and, in spite of the work being done, there was no offensive smell. We went round the building and saw the different processes a hide goes through before becoming leather fit for gloves, shoes or portmanteaux. Captain Guthrie also showed us skins and furs which the students had tanned. Then we went to the Chemical Laboratory and saw various experiments in the preparation of dyes. We came home greatly impressed with the whole industry.

Then Mr. Theobald kindly undertook to show us over a steamer. Two excursions were arranged. After a ride in a steam-launch we explored the steamer *Egra* from the Captain's bridge to the engine room. One of us played on the beautiful piano.

Our last excursion was nearer home. It is just human nature to take the least interest in things near by. We went to the Observatory a few hundred yards from our college, where the students were shown the sidereal clock among many objects of interest dear to those astronomically inclined. Venus and Jupiter were seen through the telescope.

The Excursions Committee.



THE SUNFLOWER

The Sunflower

I AM a new comer and do not profess to know why the *Sunflower* above all others, came to be chosen as the emblem of this College. I had but to ask someone and my doubts would have been dispelled, but I chose to be like the stubborn child, who when given a new toy preferred to play with it as he liked instead of learning the mechanism from another.

There is something very enjoyable and wonderful in toying with the unknown and so it was with me. A halo of mystery soon surrounded the *Sunflower* and as I beheld it daily, strange shapes and fancies arose in my mind. Image after image came forth to complete the picture that is now before me.

To-day the *Sunflower* stands for very much, in my mind. It is symbolic of this our College, for as our amateur botanists tell us, the *Sunflower* is not a flower but a congregation of them. The tiny buds in the centre are our budding intellects. To-day they are in the making, to-morrow they will bloom like their sisters who surround them. Nourished from the same source their fruit will be even likewise.

Around these are the golden rays—each a tongue of fire to protect and inspire. There is none high or low amongst them being all alike, and these are our tutors, and the *Sunflower* itself turns to the sun the great giver of life, for its inspiration. Ever turning to

him, East or West, never losing sight of his face. A force inexplicable draws the flower to the King of Day even as our hearts are turned to Him at morn and at eve be we East or West.

NEWCOMER

Mukti Home

[The following article is written by Miss Rebecca Ipe whom many of us remember as our senior student two years ago. It is with great pleasure that we insert here an account by one of our own students of something of the work that is being done by Pandita Ramabai in her effort to further the coming of the Kingdom of God in our land.]

I CONSIDER it a great privilege to have been able to come to Mukti Home, and to know and take part in some of the works carried on here. The first day I came here, my brother and I were taken round to the different departments, and as I went along all the time I was thinking to myself 'What a wonderful place!'

The most important building in Mukti is the Church. You hardly realize the number of girls living here till you go to Church on a Sunday. All come then in their Sunday *saries*, and sit in different groups according to the places where they live. Since there is no separate building for school, the Church is used as school also; hence all the different classes are in one big hall. So you can



MISS McDOUGALL IN THE OFFICE

realize how very necessary it is to keep the girls quiet and in order. If the head-mistress, who sits in the middle of the room, sees any one class making too much noise, then at once she goes there and tries to bring quietness. The school seems to be getting bigger and bigger as time goes on. There are classes from the lowest standard till the matriculation class. The school has not only girls but also boys. In the beginning Pandita Ramabai never used to take in any boys at all; but later on owing to several reasons she found it necessary to take boys also. At present there are over seventy boys in the establishment.

It is no easy matter to support a home of nine hundred members. They must be given work to do; hence it is necessary to have organized industries of different kinds. There is the weaving press; and the girls used to make *saries* of all kinds; but now as the cotton has become very dear they make only some coarse cloths. The blind girls make stools and choir mats. The printing press has been of great use to Bai, since she often prints books and tracts. At present she is busy translating the Bible into Marathi. All kinds of fine needlework are also done—such as drawn-thread work and embroidery. Many girls work in the fields where different kinds of vegetables and corn are grown. The products of these industries are not nearly enough to support the large family. Help comes from England, America and different parts of the world. This is a faith mission and everything is done by faith in God. Only this evening Bai was telling me that she never asked or wrote to anybody for money, but always God sent it and He never failed.

The girls are put in different compounds according to their size. In one place you

see babies from a day old and upwards till two or three years. Then there is the compound where children (not babies) live; after that come the older girls and they live in two sets. Besides all these people, there are many living outside Mukti proper, on the other side of the road, and their home is called Rescue Home. There women of all sorts and conditions live; many of them were rescued by Bai from famine and you can imagine what kind of lives they must have led before they came here. Hence it is very necessary to keep them separate and allow them to have very little to do with the girls who are just growing up. The blind and the half-witted also live there.

Girls are given away in marriage to men who come and ask for brides, if Bai feels that they are of sufficiently good character to look after her girls. Hence Bai is not satisfied with giving the girls a mere institution life, but she trains them in such a way that when they go out they can lead an honest, independent life. All grown-up girls have to do their own cooking, washing, etc. Every girl is given a chance to go to school, hence most of the girls know how to read and write.

The most important event to which all the girls look forward is Christmas Day. Bai allows a few merchants to come here for a week or so before Christmas. The girls just flock to the place and spend their money in buying presents, and things for themselves. Since the girls are paid for their work, most of them have some money at least to spend on pleasure. The first thing you hear on a Christmas morning is the singing of girls. They get up early and go about in different groups before it is light. Everybody is greatly excited now that the long-expected day has come. At nine o'clock there is a

service in Church. The Church which you see on a Christmas Day is entirely different from the every day Church. It is elaborately decorated with leaves and branches of trees. Many texts are hung up in different parts. The numerous girls sitting down in their best *saries* are a sight worth beholding. The next exciting thing is the reception of village people in the afternoon. Last year about five hundred of them came. First there was a kind of service, and after that everybody was given sweets. Many of them tried to get them twice, and so they had to be carefully watched. By the time all dispersed and went home, it was dark. After dinner there was a display of fire-works, in front of Bai's room. Thus the long-expected day ended, and the girls went home feeling happy, and also sad because it was over.

Mukti Home is the outcome of God's dealings with Pandita Ramabai. From her own experience she understood how hard the lot of a Brahmin widow is, and hence she wanted to do everything she could for widows. Though Mukti Home was at first intended only for them, now it is the home of all sorts of people. Bai is a real mother to all of them. Now though she is very old and weak, she is still very thoughtful and ready to help everybody.

One can hardly realize, how much Mukti has lost in losing Ramabai's daughter, Manoramabai. For the last twenty years she was working here and spent all her time and strength for the girls. She felt that nothing was too small to be looked after. She tried her very best to make the girls happy and comfortable, and she was greatly rewarded by their love; they just worshipped her. Her special work was in connection with the school; and the existence of the school, as it now is, is due to her ability.

These are sad days for Mukti, now that Manoramabai is gone and Bai is getting old. The girls are wondering what is going to happen to them, and the earnest prayers of Christians are greatly needed to continue the work.

R. IPE.

A Day with Birds

THE bird-day begins very early and one of the first sounds that is heard when you wake up is the delightful notes of bird-singing. You wonder whether there are any gloomy ones among these birds. It seems hardly likely; anyhow the cheerful ones predominate and you hear only the happy twittering and chirping, the bright exchange of greetings and the cheerful singing. Birds do not all sleep in nests. Crows, sparrows and mynas roost in companies, and the din when they wake up may be imagined. Gradually the sound of each bird is distinguished. From one tree the crow-pheasant calls out in loud notes, hoop-oop-oop, and from another tree comes the answering call. Quite different is the plaintive cooing of the dove in slow gentle tones; so mournful and gentle the tones that the story says that the dove is mourning for its young, which it pecked to death. From time to time your ear catches the clear notes of real bird-singing, the unmistakable whistling of the fly-catcher, which arrests attention at once by the familiarity of the tune, which is repeated again and again.

On most days there are intervals of quiet time when there is hardly any sound of birds. Often at noon they become lively again and come out on the trees. The most familiar birds in the grove near the house are king-crows, bulbuls, sparrows and fly-catchers.

These last are quite small grey birds found in every mango grove. One day a clear tune of five or six notes is heard and you wonder which bird it is that sings so sweetly. Curiosity increases when the song is repeated several times in exactly the same tune. You run out of the house determined to find the songster, and discover to your surprise that the mysterious notes proceed from a small ordinary bird which hops from bough to bough as it sings; and later you further discover that its habits have given it the plain name of fly-catcher. The bird is not much bigger than a sparrow. It has a white band round its head. The sides of its tail are white and the vain little bird delights to spread this out and display it to the best advantage. Bulbuls are slightly bigger than fly-catchers. They generally go about in pairs. The bulbul is black or brown in colour except for a patch of red under the tail and it has a black crest on the head.

Quite different from the bulbul and fly-catcher are the king-crows, a family of which, some time back, was living in the grove but disappeared from it as the story will show. The king-crow, or queen-crow as it is called in the vernacular, is a glossy black in colour and has a forked tail which distinguishes it at once from the crow. It has neither beauty nor virtue, but it has an unusual amount of courage and ferocity for such a small bird. It is fearless of animals and men as well as of birds. It rides on the back of the cow so as to catch the insects among the grass which are disturbed as the cow moves. The particular pair of king-crows which lived in the grove had built their nest and hatched their young and were therefore more than ordinarily ferocious. They chose to expend all their hatred on two people who could not approach the tree,

but the two birds set up a loud crowing, flew at them and pecked at their heads. This, however, proved their ruin for the birds became so provoking one day that they had to be removed from the place.

While these are the most familiar birds there are others which appear less frequently. Among these are the orioles and the wood-pecker. The oriole is a beautiful bird of a bright yellow colour. In one kind the head is black, the black being sharply divided from the yellow of the body. Its bill is pink. Nature evidently took no pains to match the colours, but the bright colours of the body are more than a compensation for that. The wood-pecker is very different from other birds in some ways. Its head and neck are peculiarly shaped and on the head there is a red crest. Its back is a beautiful golden yellow. It has a long sharp bill and its tongue is long and sticky. The wood-pecker is generally seen hopping up the trunk of a tree in short jerky steps at each of which the head is slightly thrown back. As it moves up it puts its tongue in the bark to catch the insects that are hiding there, and it often pecks at the bark to make the insects that are under it come out. When it gets to the top of one tree it flies off to the lower part of another and moves up in the same way.

The grove has many other bird visitors and inhabitants. There are some tiny birds which continually utter a shrill chirping sound. Then there is a pair of small birds of a beautiful green colour which never let you see much of them. Some owls are probably settled in the grove. The spotted owlets, unfaithful to the traditions of their family, come out in daylight and you may see a small grey and white owl sitting on the branch of a tree and peering into the

room with its big round eyes. Very occasionally a more aristocratic member of the bird family, like the king-fisher or the honey-sucker, visits the grove. The king-fisher sits apart on some tree or shrub and never lengthens its visit to more than what a formal courtesy demands. The honey-sucker is a tiny bird, smaller even than the sparrow, and the whole body is coloured a dark shining purple. The hen is not so brilliantly coloured.

March to June or July is a good time for studying these birds, being their nesting season. On one tree there is the nest of a king-crow, built just where one bough branches into two. The king-crow is no architect and the nest is an ordinary one in the shape of a cup. Some distance away there is another nest built on the ground at the root of a small plant eight or nine inches high. It looks like a small heap of dried grass and the spot is the last where any one would look for a nest. When the little brown mother bird flies away two tiny spotted eggs may be seen, each as big as a marble or smaller. It is very interesting to watch sparrows building their nest. The birds choose some crevice or hole, often on a house, and they fill it with long pieces of grass or other soft material. They are careless builders and let pieces of the grass or cotton stick out so that any one may see where the nest is. The real bird architects, however, are not any of these; they are the weaver birds and the tailor birds. It is said that the weaver birds bring living fireflies at night and stick them on the nest, but that may not be true. Sunset is again a busy time with birds. The parent birds return to their nests and settle down to a warm comfortable night. The birds which roost in companies make a great deal of noise when they come together.

In some time more these sounds also die down and the stillness of the evening pervades the bird-world also and leaves you to your reveries. Birds are more like creatures of our imagination than living things. Fairies are the daintiest conception of our poetic fancy and birds are our nearest real approach to them. Like fairies they possess two wonderful wings which take them away from the earth. As Stevenson quaintly puts it:

'They shall go flying
With musical speeches
High overhead in the
Tops of the beeches.
In spite of our wisdom
And sensible talking,
We on our feet must go
Plodding and walking.'

It would indeed be bliss to be gently rocked in one of their soft warm nests built among shady leaves and boughs which swing with every motion of the wind. And what creature but a bird could lay such beautiful tiny eggs in them? Well may we repeat what Wordsworth said to the cuckoo, that the earth appears to be an 'unsubstantial fairy place' that is fit home for it.

S. JOSEPH.

Social Needs of Kottayam District

'THE world was never so needy as it is today.' The great war, just ended, has brought hardships and suffering into the world. It brought suffering not only to the place on the continent where it had been fought, but people all over the world are affected by it. The price of living has gone very high, and many are dying of starvation. The number of widows and orphans, without any means

of livelihood are numerous and even the well-to-do people cannot be blind to this suffering. All men are to live a social life and never be lonely. We are, each of us, members of a community and naturally there is a social instinct in man. Those who try to do social service are making an effort for man's betterment, to uplift, and transform his community life. They are seeking for a social order which shall be free from disease, poverty, crime and all the misery caused by the late war. At present society has gone to a low level and it needs reforms. 'What is the cause of this misery and how are we to get rid of it?' is the problem. And all kinds of people, young and old, are studying about the condition of society and the improvements it needs. All villages and towns, even the most civilized ones, have their social problems.

The district of Kottayam, in Travancore, like all other places, has its social needs. There are some social needs common to all places and one of these is poverty which is found even in most fertile places where things grow without much labour. Although some of them are poor because of their own laziness, yet one cannot help pitying their suffering. In some places, one of which is Kottayam, the social customs do a great deal to increase poverty. The dowry system is one of the main causes of poverty. A well-to-do man has a daughter and if she is to be married he must make some money for her dowry. For this purpose he mortgages his small piece of land. After a few years, he has to pay a large interest on the money borrowed, and not only loses his land, but is in debt and he leaves a number of children in poverty. At present it is all the more difficult, for the parents have to spend a large sum of money on their

daughters' education and also pay the dowry. Instead of disappearing the amount is only increasing and it has come up to three thousand five hundred rupees. Some men had been sending appeals to girls to 'say no to a young man who offers his hand for money'. It is not the girls only who have to fight but the men too must be willing to sacrifice some money. When both men and women fight hard against this, then only this evil system, which ruins many families will disappear.

In most places one cause of poverty is drink. It is an evil custom and it is, I think the most difficult problem to solve. When a man once begins to drink, he finds it difficult to stop. After trying for years, no sure means have as yet been found out to stop the habit of drinking. In some places there are temperance societies which have done a great deal to reduce this evil habit. Many wealthy people have been reduced to penury by drink and it not only causes poverty but also destroys the peace and happiness of many homes. In Kottayam, in the town as well as in the villages, one need not go very far to find a toddyshop and the respected people can go and drink at odd hours without meeting any one of their own class. As we try to prevent drink, we are trying to lessen the suffering caused by it.

Other causes of poverty are unemployment and low wages. All the people cannot find permanent employment. In some cases the alleged causes are the fault of the individual but for the most part it is the fault of the social system which needs improvements. The individual, when he is unemployed, cannot do any work other than the one he used to do. During the harvest time they have plenty of work and are well off but after the harvest is gathered in, there is rain for

about three months during which time they scarcely find any work and consequently they starve. The introduction of new machines have made it more difficult for men to find employment. For instance after the introduction of rice mills, people, to save time and trouble take the paddy to the nearest mill and the women, who a few years ago did that work, are now out of work. Along with unemployment goes low wages. The six annas a low caste cooly gets per day is not enough to support his wife and children, to give them enough food and clothing.

There are other things which cause poverty and suffering. Physical defects and failure of crops are things we can help to a certain extent. Many are blind. Why? Because their eyes were not properly treated when they were babies and now they suffer because of their parents' carelessness or rather ignorance. No one will deny that ignorance is the greatest cause of poverty. In Kottayam the present system of education needs improvement. The high ideal of education is to make the boy or girl a good citizen, a good neighbour and a good parent. The provision for the education of a boy or girl in Kottayam is deficient. A new system of education and the introduction of hand industries will do a great deal to reduce much of the suffering there is at present.

In no other part of India has the tyranny of caste been exercised with such cruel effects and nowhere has the outcaste's lot been so miserable as here in Travancore. They have been condemned for centuries to expect scorn and oppression as their natural lot and they are regarded as 'Polluted', untouchable and even unapproachable. Yet physically the Pulayas and Pariahs are a fine lot of people, leading strenuous lives out in the fields under the Indian sun. From the

economic point of view they are very valuable, for without their field-labour, agriculture in many places would come to a standstill. These low castes live in small huts scattered over the borders of paddy fields or in the slopes of hills or near rivers. Their lot is a hard one and as they have no connection with the high castes, they do not know how to cook their food properly or how to be clean. Education has done much to raise these people and the young men are mostly neat. Among these low castes, the older generation are illiterate. The desire for education and the appreciation of it have still to be fostered among them. The parents keep back the children for earning wages or for looking after the baby or the goats. Many are unable to go to school as schools are situated too far off from many of the homes. Some have advised attractions and inducements such as noon-day meals or clothes or even money. In Kottayam there is only one school where such a policy is accepted and in that school the children are given noon-day meals. In spite of the many advantages these children have, such as free elementary education, a large number of schools and free access to all government and private schools, yet considerably more than half the children, even of Christian converts, are brought up illiterate. In the whole district there is only one boarding school for boys and this has made a promising start, and it is hoped that it will make great achievements. For girls there is none and one is very badly needed, for it is the girls who can raise the whole community. In the whole of Travancore only twelve men from the low castes have attempted a high school education and not one of them has been successful. The upliftment of these people depends upon

educated men and women who alone can help them.

I have tried to point out some of the social evils which can be remedied and there are others which I have not mentioned such as proper sanitation. Many babies are dying because they are not properly treated. We want more lady doctors to treat women and children properly. These needs can be supplied and evils remedied, only when all, men and women alike, must be willing to sacrifice time and energy, must work together. Then and then only can society be uplifted and suffering be got rid of. The responsibility lies specially on the educated people on whom the suffering and the oppressed look for their salvation. We hope that those who have education will try to use their knowledge for their country and people.

MARIAM BENJAMIN.

A Hindu Wedding in Maharashtra

A WEDDING is always a time of great rejoicing and happiness. Marriages in a Brahmin family are arranged by the elders and generally the bride and bridegroom are strangers to each other. Priests fix the day of the marriage, which should be specially favourable for the new couple. A wedding feast is the most expensive factor in a Hindu marriage and the dowry system is the greatest hindrance in the way of a good match.

Generally the bridegroom comes to the city where the bride lives if he happens to be at some distant place. As a rule a marriage continues two days though it may extend to three or five. The bride's house is always better decorated than the house of the bride-

groom, for it is there that the wedding takes place. Often in a beautifully decorated *pandal* a square stage, decorated with mango leaves and flower garlands, is made of bricks and clay at every corner of which five earthen pots are placed one on the other.

There are hundreds of petty ceremonies, both religious and customary, which keep everybody and specially the women occupied during the whole time of festivity. On a day previous to the commencement of the marriage the father of the bridegroom gives a feast to the father and mother of the bride for after the wedding they must not take food at their daughter's house so long as she has not got any male child. In the evening of the first day both the parties with their friends and relatives, except the bride and bridegroom, go to the chief temples there with great pomp and procession to request the presence of the gods at the wedding. This part of the ceremony is called *Akshad*. After this the parents of the bride visit the bridegroom, and after certain preliminaries, such as washing of his feet, give him new clothes. This ceremony is called *Simanti*.

On the next day the real wedding takes place. Often the marriage is solemnized in the evening, the exact time depending on the planetary influence which is favourable to the new couple. Before the wedding the father of the bridegroom comes to the bride's house and gives her a new *sari*, a necklace and sweets. At this time the bride's father formally promises to give away his daughter and the marriage is now regarded as settled. This ceremony is known as *Wak-Nishchaya*. After this bridal people go to the house of the bridegroom to fetch him to the bride's house, and this is a time of great rush and confusion. While the bridal party is away the bride, dressed in a simple yellow *sari*,

spends her time in prayer and worship. When the bridegroom arrives he changes his new clothes and this is a time of great excitement. People of different castes and creeds, who have been invited, arrive at this time and the marriage ceremony takes place. Two separate places are reserved for the visitors, one for men and the other for women. Near the square stage, the bride and bridegroom stand facing each other with a curtain between them and the priests say a few verses of poetry. Then the curtain is removed and the couple exchange garlands. At this moment the people clap their hands and there is shouting of joy. After this the bride and bridegroom are left alone with the priests while the host and hostess receive the guests. At this time every person before he departs receives flowers, a cocoanut, scents and other things. After an interval of about half an hour the parents of the bride join the new couple and the ceremony of *Kanyadan*, meaning giving away one's daughter for ever, takes place. A priest pours water on the palms of the father and it passes through those of the mother and daughter and son-in-law in order.

After this the priests and the new couple are left together and a sacrificial ceremony takes place. They sit on the stage where they light a fire on which sacrifices are made, while the priests chant the wedding hymns. The bridegroom now ties a tiny cup-shaped pendant called the *Mangal Sutra* attached to black beads round the bride's neck and this is the sign of marriage. Here the bridegroom and bride walk seven steps together and at every step the bridegroom takes an oath before the fire and God that he would be true to his wife. This is called *Saptapadi*, the most solemn part of the ceremony, and after it is performed nothing can ever

separate the newly married couple. At night there is a grand feast and after that the bridegroom takes the bride in procession to his house. This is called *Wardat*. Like the *Kanyadan* this parting ceremony is most sad. The bridegroom gives new *saries* and ornaments to the bride, and she goes in them to her husband's house. The bridal procession which now takes place is most charming, with music and fireworks.

These are only a few of the most striking features of a Brahmin marriage in Deccan. Of course it is impossible for me to give a full and detailed account in so small a space as allotted now.

K. BEDARKAR.

Under the Shadows of the Pagodas

'COME, our dear friends, see the green leaves

Of jack-fruit and sweet mango trees.

The shady trees with fragrant flowers

Welcome the cool refreshing showers ;

Green as emerald, as bright as gold,

The leaves and flowers swing to and fro,
Peerless beauty, oh how lovely !

Come young and old, come, be happy.'

So sing the village school children of Burma. It makes no difference whether you have a voice or not. If you were born in a Burman family and if you had attended a village school, you sang it with the others. Suppose you have a very powerful imagination. Stretch it as far as you can and picture the green leaves, the yellow flowers and the falling of heavy showers. Then you have the

picture of Burma in the rainy season, from the last part of May to October. It is the time of unceasing labour. The farmers go to work early in the morning and come home late in the evening. The ploughmen plough the fields and sow their paddy in June. About two months later, the young plants are transplanted. This is usually done by women. Ceremonies and festivals are suspended for the time being as people are too busy to attend any festival or ceremony. The days are wet and gloomy while the roads are muddy and slippery. However, nobody seems to be much affected by the unpleasantness.

The Buddhist Lent comes to an end with the coming of October, the month of festivals and great rejoicing. The places of learning and judgment close for at least a fortnight while the trading centres are crowded. People in the country are now free to enjoy their holidays. If there is a boy in a Buddhist family his parents will 'shin-byu' him during this time. 'Shin-byu' means the boy will take up priestly garments for some time though he is in no way bound to become a priest. If his parents cannot pay for the expenses of this ceremony, there are willing souls ready to pay for it. This is considered a deed of merit. The number of guests invited depends on the financial condition of the host and hostess. As a rule, a bountiful feast is provided for every one. Here you see the Burmans in their best spirits and in their best clothes. It is hard to say which is brighter, their spirits or the colour of the hand-woven Burmese silk they wear. The ripples of laughter of the youths and the colour of their shot-silk 'loangyi' are in perfect harmony. (Loangyi in the lower part of the garment. The upper part is called 'ingees').

A feast is never complete without music. I cannot say much about Burmese music but I can say with certainty that it is anything but 'the sweetest songs that tell of saddest thoughts.' While the Buddhists are having their festivals their Christian friends will be having conferences and meetings. A Buddhist and a Christian have many points of difference but they have one thing in common, that is, a liberal spirit. The Burmans never turn anybody from their festive tables. As a rule, they do not confine their invitations to 'your company' or 'your presence.' The usual forms of invitations in the villages, are:—

'Honourable Headman of the Village,
Kindly bring all your
villagers to my feast. The more the merrier.'
and

'Pastor . . . ,
We want all your people
to come to our meeting. Please bring as
many as you can.'

It is not an easy thing to be a Burman hostess. She has to be quite accomplished to be able to receive people of all classes and to make things pleasant for all of them. People often feel regretful when October comes to an end. At sunset, in the open fields, I have often heard cow-boys singing:—

'Dear old man with bent shoulders,
Live on and see next October.'

A mild winter sets in with December. The paddy fields are yellow with ripe grain and the reapers are hard at work. Sometimes people on different farms would go and help a neighbour and they would have a gay time—plenty of nice things to eat, a little music and sometimes a dramatic performance. The Christmas season brings happiness to many. It is the time when the farmers do not find

fault with their farm hands, when the most economical souls do not always think of saving and when the housewives are never too tired or too cross to prepare extra meals even for unexpected and unknown guests. The lights in the churches can be seen from a distance on Christmas Eve and the music in the Church can be heard from afar while the yellow fields lie in solemn stillness. The harvests are brought in after the Christmas season. There is no need to talk about the joy of harvest time. The farmers sell their products and then March comes with the burning rays of the sun. No one takes special notice of the heat.

The country people buy new suits of clothes and they go to the towns to worship famous pagodas. This is good for both their souls and their bodies. A great number of the pagodas are on high hills and a great number of them are in the plains; therefore, there is almost no place in Burmah from which you cannot see a pagoda. Some are big and some are small, some are white-washed and some are gilded with gold. All of them speak of much labour and great expense. None but those who believed that meritorious deeds alone save their souls could have built the numerous pagodas on the high hills.

One more festival and then comes the Burmese New Year. This festival is called the water festival and it takes place in April and lasts three days. It is believed that during these three days the king of the Immortals sprinkles water from his throne in the heights and cleanses the world for the new year. The mortals below follow suit by sprinkling water on any one they come across. The house-wives clean everything and do extra washing. Old people receive perfumed water for their baths from the

young people. The old year ended and after the first day in the new year, the Water Festival comes to an end.

Let those who never learn to laugh and those who never know that happiness is one of the best of tonics refuse to see the beauty of Burma and the philosophy of the Burmans. Let them frown and let them scorn the butterfly-like life of those across the Bay of Bengal. Still, the majority of the people in Burma will believe in their old maxim 'Happiness attains long life', and they will still laugh a little bit and then a little more.

MA SEIN SHIN.

The Satasringa Parvata

A THREE hours journey by train from Bangalore brings a traveller to Kolar, a place of great antiquity. It was the pleasure resort of Hyder Ali who died there during the Second Mysore War.

To the north-west of this historic place is a range of hills called the 'Satasringa Parvata' or the hundred peaked bills, which were originally fortified. This fort was however destroyed by the Marattas in later years.

A trip to these hills is of deep interest. At a distance, they appear gray whose solitary peaks shooting into the air seem like grim sentinels guarding the peaceful town below from the fire and sword of hostile countries. On approaching nearer they seem to change their garment of grey for a deep blue which looks most enchanting under a sunny sky. On going still closer, these lovely blue hills which held the traveller spell bound some moments before, present a rocky and an almost barren appearance.

The vegetation, as might be supposed, is scant or at least dwarfish. A feeling of disappointment takes hold of the traveller, but this passes away quickly as he gazes at the huge rocks scattered about by Nature in a way that would make him exclaim,

'I've traversed many a mountain strand,

But, by my halidome,
A scene so rude, so wild as this,
Yet so sublime in barrenness,
Ne'er did my wandering foot steps press,
Where'er I happ'd to roam.'

It is the traveller's next toilsome task to ascend. The path upwards is steep and rugged, and the whole view grand and solitary. At a short turning, the path suddenly places him in front of a perennial spring named the 'Autara Ganga' whose waters are received in an artificial basin a few feet below. This little stream is esteemed sacred, and one of the legends connected with it says that Mother Ganges approving of the goodness of the people there sent her little daughter through unknown passages to be ever with them. No sin, therefore, is too heinous to be removed; no character, too black to be washed by its waters.

The Hindu mind is not satisfied with a Single Benares or a single Rameswaram, but wants many holy places of pilgrimage to which it may continually resort for blessings more than once in a life time. If any natural phenomenon, therefore—a rock of peculiar shape, a perennial spring, a fissure in the soil—exists anywhere, myths are invented for the consecration of those spots. India has thus rightly been called 'a land of temples and holy places.'

A few yards from the spring is a temple not noted for its beauty, where the traveller

sees the lonely priest burning incense before a speechless God, cold to the touch, and hideous to the sight. On festive occasions the idol is decorated with flowers and ornaments, and the Hindus of the district wend their way to this place with cocoanuts and food to offer to the image. After performing their religious ceremonies, they go down to the sacred spring to wash their guilt away.

The traveller may be amazed to find troops of monkeys chattering away on the trees hard by the temple. They aided Rama in his conquest of Ceylon, and are, therefore, the most sacred of all animals. They are inviolable and on no occasion are they molested. They are encouraged to infest the vicinity of temples and consecrated buildings where they live on the food offered to them by pious worshippers.

The weary march upwards has well-nigh tired the traveller, and he flings himself under one of the bushes, and sinks into a deep slumber. Some hours hence, he finds himself rudely awakened by human voices. With mingled feelings of fear and curiosity he rubs his sleepy eyes, and looks up. He sees some tall, ungainly figures, strangely clad, trudging up the hill. These are no other than the crude hill men who live on the other side of the range. They go down to buy such articles as oil and fuel or to sell the wool sheared from the backs of their sheep. Having transacted their business they go back to their homes in these mountain fastnesses.

The sun sinks slowly behind the hills, and the moon sheds her silvery light on every 'bush and brier'. Deep silence broods over the whole place broken at long intervals by 'the moping owl' that to the moon complains,

'Of such as wand'ring near her secret
bow'r
Molest her ancient solitary reign'.
It is time to return, and he begins to descend.

MARGARET DAVID.

University Examinations, 1921

B.A. results

History and English—

M. Chandy.
S. Korah.
E. Manickam.
G. Samuel.
I. Williams.
S. Joseph.

English—

H. M. David.
K. Gauria.
M. Joshua.
S. Philip.
R. Ponnusamy.
S. Upot.
A. Koshy.

Intermediate

Parts I and II—

Alice Moses.
Victoria Joshua.
Daisy Anketell.
Grace Paul.
Gladys Stephens.
C. Muttammal.
Norah Middleton.
S. Bhavani.
Christie David.
Rajam Royappa.
Sugirtham Swamidass.
Seerinbam Lazarus.

Sarah Matthai.
Anna Matthew.
Mariam Samuel.
Anna Cherian.
Karthiyani Amma Nair.

Part I—English—

Grace Devadoss.

Part II—History—

Elizabeth George.
N. Rugmini.
Mariam Thomas.
Jemima Lamech.
Miriam Dasu.
Premabai John.

Part II—Science—

T. Jacob.
M. Chinnaiya.

Of these Daisy Anketell, V. Joshua and N. Middleton passed in the First Division, and Alice Moses obtained a distinction in Physics.

College Prizes, 1920-1921

The Miller Medal for the best student passing the B.A. Examination was awarded to Sarah Joseph.

Lord Pentland's Prize for the best student passing the Intermediate was awarded to Daisy Anketell.

The Margaret Pittendrigh Prize for the best student in English in the Intermediate, who continues for the B.A. course, was given to Mrs. C. K. Nair.

The Bretherton Fund Prize for the best student in English in Class I was won by Anna Mathulla.

The Alexander Miller Scripture Prize were awarded to Sarah Korah, the student

who did best in Class IV and to Norah Middleton in Class II.

It was decided by the students who originally presented the money that a sum of money left over after the investment for the *Bretherton Fund Prize* should be expended in prizes for the two best essays sent in by students from the Intermediate and B.A. classes respectively. As only seven essays were sent in they were judged equally and the only prize awarded was won by Sugirtham Swamidas for an essay on 'The Superstitions and Customs of the Village of Namakal.' The remainder of the essay fund was reserved for a similar competition next year.

News of Old Students

Marriages

Aley Abraham to Mr. Varkkey, in September.

Jane Amirthammal to Mr. Henry Sundariah, in September.

Rajamani Joseph to Mr. Arulappen, in August.

Mary Robert to Mr. Gnanamoni, in May.

Births

To Mrs. Balraj (Sivarnam Paramanantham), a daughter, in April.

To Mrs. Raju (Kanthamma Devadasen), a son, in May.

To Mrs. Sivasailam (C. Muthammal), a son, in October.

To Mrs. Stephen (Nesam Devasigamoni), a son, in September.

In Memoriam

It is sad to have to record that two more of the cherished number of our old students have been called away at the opening of a

life rich in opportunity and full of promise of future good. We know that 'some better thing' has been designed for them by the loving wisdom of God and that the life on which they have entered must be a nobler and greater field of service, but we feel the loss of two from the scanty band of Indian University Women and we sympathize deeply with the sorrow which has fallen on many who loved them.

Jemima Nathaniel was one of our original students joining us in July 1915 when the College was experiencing its first week of existence. She was a welcome addition to the small group of Telugu students, and her constant cheerfulness and quick helpfulness and kindness won her much affection. After she left us in 1918 she suffered the loss of her mother and had many difficulties to contend with, but she held on bravely and in 1920 returned to Madras for training at Triplicane. About the end of the year she fell into ill-health and returned home; she was making progress, but an unexpected attack of enteric proved too severe for her strength and she died in the spring of this year. The College Budget was in her possession during her last illness, and after her death was restored by her family. We hope that her last days were cheered by the letters of her old class-mates.

Mariam Mani entered College with her sister in 1917 and at once became distinguished for her athletic ability. She won a prize at the Sports held at Government House early in 1919 and played for the College in basket-ball, tennis and badminton. She passed the Intermediate Examination in 1919 and remained at College to study for her degree. She worked very hard, but she had many anxieties to bear and gradually she lost her old vitality; one by one games had

to be dropped, and finally in October 1920 the College doctor advised her to rest for a time and discontinue her studies. From that time onwards she was at her home in Travancore. We heard varying accounts of her health, but no one seems to have realized how very serious her condition was and her death on May 23 came as a shock to all. She had a most loveable personality, full of sympathetic interest and delight in people and things. To one so full of life the weakness and depression of her last months were especially hard to bear, so that we could not but be glad for her sake when 'Gentle Death' came to her. But the news brought sadness to many who loved her to whom the world seems a poorer place by the loss of such a loving, eager little friend. We think with especial sympathy of her sister Achie, our old student, and of all the members of her family.

Last Year's Class IV (1920-1921)

M. Chandy is at Somerville College, Oxford.

M. David is teaching in the Presidency Training School, Madras.

K. Gaurie is teaching in the Sirkar High School, Kunnankulam, Cochin State.

R. Joseph (Mrs. Arulappen) is living in Madras.

S. Joseph is living at Ranchi where her husband has a post in the Secretariat.

M. Joshua is teaching in the Sirkar High School, Kunnankulam, Cochin State.

S. Korah is teaching in the Syrian Church School, Tiruvella, Travancore.

E. Manickam is working for the L.T. degree at Queen Mary's College, Madras.

S. Philip is teaching in the A.E.L. Mission High School, Guntur.

R. Ponnuswamy is teaching in the C.S.M. High School, Madras.

G. Samuel is teaching in the Sarah Tucker College, Palamcottah.

J. Samuel is teaching in St. Ebba's High School, Madras.

S. Upot is teaching in the Moyan Girls' High School, Palghat.

I. Williams is teaching in the U.F.C.M. Hindu Girls' High School, Madras.

Notes and News

If an increase of number is a sign of progress, the College has decidedly advanced during the past year. When the College opened in July last year it was with one hundred and nine students on the roll, which number was increased by twenty-one when we met for the new Academic year three months ago. Of our one hundred and thirty students, one hundred and eleven are in residence, and new arrangements in the dining room and Chapel are an evidence of the precedence of this year over the past in point of numbers. The B.A. classes this year contain forty students while almost double that number are doing Intermediate work.

The College during the past three years was able to claim students speaking six different languages. That number has been increased this year by the addition of Mahratti, Bengali and Burmese, for the first time in the history of the College. Our readers will therefore be specially interested in the articles contributed to this number by our Mahratti and Burmese students.

Mr. Raghaviah, who had been assisting in the History department since July 1919

and Mr. Sabhesan, who joined us last year to help Miss Dibell in her Biology work, left us in March, greatly to our regret. Their places have been taken by Miss George and E. K. Janaki Ammal, both graduates of the Madras Presidency College. Miss George is in residence and has therefore occupied the place of the Indian resident member of the staff, which had been vacant since Miss Paul left us two years ago. A meeting was held early in the term to welcome the new lecturers and it was a special occasion in the history of the College as this was the first time in which we were enabled to welcome two Indian women lecturers to permanent appointments on the staff.

* * * *

Miss Davies, who by her kind offer to take up Miss Dibell's work enabled her to go home in December, left us at the end of this term. Although Miss Davies came to us for a few months only, she quickly adapted herself to the ways of the College and we shall miss her both in our lectures and in our social life here. Miss Mason, a graduate of Mount Holyoke College, who was a Zoology lecturer at Wellesley College, U.S.A. and who is to take Miss Dibell's place, has just arrived and we extend to her our hearty welcome.

When we broke up for the vacation in March it was with no definite news with regard to Miss Dibell's marriage. We heard however during the holidays that she was married in the Church of the American Embassy, Paris, on the 25th of May. We have since then had much news of her both from a long letter which she wrote to us, and also from extracts read to us by Miss McDougall from letters to her. Those of us who knew

Miss Dibell so well and valued her services send our sincerest wishes for the new life of Mrs. Memminger.

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We continue to hear from Miss McNair on furlough. We are looking forward to welcoming her back by the end of the year refreshed and strengthened for her work.

* * * *

The Science building of which mention was made in our last number, has since become more than a project. Definite plans have been made and we are looking forward to the speedy enrichment of our compound by the addition of a large and beautiful new building. Those of us who will be specially benefited by definite and adequate arrangements for our study of science are looking upon the plans and efforts that are being made, with special gratification. We are depending almost entirely upon the kindness of friends in Great Britain and America for the large funds which such a building will necessitate. We have been making a little effort to collect some money ourselves. What we have called the 'Finance Week' has hitherto been our principal means. Although supposed to be confined to a week this extended over a greater part of the term, and the various classes specialized in different means of getting money. A specially interesting feature was an entertainment given by the pupils of the 'Little School', of which mention was made in our last number. On Friday, the 16th September, an entertainment, which was open to friends of the College, closed the activities of our 'Finance Week' for this term. We hope to continue our effort during the holidays and to hold a Sale at the beginning of next term.

On Monday, the 12th September, Mr. Stanley Jones, who was giving a series of addresses on behalf of the non-Christian population of this city, gave us a lecture, and as it was held in one of the Scripture hours the whole College, both resident and non-resident, was able to benefit by it. On the evening of the 22nd September, the last day of the term, Mr. Popley, who is well-known for his special knowledge of Indian music, gave us a talk on the subject illustrating it by pieces of violin and vocal music, which were greatly appreciated. His strong appeal to us to encourage and keep alive our own music will, we are certain, not be lost upon us.

* * * *

On September 10th a meeting of women graduates was held in Madras to discuss a proposal to organize a Women Graduate's Union. A provisional Committee was elected with Mrs. Shreenivasa as President, and Mrs. Rama Rao as Secretary. Miss

McDougall is one of the Vice-Presidents and E. K. Janaki Ammal is a member of the Committee. Similar organizations have already been formed in Bombay and Calcutta and are doing useful work, and it is hoped that the Madras Union of Women Graduates will unite graduates in social intercourse and public service.

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We are greatly indebted to Sir Michael Sadler for his most generous gift to our library of the New English Dictionary. Miss Alice Gardner has very kindly sent us a copy of her History of Newnham College which is of especial interest to us because of our connection with that College through members of our Staff.

* * * *

The *Sunflower* committee decided at the beginning of the term that some of the duties of editorship should be taken up by one of the students.

Students in the College, July 1921

CLASS I

Christy John	...	Tamil	U.F.C.M. High School, Madras.
Kamala Pitchamuthu	...	"	Do. do.
Katie Savarirayan	...	"	Do. do.
Emma Philip	...	"	Do. do.
Hilda Samuel	...	"	Do. do.
Esther Cotelingam	...	"	Do. do.
Anbu Koilpillai	...	"	Do. do.
Sowbakkiam Pancharatnam	...	"	Do. do.
Lily Peter	...	"	Do. do.
Florence Jesudoss	...	"	London Mission School, Madras.
Anne Gnanabushanam	...	"	Do. do.

CLASS I—continued.

Gnanamal Gnanadickam	...	Tamil	London Mission School, Madras.
Jeevabooshanam Lazarus	...	"	Do. do.
Beatrice Daniel	...	"	London Mission School, Nagercoil.
Tabitha Joseph	...	"	Ewart School, Madras.
Maragatham Joseph	...	"	Capron Hall Girls' High School, Madura.
Alice Abraham	...	"	Do. do.
Ratnavathi Doraiswamy	...	"	Wesleyan Girls' High School, Bangalore.
Katherine Clarence	...	"	C.M.S. Girls' College, Chundikuli, Jaffna.
Elizabeth Velupillai	...	"	American Mission Girls' English School Uduvil, Jaffna
Getsie Samuel	...	"	C.S.M. High School, Madras.
Rose Chelliah	...	"	St. Ebbas' High School, Madras.
S. K. Muthunayagam	...	"	U.F.C.M. Day School, Madras.
M. Paripurnam	...	"	Stanley Girls' School, Hyderabad.
Clarice Daniel	...	"	Government High School, Coimbatore.
Ebenezer David	...	"	Sarah Tucker College, Palamcottah.
T. Rukmini	...	"	(Private Study.)
Anna Mammen	...	Malayalam	Baker Memorial School, Travancore.
Sosa Philip	...	"	Do. do.
Mariam Verghese	...	"	Do. do.
Sarah Oommen	...	"	London Mission School, Nagercoil.
Anna Joseph	...	"	Nicholson Syrian Girls' School, Travancore.
Sarah Matthew	...	"	Do. do.
Sarah Thomas	...	"	Victoria Jubilee High School, Trichoor.
Mariam P. Samuel	...	"	Government High School, Mavelikara, Travancore.
Rachel Jacob	...	"	Basel Mission Girls' High School, Calicut.
Elizabeth Chandy	...	"	L.M.S. High School, Bangalore.
Annama Verghese	...	"	High School, Paravoor.
P. P. Koman	...	"	Presentation Convent, Madras.
Elizabeth Mathews	...	"	U.F.C.M. High School, Madras.
V. Gulban	...	Telugu	American Baptist Mission Girls' High School, Nellore.
Sunandham Paul	...	"	Do. do.
Evangeline Anantam	...	"	Presidency Training School, Madras.
Gnanamal Abraham	...	"	St. Ebba's High School, Madras.
C. Mahadevi	...	"	Presidency Training School, Madras.
S. Kamala	...	"	Do. do.
A. Bangaru	...	"	Do. do.
S. Chattopadhyaya	...	Bengali	Zenana High School, Hyderabad.

CLASS I—continued.

Kamala Bedarkar	...	Marathi	Indraprastha Girls' High School, Delhi.
Sein Shin	...	Burman	Judson College, Rangoon.
Meenakshi Bai	...	Kanarese	London Mission School, Madras.
Isabel Cornelius	...	Urdu	Mahabobia Girls' School, Hyderabad.
Edith D'Lima	...	European	Stanley Girls' School, Hyderabad.

CLASS II

Christie Jesudason	...	Tamil	Sarah Tucker College, Palamcottah.
Ellen Devasahayam	...	"	U.F.C.M. High School, Madras.
Thaiammal Jacob	...	"	Do. do.
Janet Masilamoni	...	"	Government Secondary and Training School, Triplicane, Madras.
Devasitham Isaac	...	"	A.A.M. Girls' High School, Ranipet, Madras.
Mercy Arulanandam	...	"	London Mission High School, Madras.
Vethapushpam Vedanayagam	...	"	Do. do.
Rajam Isaac	...	"	Wesleyan Girls' High School, Trichinopoly.
Kanagu Pakkianathan	...	"	Do. do.
Rebecca Koshy	...	Malayalam	Baker Memorial School, Travancore.
Mariam Benjamin	...	"	Do. do.
Mariam Thomas	...	"	Do. do.
Anna Thomas	...	"	Baker Memorial School, Travancore.
Anna Mathulla	...	"	Do. do.
Thankamma Varkki	...	"	Maharaja's Girls' High School, Trivan- drum.
Theresa Stephen	...	"	Maharajah's High School for Boys, Quilon.
Susanna Ittyerah	...	"	Nicholson Syrian Girls' High School, Travancore.
Mariam George	...	"	Do. do.
Sosa Daniel	...	"	Do. do.
Aley Thomas	...	"	Do. do.
Aley Verghese	...	"	Do. do.
Sarah Verghese	...	"	M.G.M. High School, Travancore.
Elachi Mathai	...	"	Bentinck Girls' High School, Madras.
Sarah Job	...	"	Sirkar High School, Kunnankulam, Cochin State.
N. Rugmini	...	"	Queen Mary's College, Madras.
N. Radha (Private Student)	...	"	Presidency Training School, Madras.
M. Subbamma	...	"	Do. do.

CLASS II—continued.

Alice Rathnam	...	Telugu	A.B.M. Girls' High School, Nellore.
Nellie Kondiah	...	"	Do. do.
Anasuya Annappa	...	Kanarese	L.M.S. High School, Madras.
Charlotte David	...	"	U.F.C.M. High School, Madras.

CLASS III

Jemima Lamech	...	Tamil	Bentick Girls' High School, Vepery.
Balamah Devadoss	...	"	Do. do.
Elizabeth Abraham	...	"	Presidency Training School, Madras.
Sugirthan Swamidas	...	"	Church of Scotland High School, Madras.
Christy David	...	"	Fort Girls' High School, Trichinopoly.
Mercy Maduram	...	"	Sarah Tucker College, Palamcottah.
Esther Samuel	...	"	Do. do.
Eustane Johannes	...	"	U.F.C.M. High School, Madras.
Kamala Devasahayam	...	"	St. Ebba's School, Madras.
Anna Matthew	...	Malayalam	Nicholson Syrian Girls' School, Travancore.
Anna Cherian	...	"	Do. do.
Aley Matthai	...	"	Do. do.
Mariam Samuel	...	"	Baker Memorial School, Travancore.
Checha Eipe	...	"	Do. do.
Anna Jacobs	...	"	Do. do.
L. Karthiayani Amma	...	"	Maharaja's College for Girls, Travancore.
Sarah Matthai	...	"	Higher Grade English School, Attingal.
Mary Uthup	...	"	Holy Angels' Convent, Trivandrum.
Christina Kallat	...	"	Government High School, Cannanore.
Dasu Miriam	...	Telugu	A.B.M. Girls' High School, Nellore.

CLASS IV

J. Padmini	...	Tamil	Maharaja's College for Girls, Trivandrum, Travancore.
Grace Savarirayan	...	"	U.F.C.M. High School, Madras.
Daisy Jesudasen	...	"	Do. do.
Jeevamoni Vedamanikam	...	"	Do. do.
Nesamoni Devadason	...	"	Sarah Tucker College, Palamcottah.
Anbammal Grubb	...	"	Do. do.
Lizzie Maduram	...	"	Do. do.
Lily Simon	...	"	Do. do.

CLASS IV—continued.

Violet Paranjoti	...	Tamil	L.M.S. High School, Bangalore.
J. Santhiappa	...	"	Capron Hall Training and High School, Madura.
Daisy Chowryappah	...	Hindustani	Presidency Training School, Madras.
G. K. Savitri	...	Malayalam	Do. do.
Anna Alexander	...	"	Nicholson Syrian Girls' High School, Travancore.
Rachel Thomas	...	"	Basel Mission School, Calicut.
Anna Varkky	...	"	Baker Memorial School, Kottayam.
Sarah Alexander	...	"	Do. do.
Mary Cherian	...	"	Do. do.
Kunjamma Mathew	...	"	Holy Angels' Convent, Trivandrum.
Margaret David	...	Kanarese	U.F.C.M. High School, Madras.
Somakumari Sineviratne	...	Sinhalese	Kandy Girls' High School, Ceylon.
E. Rector	...	European	(Private Study)
F. Rector	...	"	(Do.)
Edna Wouterz	...	"	Sacred Heart College, Bangalore.
Grace Browne	...	"	Fort Girls' High School, Trichinopoly.

18 MAY 1922

THE SUNFLOWER

The Growth and Purpose of Colleges in Early Times

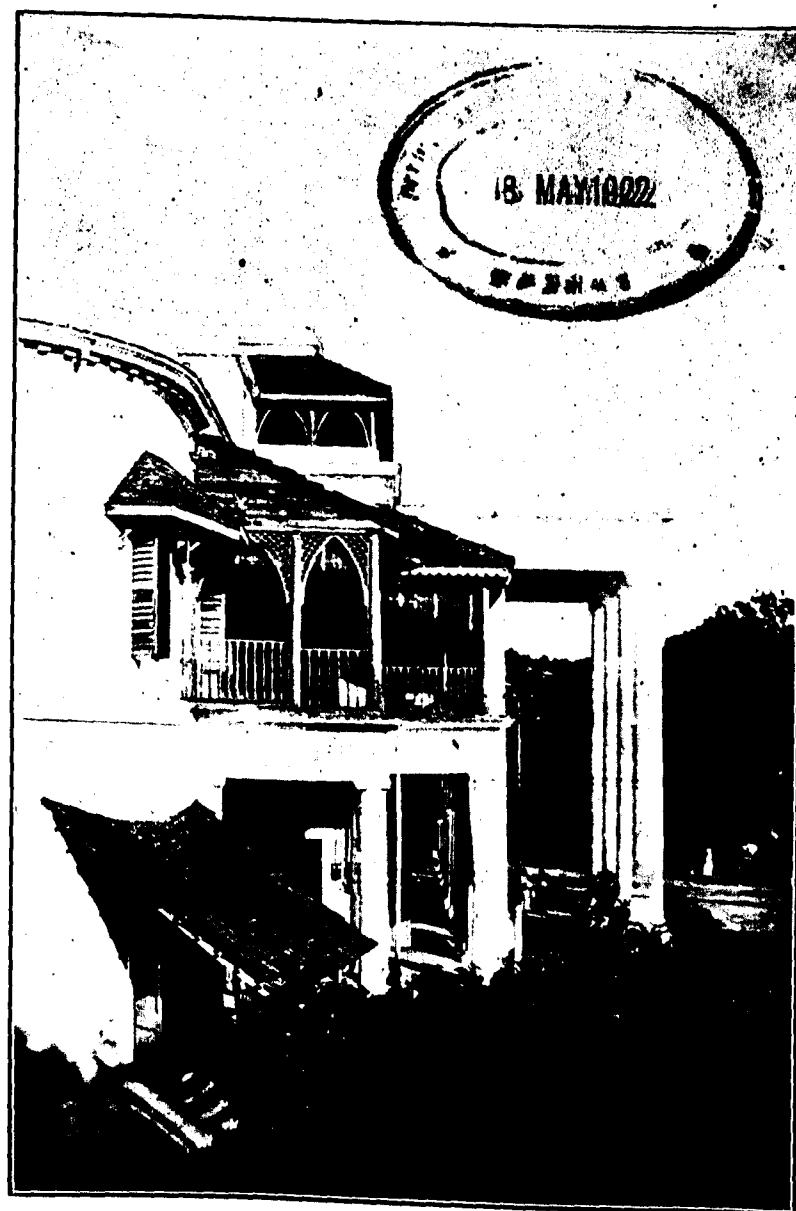
A COLLEGE, in the broadest sense of the term, is an institution where young people who are beyond school age devote their time chiefly to study with a view to acquiring knowledge for themselves and, in many cases, to preparing themselves for some more or less public work. As far as we can look back through the mists which conceal the infancy of nations we find that wherever such an institution existed the double purpose was always there.

Not every nation has possessed in its early days a succession of young men willing to give up the best years of their youth to intellectual pursuits and laborious study, but the most illustrious nations have always produced such students and are rightly proud of them. We read in the early times of Sanskrit India of the throngs of patient students who pondered the deep things of religion and philosophy, of the communal life of the 'sons of the prophets' in the Old Testament, of the ardent Egyptian disciples at the temples of Sais and the veiled image of Truth which they worshipped, of the stern discipline and intense devotion of the young men who shared the studies of Pythagoras in Greek Italy, of the Druid school in ancient Britain which attracted the best minds of the Gallic race. The description given by Julius Cæsar of the last probably applies in general to all

such early colleges. 'They,' the students, 'are said to learn by heart a great number of verses and some remain as long as twenty years under the discipline. They do not consider it lawful to entrust their learning to writing.' He speaks also of the subjects of their study, 'the origin of the soul and its destiny after death, the stars and their movements, the size of the earth and separate countries, the nature of things, the power and might of the immortal gods' or, as we should say, philosophy, astronomy, geography, natural science and religion.

It is most interesting to see that all these early colleges were religious institutions. It was the desire to find out the deepest things that impelled these young men to leave the ordinary excitements and ambitions of their friends and to submit themselves to a disciplined and self-denying life. Less worthy motives may sometimes have made themselves felt, such as the desire for the power and influence which knowledge always gives, but wealth was never the aim. The path of learning might lead to fame but not to riches.

A somewhat different turn was given to the development of university studies and College life in Greece, and it is from Athens that our modern western system derives some of its most characteristic features. The aim remains religious in the highest sense, but the connection with the national religion and the priests is lacking at Athens. Also the attitude towards knowledge is different. The desire is rather to find out things



THE MAIN BUILDING SEEN FROM THE EAST WING OF THE HOSTEL

not known before than to hand on traditional learning expressed in verse. The student needs a clear head rather than a good memory.

Socrates of Athens talking in the market-place to any fellow-citizen or foreigner who would pause to argue with him, is the father of our modern universities. He had nothing to do with class-rooms, text-books, time-tables or lectures, but he inspired the true university spirit in his many young friends, kindled in them a burning desire for truth and shewed them his own method of search for it. His best disciple, Plato, was able to embody this spirit in his institution of the Academy. At his pleasant house in the suburbs of Athens he gave lectures and carried on enquiries among a group of young men who gave up all their time to such pursuits, and thus he formed a definite class with regular hours. It was Plato who raised the studies to what we still call an Academic level by refusing to admit anyone who had not studied Geometry, just as nowadays we insist on Elementary Mathematics before a candidate enters College. Moreover Plato enquired into many kinds of questions which did not interest Socrates, such as Natural Science and Political Ideas.

Aristotle, who was Plato's best student ('the brain of my school' he called him), did still more to develop a university in his Lyceum which was not very unlike a modern college except that there were no examinations. These were not needed because the only motive for study was the love of it, and no other inducement brought men to the Lyceum. Aristotle arranged a regular course of studies and divided the students into classes. He insisted on very careful taking of notes and seems to have exacted written work by giving his students definite problems

to work out or enquiries to follow up. His college was a delightful place. The students often had their lectures in the garden, Aristotle speaking as they paced along the shady walks and stopping sometimes to draw diagrams on the ground. He always spoke of his men as 'fellow students,' for he was very far from thinking that he had himself attained to complete knowledge. He was very pleasant and friendly and loved to see friendships among his students. He wrote for them a little hymn which they sang together before beginning their studies in the morning, and in this they speak of virtue which is 'better than gold and better than parents' and of 'the glory of steadfast friendship'.

More than two thousand years have passed since the gardens of the Academy and Lyceum faded away, and knowledge has now grown so great that we must give many years to the study of any subject before we can think of finding out anything not already known, but the spirit of these lovers of truth and knowledge can still live in this our own College so newly planted in a land yet more ancient than ancient Athens. We can keep what is best in the oldest and in the later of these early homes of learning, the religious faith and aspiration of the earliest priestly schools of many lands and the courageous pursuit of truth and clearness of thought which are the best legacy of the vanished grace and glory of Athens.

ELEANOR MCDUGALL.

The Nambutiris of Malabar

DOWN on the West Coast, in the southernmost corner of India, lies the little 'fairy' land of Malabar. Shut out from the rest of

India by the heights of the Western Ghats, it has developed a civilization of its own in some respects inferior to that of the rest of India. The ordinary Malayalee is an extremely conservative being, who clings to his simple customs and manners with a tenacity which is almost astonishing; but even he is changing. He is developing an enterprising, an aggressive nature; there is no corner of India which he has not penetrated, no office he does not aspire to; India itself seems to offer too small a field for his growing ambition. But side by side with this rapidly advancing population, susceptible to every civilizing or rather 'modernizing' influence, there exists in Malabar a community of people, almost untouched by the West and possessing a civilization which in many respects is different from even that of the East. The *Nambutiri* or *Namburi* is a fascinating specimen of humanity, peculiar to Malabar. He is the conservative of conservatives; he is the traditional owner of the soil; his community forms the socio-spiritual aristocracy of Malabar.

According to the Puranic story the *Nambutiris* are the first settlers of Malabar. Legend says that at a time when Malabar was non-existent, and was still under the sea, Parasu-Raman, an incarnation of Maha Vishnu, received a boon from the gods for some meritorious deed of his. The gods allowed him to claim for himself from Varuna, the sea-god, as much land as a throw of his battle-axe would cover. He threw his axe from Cape Comorin, and it reached Gokarnam in the South Canara district and immediately there was land between these two places. This land is the ancient Kerala, consisting of modern Malabar, Cochin and Travancore. Parasu-Raman then blessed it that there be plenty of rain

and no famine in it. He, however, was alone and therefore he brought some Brahmans from the banks of the Krishna river, but they soon went back because there were too many snakes in the new land. Parasu-Raman then got some more from further north and, to prevent their going back, gave them certain peculiar customs and institutions, and located them in sixty-four *gramams* or villages. This, according to tradition, is the origin of the *Nambutiris*. The truth underlying the story is that Malabar is of recent formation geologically and that the *Nambutiri* is not native to Malabar.

As pre-historic heirs to the entire land of Kerala, the *Nambutiris* live by agriculture. They are the greatest landlords and regard it as rank heresy to enter into any other profession. There are some who are temple priests, while there may be found a few in the Government offices. But these are strange exceptions—as a class they are land-owners, old fashioned, conservative and self-satisfied.

Tall, fair and dignified in appearance, the *Nambutiri* perhaps is the purest Aryan in Southern India. He lives a simple life away from the 'maddening crowd's ignoble strife'.

He is theoretically a life-long student of the Vedas and though he does not devote all his life to their study, still he is more acquainted with Sanskrit and the Vedas than any other Brahman. His knowledge of the world is very limited indeed. He still believes that all Europeans have tails! He rarely mixes with ordinary mortals; and he seldom travels about. Even little children are full of stories illustrative of the simplicity of *Nambutiris* and their ignorance concerning trains and tickets and chairs and other like

things of modern civilization. Stories are told of a *Nambutiri* who nearly quarrelled with a station-master, because he would not reduce the train-fare; of another who almost cursed the guard, because he would not stop the train for him; of one who when offered a chair—an armless one—promptly sat down with his face to its back; of another again who when he came up against a revolving gate climbed to the top and jumped down to the other side, because he did not know how else to get there! These, of course, are stories of the past, and a change is coming on, though very slowly.

In his own village the *Nambutiri* is a most important man, highest in caste and respected all round. His person is holy and when he goes from place to place, he shouts along the way and 'pollution' moves out of his path. An ordinary Hindu nowadays has to have his purifying bath only if he touches the 'untouchable', but the *Nambutiri* bathes if he only goes near it. In fact, he needs only an excuse for bathing; he bathes at least twice a day. Unlike the other Brahmans, the *Nambutiri* is forbidden to bathe before sunrise. In this and several other respects he differs from his brethren of the East. He wears his *kudumbi* in front on the side of his head, while other Brahmans have it at the back, the popular explanation given for this being highly satisfactory. Having decided to populate the new land with Brahmans from the East, Parasu-Raman accomplished the actual transportation in a unique manner; seizing them by their hair, he flung them bodily over the Ghats, and when they landed in their new home they found to their surprise that in appearance they had undergone a serious change; their *kudumbi* had changed its former position and had moved up to the

front! Their dress also is slightly different but unfortunately no explanation is given.

There are numerous other little rules which Parasu-Raman laid down regarding their food, their bath, the laws of marriage and inheritance, etc., all of which are observed even to this day. The customs of their women also are different from those of other women of India. They are to be scantily clothed, and are forbidden to wear any kind of gold jewellery; they are never to go out unattended, or without a palmyra-leaf umbrella, which in size and shape is well calculated to fulfil its purpose: to shield them from the gaze of the world. It is not a uncommon sight in country places to see a *Nambutiri* woman moving along the road, protected by a large cone-shaped umbrella and guarded by a female attendant who is free from these regulations. Their ideas of marriage are not the same as are found in the rest of India. Child marriage is almost unknown, and a woman can remain unmarried without prejudice; but she is not allowed to leave this world altogether without even the semblance of marriage; if she is unmarried part of the marriage ceremony is performed before the funeral rites.

The *Nambutiris* follow the 'Makkathayam' form of inheritance, i.e. from father to son. The eldest son alone can marry and he alone succeeds to all the property; the others are entitled to nothing but maintenance. A *Nambutiri* family seldom dies out, since if there are no male members, adoption of an heir is allowed after the performance of certain ceremonies. The *Nambutiris* are usually known by their family names. When addressing each other, they use the names of their respective houses, *illams* or *manas* as they are called. When the *Nambutiri* is talking with ordinary mortals, the manner of

conversation is and should be such as to make his superiority apparent at every turn. Every Malayalee is familiar with the funny jerky accent of the *Nambutiri* heavy with the weight of superiority; to imitate a *Nambutiri's* talk is a source of great amusement to all classes of people. He must be always addressed as 'your goodness'. But that is not all. There are other 'goodnesses' and 'highnesses' and 'excellencies' in this world and the *Nambutiri* is not satisfied with that. You must not only address him as 'your goodness', but speak of yourself as his 'foot-servant'. You must call your house 'a dung-pit' and his a *mana* or *illam*; your rupees are 'copper coins', and his coppers, 'rupees'; you must not call your cloth a cloth but an 'old cloth' or a 'spider's web', and his cloth his 'white cloth', or his 'superior cloth'. You drench yourself with water when you bathe, he 'sports in the water'; you take your food, he 'tastes ambrosia'; when you sleep, you 'lie flat', he 'closes his eyes' or 'rests like a raja'; he does not die, but only 'enters into the fire', he does not get angry, but merely 'dissatisfied'; you are shaved by the barber, but his 'hairs are cut'; he does not clean his teeth, but he cleans his 'superior pearls'; nor does he laugh, he 'displays his superior pearls'.

Such is the formidable array of 'courtesies' to be observed by all. But this position of elevated superiority is slowly breaking down. Moreover, the recent Malabar disturbances have completely upset his position. The disturbances themselves are to a great extent due to the *Nambutiris'* inability to adapt themselves to changing circumstances. As unsympathetic landlords they were the chief object of hatred; many were forced to accept Mahomedanism, many

were given an 'entrance into fire'; women were insulted, compelled to marry Mahomedan husbands and wear Mahomedan dress. The riots have caused great misery and bloodshed but they will not have been entirely in vain, if they have administered that shock to the *Nambutiri* which nothing else in this world could have given.

C. GEORGE.

A Summary of Dr. John Matthai's Speech on Responsible Government

DURING this term the Historical Society has been fortunate in having Dr. John Matthai speak at one of its meetings on 'Responsible Government'. He introduced the subject by explaining the circumstances under which the new political changes were introduced into India.

These changes, he said, were the outcome of the growth of the national spirit in India. The present national growth in India is not altogether a healthy movement, and so it ought to be turned into right channels; and the two ways he suggested to achieve this result were education, which should create in the young generation a common human interest, and the establishment of some international machinery like the League of Nations in order to prevent the abuses which might be caused by those whom education fails to improve. Such machinery would provide the right kind of discipline.

Then should nationalism be encouraged? What is a nation? Dr. John Matthai defined a nation as a group of men and women bound together by certain common ties, and therefore having a life which is greater than

the aggregate lives of its individual citizens. Each nation has a power and vitality to contribute to the good of all humanity. As an example of this the lecturer took the Greek nation with its great literary and philosophical contribution to the world. Moreover he said that national life is a driving passion, which lifts the individual out of his own petty sphere into the wider sphere of serving humanity.

But there are many difficulties in the way of creating such a spirit in India. We are not yet a nation. There are differences in language, caste and race. During the last few years we have been experimenting in democratic government in India, and the result has been the formation of a great number of communal groups. This is because one group is suspicious of the other. The non-Brahmans cannot trust the Brahmans and the Brahmans cannot trust the Dravidas. But in spite of all these differences, there is a great bond of unity somewhere—in India's common culture and literature. But this is not enough as it stands. We must build on this basis.

It is interesting to notice that national consciousness does not always come into being on national lines. The national movement in India came into existence because of the fact that all responsible positions in our country were in the hands of those who were not of this country. At the same time large numbers of Indians were being educated and were wanting employment. Thus the beginning of the national movement was the existence of a large middle-class, conscious of economic grievances. Compare with this the national movement in Ireland, which was caused by difficulties between the landlords and their agents and the people. It was when the Land League was formed and

joined with the National League that the National League began to take root. Government fixed the price of cattle without fixing the price of other things and within two months came Sinn Fein. The same linking of economic and national grievances took place in Russia too. Though national movements often start in some such way, yet a people likes to see a spiritual bond that binds them together, because the highest element in man is the spirit, and the spirit must be satisfied.

The next thing that was explained was self-government. There are two kinds of self-government, organic self-government, which is government by one or a few, but belonging to the nation, and representative self-government, which is government by the representatives of the people. Thirty years ago the national movement started in India, and what people wanted was not a representative system, such as has been granted in our own day, but a government in which all the high positions would be in the hands of our own people. This discrepancy arises from the fact that the Indian political vocabulary was of necessity borrowed from the West. Indian demands were expressed in terms such as 'democracy,' 'free election' and 'franchise reforms'—terms common to the constitutions of the West—but the real desire was for some form of organic self-government. We should notice the fact that there was little dissatisfaction in the Native States, though in most cases ruled worse than the British possessions, and this was because in the Native States the ruler was one of their own people.

Finally, Dr. John Matthai pointed out to us the difficulties in the way of self-government in India. In representative self-government, there must be the elective

system, and the party system. He does not believe in the elective system, whose essence is the ascertainment of the collective will. As the national life is more than the sum total of the individual lives numerical adjustment is not enough. What we want is unanimity, which was not unknown in the working of the village panchayat system in Ancient India. The next difficulty is the party system. Is it going to work in our country? Dr. John Matthai said that it is the sporting nature of the English people that has made the party system work successfully in England, and it is very doubtful whether it will be successful in our country owing to the many sectional and racial interests.

We were very grateful to him for having given us these suggestions for thought—all the more valuable for their very heterodoxy.

Teachers' Christian Union

FOR the benefit of Old Students who are now teachers, I want to give a short account of the Teachers' Christian Union for women teachers in Indian schools.

The Union was started in 1918 with the object of providing a means of friendship and encouragement among teachers, who have so much in common in their work and yet often have little opportunity of intercourse with other teachers. Some meetings took place during the year, and in January, 1919, the first Conference was held. This was attended by about fifty-two teachers, chiefly from Madras, but some came from a distance, Chingleput, Ranipet, and Kottayam being represented.

On my return from England in January, 1921, I found several branches of the Union firmly established. In Madras the George-town branch of over 100 members included teachers from eleven schools belonging to different Missions, and the Home Education classes. Monthly meetings of various kinds are held, sometimes consisting of addresses and discussions, and sometimes purely social gatherings which 'promote fellowship and union of schools and individuals'. In Madura, eighteen schools had united, and there was also a branch at Ranipet. In these places the meetings are chiefly devoted to subjects connected with education.

In response to a widely spread desire, the second Conference was held in the Michaelmas holidays, 1921, at Ennore. This Conference, though small, was very representative of different localities, and different types of school, delegates being sent from sixteen different schools. That the Conference supplied a conscious need may, I think, be gathered from the words of some of those present from which I quote a few sentences. 'We were filled with solemn and exalted feelings about our work as teachers in training the young for the Kingdom of God.' 'We felt that the benefits of the Conference were so great that it must not only be held yearly and in one place, but also monthly, and in different places.' 'Many of the delegates have gone out with the determination to set up branches of the Union at different centres. . . . We hope that this will be one of the means of establishing Christ's Kingdom in the world.'

Since then a large branch has been started in Vepery, also one in Royapettah, and I am hoping soon to hear of one in Bangalore.

In February this year we tried an experiment which, I think, has justified itself

We held a one day's Conference in Madras for all teachers who cared to come; we arranged it on a Hindu holiday when most of the day schools were closed, and about 130 teachers were present. The Conference began at 8.30, and lasted till 6 p.m., a midday meal and tea being provided. The teachers 'really enjoyed it very much,' and I believe it has proved inspiring and helpful to many. This is a plan which might well be tried in many places, wherever even a few teachers can be gathered together.

You may be wondering why an account of this Union should find a place in the pages of the *Sunflower*. The reason is this. I have great faith in the power and possibilities of such a Union. I believe there is a great store of strength and joy for life and work to be gained by friendship, and fellowship with one another; and that by seeking together to understand the greatness of the work to which teachers are called, and by endeavouring together to solve its difficulties, and to train the children we teach as citizens of the Kingdom of God, we may be given a share in His great work of establishing the Kingdom in this land. And the Union is the simplest organization which we can devise for bringing people into that fellowship. Its aims are—

1. To band together teachers of every grade in Christian fellowship, and mutual helpfulness.
2. To help them by comradeship and union to strive towards the highest Christian ideals of character for themselves and for those whom they teach.

All Christian women teachers in Indian schools who are in sympathy with the aims may become members of the Union. Non-Christians may become associate members.

I therefore ask very specially for the help

of all our Old Students who are teaching, or who have been teaching in the past. I ask that you will regard the work of the Union as a very definite piece of social service, and do all you can to help it forward. The best way of learning what it means, and what it can do, is to come to a Conference, which we hope will be held annually, and where you will have a very warm welcome. But without this it is possible for every one who has caught something of the spirit and ideals of our College to begin to carry out the aims of the Union and to share them with her fellow-teachers. There are many ways in which this can be done, according to the needs of each place. If any would like suggestions or information will you write to me, or to Miss Eliza Chorley, and we will very gladly give you all the help we can.

E. T. STEVENS.

A Letter from Oxford

DEAR FRIENDS,

When I was asked to write an account of Somerville, I thought what a lot I had to say, but somehow having been here two terms I feel settled down and am now not quite sure what my first impressions were. I am so sorry I put off and put off writing so long (this time it was really because I was rushed for time!) I shall try my best to give some account of the 'life' here.

On the first day of term, October 14 (which I remember very vividly), I came to Somerville and found myself in a long queue of people all down the stairs outside the Principal's room waiting to interview her. On the second day all the 'freshers' were

'matriculated'. We were made to stand in alphabetical order in caps and gowns and we marched down the street in twos to the Schools. There were women-students there from the other colleges too, but we were the first to go through the 'ceremony'. Everybody was called by name and the Vice-Chancellor spoke to us in Latin and gave us each a Statute Book and a certificate. The Statute Book gives information and advice on all kinds of subjects. It is great fun going through it. An undergraduate may not play marbles on the steps of the Martyrs' Memorial until he is an M.A. An undergraduate may not roll a hoop on the High. These are some of the regulations restricting undergraduates! But I am going off the point.

The 'freshers' have a most bustling kind of life during their first term. They are invited to cocoa parties and tea parties by the second and third years. You don't know who is who and who lives where (perhaps this is only a personal feeling); you feel as if you were in a tremendous whirl all the time and O! so uncomfortably strange! The second and third years make attempts at befriending timid freshers just as we used to make attempts! After a few days you get to know people in your own year; the freshers 'move in a group' during the first few days, they are summoned in a group by the various presidents and secretaries of different societies and clubs to be told everything about everything. About half-way through term you get to know some people in your year and you may ask your own year to tea but not the second and third years until your second term. The third and fourth years are very important people (I refrain from comparison), they sit at the 'Junior High' which is nearest the 'High'

and you may not sit there unless you are taken by one of them!

About work—they do Classics, History, Science, English, French and Mathematics here. The Classics School is the smallest, I think; they do Honour Mods at the end of five terms, and most people who do 'Honour Mods' go on to 'Greats'; they have to stay four years in college, the others stay three years. Those doing the other subjects, except Mathematics and Science, take the First Public Examination at the end of two terms; you have to do four subjects for this, and then you do the special work of whatever school you are taking. You have coachings either by yourselves or with one or two other people in your tutor's room, and your tutor tells you what lectures to go to and you are supposed to go to them. They are generally at one of the men's colleges or at the Schools. It is rather different from what we have, isn't it? Whenever you go to your tutor or to a lecture or to do an examination at the Schools, you have to wear your cap and gown. The Vice-Chancellor has allowed Indian women to wear the saree over the head instead of a cap. If you meet the Vice-Chancellor in the street in academic dress you have to bow to him. There are two kinds of gowns, the scholars' gowns and the commoners' gowns. (The scholars are those who have won scholarships, I used to wonder for a long time what a scholar meant, so I thought that some of you might like to know.) The scholars' gowns are something like our B.A. gowns, they seem to 'swish' in a very superior way! The commoner's gown is like nothing that I have seen before; it is something like a coat with two long flying 'tails' at the sides for sleeves.

Life in College is very jolly. Here they are even worse than we are. No don is

ever called by her proper name, and it is sometimes difficult for freshers to know what the name of a don really is. The 'cocoa party round the blaze', as one of the College songs says, introduces the fresher to all the popular and current stories and these I think are handed down every year.

'It makes the shyest spirit bold;
It makes us warm in winter's cold;
In summer's heat it soothes and cools,
And keeps our minds from thoughts of
Schools.'

I am quoting from the G.D.P. (the Going Down Play) which is given every year in summer by the year that goes down. By the way it may interest you to know that the girls here also get 'Schools fever'. They feel like us:—

'There is a long, long list of subjects,
Of which we know not one word;
There's a long, long list of authors
Of whom we've never heard;
There's a long, long course before us
And howsoever we stew,
Not the longest term will see us
Through the work we've got to do!'

May I now go on to say something about the athletic activities of the College? The Somerville Hockey Team is a far famed one. Many are the challenge cups won by the First XI that adorn the High. Somervillians are, I think, in the greatest proportion in the Oxford United Team (a team formed from all the colleges). Tennis, Net Ball, Lacrosse and Golf are some of the other games played. Going on the river is one of the favourite diversions. Every college has a boat house, and you can learn to punt, canoe and skull. A boat captain takes a boat out every afternoon, I think, and very often you hear of people falling into the river, it must be most uncomfortable when

the river is frozen; you can't go on the river unless you have passed a rather severe swimming test; you are taken as a drowner sometimes, I think, if you can't swim, but not allowed to punt or canoe. I have forgotten the Cup Dinner which is a great occasion. All the First XI dine at the High on this day in red skirts and white jumpers, and Miss Penroes drinks out of 'the cup' after dinner and the cup is passed down the High. While one person drinks the person next holds up both hands so that the person drinking may not be stabbed in the back. I was told that this was the survival of an old custom. Then Miss Penrose makes a speech and the Captain replies. After this the Captain is carried all down the Hall by the team and cheered, the whole College of course making the most glorious row all the time.

All the societies and clubs are run by the students themselves. There seems to be a countless number of clubs and so each seems to have a small membership. The Debating Society holds debates in the evening after supper and invites men from the men's colleges, and members of the Debating Society also go to men's colleges for debates. There is a J. C. R. (Junior Common Room) Committee which corresponds to our College Committee. It is slightly different because each year is represented and there are two members on it even from the first year.

The senior student is head of the Committee and she has a Secretary.

'A more enlightened form of government
Never did exist,
For the senior student, wise and prudent,
Heads the committee list.
It is their very humane endeavour
To make, to some extent,
The penance done by each erring one
Ensure her improvement.'

So says one of the College songs. I can't think of anything more about College itself. There is a branch of the S.C.M. (Student Christian Movement) which has a small membership, and some of the students go and help the University Settlement in London.

'We've freaks and fumps and brains and
butterflies and bits of fluff and all.'

'Some come with hearts afire
'Mid sacred flames of philosophic yearning;
Some find a round of less exalted pleasures
With social life they mingle learning's
treasures.'

So one of the College songs says. It is the same in every college. I suppose undergraduate life everywhere seems to be the happiest time in life with the greatest hopes and aspirations, and we Somervillians think that we have the greatest time of all, L.M.H. (Lady Margaret Hall) on St. Hugh's or St. Hilda's cannot compete with us.

There is also a Reform Club and a Labour Club and various clubs outside College, but the Vice-Chancellor has suppressed the Labour Club and some of the other political clubs, I think. Have you heard the story the attempt on the Vice-Chancellor's life by means of a box of (poisoned) chocolates? It seemed to amuse undergraduates for a long time. Speaking about University discipline I must not forget to mention the proctors and their bull dogs (I used to wonder for a long time how animals could be trained to so great a degree of intelligence, but dared not show my ignorance in asking, but have since found out that they do not belong to the animal species at all!) I think they are something like some of the members of our Senate. 'They exercise a general supervision over the conduct of all undergraduates', and an undergraduate is not supposed to be out later than eleven in the night.

The Proctors can 'prog' you if you are out late without your cap and gown and the bull dogs are set to chase you.

One of the rules is that the proctors can't take you if you sit on the steps of Queen's College, and there is a very amusing story of one undergraduate who once non-plussed the proctors. The bulls chased him in the night and he went and sat on the steps of Queen's. The proctors sat on the steps and waited with him too because they knew he had to go to chapel in the morning. They waited all the night and in the morning the man got up and walked into Queen's, for he was a Queen's man. I think this is the true version, each story has so many versions here.

Oxford with its traditions and history appeals to us as a fascinating place. Some of the old Halls and Chapels in the men's colleges, with their dark carved roofs and stained glass windows, with the quads and lovely gardens, take us to the far back ages, when pale and studious monks used to flit about to and fro in their cloisters, very different from the energetic undergraduates of the present day. An old University town like Oxford seems to have an atmosphere of its own, very different from any other town, say busy London. Her grey spires and old stone walls quite mellow with age, her old bookshops and University buildings, point her out to you as the 'ancient seat of learning'. May I end by quoting, the last verse of the College song? It is a little like ours.

Floreat Oxonienses
Urbs et Universitas
Ac nobis piis alumni
Sit fides, sit veritas!
Omnes laudis studiosi
Numquam laude canant
Aedes Somervillienses
In aeternum floreat!

The Zoological Importance of the Harbour

THE harbour is a favourite resort of many who are interested in zoology, because there they can find many curious and interesting things of zoological importance. Many times I had seen the numerous creatures brought to our College from the harbour, but until I visited it myself I had an idea that as soon as we reached the harbour we should find all sorts of living things floating in the water, and all that we had to do was just to gather them up and bring them back with us; but when you go to the harbour you will see that it is not so very easy to get things from the sea, which hides so many of Nature's beautiful creations in its fathomless depths.

If you want to go to the harbour you can easily hire a carriage, and if you ask the coachman to take you to the harbour he will readily do so. But before you start take care that you obtain a pass-port, for without showing it at the toll-gate you have no entrance to the harbour. When you reach the harbour, you will find a boat ready to take you out. If your excursion is of zoological importance and if your excursion is going to be a success at all you ought to have a diver to get things from the sea, and you will do well to have also a demonstrator who is acquainted with the different parts of the harbour in which you can expect to find different objects. Without any delay you may get into the boat and the rowers will take you beyond the harbour out to the open sea. As you are being rowed along, you may be surprised to see something floating after your boat. If you look carefully you will see that the floating mass is attached by

a rope to the boat, and your demonstrator will have put it there. If you pull it up by means of the rope you will see something like a bag, one end of which is sewn all round a metal ring. The net or bag has thus a very wide and open mouth. Unlike ordinary bags the other end of it too is open and is tied round the mouth of a glass bottle. When this bag is thrown into the water it is stretched out by the force of the current and anything that enters through the wide mouth is collected inside the bottle. At intervals you can draw up the apparatus and, although what is contained in the bottle will look like mere water at first, on careful examination you can find numerous organisms darting about in the water. Empty the bottle into another vessel and return the bottle to the sea to collect more of the organisms. If you do not go to the harbour early in the morning you will find it very difficult to get these minute organisms, for they have the curious habit of going below the surface of the water as soon as the sun is up.

When you reach the open sea the diver becomes very useful to you. You have only to tell him what you want and he will at once jump into the sea, swim to the place where such animals are likely to be found, dive there and very often bring you what you want. When he comes back to you, you will be surprised to see him carrying in his hands many beautiful creatures such as sea urchins, jelly fishes, lobsters and all sorts of other enchanting things, which he will unload into your boat, when you may take them up, examine them if you want and then keep them safe in buckets to be taken to your destination. It may be interesting to note here that very often you can obtain from the sea an animal called an electric ray. The curious thing about it is that if you press both sides

of it at the same time with your fingers you will get a shock; but you will find neither a battery to generate the current nor a wire to convey it.

I hope it will not be out of place here to tell you a little about our experience on the sea. When we started out on our trip all of us were merry and jolly, talking and laughing all the time. We thought that the gentle rock on the waves was quite a pleasant thing, but alas we had to change our mind before long. Before we had spent half of our appointed time on the sea, one after another we all began to lay our heads low in the boat, because all of us became very sea sick. Those of you who have experienced it can understand best the situation in which we, who were out on the sea for the first time, were placed. We did not care to see the curious and precious things that our boat was continually being loaded with. Whenever a new creature was brought, very few of us cared even to lift our heads and cast a mournful glance towards it. By this time all our enthusiasm and jollity had subsided and the pitiable cry 'Can't we go back? Can't we go back?' began to be heard from every one, and I cannot say how delighted we were when we found ourselves on land again.

It is very difficult to give a detailed account of all the things of zoological importance that you get in the harbour. First of all they are very numerous and you will not know where to begin and where to end. But I tell you that you can have a pretty good idea of the importance of the harbour to the curious zoologist, if you just make an attack upon the bucket containing the things collected from the harbour on its way to the Biology room. I need not mention specially that the harbour is not only of zoological importance, but also

of great botanical importance and that the botanist too can collect numerous specimens of various interesting things from it.

REBECCA KOSHY.

My Visit to the Seven Pagodas

As some of the students of this College are very much interested in art, Miss Stevens, the President of the Art Club, undertook to take us to the Seven Pagodas to see the carvings of the ancient men on the ruined temples.

Mamallapuram, or the Seven Pagodas, is situated to the south at a distance of thirty-five miles from Madras, and we can go there either by boat or by motor-cars; but a most enjoyable trip is to do it by boat. So, on a Friday evening, we took train for Saidapet from which place the boat starts.

Since all the arrangements for a boat had been made beforehand the only thing we had to do was to get into it and sail away. The wind was mild and blew so softly that we all spread our beds and went to sleep after a few hours of enjoyment. At about 2.30 a.m. we were awakened from our sleep by the boatman who said that we were approaching the Lock and he asked us for the pass which Miss Stevens handed over to him. There we had to wait till 7 o'clock in the morning. By this time many boats had arrived there, and when the Lock was opened to let out the boats all rushed at the entrance with one accord, and this caused a great deal of fun, for the boats dashed at each other and the boatmen abused one another for being so careless. After passing the Lock the sail was spread and the boat sailed in the midst

of the lake which made us feel as though we were in the midst of the sea even though there were no waves. The sun rose high and we all felt very thirsty and, as the water which we took with us had been exhausted, we had not a single drop of water to drink even though on all sides we could see the water. This reminded us of the lines in the 'Ancient Mariner':—

'Water, water, everywhere,
Nor any drop to drink.'

After all these difficulties and pleasures we reached our destination.

The Travellers' Bungalow was quite near and was a great relief to us after the tiresome journey. The place looked solitary and quiet; and on one side of the bungalow was a small tank with plenty of lotuses and lilies, while the other three sides were surrounded by a small garden with plenty of flower plants and crotons. Some people who were there helped us to get our food ready, and after having our breakfast we went round the village to see all the wonderful things.

The antiquities could be divided into three groups:—

1. The five temples called the Rathas to the south of the village, belonging to the latest Buddhist period.

2. The cave temples with many beautiful carvings built between the sixth and the seventh centuries.

3. The modern temples of Vishnu and Siva.

The first sort of buildings is so called because they are in the original form of vimanas. These seem to have been intended to serve the purpose of temples and have marks of having been left in an unfinished state. The five Rathas were called by the names of the five Pandava brothers, and

among these one Ratha, which had a shape similar to that of a horse-shoe, stood separated from the other Rathas which stood in a line and looked as if they had been carved from a single rock; and between the detached temple and these four there were two figures, one of an elephant and another of a lion carved out of single rocks. To the east of this was a figure of the bull Nandi, the vehicle of Siva. The Rathas were full of beautiful carvings of human figures and other designs, and one of them was strikingly like the shape of the huts used by the Kurumbars of the Nilgiris to the present day, while another was built in an interesting way. It was four-storied with a central portico facing the west having two pillars with a horned lion at the base, and at each corner was a male guardian or deity. The fourth storey was dome-shaped with eight sides, and on the second, third and fourth were seated figures of men in the usual attitude of Buddha. Steps led from one storey to another, and because of this we were able to look at all the figures very closely.

After looking at these things we went to the Mahishamardini Mantapam near the Light House. It looked very pretty at a little distance, and when we went near we found that it contained three niches of which the centre one was the principal with a portal before it; in it was a group of figures representing Mahadeva, Parvati, their infant son Subramania, Vishnu in his four-armed form holding the chakra, Brahma with four faces and many other figures. The bull Nandi was placed in front of the principal figure, on which rested one foot of Mahadeva and one of Parvati.

Then we went to Krishna's Mantapam. The sculptures on the back wall represented the exploit of Krishna supporting a big

mountain with the palm of his left hand. Below this mountain were many figures among which some represented the cowherds, some women with pots on their heads, but the figure which I liked best was that of a bull whose head was slightly turned and whose fore-foot was extended as if he had suddenly been startled. It was one of the finest and most natural bulls I had ever seen sculptured.

Next we went to Arjuna's Penance which was sculptured on the faces of two large rocks in the middle of which was carved a Naga with five heads. The upper part of both the rocks was carved with a great crowd of celestials, gods, sages, heavenly musicians with bird-like legs, while the lower part of the right hand side rock was distinguished by a magnificent group of elephants, and near this could be seen figures of rats, cats, and monkeys, but the most interesting part of the sculpture was that of a rishi near whom were seated some men with no heads on their shoulders. A Brahman there interpreted that to us by saying that the curse of the rishi who was seated in front of them had brought them to that state.

In these groups of sculptures the principal figure was that of Arjuna standing on the great toe of his left foot. His chest and ribs looked prominent while his arms and right leg appeared withered.

Last of all we went to the shore temple, one of the remains of the Seven Pagodas. It was very attractive to all, because of its lonely and unique position on the seashore, where it is within the range of the spray from the surf. It was surrounded on the three sides by low walls on which were figures of forty-six stone bulls closely set.

The temple was in the purest Dravidian

style with vimanas and gopurams, the chief architectural features of a temple. The largest vimana was surmounted by an umbrella-shaped summit called Kalasa made of black basaltic rock which, unlike the granite below, bore no signs of destruction by the sea air. Some say that it is the finest and most important vimana in South India. A door-way cut on one side of this overlooked the sea, and below this was steep and rugged rock washed by the breakers. The rock had the appearance of being partly cut into rude steps, and the waves dashed against this with great violence. One solitary column still had its head above the waves, and was considered to have been the stamper or the lamp post which is found fronting all temples.

As it was full moon the beauty of the temple was increased, for the silvery moon filtering through the open door of the edifice while the water sparkled with its radiance, bewitched the human senses into lingering ecstasy. After watching the beauty of this for some time we went back to the Bungalow, spent the night there, and the very next morning took boat to Saidapet from where we came in train. This was the end of our trip to the Seven Pagodas.

MEENAKSHI BAI.

A Review

I AM supposed to write a review of the latest number of *The Girls' College Magazine*¹ and I should like to begin by a few words on an announcement at the beginning of the magazine which will not, I hope, be out of place.

¹ Vol. III, No. 1 December 1921, Trivandrum.

The magazine begins with an announcement to the effect that His Highness the Maharaja's College is no more to be a college for girls but for women. Much significance is involved in the change of words. College students are no more girls but women and it is a great thing for all women students to realize this fact. When we come to college we pass from girlhood into womanhood and with it we take upon ourselves the responsibilities and privileges of women. We congratulate the College on its new title and feel sure that it will be proud of being a college for women.

A college or a school magazine as a rule appeals to those intimately connected with the institution in question, and it is only natural that it should do so. To the students who have left college, their old college magazine is of the greatest interest. They look forward to the arrival of the magazine in which they can read the college news and the news of other old students. This magazine has, therefore, devoted a few of its pages to news which will most interest those who are personally connected with the college.

But besides the news column, there are several other articles in the magazine. We do not know how many of these were written by students. But it seems to us that it would be desirable to devote the major part of the magazine to such articles.

The columns entitled 'Interviews,' 'Reviews,' 'The Mail Bag' and 'Correspondence' are, the editorial note says, a new experiment. What is given under these headings is very interesting. The first article is an account of an interview with a lady doctor who had been a student of the Maharaja's College. News from the old students is always interesting. The doctor briefly and clearly describes her experiences

in the Medical College. She says the Medical College is much more interesting than Arts Colleges. This, however, can be taken as the opinion of one who is not disinterested. The reasons given to explain the variety of its interests do not all appear convincing. The article concludes by expressing the highest aim of the medical students to bring healing and comfort to those suffering in body, but I agree with her friend who said that 'healing and comfort in the wider sense of the word was not their monopoly.'

Under the title 'Reviews,' a review of Palgrave's 'Golden Treasury' is given. The book is divided into four parts and a short account of the contents in each part is given in a clear, precise manner. The writer's aim is to create interest in the 'Golden Treasury' and we feel this is accomplished. The article shows a mind which has appreciated the book.

'Gleanings from my Mail Bag' contains extracts from letters from England and France. Descriptions of places and incidents are given in an interesting and humorous way. The description of the Chamber of Deputies in Paris will be specially interesting to the students of Political Science as they have learned of the French way of each upholding his views against all others. The descriptions of the battlefields are very touching and vivid.

The column set apart for correspondence is the most interesting. It offers students an opportunity of keeping in touch with the College. We are looking forward to reading some of the questions and answers and hope the column will be very successful.

The article on 'Ancient Women Writers of India' is interesting both because of the information it gives and because it speaks

of the writers of our country, of whom we take so little trouble to learn. We usually consider India as backward with regard to her women but from this article and from other sources we find that, in her great and ancient past, India honoured some of her women very much.

As a whole the magazine is interesting to read, but it could be wished that more had been written about the college for after all the purpose of a college magazine, it seems to us, is not so much to give general articles as to give accounts of the life of the college. All that this magazine gives of such a nature is the editorial and college notes. Interesting articles on the life and activities of the College by the students would be very valuable. We wish great success to the magazine and hope it will have a prosperous and interesting future.

A. ALEXANDER.

News of Old Students

Marriages

Sugantham Devadason to Mr. R. K. Charles, April 6, 1921.

Alice Bower to Mr. Bartley, November, 1921.

Vijiam James to Mr. Darmaraj Lowry, February 1, 1922.

Grace Devadoss to Dr. David, March 2, 1922.

Births

To Mrs. David (S. Perianayagam), a son, November, 1921.

To Mrs. Jacob (Aley Alexander), a son, January 12, 1922.

To Mrs. Bonnell (Flora Amirthanayagam), a daughter, February, 1922.

Examination Results

At the University examinations held in December the following students were successful:—

Completing the B.A. Degree—

K. Gourie.
M. Joshua.
S. Philip.

Completing the Intermediate—

M. Chinniah.
E. George.
T. Jacob.
S. P. John.
M. Narasiah.
A. Robert.
M. Thomas.

Miss Prema Cornelius, a student of the College during its first two years, has just passed her final examinations for the diploma of apothecary, and expects to begin work in a few months in the N. M. S. hospital in Tirupattur. She is the first old student of the College to complete her medical course, and we offer her our hearty congratulations and wish her much joy and success in her work for the N. M. S.

Indian Hostel in London

Y.W.C.A., VEPERY, MADRAS,

March 28, 1922.

DEAR FRIENDS,

For some years past the importance of providing a welcome and a home in London for Indian women students has been borne in on me personally and on us as an International Committee of the British Young Women's Christian Association. Since coming to India for a further period I am struck

with the increasing number of Indian girls who will have to come to Great Britain or U.S.A. to complete their studies, and already many welcome the plan which on arrival they find our British Association has adopted to help to meet their need.

This is the Indian Annex to the

Y.W.C.A. International Hostel,

9 and 10 Newton Road, Bayswater, where we receive girls for a time or permanently and are glad to arrange to meet them at the Station; or for the holiday if going to Oxford or Cambridge they will find it a happy home.

In the International Club they will get in contact with interesting European life and through our special 'Indian Students' Sub-Committee' we can arrange for holidays, special intercourse, and instructions which may be helpful to them while in Europe.

The Y.W.C.A., in U.S.A. makes similar arrangements.

Our head-quarters in London are

26, George Street,

Hanover Square, W. I.

Mrs. E. C. Carter, who has been in India, is Secretary to this Committee.

Yours affectionately,

EMILY KINNAIRD.

Notes and News

The Old Students' Day is a strong link connecting present and past students of the College. Hence it is always welcomed with great joy. This year the Day was celebrated on November 12, 1921, the day following Convocation. A great many of the old students were present. Mrs. Finch and Miss

Paul also spent the day here. The business meeting was held at 10 a.m. It was followed by the Chapel service and then breakfast. In the afternoon we had a sale in aid of the new Science Building. The welcome to the graduates of the year was given in Queen Mary's College at 4.30 p.m. which our graduates attended. After dinner came the last function of the day, the usual entertainment given our graduates by the present students. The performance of a very amusing play, Sheridan's 'Rehearsal'; the introduction of the graduates to the College by Miss McDougall and the welcome given them by the Senior Student were all very interesting and enjoyable.

On the evening of November 21, 1921, the whole College gathered together in the Common Room for a combined meeting of farewell and welcome. The chief purpose of the meeting was to say good-bye to Miss Sarber who was soon to leave us to go to America for her furlough. Miss Sarber's furlough is to extend to two years and consequently this was a very sad and gloomy occasion. But the thought that she was going to have a long and well-deserved rest, after which she would come back to the College to take up her work anew consoled us very much. The meeting was made very amusing by some of the students of Class IV acting Falstaff scenes from the play, 'Henry IV.' Miss Mason, who had been already with us for one term, was then given a formal and a very hearty welcome. Miss Chamberlain, of Vassar College, who is taking the place of Miss Sarber, had just arrived from America. We took this opportunity to say a few words of welcome to her also. Miss Sarber left us within a very few days. She sailed from Bombay on the *Narkunda* to England,

where she was to spend a few weeks with her friends on her way to America.

Two of the distinguished visitors of the college last term were Mr. and Mrs. Oldham. They visited us last November during their missionary tour in India. This visit was of special importance to us, as Mr. Oldham has been closely connected with the College since its foundation. Ever since then he has taken a great deal of interest in it and is the Secretary of its British Board. On Wednesday morning, November 30, he spoke to us in Chapel.

During the last week of last term a meeting was held in the Common Room in order to say good-bye to Miss Coon and Miss Brockway. Some students from Class II acted certain scenes from 'As You Like It,' while some other groups of students sang some very pleasing songs. We then gave a farewell address to Miss Coon, who was to leave for America on her furlough during the Christmas holidays. Miss Brockway was then given a farewell address and garlanded. Miss Brockway was leaving the College in order to begin some new work. We felt very sad to think that she would no more be a member of the staff. But some of us hope to be her students once again, when she will be teaching in the new L. T. Training College for Women, which, we hope, is to be started in 1923. At present she is teaching in the L. M. G. High School, Vepery, and we see her often.

Miss McNair returned from England during the Christmas holidays. We were very glad to welcome her back to the College at the beginning of this new year and new term. Miss Ross, who has been teaching at

Northwick, became a temporary member of the staff of our College at the beginning of this term. She, by taking Miss Coon's place as professor of Physics, has made it possible for her to go on furlough. We are glad to have Miss Ross as a member of the staff.

His Royal Highness the Prince of Wales visited Madras in January. On the morning of January 17, at 7.30 a.m., the Prince arrived at the harbour. There was a stately procession from the harbour to Government House. The road on either side was beautifully decorated. Crowds of people were waiting impatiently to see the Prince of Wales, who may one day be the Emperor of India. On the Island stands were arranged for all the colleges and the schools. The students from our College arrived at the stand set apart for them in good time and took their seats and waited for the procession to appear. When the Prince arrived at the harbour guns were fired. Soon after His Royal Highness came in a state carriage amidst universal shoutings and cheerings. He was followed by Their Excellencies, Lord and Lady Willingdon. The same afternoon, about thirty students went to represent our College at the Senate House, where the representatives of the University of Madras gave His Royal Highness a royal welcome. He arrived at the Senate House at 12.30 p.m. The shouts of joy and cheering amidst which he was escorted to his seat assured him of the loyalty and interest of the student body of the Madras Presidency.

Dr. and Mrs. Ogilvie visited our College this term during their visit to India. Dr. Ogilvie was formerly chaplain at St. Andrew's Church, Egmore, for eighteen years. At present he is an ex-moderator of the Church

of Scotland. He is very closely connected with our College as he is the present Chairman of its British Board. He spoke to us one morning in Chapel, when he expressed his pleasure in being able to visit us.

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Miss Shann was a guest of the College for a few days in February. She was Mr. Oldham's Assistant Secretary for the College from 1914 to 1919. One evening she gave us a very interesting magic lantern lecture on 'Life in an English Village'. She made us realize the social life of the English people by her vivid description of things. The lecture was amusing as well as instructive. We are expecting to have Miss Shann with us in the College for a few days at the end of this term.

A. MATHAI.

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An event of great interest to present and past students of the College was the birth of Michael and Jocelyn Finch on March 7 in Madras. About three weeks later Mrs. Finch and the twins accompanied by Miss Fisher, visited the College to the great delight of many students. A few days afterwards they went home to Nandyal. Mr. Finch's furlough is due, and the family expects to sail from Madras for England in May.—*Ed.*

Reports of Societies

THE COLLEGE BRANCH OF THE Y. W. C. A.

A DETAILED account of all our activities this year might be to some extent a repetition of what has been said in last year's report; and so I am confining myself to such subjects only as are of new and special interest to our branch.

Of all our activities of the year, the students' conference at Red Hills stands out as the event that has made the deepest impression on us collectively and individually. After a very pleasant ride of about twelve miles in motor lorries, we found ourselves in the courtyard of a big house situated in an extensive compound covered with green grass, and full of shady trees, with a beautiful calm lake washing one side of it. Far removed from the bustle and noise of the world this was the ideal spot for our purpose. The whole tone of the conference was something different from what we had experienced before. We were brought to face new problems and new ideas which were of vital interest to every one of us. There was a real stirring of our lives to new life and enthusiasm. In the morning meetings our thoughts centred on the subject 'The Indian Crisis and the Christian Response,' and in three successive addresses we saw the vastness and acuteness of the problems facing our country, their inward significance, and the great need of the Christ spirit which alone can solve them. In the evening meetings we saw the solution in the 'knowledge of God' which results in penitence and then friendship with God and the service of man.

In the Bible circles and discussion meetings there were keen interest and lively discussions.

The social side of the conference should not be left out. The students thoroughly enjoyed it, for it was a time of real fellowship with a great deal of fun and jollity.

We conducted a finance campaign in aid of the student department of the Y. W. C. A. from February 20-26. The appeal was met with an enthusiastic and self-sacrificing response from the students, and the money made amounted to Rs. 140.

In connection with this I should mention the financial help we rendered to the Viennese students. Before we separated for the mid-summer vacation some of the students were provided with a rupee each by the Y. W. C. A. and with this they traded and brought the profit when College re-opened in July. The result of this enterprise amounted to a sum of Rs. 83.

The weekly Bible circles and the general monthly meetings go on as usual. The students of the first year who do social study are trying to do a little social service in a village near at hand. The new connection of our branch with the Y. W. C. A. branch of Triplicane needs mention. Its members are students in training who live by themselves in a hostel in one of the most crowded streets of Madras. They were in great need of some one who could lead their Bible circles in the vernacular and, as the secretaries could not do this, one of our students, the vice-president of our Y. W. C. A. Committee, volunteered to take a weekly Bible class for them, and again on the Universal Day of Prayer for Students two of our students conducted their meeting. Thus a very friendly relationship is established between the two branches which, I hope, will continue and flourish.

We were very fortunate this year in having Miss Rowbotham speak to us at one of our general meetings on the Guide Movement—its ideals and principles. Many of the students, specially the younger ones, were keen on starting a guide class, but, on further consideration, it was felt that we could not give up the time for it without doing injustice to our studies.

The last meeting of the year was conducted by the Hon. Miss Emily Kinnaird, the vice-president of the World's Y. W. C. A., and also the founder of the Y. W. C. A. in Madras.

Her motherly talk, bringing us a friendly welcome from the head-quarters of the Y. W. C. A. at London and greetings from members of the Y.W.C.A. in England, and her advice on the need of keeping in close touch with God, were very much appreciated by the students.

A. VARKKI,
Secretary.

THE COLLEGE BRANCH OF THE N.M.S.

THE work of the Society in our College has been carried on on the same plan as last year. New officers were elected at the beginning of this year and sixty-four students enlisted themselves as members paying regular subscriptions every month.

We regret to say that we have not been able to hold our monthly meetings as regularly as we would have had it, because of the difficulty in getting efficient people who could really tell us something about the N.M.S. At our first two meetings Mr. P. O. Philip and Mrs. Appasamy spoke to us about the actual work the Society is doing in its different fields. In December we had an intercession meeting conducted by the members themselves. The only meeting we have had this term was conducted by Miss Jackson in the form of a general intercession at which she spoke to us very touchingly and inspiringly about our need of intercession.

The sewing party of the branch meets as usual every Saturday in Miss Mason's room, who, on Miss Coon's departure, kindly consented to read to us as we worked. Besides working for the annual sale, the party welcomed a new request from Mrs. Appasamy to make frocks for the little patients at the Tiruppatur Ashram. The members

showed an unusual interest in this work and so we were able to get the frocks finished in no time. Our heartfelt thanks go out to all those who helped us in getting the materials quickly, and specially to Mrs. John, who kindly lent us her sewing-machine.

We hope that many more students will come and help us in our sewing every Saturday from the beginning of next year, and we pray that a sense of responsibility may awaken the members to active work.

C. EIPE,
Secretary.

THE LITERARY SOCIETY

THE Literary Society had seven meetings this year. Perhaps the first meeting gave the keynote of topics for the year, as four papers out of the seven read dealt with Indian subjects. The first paper was on the 'Life and Works of Thirugnanasambanthar, a Tamil Poet,' and along with that Miss D. Miriam gave a short review of Telugu literature. Other papers were one on 'Women in the Hindu Epics,' and another on 'Mrs. Sarojini Naidu'; while Ma Sein Shin gave a very interesting speech on 'Two Years in College,' when she spoke of the different aspects of her college life in Burma. The paper connected with philosophy was on 'Habit and its Significance for Life'. The purely literary paper was on 'Soldiers in English Literature' by Miss S. Swamidas. At the last meeting five students gave us examples of their skill in elocution, a performance which was much appreciated by the audience.

L. MADURAM,
Secretary.

THE DEBATING SOCIETY

THE practice in the parliamentary form of debate started last year was very useful in training the speakers to be orderly and ready to speak, but as the time given to it seemed to leave only forty minutes for the special debates, which was found insufficient, these practices were stopped after an hour's meeting of such a form of debate at the inaugural meeting. We have had very interesting questions to discuss and debate on, some of which required much study and preparation. The regular debates were on the following subjects:—

1. (a) That the regular University examinations should be held in December and not in March.

(b) That an extra University examination should not be held in October for the sake of students who failed in the proper University examination held in March.

Both motions were lost by a great majority of votes.

2. That the appearance of great men depends on the readiness of the world for their coming.

The motion won by a few votes.

3. That the League of Nations is the solution of international problems.

The proposition lost by a great majority.

4. That the emigration of Indian labourers should be discouraged by the Indian Government.

The motion won by a considerable majority of votes.

We had an interesting impromptu debate in November when the following motion were discussed enthusiastically and defeated:—

1. That public examinations are a hindrance rather than a help to the cause of education.

2. That a specialized course of study is of more value to the average college student than is a more general course.

3. That the study of philosophy disqualifies a person for active participation in the world's affairs.

Another interesting parliamentary debate was held in December, when the following propositions were considered:—

(a) That a college student gets more out of college life by occupying a single room than by sharing one with a room-mate.

(b) That the University is justified in imposing historical and scientific books as English texts on Science and History students alike.

Both motions were lost.

Miss Sarber, the advisory member of our Society, left us in November, and her place was taken by Miss Chamberlain.

At the last meeting Miss Chamberlain proposed some reforms, that three speakers on the proposing and opposing sides should be allowed to debate and have a chance to rebut the arguments of those on the opposing side; that a special committee of four, 'the materials' committee, should supply the debaters with arguments and points of interest, and that votes must be given according to the merit of debate and not according to personal belief, as has been the custom. It remains in the new college year to try this experiment and produce clever arguers and real elocutionists.

S. SWAMIDAS,
Secretary.

THE HISTORICAL SOCIETY

THE Society began its work in July with a new committee and seventy members, thirty-seven of whom were newly admitted this

year. The first meeting was held in August, when Mr. Corley of the Christian College, spoke to us on the study of History—a very appropriate subject with which to begin the work of the Society. The speech was very interesting and threw a new light upon our study of history and we felt proud to belong to the Society.

The next two meetings were taken up with the 'Round Table', when various members shared with the rest of the Society the information they had collected from the newspapers on different subjects, such as as the League of Nations, America, Non-Co-operation, the economic conditions of Germany, the Irish situation, etc. These 'Round Table' discussions have been very beneficial to us, as they have kept us in touch with the present problems of the world.

We were so much interested in the economic conditions of Germany that we asked Miss McNair, who had been visiting Germany when she was on furlough, to speak to us on Germany at our next meeting. She described to us the political, economic, and social conditions so vividly that we feel that we can never forget them.

At our next meeting Dr. John Mathai spoke to us on 'Responsible Government'. The good and bad sides of responsible government were clearly put before us. As each point was introduced, many examples too were given to illustrate the matter. Thus the lecture was made very interesting and impressive.

The last meeting took place in March when Mr. G. A. Natesan, Editor of the *Indian Review*, took the chair, and Mr. C. S. Srinivasachari, of Pachaiyappa's College, spoke to us on 'How Madras is governed and its Relation to the Central Government'. The lecture was very

interesting and we learned many new things about the government of Madras.

We have spent our subscriptions in getting the *Sunday Observer* from England and also in buying a book in which to keep the newspaper cuttings which are found very useful to the Society.

We have also arranged two trips this year. Twenty students and three professors went to the Legislative Assembly at the beginning of the year. On the second trip we went to the High Court of Madras to watch the proceedings there.

Before closing the report, in the name of the Society, I must thank all those who have helped the Society in any way, especially Miss George, our Economics Professor, and Miss Hitchcock, the President of the Society.

A. MATHULLA,
Secretary.

THE GAMES CLUB

ON the whole the Games Club this year has been playing satisfactorily, though for a time in the beginning the College had got into a strolling mood. But the 'vigorous few' kept on playing until their enthusiasm and love for games had flowed into the others. Challenges and counter-challenges passed between the different classes in order to rouse the interest of the students in games; so that now, even though it is the end of the year, and a very busy time too, we can see students, who had not cared for games before, hurrying up to the courts punctually at five o'clock to secure their places before anybody else. This, indeed, is a marked improvement in the Games Club and we hope that the same interest will be cherished next year too.

The games we have been playing this

year have been Tennis, Badminton, Basket Ball and Cricket, the last two being the favourite games. We are only babies in Tennis, yet we have every promise that in the near future the Games Club will produce champions in Tennis, as many of the students are keen on practising it daily. Basket Ball, the roughest of all the games played in the College, attracts almost half the Games Club, and it is a pity to see at times some player or other retiring from the game having crushed her nose, or another with an eye almost smashed! We are glad to say that our Badminton Team has kept up its glory this year too having won the 'Lady Rajagopalachari Silver Cup' in the Y.W.C.A. Indian sports, though in the 'Alexander Cup' Tournament it unfortunately met with defeat though managing to keep very close to the winners.

As soon as the outside tournaments were almost over, it was time for our annual Inter-Class Sports to begin. It was a time of great excitement indeed, especially the final sports day. Of all the different sports, the 'Horse Race' and 'Tug-of-war' are most worthy of mention. Oh! it was very funny to watch the unruly horses galloping off in the wrong direction, while the poor drivers struggled at the back to lead them in the right direction. One young horse began prancing up and down and having taken a wrong course, was very sad indeed to know that she had not reached her destination first! Then came the 'Tug-of-war' between the professors and the students. Fortune favoured the students this year. Both parties looked equally matched at first, but as the shouts and cheering grew louder and the competitors became anxious the students' side came over the mark to our greatest astonishment.

During the afternoon in the midst of loud cheers and laughter we could see anxious faces encouraging their partners to play up well, wondering what the issue would be. There was an unusually strong competition for the shield this year, and to our great surprise we found that the third and second classes had drawn. Peels of laughter issued forth from the spectators at this ridiculous situation and we could hear several voices shouting that the shield should be kept in the library. Unfortunately Miss McDougall could not be present on the occasion and so the shield was not awarded. Thus ended the day. We hope that the Games Club will show a still greater interest in games next year.

C. EIPE,
Secretary.

THE STAR CLUB

THE Star Club had a very interesting career this year. There were about sixty members, the largest number it has ever had. The majority of the members belonged to Class I, and there were very few members in the advanced class. As usual we had our observation classes and monthly meetings, and in the first meeting Miss Coon spoke to us about the solar system. In the January meeting Miss McDougall told us some classical stories about stars and planets. In the monthly meetings papers were read on some of the planets and some of the great astronomers.

This year, for the first time we entered into correspondence with the astronomy class at Mount Holyoke College, and they sent us a clay hemisphere which we hope will be very useful to us in the time of the monsoons.

In America we also have a 'Grandmother', from whom we sometimes hear, who sends us a magazine called *The Monthly Evening Sky Map* regularly.

In December we had the privilege of having Mr. Evershed, the Government Astronomer for South India, and Mrs. Evershed, come and explain to us by magic lantern the sun spots and the formation of comets, which we enjoyed very much. We have not been selfish in seeing and hearing these wonderful things for ourselves, for we invited the whole College to the lecture, and in November, when we could see five planets early in the morning, all who desired to see were allowed to look through the telescope. The greatest achievement of the Star Club was the performance of an original drama 'A Dream of the Sun and Planets'; and the money obtained by that went to the fund for raising the new Science Building.

When Miss Coon left us on furlough, Miss Ross kindly took up her work as substitute, and we hope that we shall have a very successful career next year.

M. BENJAMIN,
Secretary.

THE LOTUS DRAMATIC SOCIETY

OUR Dramatic Society has attained a more important position in College this year than in any previous year. The first play, 'Shakuntala' (a translation from Tamil), was acted at the welcome given to the two Indian ladies who joined the staff this year (July, 1921).

The Society was then called on to act a play for an entertainment in aid of the Science Building Fund. As most of the members were new, a fine device was followed to

choose actors for the entertainment. Scenes from Jane Austin's 'Emma,' George Eliot's 'Mill on the Floss,' John Bunyan's 'Pilgrim's Progress' and Sir Walter Scott's 'Ivanhoe' were acted by groups of students. This afforded us an opportunity of making a successful choice. 'Everyman,' a morality play, was acted and a handsome sum was got by it; many friends of the college were present.

The next play which demanded particular attention was 'The Rehearsal' by Sheridan, acted at the party given to our Old Students and our graduates on November 11, 1921.

In December Mr. Arthur Davies read to us, most impressively, a few scenes from Shakespeare's 'Hamlet', and the influence of his reading was felt in the acting of the next two plays in the short term, January to March. A few scenes from Shakespeare's 'A Midsummer Night's Dream' were acted in February. The other play, Sheridan's 'St. Patrick's Day' was acted in aid of the funds of the Y. W. C. A. The acting and talking have been quite good this year, but the last two plays were done very well indeed. Here was shown the influence of Mr. Arthur Davies' reading to the College.

Miss Brockway, our advisory member for the past two years, had to leave us in November and Miss Jackson kindly consented to act temporarily till January, when the office was offered to Miss McNair, the Society's advisory member in past years.

Miss Chamberlain has joined the Society and her interest and activity were well seen at the last play. It is hoped that our Society will have really splendid actors in years to come.

S. SWAMIDAS,
Secretary.

THE MUSICAL SOCIETY

THE Musical Society consists of fifty-six members. The Society has had its weekly musical classes. Hitherto it had only had a president and a secretary on the committee, but last term we introduced a new member, Miss Chamberlain, as vice-president. We are proud to have her as a member as we have in her an accomplished pianist. Mrs. Dodd and Miss Chamberlain teach us songs to be sung in parts with accompaniment, and we have always found great pleasure in attending the classes. Last term the Musical Society helped the College in giving a public entertainment in aid of the Science Building. It also joined with the Dramatic Society a little later in giving an entertainment on the Old Students' Day. The Society is growing year by year and we hope more students will join it to make it a real success.

C. KALLAT,
Secretary.

THE ART CLUB

THE Art Club was newly organized again this year through the unceasing efforts of Miss Stevens, our president. We had a membership of fifteen students when it was started though the attendance came down to a few as busy times approached. It was arranged that fortnightly meetings should be held, and that we should study something about Indian art and sculpture. Our meetings generally began with criticisms of our drawings sent in before the meeting, at which defects were pointed out and merits were praised. Mr. Hadaway, the Principal of the School of Arts, was kind enough to lend us some illustrated books on Indian art

as a help to our study. Some of the members used to be so much inspired by this sort of study, specially by the works of the early artists, that before the next meeting they had verses ready made for presentation. The members used to enjoy these amateur poems very much. Mr. Hadaway also spoke to us on Indian art tracing it from the very beginning and illustrating as he went along.

On one occasion we visited the School of Arts and saw different kinds of work that had been done there. Then early in February we had an expedition to the Seven

Pagodas. The expedition was made all the more interesting because we were only a few and the most part of the journey was by boat. Words cannot express how we enjoyed it, and to taste the sweetness of such an expedition we would ask you to join our Club. As busy times approached we thought it would be advisable to stop the meetings of the Club at the end of the last term. We hope to begin it afresh next term.

C. EIPE,
Secretary.



SENIOR B.A. CLASS AND STAFF, APRIL, 1922

THE SUNFLOWER

Nothing Between You and the Grasshopper

'NOTHING between you and the grasshopper!' This is the slogan of the class in first-year zoology at Mount Holyoke College, which, being interpreted, means, 'Your grasshopper is your teacher and your textbook'. Behind this slogan lies a tradition of zoological teaching dating back to 1872 when the founder of the department attended a summer school for teachers of biology on the island of Penikese off the coast of Massachusetts.

The prime mover of this summer school was Louis Agassiz, Swiss by birth and American by adoption, then Professor of Zoology at Harvard University. Dissatisfied with the text-book method of scientific teaching then predominant in Europe and America, he set out to throw his influence toward a method of individual investigation. He gathered about him as a nucleus a small group of teachers of biology, men and women of varying backgrounds of teaching and research. While it was called a 'summer school,' there were no lectures and no examinations. Each member of the group undertook work upon some problem that interested him and devoted the summer to investigations and experiments bearing upon his problem. Agassiz, the guiding spirit and director, himself an untiring worker, advised and assisted, radiating to others his enthusiasm and vigorous

scientific honesty. Some of his words which are most often quoted by his students are—'Study nature, not books,' 'Strive to reproduce what actually exists,' and 'Do not be afraid to say, "I do not know".'

The group that first year was small and there were many who could not be included, but Agassiz planned to continue the following summer. However, he died before the summer came. The school was opened for another year under other leadership, but following that the enterprise was abandoned. After a lapse of several years one of the original group was instrumental in reorganizing the school, this time as a corporation known as the Marine Biological Laboratory, supported by educational institutions throughout the United States. The island of Penikese had, in the meantime, been taken over by the Government and was being used as the home for a leper colony. The new corporation was then established at Wood's Hole, the nearest point of land to Penikese.

From the first small Wood's Hole group working together in a little wooden building the circle has grown to an annual attendance of between four and five hundred men and women from educational and research institutions in all corners of the country. Additions to the old building have been made, tripling its capacity, and three splendid new buildings have been erected near by, with running water, fresh and

salt, in every room. Those who come are of three classes: first, students who enrol in definite courses of study; second, young research workers who are carrying on original investigations under the direction of older and more experienced men and women; and, third, a great body of independent workers who are constantly hammering at the solutions of a variety of problems.

Courses of study are offered in marine invertebrate zoology, embryology, protozoology, physiology, and marine algae. Each course is under the direction of a small group of experienced teachers, and meets daily from nine to twelve o'clock and from two to four. Here there is a mingling of under-graduates, graduates, and young teachers, offering opportunity for very interesting exchange of backgrounds and ideas and methods of study. And here too the young student experiences the thrills of a life time, when he places in a bowl egg cells from one starfish and sperm cells from another, and, sitting for hours with his eye glued to the microscope, watches the fusion of the egg cell and sperm cell, the breaking up of the fusion cell into two, four, eight, sixteen cells, the first appearance of stomach and mouth, and consequently all the gradual developments leading to the formation of a tiny, five-armed starfish.

At four o'clock every one, greater and lesser, stops work and makes for the beach and a cold swim before supper. Saturdays are excursion days, when the whole class don bathing suits, arm themselves with spades and buckets and lenses and set out to sea. Sometimes the trip is a dredging trip, made in a fairly sizeable steam-launch which anchors out in open water while the

crew dredge the bottom for specimens. The boat pitches and rolls with the swell and, as one stands leaning over the rail-shelf, examining scoopful after scoopful of muddy specimens, his enthusiasm waxes less and less keen, and he tries to slink away to rest his head apart from the jeers of merciless comrades who are engaged in forcing raw oysters and clams down each others' throats.

At other times the excursion takes the form of a 'scraping' trip when the class divides into small groups and each group sets forth in a row boat with a scrape-net and a glass-bottomed 'sea-bucket'.

They pull up at low tide under a long steamer wharf, and at once the equilibrium of the boat is seriously threatened by the attempt of all the occupants to see under and around all sides of it at once. The chief points of interest are the great wharf-piles, covered with masses of jelly-like 'sea-pork,' colonies of small sponges, delicately tinted and beautifully expanded sea-anemones and clusters of brilliant pink flower-like animals. Around the bases iridescent fishes and grotesque crabs nibble idly, while on the bottom and pasted against the rocks are spiny purple sea-urchins and placidly indifferent starfishes. A world unto itself is that wharf-pile community, undisturbed by man except for the intrusions of these boisterous seekers after knowledge.

Most of the excursions, however, are known as 'digging trips' when the launch carries the class to distant sand flats and deposits them with spades and buckets on the shore. Digging begins at once and from the sandy clay at varying depths beyond the low-tide mark are unearthed actively wriggling many-footed worms,

white petticoated worms stowed away in parchment-like tube houses and fat red worms with clusters of delicately branched brilliant red gills around the head. On the rocks are quantities of small black snails and knee-cutting barnacles. Along the bottom crabs nibble—sometimes very sharply—at one's toes, and from the black oozing mud are produced turgid, gray 'sea cucumbers' which shoot siphons of water for great distances and serve as excellent water-pistols. A few hours of digging, with the tint of one's neck and arms growing pinker and yet more pink, and a shout announces dinner time. In dripping bathing suits all pull up on the sand and make quick work of lobsters, sandwiches, cake and watermelon. A long breath, and digging commences again in other parts until late afternoon, when, with weary backs but buoyant spirits, all board the launch and start for home.

At meal times the whole community assembles in the huge 'mess-hall,' informally and comfortably clad in middies and shirt-sleeves. Here one sees 'the Great' at close range and they are found to be not so different from the less great. On Tuesday and Friday evenings one or another of 'the Great' appears before the general public and talks about the latest results of his investigation and all are brought into touch with the most recent work in a wide variety of fields.

At the end of the course there are no examinations and no degrees are given. There is no tangible reward for the summer's work. But one leaves Wood's Hole with, in addition to the knowledge acquired, a buoyancy and satisfaction in having made the acquaintance of the personnel of the biological world, and above all

in having achieved a jubilant and thorough interview with 'the Grasshopper'.

ELEANOR D. MASON.

My Impressions of England

I SHALL never forget that glorious autumn day last October when I landed at Plymouth and travelled by train to Birmingham. The trees were turning yellow and red, the apple trees in the gardens of Devonshire and several other places along the way to Birmingham were loaded with rich rosy apples, and in some places they lay on the ground in wasteful abundance. There was no one to pick them, and yet at one of the stations I bought four apples for a shilling! Labour is so costly in England. Flowers of various kinds and colours grew in every garden and along the hedges. The fields were green and dotted with fat red cows and wool-covered sheep, and I noticed that the land was in no place absolutely flat but always undulating which lent additional beauty to the landscape. Here and there little streams were seen winding their way through the woods. Railway journeys in England are far from being tiresome because the air is cool unlike the enervating heat of India, and the scenery is always delightful but for the crowded and smoky industrial and mining centres, and the long dark tunnels through which we have to pass sometimes.

Winter in England is cold, bitterly cold, more intensely cold than India is hot. But the visitor from the tropics need not despair because houses are warmed by hot pipes, radiators, and coal and gas fires. Houses are fitted with pipes that run cold

and hot water so that warm baths can be had at any time of the day, and rubber and stone bottles can be filled with boiling water every night to raise the temperature of the bed and of the cold hands and feet of the individual who sleeps in it. Heavy woollen coats, warm gloves, thick boots, a woollen scarf, waterproof and umbrella, equip the tropical visitor to combat the cold north-west wind, frost, snow and rain out of doors. Winter is not without its own peculiar charms. Skating on ice, sliding on frozen ground, and fighting with snowballs when snow lies heavy on the ground, are very popular recreations. As for scenery I have never seen anything so beautiful as a sunny morning after a snowy night when the pure white snow lies on the branches of the trees, on the hedges, on the tops of houses, on the ground and everywhere, glistening like silver newly polished in the light of the rising sun.

The beauty of spring is indescribable. In the winter the trees shed their leaves, seeds and bulbs go to sleep under the ground where snow and frost cannot hurt them. Hardly any birds except the robin and the thrush are to be seen, and but for the singing of the wind through the naked branches of the trees one hears nothing out of doors in quiet country places. With the dawn of spring the birds come back from the sunny lands of the south and fill the air with their song. The little bulbs buried in the soil wake up and send forth green shoots soon followed by flowers. Snowdrops, crocuses, yellow daffodils, white narcissus, hyacinths of many colours and shades, primroses, forget-me-nots, blue-bells and a hundred other flowers, most of them cultivated in various colours

and shades, come out and fill the air with their fragrance. The fruit trees, the apple pear, cherry and others, burst into blossom in the course of twenty-four hours, and clothe themselves in robes of exquisite beauty, some pink and some white. The leaves appear when the flowers drop off after eight or ten days. The big black trees, like the ash, beech, elm and oak, turn pale green first and then bright refreshing green with leafy branches in the space of four or five days. On the meadows bright yellow dandelions and buttercups and pretty white daisies grow in a luxurious abundance and cover the ground.

We are having a very wet summer this year. Even so I have enjoyed some very bright, delightful days. To one sitting out on the soft green sunlit lawn surrounded by flowers work becomes recreation. One cannot help wishing that summer would last for ever.

With regard to English life the thing that strikes me as I see one place after another in England is the high standard of living here. Houses are built of brick or stone with glass windows, and have polished wooden floors neatly carpeted, and are furnished with strong and comfortable wooden furniture. Nothing is left out that makes for physical comfort. I have mentioned the hot pipes and fire-places. Collections of pictures and carvings, antique glass and relics of travel adorn the walls and rooms. Most houses have a piano and most towns have their theatre or theatres so that life is not meant to be dull in England.

The reason for this prosperity—because a high standard of living does imply prosperity—is that every item of England's complicated civilized life like the building, furnishing and lighting of houses, garden-

ing, agriculture, weaving and other industries, means of transit, education and everything else, is dealt with scientifically. Applied science and organized systematic work characterize every phase of life. People in England aim at stability and thoroughness in whatever they do. Take such a simple thing as a fire-place. One would think that open coal or wood fires in rooms would not only fill the place with smoke and cover the floor with ashes, but also prove dangerous to wooden floors and wooden mantle-pieces. But the fire-place is made of iron and fixed securely against the wall with a chimney for the smoke to escape through, so that you may sit as close to the fire as you like and not be suffocated. Little specks of ashes that fly out can be swept up by a brush that hangs on a stand near the fire.

Cooking is a comparatively easy process in England because kitchen fires are very hot, the oven is large and made of iron. Bread and milk are brought to the door, meat is cooked in joints, mincing is done by a machine, potted meat, tinned fish, bacon and ham may be bought in shops and laid on the table straight away. Laundry is expensive, but more than half the washing is done at home with the help of labour and time saving appliances like lux for washing, mangles for mangling, electric irons for ironing and hot airing cupboards for airing linen.

Shops, factories, mines, buses, tramcars, trains, schools, and colleges are all very numerous in England. Two more things strike me as being responsible for the material prosperity and the general efficiency of Englishmen. One is their willingness to take risks and the other is the allowing of full time for development from

stage to stage in life, I mean a long period of girlhood and boyhood which means a longer period of preparation for life. The spirit of adventure or willingness to take risks planted England's colonies over the globe, planted the innumerable and ever-increasing number of industries in England, started trading concerns, etc. The same spirit moves people in England to spend their savings on holiday-making in the summer, on continental tours, on globe-trotting expeditions, on games and sports and other sensible pastimes. They are willing to spend money to enrich their lives, to make life a happy thing. It cannot fail to strengthen them physically and mentally and equip them for better work. They know by experience that he is wise who trades with his talent.

The other point I wish to dwell on is the long period of adolescence which English girls and boys enjoy, and which is not so much as recognized in India. Elementary education is compulsory in England and no girl must leave school till she is fourteen and no boy till he is sixteen. Technical and other special training must come after this period. Much attention is paid by teachers to the study of psychology and the teaching of children according to their mental and physical development. Good school conditions and ample scope for outdoor activity are ensured so that childhood and adolescence may be really happy. Rewards and punishments are tabooed and children are to be trained to develop the right attitude towards work, to do their work because they love doing it. If people could be trained to work for the sheer joy of working, why then half the problem of our country would be solved! I have said nothing about

existing conditions in India. But I leave you to draw the comparison remembering that nearly 90 per cent of our children do not go to school.

Before I finish may I just remind you that opportunities for service are abundant in India. Even our old students now married and living at home can write books in the vernacular for use in schools, and specially illustrated story-books for children. Observation of your own children and the things they are interested in will enlighten you as to the kind of things children like to read or hear read to them. The study of English picture books for children may be a help in drawing the illustrations. So many children's lives may be enriched and made happy by you.

'Lighted to lighten we proclaim
Service for India as our aim;
So let our lamps be filled and trimmed
To bear our light to all undimmed.'

AN OLD STUDENT.

A Letter from Mount Holyoke

DEAR FRIENDS,

The Editor wants me to write to you on my impressions. My mind is so full of them, some of them very deep ones too, that I hardly know where to begin. My first day in Mount Holyoke was an extraordinarily busy one, for I found myself running from one building to another, making appointments with the various departments of the College and planning my own schedule (pronounced skédule here) for the whole

year. It was rather a difficult task for me for nobody knew what I had done during the two years I had been in Madras, and everybody seemed to think that I knew a little less than I did. Besides the syllabus here is so flexible that while it gives the students ample scope for choice, it makes the choosing rather difficult because it is always 'there were so many other courses that I wanted to take'. Before that day was over I had come to the conclusion that because American girls are expected to do such little things as planning their own schedules, doing their own shopping, making their own dental appointments, etc., when they leave college they are able to stand on their feet more firmly than we. It was also on this memorable day that I realized something of the 'American rush' rather strenuous to the slow, reflective disposition of an Indian.

It seems to me that the American students are gifted with a special faculty for making their college career immensely interesting. They know how to make the academic side of college life, which to many students is apt to seem monotonous, lively and interesting, with enough recreation and play outside class hours. A long 'hike' in bloomers on Saturday, a big dance in the evening, a night spent peacefully on a hay-stack rolled up in a blanket, a picnic Sunday breakfast cooked under an apple tree, make a Mount Holyoke girl very fit for classes on Monday morning, though she may find it rather hard to wake up early enough to take her regular seat in Chapel. Sleeping late in the morning, though considered as a luxury both by the American and the Indian girl, is more peacefully enjoyed by the former. A cake from the Junior Lunch Counter or an orange

saved from yesterday's breakfast, or a brownie from Grid's eaten between classes, is enough to take most of the late-for-breakfast girls safe through the morning classes. In writing to you about the romance of college life I must not forget to mention one point which is peculiarly striking. It is the system which enables the students to work their way through college. There are two halls set apart for girls whose families find it difficult to give them all the financial help they need. They help with the house work and thus earn a part of their expenses. It is among these students that one finds some of the nicest types of American girls. During the long summer vacation almost all of them try to do something which in addition to the cost of their board and tuition will enable them to save something for the coming year. This year I know of several that are doing just this sort of thing, working as chamber-maids, waitresses, store-keepers, and getting as much fun out of it all as anybody else.

The religious attitude of the college girls is rather different from ours, although one cannot expect to find the same attitude among eight hundred girls. But this I can say that the spirit of reverence and worship is specially characteristic of the Indian mind, and I am strongly convinced that it is hard to reconcile religion and knowledge if we do not try to make one keep pace with the other.

If the Editor gives me another chance I will try to tell you something about the winter sports they have here. They are so fascinating. I tried my luck with some of them last winter and shall try more this winter, so that I may be able to write to you fully about them. I am hungry for College news. Any letters from any of

you would make me one of the happiest girls.

My best salaams to all.

GRACE J. PAUL,
Mt. Holyoke College, U.S.A.

August, 1922.

'Bethel'

I AM glad to be able to write and tell you a little about the work that is being done in Bethel. This is the name given to the work that is carried on by the Women's Evangelistic Band and to the house in which the band lives. It may be interesting to hear how this came about.

Some women missionaries in Travancore and Cochin have been realizing more and more that it is high time to start evangelistic work by women for women. They felt that in case the way was opened for such an attempt it would be best for a European and an Indian to work together. So these missionaries organized themselves into a committee of the Church Missionary Conference in Travancore and Cochin. This committee asked Miss Neve who was doing educational work in the Buchanan Institution, Pallam, and myself, then teaching in my old school, the Baker Memorial School, Kottayam, if we would take up the work. As we both felt this as a call from God we promised to accept the offers. This was in October, 1921. Though the workers were ready there was no money ready to start the work with. The

committee rightly felt that Indian women should be made responsible for this work and that the money should be found as far as possible in India. However in December, 1922, the committee promised to find money for us for three months and we thought we could begin work.

We were led to choose Alleppey, the port of Travancore, as our first centre, and we arrived in Alleppey on January 12, 1922. To begin with our family was small. It consisted of a paid servant, two girls to be trained, an old Biblewoman, Miss Neve and myself. One evening, as we gathered together for family prayers, Miss Neve suggested that our work and house should have a name and asked if 'Bethel' were a suitable one. We read the story of Jacob's dream and discussed it and we all agreed to give the name 'Bethel' to the work.

The family has grown since. Now there are ten of us. There are two old men as servants, and three girls whom we are training as Christian workers, who in turn help us with the house work, and the old Biblewoman who acts as a sort of matron in the house. There is a girl of ten who goes to school from here. She has only an invalid mother who is in hospital and so we took her in. There is a woman from the depressed classes too in the house. This woman has practically nobody in this world. She is married, but her husband who is a wicked man, has left her. We thought we could help her and so she too was taken in.

When we first arrived in Alleppey, we did not know what we were to do. We wanted to be guided, and now after these eight months we can look back and say that we have been guided step by step. Though we were out for evangelistic work among

non-Christians, we soon realized that the best way was with the help of the Christian women of the place; but unless a person has life in her she is not able to do any kind of Christian work, so what we first did was to try to help the Christian women. We have tried to give a good proportion of our time to work among the poor Christians of the mass movement, who live in the neighbourhood of the town near the paddy fields where they work. We used to go out for the day and hold meetings for them or visit their houses and try to find out the real state of their affairs. Now we have found that it would be more beneficial for both if we went and lived alongside of them for some time and worked, and so we have adopted that method. As they live in small huts, it is difficult for us to get a house to live in. We have so far managed to live in the little village school or in the prayer-house they have. This week-end we are hoping to go to an out-station and live in the *wallam* (boat). The state of these people is very pitiable. They still live in great ignorance, dirt and debt. They are having very hard times now in this rainy weather when they have no work. Much thought, prayer and love and energy are still to be expended if they are to be raised, but it is worth while. It is good sometimes to remember that each one of them counts for one in the sight of God, and none of us, however wealthy, educated and influential we may be, counts for more than one. We thought that it would be helpful for these poor women if station classes were held and so we had one in June. As we live at present in a big mission bungalow we have conveniences for holding classes in it. We are hoping to have some other classes.

Miss Neve has the inspection of village schools and Sunday schools and she helps the teachers in introducing new and interesting methods in both. Social service is another kind of work for which there is much scope in Alleppey. We are trying to attract the attention of the educated public to this.

Visiting high caste Hindus is another kind of work we are wanting to do. So far we have not been to many houses, but we have made friends with a few families and we are hoping to do more visiting with the help of the Christian friends of these Hindu families. Ezhavas are very accessible and are ready to hear us especially because of the present movement called the 'Ezhava Movement'. The Ezhavas are low caste Hindus, who have not got all the privileges, social and religious, which the other Hindus enjoy though they have equal duties to fulfil. So they are up for their rights, and Christ with all the freedom, equality and brotherhood that He preached appeals to them.

Our work is the first of its kind in Travancore and as we have no funds ready to carry on the work, we may call it a venture of faith. But we are glad to say that so far we have not had any difficulty whatever. We do not know exactly into what form this work is going to develop. If our numbers increase we shall want an older person to be responsible for the household while we are away as we often are now. Because we are a small band we all go together as far as we can. The aim is to use the different talents of the different members of this community. So we want educated girls with all sorts of talents to come and help us if they feel called to do so. We request your prayers

for the work. We shall be quite satisfied if we be found always ready and able to—

'Do the work that's nearest
Though it's dull at times'.

RACHEL JOSEPH.

BETHEL,
August 12th, 1922.

The 'Ashrama' at Tirupattur

THE word Ashrama just means a house, and in Hindu legends we find that this name was given to the residence of sages or munis. The two great sages who live in this Ashrama are Dr. Jesudasan and Dr. Paton. These two gentlemen have given themselves, their money, their time, their knowledge, their everything to work for Christ in India, and to bring as many as they can to the Cross of Christ. Their idea is to start a brotherhood, and to lead a life like that of Christ Himself, 'Who went about doing good' on earth.

As both of them are medical men, they have started medical work. Many people are carried away by the idea that the Ashrama is meant only for medical people and for no others. It is not so. They want all kinds of workers—doctors, nurses, teachers, preachers, cooks, sweepers, agriculturists and all, so that they may form a colony, enjoying the commonwealth. As the members of a family carry on the work of the house with willing heart and hand, the members of the brotherhood are expected to do their work in the same spirit. As the parents of a family provide the members with food and clothing, so will our two leaders undertake the work of

parents. At the same time, as the children of the family try to lessen the difficulties and share the responsibilities, so should the members of the brotherhood try to do.

The door is open not only to men but also to women. The need of co-operation between men and women is very great indeed. The doctors need nurses, and I do not think men can ever excel women in nursing. Also there are women patients, who need lady doctors to attend them. Besides there is the cooking to be done, and women seem to be blessed with hands just fitted to do that work. Cleaning, arranging and tidying can be best done by women, though there may be exceptions in the case of men. Moreover, there are not only boys and men to be taught, but also girls and women, and the latter can be better taught by women teachers. So Dr. Jesudason and Dr. Paton, realizing the need of co-operation, have opened their gates to women as well. By and by a sisterhood can be formed, and the brotherhood and sisterhood will help each other.

Before proceeding to tell you about the membership of the brotherhood, let me tell you of the actual work that is being done at the Ashrama. Besides Dr. Jesudason and Dr. Paton, there is one lady doctor, Miss Prema Cornelius, who is an old student of our College. To help her she has only a little girl of about twelve years of age, just to run her errands. At present, Miss Cornelius is doctor, nurse, compounder, often teacher, and preacher, and everything that she could possibly be. She has devoted herself to the Ashrama for a certain period in order to help the two doctors. There is one Mr. Ganeshan, a compounder, who helps them throughout in their hospital work. Mrs. Krishniah

acts as a matron in supervising meals and other things. There are also two paid servants to cook and keep the hospital and compound clean. These last two persons need a good deal of coaching from Miss Cornelius to enable them to carry on their work properly. Though it is not the intention of the Ashrama to have paid servants, at present they cannot help it. They get visitors now and then. Mr. Sanjeeva Rao, who was a teacher, is with them, to be trained as a medical missionary. He is also a great help to the three doctors who are in charge of the hospital.

The building in which they reside is a rented one. The men's quarters are adjoining the hospital, and the women's are at a distance of about a furlong from the main building. In the hospital there are two wards, one for men and the other for women. They have also an operation room, where all their instruments are kept. The patients are freely provided with cots and bedding, but the diet is entrusted to their friends and relations. Different families live in the compound till their own patients are restored to health. As there is not room enough to take in all as inpatients, only serious cases which need constant care are taken into the wards. The less serious cases are asked to stay in another block in the compound, where there are several small rooms close together. There is a dispensary near that block for out-patients. Some time ago those in charge gave out medicines thrice a week, but now, as they are very much pressed with work, they give out medicines only twice a week. Dr. Jesudason and Dr. Paton sometimes go out into the villages attending the patients there, and they also help Dr. Cornelius in

the hospital work. When operation cases come, all of them are terribly busy. The patients who come there are very poorly clad, and often they are as dirty as dirty can be. But the doctors do not at all mind this. They render their service with love and patience.

It is interesting to watch their daily routine. They get up before 6 in the morning. Dr. Cornelius takes a round in the hospital, taking temperatures and giving medicines. By the time she returns the others prepare for family prayers which are conducted in a part of the main building, set apart as a chapel. They have prayers at 7 o'clock and then they have their *chota*. By that time, patient after patient comes rushing in. All dressings are done after this. They hardly finish all this work before breakfast, which they take at 12. Directly after breakfast, they go again to continue their work, and there is no time for them to take any rest. They work on till tea-time, and occasionally they have a rest before tea and some recreation after tea. Then again at 6 in the evening, Dr. Cornelius goes round taking temperatures and giving medicines. At 7 they have prayers in the hospital itself, when all the friends and relations of the patients come together. After that at 8 they have dinner. Finally after doing another round in the hospital and the other blocks containing patients, and giving medicines, they have family prayers. Then they go to bed at 10 or sometimes even at 11 at night. If there happen to be labour cases, they hardly ever go to sleep at night. Dr. Cornelius stays with the women, and if help is needed, she calls the other doctors. It is simply marvellous to see the Ashrama people work on so untiringly. They toil

from morn till eve and all for love. You should see the patients trying the patience of the doctors by asking such ridiculous questions as might take the life out of them. But they are as calm and as smiling as ever.

Now their own building work is started, and that work takes up chiefly Dr. Jesudason's time. There are two volunteers who help in supervising the work. They have bought a big piece of land in order to form a settlement as it were. Now the women's quarters are finished and the other blocks of buildings are begun. Dr. Paton who was ill some time ago is all right now, and so he and Dr. Jesudason are living there, looking after the building work.

Though the number of workers is so small, the work that is done in the Ashrama is immensely great. From what I have said already, the readers will, I hope, strongly feel the great need of workers. Those who want to help them by dedicating as many months' or years' service as they can, can do so as volunteers, but those who make up their minds to join the Ashrama will have to give up everything and work there out of pure love. Of course, celibacy also should be maintained, if once you join the brotherhood or sisterhood. 'The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.' This is what they practise in the Ashrama, if I may say so.

Up till now, I have not mentioned something very important. Have you guessed it yet? How is this great work financially supported? I wonder whether you have asked this question in your mind or not, while reading the above account! The

two great leaders, Dr. Jesudason and Dr. Paton, have dedicated all the money they have to this purpose. For every little thing, money goes out of their own pockets. The buying of the land, the building of the new hospital and the adjoining blocks in the compound and all sorts of daily expenditure in the Ashrama are met by them both and both alone. At this rate, how long will their fund last? What will happen to them and to their work when their fund gets exhausted? After finishing their building work, how will they be able to continue this work of love, if they have no money to provide themselves with food and clothing, however simple these may be? Can they live on air and carry on this great work? As far as I could see, they have a strong faith in God. It is His 'work that they are doing, and 'the Lord will provide,' they say. Even if nobody helps them, they are determined to work as long as their fund lasts, and then to go about as *sanyasis*, preaching and healing. If those two do so much for India, shall we Indians stand by and watch them toil and struggle, without lending them a helping hand? Is it not our duty to render them whatever help we can to encourage and uphold them? It is very interesting to see some of the children of Madras very busy collecting money for the children's ward that is going to be built in the new hospital. Can we be still for a moment when we see little children so eager to serve their Master? Also they are proposing to close the regular hospital work, as they want to concentrate their whole attention on the building work. Shall we let them do so instead of volunteering to help them to carry on both pieces of work?

Just one word more about the spirit of the Ashrama before I close. Before going to visit the Ashrama, I had an idea, of course a wrong one, that the people there would be always very serious, praying, working, and meditating. But when I went there, I felt quite at home with them, and their joy in their toil seemed to infect me and my other companion as well. Oh! you should see their faces beaming with joy and love! Then I was reminded of the text in the Bible, 'They looked unto Him and were lightened.' Their work of love is so spiced with mirth and jokes that they prove to us the truth of the words,

'Labour is sweet, for Thou hast toiled,
And care is light, for Thou hast cared.'

Also their spirit of prayerfulness is remarkable indeed. What Tennyson says about his sister can without doubt be said of our two sages; their eyes are really 'Homes of silent Prayer.'

THAIAMMAL JACOB.

The Isle of Seringapatam

'Thy wreck a glory, and thy ruin graced
With an immaculate charm which cannot
be defaced.'—BYRON.

THE little island of Seringapatam in the Cauvery is full of historical interest. It was once the capital of the kingdom of Mysore whose rightful king was set aside by the powerful upstart, Hyder. But through long years of neglect this fair capital has now degenerated into a little town which occupies merely the upper end of the island. You see low-lying marshes everywhere, and the town itself stands on

a tract of ground won with difficulty from the forest.

The people, mostly Hindus, are primitive in their ways, and their main occupation is agriculture. They live for the most part in low mud houses fenced off by bushes of thorn. Neither poverty nor hardship damps their feelings, and they work merrily in the fields under the noonday sun. Their bright faces seem to say,

'Hang, care will kill a cat
And therefore let's be merry.'

You for once throw away your cold reserve and enter heartily into their rural enjoyments.

But it is otherwise with the Muham-madans whom you see. They have no welcome, no smile for you. They look at you full in the face with their gaunt, black eyes as you pass along, and you shrink before them quite unable to endure their hungry lustre.

As for relics of ancient Seringapatam you find them not only in mosques and palaces and tombs but literally everywhere in fragments. Within the old fort you see battered battlements and deep moats dried up. The underground cells where Tippu had his English prisoners are still there, and here and there you come upon a ruined powder-magazine. If those walls could only speak what strange tales they would tell us!

Just outside the fort is the Darya Daulat or 'Garden of the Wealth of the Sea', the summer palace of Tippu Sultan. While in it you feel that you are in the very atmosphere of art and beauty. Its graceful arches and stately pillars, its lovely balconies and exquisite arabesqued walls render it very attractive. You marvel at

the wonderful blending of colours, and your eyes are never wearied with gazing on this wealth of gorgeous hues.

Part of the walls are covered with paintings caricaturing Colonel Baillie's defeat at Conjeevaram in 1780. There are also pictures showing Hyder and Tippu as they appeared in public processions together with numerous figures of Rajahs and Palegars. Though these paintings have undergone restoration, it is believed that they are faithful copies of the originals.

You leave this beautiful work of art and walk westwards through avenues of banians whose lowering branches constantly meet 'to form a kind of Gothic arch'. You suddenly come upon an old two-storeyed bungalow facing the river. The place round about looks deserted and lonely, and the wind sighing through the trees creates in you a sense of foreboding. You wonder for a moment if it is under the spell of some wicked fairy, and you walk cautiously into the house. You see old pictures hanging on the cold cheerless walls, and antique furniture in the rooms, slowly falling to decay. A feeling of loneliness creeps over you, and you heartily curse yourself for stepping into a house where the Goddess of Silence holds undisputed sway.

This is the famous Scott's Bungalow, a thing of the past. It has nothing to do with the Scottish poet. This Scott was a Colonel in command of the fort soon after the fall of Seringapatam, and the bungalow was given him by the Rajah. Here he lived happily with his wife and two daughters until one day, when he was away from home, his family was attacked with cholera and died. Scott returned only to find his dear ones dead. He was so much overwhelmed with grief that he could no longer

continue to live there. He therefore deserted the house and left the country. The Rajah ordered that the bungalow should remain untouched.

Beyond in the south-eastern corner of the island is the Gumbaz or the mausoleum that Tippu built for Hyder. About seventeen years later this dutiful son was ushered in by the kind Fates to sleep for ever beside his warlike father.

It is a square edifice surmounted by a huge dome with minarets at the angles, and surrounded by a corridor supported by pillars of black hornblende. It is maintained at the expense of the State under the head of 'Allowances and assignments under treaties and engagements.'

As you move towards the building you breathe in air that is laden with the scent of incense and other strange spices that Orientals burn in the houses of the dead. You ascend a flight of steps and stand in the open courtyard. An old grave looking son of Allah meets you and bids you enter in barefoot.

The interior is nobly designed, and the tombs of the two warrior men are covered over with brightly coloured silk cloth interlaced with golden flowers. What terrible memories rush to your mind as you stand there! You think of the bloody wars they fought, the terrible intrigues they carried on, and the horrid fanaticism that made them so hateful to the Hindus.

Out in the courtyard are a number of tombs, and in one of them sleeps Tippu's mother. Most probably in the others lie other members of Tippu's household.

Quite close to the Gumbaz is the tomb of Colonel Baillie, erected in 1816 by his nephew, the Resident at the court of Lucknow.

The day has well-nigh drawn to a close, and the still air around you is rent by the occasional wail of a way-worn child. The mere thought of standing longer beside the quiet tombstone fills your mind with vague terrors. You hasten homewards, and in the distance you clearly discern the minarets of Tippu's mosque that shoot up in solitary grandeur against the star-gemmed sky. As you take a last glimpse of the island, you feel how right Ruskin was when he said that, 'The greatest glory of a building is not in its stones nor in its gold. Its glory is in its age, and in that deep sense of voicefulness, of stern watching; of mysterious sympathy, nay even of approval or condemnation which we feel in walls that have long been washed by the passing waves of humanity.'

MARGARET DAVID.

A Day in the Erukula Industrial Settlement

To the north of Nellore, a few miles to the west of the Bay of Bengal, surrounded on all sides by four beautiful lakes, stands Kavali, a place of no importance in former times, but which has rapidly risen into prominence since the establishment of the Erukula Industrial Settlement. In fact it has become so very important as to have had the honour of a day's visit from His Excellency the Governor of Madras.

A stranger travelling in a train discerns a number of greyish heaps in rows, while the train is yet a mile or more away from Kavali station. He wonders what these heaps signify, and is in a state of breathless

expectation, eager to have a clearer vision. In a few minutes he comes nearer to the objects of his curiosity, and sees that what he thought were mere heaps are in reality rows of circular mud-walled huts with thatched roofs, each ending in a point at the top. His eagerness to know about these huts, all in well-arranged rows, is increased. He has seen huts before, but never in rows. He enquires of a fellow-passenger about the rude habitations and learns that they are the dwelling-places of a queer set of people called the Erukulas.

The Erukulas are one of the few still existing aboriginal tribes of the Telugu country. They retain a civilization of their own of which they are very proud. They still keep to their own ancient customs and manners, and it is no easy job to persuade them to give up the occupation of their forefathers, which they have most faithfully carried on. From very early times stealing has been their only occupation, in which art they are unrivalled in their cunning and skill. They are so very expert in robbing that it makes no difference to them whether it is night or day. Their thievish nature is imparted to their children and they are taught stealing from their very infancy. Lately I met a little Erukula girl, about ten years of age, with whom I had a short conversation. I was so very much taken up with her bold bearing that I asked her if she would not like to go to school, forsaking her robbery; but to my great astonishment she firmly shook her head and said that she would not desert the occupation of her grandfathers for all the world. Such being the case of the Erukulas, the whole of the Andhra land and other neighbouring parts have been for long in terror of this thievish

race. It was found useless to have more policemen and the Government has found at last a safer and better plan of protecting the people from this race of thieves.

Government officials and policemen were sent all over the parts infested by this set of robbers, and they were brought by force to Kavali a few years back, where a settlement was formed for them. Shortly afterwards it was found that there was yet another set of people, the Kathiras, who were akin to the Erukulas in their nature. These too were brought to the same place. It was long before the two rebellious races submitted to the strict orders of the manager.

Now coming to the subject itself we find that the Erukula begins his day with the sound of the bugle which is blown at 5 a.m. He gets up in haste and devotes a little time to looking after household matters. Scarcely has he had time to finish his domestic duties, when his ears catch the notes of the second bugle at whose call he has to be at a certain place, where the daily attendance is taken. He hurries to that place cursing the managers and beating his children who follow him, since he fears that if he fails to be present there in time, he will be locked up. As he runs in haste, he recalls to his memory his past freedom, when he roamed in the forests as his forefathers did, terrifying the defenceless travellers, saying to himself as it were,

'I am the monarch of all I survey,
My right there is none to dispute.'

But now! ah, now! he has lost all his freedom and is more or less a prisoner. Sorrowfully he consoles himself with the thought that it is his fate or *karma* which has brought him to the present state. Very

soon he is at the place appointed, and waits with impatience for his name to be called out, and, when it is done, he shouts as loudly as he can, 'Hazar, Ayya', which means 'Present, Sir'.

Then off he goes to work with the gang to which he belongs, under the supervision of special police of his own race, and a maistry. There is a saying in Telugu that it is a thief who can best catch another thief, and this special police proves the truth of this statement. The Erukula works all day long in the quarries, chiselling out stones for new buildings, sometimes going out into the forest to cut wood, and at times working in the weaving shed. Noon comes on and the Erukula is brought home again to have his meal. With great haste the Erukula mother prepares the meal for her family, and with greater haste and eagerness the hungry members of the family sit together and eat. There is hardly any time for the poor workman to rest. He hears the unwelcome bugle note, and he gets up with a heavy heart, recollecting the happy past when he had hours and hours together to sleep at his pleasure under the green boughs of the forest, where there was no bugle note to interrupt his sleep, and when the merry chirping of the birds and the dull whistling of the wind were the only noises to be heard. However he tries to calm his rebellious mind with the thought that it is his fate which has brought him to his present condition. His feelings can be best expressed in Shakespeare's words,

'There's some ill planet reigns;
I must be patient till the heavens look
With an aspect more favourable.'

Once again he works in the mines or in the forest till dusk. The mother too goes

to work with her baby on her back. She makes a queer kind of cradle with a piece of cloth, hanging it on to a stout branch of a tree, and puts the baby in it. The Erukula baby seems to be more sensible than other babies. It appears to understand the whole situation, and scarcely ever cries. Now and then the busy mother casts an anxious look at her baby in the cradle and manages to have a peep at it and it returns a smile of gratitude saying, as it were, 'Return to your work, mother, I am quite safe'. The mother, as she goes back to resume her work, pities her poor babe whom she cannot nurse so well as she was nursed when she was a baby. She thinks with sorrow that she has not enough time to enjoy with her child.

It is now evening, and, at the command of the manager, the Erukula plods 'his weary way' home. Some drag heavy waggons loaded with stones cut out of rocks, while some bring home logs of wood cut down from the trees. The time of their returning home is the best part of the day to the Erukula for it is then he is at leisure to talk to his friends. The attendance is taken again, and the Erukula is allowed to go to the market to buy the necessities of life. The children wait in eager expectation for their father's return hoping to get something nice to eat. At the market the Erukula carries the bargain to so great a pitch that soon a quarrel arises between the seller and himself, which gathers a large crowd of people around the shop.

Soon the evening meal is made ready, and the Erukula family gathers once more to have a happy time together. On moonlight nights they form little companies and make mats and baskets with palm leaves,

singing and joking and having a merry time. The bugle is sounded again and the Erukula can no longer go out. He gets ready to go to bed, and soon is heard the note of the second bugle. Silence suddenly reigns, disturbed only by the firm footsteps of the special police and their hourly loud statements about the safety of all within the settlement. A bell is rung at the end of each hour, when the first policeman cries out with all his vigour 'Number one, all is well' in a most peculiar way which no stranger can understand. The second policeman catches up the note and says, 'Number two, all is well'. The third, the fourth and the rest repeat the same statement varying the numbers. If any policeman fails to say this, he is sure of his dismissal. At the beginning of the establishment of the settlement, a poor policeman found it very difficult to learn the sentence, 'All is well' and when the bell was rung he cried out in fear, 'Oh, Ayya, I am on guard, but I have forgotten what you have taught me to say'. Thus the night passes away and another day dawns with its usual toil for the Erukula.

'Toiling,—rejoicing,—sorrowing,
Onward through life he goes;
Each morning sees some task begun,
Each evening sees its close;
Something attempted, something done,
Has earned a night's repose.'

A. R. VEERASWAMY.

Floods in Travancore

'HURRAH, the water has come right up to our courtyard. Let us paddle to-day.'

This was one of the cries that waked me up early one morning in the first week of July.

We had been having continuous rain for a week and, as our house is situated near a river, we were watching the water with impatience and great excitement. We spent our time in making small boats and paper ships, waiting for the water to come up in front of the house. At last the water had come up and there was much excitement and fun.

The children were always found outside the house, not taking the least notice of the rains which were continually pouring down. Most of the men were seen outside on the verandahs watching the children and the few travellers that passed by that way. Very often men came together in one house and spent their time in gossiping, and many were the strange stories which they told of the floods.

I used to sit on our verandah watching the water coming up. The children were paddling in the water and everything was excitement and fun. Some of those who looked at the river were filled with fear. The water was rushing down and the strong current carrying everything before it. Some people had doubts about our bridge giving way but I only laughed at them.

Travelling was very difficult during this time of floods. The few men who went up and down the river were considered exceptionally brave, as they were risking their lives in their adventure. Only experienced boatmen could take the boats through the rivers during the floods and even many of their boats were upset. The roads were so bad that travelling by vehicles of any sort was very difficult. There was so much water in the roads, that when a car came along one often wondered whether it

was a steam boat. Most of the cars and bandies do not run at this time of the year. Sometimes a car sank deep into the mud and the driver had to leave it there, to get men to help him to pull it out. These men put on a grave appearance and represented the difficulty as being greater than it was, and got as much money as they could from the driver. A car would often remain for hours and hours together sunk in the mud.

Many of the people sat up watching at nights to see whether their houses would be carried away by the floods. One day about four in the morning a sudden noise was heard, as if something was falling down. There was complete silence after it. I was terrified and held close to my cot in fear. Soon was heard a cry—a lamentation. I waited restlessly to know what the matter was. I heard the cries of people and among them a distinct cry was heard 'Our bridge! our bridge!' Yes, our bridge, the hope of many years and the toil of many hands had been carried away before we had enjoyed it for two years. Only a very small part of it remained at each end. We had to go back to our old ways, but the disappointment seemed greater as we had once experienced the convenience of it.

The old rafts and ferry-boats had to be brought back. The village was in great despair. The only people who were a little satisfied were the ferrymen who began their reigns of terror again. They taxed the travellers heavily, and the poor bandyman who in an unfortunate moment had forgotten to take money with him, had no hope of crossing the river. The market days were days of great exaction and robbery, and woe to the man who

refused to give a share of his goods to the ferrymen.

Many of the smaller houses were carried down by the strong current, and some adventurous men made a great deal of profit by collecting useful things as they came floating down the river. One day as I stood thinking of the owners of the houses that were being carried away and what a loss it must have meant, to them, I heard a cry for help. A small hut was being carried down the river by the strong current and there were three little children in it. Within a moment they passed us by, trusting to the mercy of the current to take them to a safe place. This is just one instance of the many houses destroyed and many people drowned.

It will be easy for the reader to understand something of these floods if I stop for a moment and say something about the owners of these houses. Most of them belong to the low caste people called Pulayas—an agricultural labouring class found in Travancore. They go from place to place to find employment in the harvest fields and they set up temporary huts on the banks of rivers. Then the flood comes all of a sudden and carries them away before they have time to remove their things and sometimes even themselves. A very pathetic incident took place during the last rainy season. There was a wedding and the bride and her people had to cross the river to go to the church on the other side. The best ferryman was employed and in the morning at eight the bride appeared in her beautiful dress and jewels. She and some of her people got into the boat which was directed to the opposite side of the river, where the bridegroom and his party were waiting to receive

them. But, alas, fate had willed it otherwise! The boat dashed against a rock and was overturned. Many other boats were taken to the place of danger and even a child of two was saved. But the bride was missing. Her body was discovered after two days floating two miles down the river.

These are some of the incidents that take place during a flood. We open the papers, dreading the news we are about to read, for every paper has in it some description of a car or steam boat accident.

As I cannot tell everything about the flood, I shall finish with a personal anecdote. Just the day before I started for College I got a small boat and tried to do some paddling. Everything was very pleasant until my boat dashed against a tree and the next moment I was under the water. I was nearly drowned. I had lost the oar and I went home leaving the boat behind me. My mother, although she was very anxious at first, was very much amused to see me in my wet dress and she asked me how I had enjoyed the floods. I looked very serious, shook my head and said I had had enough of the floods and wished they would soon be over.

I have given an account of last year's floods thinking that the best way to make the reader acquainted with the floods in Travancore was to describe a typical rainy season.

A. MATHULLA.

A Conference held at Tiruvella

ON Wednesday evening, May 17, 1922, a few students, with eager faces, turned towards the road, were seen standing on the

the front verandah of the Nicholson Girls' School, Tiruvella. They were waiting impatiently to welcome more of their number who were expected to arrive there soon, and each newcomer was enthusiastically and gladly welcomed. By dinner time about twenty-five students had come in order to join the first Conference of Malayalee women students. This Conference was open to all the past and present college women of Malabar. Its purpose was to give an opportunity to all such students to know each other and discuss what 'college women' could do for those of their sisters who have not had the same privileges of college education.

As we had no meeting that evening we spent our time in happy conversation with our friends. The Conference hostess was Mrs. Zachariah. The leaders were Miss Kellaway, Miss Neve, Miss Hitchcock and Miss Joseph; and Mr. K. Zachariah, Mr. K. K. Kuruvilla, Miss Kellaway and Miss Holmes were the speakers. The regular meetings began on Thursday morning and lasted till the next Monday morning. I think that a day's programme will not be out of place here. Everybody was supposed to be ready for *chola* at 6 o'clock in the morning. From 6.15 to 8.45 we had the morning watch. It was followed by the intercession service which was taken by some of the delegates themselves. After this Miss Hitchcock took a drill class for fifteen minutes, which was attended by nearly everyone. At 8 we had *kunjee*. Then we went to our different Bible circles which lasted from 8.45 to 9.45. In these circles we studied the Epistle to the Philippians under the following heads:—The Furtherance of the Gospel; The Message of the Gospel; The Fruit of the Gospel; and The

Hope of the Gospel. Then we used to meet in the hall for a general meeting. These general meetings were followed by discussions on several subjects. From 12 to 1 we had breakfast, after which we dispersed to several places to sleep or to read or do anything else quietly. Tea was served at 4 p.m. and after that we used to go out walking, and some of us who were in Tiruvella for the first time, tried to explore some of the neighbouring regions. From 6.30 to 7.30 p.m. we had the evening meeting which was always conducted by Miss Kellaway. After dinner we used to have a time of recreation, and most of us enjoyed that time thoroughly. At 9.45 we again met in groups for company meetings and then we went to bed quietly.

On the first day after the federation meeting we had a discussion on 'Vernacular Women Teachers' led by Miss Neve. She pointed out the difficulties in their work, which are mainly lack of real education, lack of good and enough vernacular literature, and lack of leisure. Suggestions were also made as to how we could help them. It was suggested that some of us should try to visit the vernacular schools in our own villages and show them that we are interested in their activities, and also if possible relieve the over-burdened teachers by taking some of their classes, such as drill, sewing, singing, etc. An appeal was also made to those who could write songs or little books to provide them with the necessary forms of literature.

Two mornings Mr. K. K. Kuruvilla spoke to us about the 'Indian Church and her Contribution to the Universal Church'. By this he did not mean that the Indian Church was anything separate or distinct from the Universal Church, but that she was

only a part of the latter, and that each nation with its different characteristics has to make a special contribution to this Church Universal. He pointed out the fact clearly that the Indian Church as yet had been accustomed only to receiving and now it was high time that we should begin to think of giving. He felt that devotion and asceticism were undoubtedly the heritage of the Indian Church, and that in this direction she must give her special contribution. Let her raise up a ministry ready to scorn delights and willing to minister in all possible ways.

Then he described to us in vivid terms all the attractiveness of the simple life as distinct from the luxurious life, and appealed to us to begin this simple way of living in our own homes and make them self-sufficing units as far as possible. Then alone, he said, could we prevent the industrial system of the West with its 'slums' from appearing in India.

The time we spent at the Conference was a time of real happiness and benefit when we all prayed, thought, and felt together. During the times of recreation and at meals we came to know each other. The days passed by so quickly that we all felt sorry at the thought that the Conference was coming to an end. I am sure that all who were there will look back to those days with great pleasure.

ALEX MATHAI.

The Madras Students Conference, 1922

THIS year the Conference was held at Red Hills from the 10th to the 21st of

September. Thirty-one of our students besides two members of the staff were able to attend the Conference. The College closed on the 15th, and very early on the 16th we got up and made all the preparations to start for Red Hills at about 6 a.m. By 7.15 we were all in the train with delegates from the Vellore Medical School and from Northwick Training School, Madras. Thus even before we reached Red Hills, 'there were old friends to meet and new friends to greet'. We got out of the train at Villivakkam, about three miles from our destination. Those three miles we had to walk owing to the difficulty of getting conveyances in those parts. We enjoyed this morning exercise for some time, though at the end of our journey we could insert in a song about Red Hills the lines,

'T was a long way up to Red Hills
As we walked there in the sun.

We reached Red Hills at about 10 a.m., and we had some time to rest before the first meeting, which was conducted by Miss Jackson, the Chairman of the Conference. She spoke a few words on the 'Beatitudes' pointing out to us that the aim of the whole Conference was to make us more like Jesus and to enable us to follow His principles of love, meekness and gentleness in every sphere of life. The same day we had our business meeting, at which the Student Department Committee for the year ending next July was elected, and the secretaries of the different branches read the reports of their past year's work.

The programme was almost the same as that of former conferences. The rising bell went at 6 a.m. and *chota* was served at seven. At 7.30 we had a quiet time which was followed by a short intercession service for half an hour. The Bible Circles lasted

for an hour from 8.15 to 9.15. The morning meetings began at 9.30 and lasted till 10.15. Then there was an interval of half an hour before breakfast. After breakfast till 12.15 we had an opportunity to bring forward any questions arising out of the morning addresses. From 1 to 3 were the rest hours, and at 3.30 we had tea. Just after tea Dr. Findlay and some of the energetic students were out in the court with the volley ball net and the badminton net, inviting all to go and join them. Their invitation always had a ready response. Games lasted till the time of the evening meeting, which began at 6 p.m. Dinner was at half past seven, after which till 9.30 there was a sing-song. From 9.35 to 9.50 the companies met, when every detail of the Conference was discussed and suggestions made as to the improvement of anything which was not quite satisfactory. At 10.30 lights went out.

The most important meetings of the Conference were the Bible Circles, the morning meetings and the evening meetings. The Bible studies were based on the Book of Nehemiah. Nehemiah was studied as a man who heard the voice of God, who prayed to God, who had a mind to work for God, who cared for his brethren and who went on with his work courageously in spite of his enemies' threatenings. Nehemiah's position was compared with the position of an Indian Christian student, and discussions of India's problems as well as of the wider problems of the world filled the greater part of the time of the study circles.

We were very fortunate in having Mr. K. K. Kuruvila of Travancore to address the morning meetings. On Sunday we had the Federation meeting in place of the

morning meeting when representatives from the different countries, such as Canada, the United States, Australia, Great Britain and India, spoke about the students in their respective countries. Though we had no German or Chinese representatives among us, Miss McNair, who had seen the condition of German students after the War, gave us encouraging news about their attempt to reconstruct their nation; and Miss Zachariah, who had been to China very lately, told us about the Chinese students and their attempts to help their country.

The subject of the morning addresses was 'Jesus Christ and India'. Mr. Kuruvila in his first address explained to us how we were to view the problems of India. He told us that we have first to go to the Bible to find out the general principles of Jesus' teaching, and then to try to apply those principles in our dealings with India and her problems. The first thing he emphasized was that Jesus Christ was a great democrat, because He laid the greatest possible value on human personality. The unclean leper and the fallen woman were as dear to Him as any other human being. He had absolute faith in the possibilities of human personality. In the next two addresses he brought before us a needy India. He pointed out to us how India's problems are largely economic and how our real need is of men who are ready to sacrifice anything for their country, and of money which can make it possible for such people to uplift their countrymen from poverty and ignorance.

He showed us how the farmer and the labourer are burdened and handicapped by debt, and said that there was little likelihood of their poverty being alleviated by

Government as long as its system necessitated the payment of high salaries and the upkeep of a large army to preserve law and order. But what he laid the greatest stress on was our immediate duty in the face of these problems. He said that Christianity was the ultimate solution of India's problems, and showed us how India has turned to Christ in her crisis, partly, but not wholly, because of the teaching and example of Mahatma Gandhi. It was Christ who said 'Clothe the naked and feed the hungry,' and it is this message that India needs to-day. If we are to obey it we must be willing to give up luxuries for the sake of our country and to welcome suffering, as Jesus did, as a means of saving others.

So he called us too to live a simple life by which alone we can identify ourselves with the cause of 'poor India'. He laid great stress on the lack of discipline in our thinking and on our inability to analyze facts and to stand the strain of persistent effort; and, in order to get that discipline, he pointed out to us the way of suffering and of sacrifice. He asked us to give up our jewels and other costly things, to wear Kaddhar as a symbol of our identification with India's cause, to try to break down social barriers by eating with the low castes and also to lead in social movements, such as the Temperance Movement.

The evening addresses were given by Mr. Hooper on 'The Way of Salvation through Jesus Christ'. In the first meeting great emphasis was laid on the need of repentance or on a revolution in the mind as the first step towards salvation. On the second day Mr. Hooper showed us how the ordinary sins of people as good as ourselves, such as the pride and jealousy of the

Pharisees, the greed of Judas and the cowardice of Pilate, murdered the Lord Jesus, and on the third day Jesus' way of saving mankind was made clear. He chose the way of love, and His love took the form of truth, when dealing with the Pharisees whose hypocrisy and self-complacency were undisturbed. But when dealing with the 'publicans and sinners' His love took the form of grace. He identified Himself with them and suffered for them. In the last address Mr. Hooper made clear to us our need of having the same kind of love for our fellowmen—a passionate love which suffers to the utmost for those whom it loves. In the end he said that the measure of our salvation is the extent to which we care for others.

The social life of the Conference was very much enjoyed by the delegates. All the delegates mixed with one another, and we were free from any great illness. Dr. Roberts, of Ludhiana, and Dr. Findlay, of Vellore, were with us, and some small ailments among us gave them an opportunity to display their skill. Miss Maduram was the book-seller and many of us spent hours at the book-shelf. There was a spirit of joy and of freedom during the meal times and games.

On Wednesday evening we were all in the hall for the closing meeting when we expressed our gratitude to God for the happy days that had just passed and when we asked His help in our attempts to live up to all the ideals that had been laid before us during those days. On Thursday morning we got up at about half past four and by 8 a.m. we were ready to start to Villivakkam, from where we took the train to Madras. All of us have very happy recollections of this year's Conference and

we hope that the result of the Conference will be seen in the actual practice of its ideals by the delegates.

MARIAM SAMUEL.

Old Students' Day

It was the 17th of August and the long-expected 'Old Students' Day' had really come. All through the morning the students were very busy and we, the juniors, moved about enjoying all the fun and interest and wondering what our experience of the day was going to be. I had heard my friends speaking of the 'Old Students' Days' of previous years, but it was only my first experience of such a day that gave me a clear idea of what it meant.

All morning our old students kept coming in from places far and near, and imagine my surprise when at 11 o'clock I went into the dining hall to see many happy, strange faces, even more than I had ever expected. They treated us as if they were quite well acquainted with us, and behaved to us in the most kind way.

Just after breakfast, we had a service in Chapel. It was a joy to see our Chapel as full as it could be, and I am sure that all of us felt a spirit of joy and thankfulness when we sang 'Let us with a glad-some mind praise the Lord for He is kind'. As I looked at the faces of the professors, I saw in their expressions something extremely joyful and delightful. The service was over in half an hour, and from that time till tea-time all the students were very busy getting ready for the reception of all the women-graduates of the year which was soon to follow.

This reception was at 4 o'clock. The garden in front of the new hostel building was prepared for the guests of the day and we really felt proud to see the noble army of our women-graduates coming in their gowns and taking their seats. When all were seated there was a welcome song. Then Miss McDougall read to us the names of the graduates who had taken their degree in 1922. We sat listening to the names being read, and no small applause was made when she read 'Miss Somakumari Seneviratne, who, besides getting a first class in English, holds a gold medal.'

After this Dr. Beadon of the Victoria Gosha Hospital made a speech welcoming the new graduates. Then 'Julius Cæsar' was acted, and the Dramatic Society of the College is to be congratulated heartily on the great success of the play. This made a great impression on all of us.

This function being over, we had dinner. After dinner, as we sat in the common room wondering what was going to happen next, the professors came in, and one can imagine what our joy was when we saw a long line of our graduates coming in in cap and gown. We sat wondering how we could attain to such a position as these, our old students, had successfully aspired to. The applause we made as they took their seats can be more readily imagined than described. This being over, the senior student of the year made a speech. Then Miss McDougall introduced to us, the new students, all the graduates of the year. All of them were garlanded and the Miller Gold Medal was presented to Miss Somakumari Seneviratne, the best graduate of the year. All the while we applauded as much as we could, and in fact I do not remember to have spent any

other college day as happy and merry as this.

It was past 10 when all the activities of the day were over, but the impressions the day made on us—on me at least—were very great. We realized something of the joy of meeting old friends and all that such a meeting implies. There was not a single sad or gloomy face to be seen in the whole college that day. All was a scene of life, joy and fun. We heard some of our friends say this was among the most splendid of the Old Students' Days that we have had. But be that as it may, on one who experienced for the first time a day like this, the impressions made were deep.

ANNA VERGHESSE

Old Students

We shall be very glad to have news of Old Students, their families and their work for insertion in the *Sunflower*.

Miss Stevens, as Secretary of the O.S.A., asks for intimations of any change of address.

She wishes to make it clear that only those who have paid their subscriptions to the O.S.A. up to date are entitled to receive a copy of the *Sunflower*.

A resolution was passed at the annual meeting of the O.S.A. in 1921 to the effect that any old student of the College might become a Life Member of the O.S.A. on payment of a single subscription of Rs. 20. Those who are able to do this will find it saves the trouble of sending an annual subscription, and they will feel sure of receiving the *Sunflower*, the budget, and all communications and invitations from the O.S.A.

Notes and News

You will see that we have a new design for our badge printed on the cover. This has been very kindly drawn for us by Miss Tann, a friend of Miss Stevens. She is an artist who has done many beautiful designs and illuminations, and I think you will agree that this is a very pleasing and decorative form in which to preserve our College badge and motto.

In March, just before the long vacation, we were very glad to hear that a friend of the College in America had most generously given us a gift of \$10,000 for a new Chapel; and when we came back to College in July we were most anxious to know where in the compound the Chapel was to be built, and when the building could be begun. When Mr. Dann, at present engaged in town-planning for the Government, offered to make plans for us and when Mr. Hensman and Mr. Guy Jackson offered to superintend the building of the Chapel we felt that we were extraordinarily fortunate. The plans have been completed, a contractor chosen and the building site in front of the Hostel, the garden made by Miss Dibell three years ago, has been cleared. And although we cannot yet say that the foundations have been dug, every other preparation for the actual building seems to have been made. We hope to see the Chapel completed by the end of February, and we need hardly say how keenly interested we shall be in watching it grow from day to day.

Mr. Parameswara, who has taught Chemistry since July, 1919, left us in March to take up work near his own home in Malabar;

and Mr. Simon, who has been responsible for the teaching of Mathematics for the same length of time, left in July to begin work in the Statistical Department of the Government of India. Our good wishes accompany both Mr. Parameswara and Mr. Simon in their new work. Mr. Parameswara has been succeeded by Mr. Henry Devadoss, formerly of Northwick, and Mr. Simon by Mr. Kuriyan who, before he came to us, taught for two years in the U.F.C.M. Day School in Georgetown.

The Science Building, so long thought of, may, we hope, be begun before very long. In July we believed that we might have two buildings under construction at the same time on the compound; and although it is now certain that the Chapel is to be begun first, we still hope that the foundations of the Science Building may at least be dug before the Chapel is completed. Miss Coon would be deeply disappointed should she find on her return in June that there was still nothing but the plans to show of the Science Building.

Miss Coon is to spend this winter studying at the University of Toronto; Miss Sarber has returned to her old University of Chicago; and Miss Brockway, after spending the summer in England and giving freely of her time to winning support for the proposed new Training College to be opened next year in Hanson's Gardens, has crossed the Atlantic and expects to study some of the latest methods of education at Teachers' College, Columbia, and at the same time to win in America interest and friends for the new College.

The change of the date of Convocation from November to August made it necessary for us to change the time of our Old Students' Day and also of the Graduates' Party. This caused not a little anxiety to the Dramatic Society on whom the responsibility of entertaining the graduates of the year generally falls, when, as was this year the case, it is our privilege to give the Graduates' Party for the year. But all were agreed that the acting of 'Julius Cæsar' gave no indication that it had been got up in a shorter time than usual.

In the middle of May a cable from Leghorn announced the birth of a son to Mrs. Memminger, news at which all her friends rejoiced. Since then we have learned that he has been given the name of Lucien.

This number of the *Sunflower* is fortunate in having so many articles contributed by old students. That on the 'Ashrama at Tirupattur,' although written by a student still in College, gives us news of an enterprise in which we rejoice to think that one of our old students has so important a share. The article on 'Bethel' tells us of a second piece of interesting pioneer work with which another old student has closely identified herself.

The number of our students now studying abroad is increasing. We are glad to have articles from two of them, one from England and one from America in this number.

University Examinations, 1922

B.A. Results

History and English—

- Anna Alexander, with a Second Class in English.
Daisy Chowryappa, with a Second Class in both English and History.
Margaret David.
Daisy Jesudason.
E. Rector.
F. Rector.
S. Seneviratne, with a First Class in English and a Second in History.
O. K. Savitri.
G. Savarirayan.
L. Simon.
R. Thomas.
A. Varkky.

Biology and English—

- G. Browne, with a Second Class in English.
A. Grubb.
J. Santiappa.

Philosophy and English—

- S. Alexander, with a Second Class in Philosophy.
N. Devadasen.
L. Maduram, with a First Class in English and a Second in Philosophy.
V. Paranjoti, with a Second Class in Philosophy.
E. Woutersz, with a Second Class in English.

English only—

- J. Vedamanikkam, completing her degree.
P. J. Padmini, completing her degree.

Philosophy only—

- M. Cherian.

Intermediate Results

Part I and II—

- A. Annappa.
S. Ittyerah.
R. Koshy.
S. E. Mathai.
S. Verghese.
M. Benjamin.
S. Daniel.
M. George.
R. Isaac.
S. Job.
A. Mathulla.
A. R. Veeraswamy.
M. Subbamma.
Aley Thomas.
A. Verghese.

Part I—English—

- E. Devasahayam.
T. Stephen.
V. Vedanayagam.

Part II—Science—

- T. Varkky.
C. David.

Part II—History—

- M. Arulanandam.
N. Kondiah.

Intermediate Results—(contd.)

Parts II—History—(contd.)

- K. Pakkianathan.
D. Isaac.

Of these M. Benjamin, A. Thomas and Rebecca Koshy passed in the First Class, R. Koshy gaining distinction in Physics and Natural Science.

College Prizes, 1921-22

The *Miller Medal* for the best student passing the B. A. Examination was awarded to Somakumari Seneviratne.

The *Lord Pentland Prize* for the best student passing the Intermediate was awarded to Rebecca Koshy.

The *Margaret Pittendrigh Prize* for the best student in English in the Intermediate who continues for the B.A. course was won by Mariam Benjamin.

The *Bretherton Fund Prize* for the best student in English in Class I was won by Ma Sein Shin.

The *Senior Alexander Miller Scripture Prize* was awarded to Lizzie Maduram in Class IV, and the *Junior Prize* to Mariam Benjamin in Class II.

Students in the College, July, 1922

CLASS I

Jeevabushanam Lazarus	...	Tamil	London Mission School, Madras.
C. B. Gnanadickam	...	"	Do. do.
S. Devanesam	...	"	U.F.C.M. School, Madras.
Grace Asirvatham	...	"	Do. do.
Alice Lazarus	...	"	Do. do.
Esther Shadrach	...	"	Do. do.

CLASS I—(contd.)

Annie Devadason	...	Tamil	Wesleyan Girls' High School, Madras.
Elizabeth Peter	...	"	Do. do.
Mary Kolandaswamy	...	"	Do. do.
M. N. Thanalakshmi	...	"	U.F.C.M. Day School, Georgetown.
Getsie Samuel	...	"	C.S.M. High School, Madras.
Kamala Arulappan	...	"	A.M. Girls' High School, Ranipet.
Beatrice Daniel	...	"	London Mission School, Nagercoil.
Felicia Devasahayam	...	"	Government Training School, Coimbatore.
Hilda Jesudian	...	"	St. Ebba's School, Madras.
Ponnammal Paranjoti	...	"	Capron Hall High School, Madura.
Kirubai Swamiadian	...	"	Do. do.
Francis Dyriam	...	"	Sarah Tucker College, Palamcottah.
Ebenezer David	...	"	Do. do.
Suguna Srinivasagam	...	"	Ewart School, Madras.
Seeta Devadoss	...	"	Do. do.
Mariam Daniel	...	Malayalam	Maharaja's College for Women, Trivandrum.
Anna Mathan	...	"	Do. do.
Sarah Itty	...	"	Do. do.
Annamma Jacob	...	"	Do. do.
Aley Chacko	...	"	Baker Memorial School, Travancore.
Anna Verghese	...	"	Do. do.
Mariam Korah	...	"	Nicholson Syrian Girls' School, Travancore.
Rosy Job	...	"	Do. do.
Rachel Thomas	...	"	Do. do.
C. K. Damayanti	...	"	Sacred Heart High School, Tellicherry.
Sarah Joseph	...	"	English High School, Chengannur.
Annamma Korah	...	"	Holy Angels' Convent, Trivandrum.
Aley Thomas	...	"	London Mission School, Madras.
Anna Zachariah	...	"	St. Joseph's Convent, Changanacherry.
Dora Timothy	...	"	Government Girls' School, Cannanore.
Constance Zacharias	...	"	Do. do.
Rosalind Zacharias	...	"	Do. do.
Pushpavalli Koman	...	"	Presentation Convent, Madras.
Kamala Kelly Moses	...	Telugu	A.B.M. Girls' School, Nellore.
Kamalam Jaganaykulu	...	"	McLaurin School, Cocanada.
Kamala Swamidoss	...	"	London Mission School, Madras.
Adamma Luke	...	"	Stanley Girls' School, Hyderabad.

CLASS I—(contd.)

Mrs. V. Kokila Bai Naidu	...	Telugu	Stanley Girls' School, Hyderabad.
Bertis Gillette	...	Urdu	Do. do.
Helen Pennah	...	European	Woodstock College, Mussooree.

CLASS II

Christy John	...	Tamil	U.F.C.M. High School, Madras.
Katie Savarirayan	...	"	Do. do.
Emma Philip	...	"	Do. do.
Hilda Samuel	...	"	Do. do.
Anbu Koilpillai	...	"	Do. do.
Sowbakkiam Pancharatnam	...	"	Do. do.
Lily Peter	...	"	Do. do.
Florence Jesudoss	...	"	London Mission School, Madras.
Anne Gnanabushanam	...	"	Do. do.
Gnanammal Gnanadickam	...	"	Do. do.
Maragatham Joseph	...	"	Capron Hall Girls' High School, Madura.
Alice Abraham	...	"	Do. do.
Ratnavathy Doraiswamy	...	"	Wesleyan Girls' High School, Bangalore.
Katherine Clarence	...	"	C.M.S. Girls' College, Jaffna, Ceylon.
Elizabeth Velupillai	...	"	A.M. Girls' English School, Jaffna, Ceylon.
S. K. Muthunayagam	...	"	U.F.C.M. Day School, Madras.
Clarice Daniel	...	"	Government High School, Coimbatore.
H. Gnanamuthu	...	"	Sarah Tucker College, Palamcottah.
Janet Masilamoni	...	"	Government Training and Secondary School, Triplicane.
Edith James	...	"	Maharaja's College for Women, Trivandrum.
T. Rukmini	...	"	St. Theresa's Convent, Ernakulam, Cochin.
Anna Mammen	...	Malayalam	Baker Memorial School, Travancore.
Sosa Philip	...	"	Do. do.
Mariam Verghese	...	"	Do. do.
Sarah Oommen	...	"	London Mission School, Nagercoil.
Anna Joseph	...	"	Nicholson Syrian Girls' School, Travancore.
Sarah Mathew	...	"	Do. do.
Sarah Thomas	...	"	Victoria Jubilee High School, Trichur.

CLASS II—(contd.)

Mariam P. Samuel	...	Malayalam	Government High School, Mavelikara, Travancore.
Rachel Jacob	...	"	Basel Mission Girls' School, Calicut.
Elizabeth Chandy	...	"	L.M.S. Girls' High School, Bangalore.
Elizabeth Mathews	...	"	U.F.C.M. High School, Madras.
C. K. Nalini	...	"	Queen Mary's College, Madras.
N. Radha	...	"	Presidency Training School, Madras.
N. Rugmini	...	"	Queen Mary's College, Madras.
V. Gulban Ambrose	...	Telugu	A.B.M. Girls' School, Nellore.
Sunandham Paul	...	"	Do. do.
Gnanammal Abraham	...	"	St. Ebba's School, Madras.
S. Kamala	...	"	Presidency Training School, Madras.
Amala Bangaru	...	"	Do. do.
S. Chattopadhyaya	...	Bengali	Zenana High School, Hyderabad.
Ma Sein Shin	...	Burman	Judson College, Rangoon.
Meenakshi Bai	...	Kanarese	London Mission School, Madras.
Edith D'Lima	...	European	Stanley Girls' School, Hyderabad.

CLASS III

Thaiammal Jacob	...	Tamil	U.F.C.M. High School, Madras.
Rajam Isaac	...	"	Wesleyan Girls' High School, Trichinopoly.
Amy Robert	...	"	London Mission School, Madras.
Kamalam Solomon	...	"	Sarah Tucker College, Palamcottah.
Lizzie Daniel	...	"	Maharaja's College for Women, Trivandrum.
Lena Edwin	...	Telugu	Do. do.
Mary Idichandy	...	Malayalam	Do. do.
Aley Kuriyan	...	"	Do. do.
Sosa Mathew	...	"	Do. do.
Anna Thomas	...	"	Malabar Christian College, Calicut.
K. E. Sharada	...	"	Do. do.
Kundakaran Janaky	...	"	Queen Mary's College, Madras.
Susanna Ittyerah	...	"	Nicholson Syrian Girls' School, Travancore.
Sosa Daniel	...	"	Do. do.
Elizabeth George	...	"	Do. do.
Mariam George	...	"	Do. do.
Mariam Benjamin	...	"	Baker Memorial School, Travancore.

CLASS III—(contd.)

Mariam Thomas	...	Malayalam	Baker Memorial School, Travancore.
Anna Mathulla	...	"	Do. do.
Sarah Job	...	"	Sirkar High School, Kunnankulam, Cochin.
Alice Chandy	...	"	St. Theresa's Convent, Ernakulam, Cochin.
Annasuya Annappa	...	Kanarese	London Mission School, Madras.
Minnie Narasiah	...	Telugu	A.B.M. Girls' School, Nellore.
Alice Veeraswamy	...	"	Do. do.
Muriel White	...	European	Queen Mary's College, Madras.

CLASS IV

Elizabeth Abraham	...	Tamil	Presidency Training School, Madras.
Sugirtham Swamidoss	...	"	C.S.M. Girls' High School, Madras.
Christy David	...	"	Fort Girls' High School, Trichinopoly.
Mercy Maduram	...	"	Sarah Tucker College, Palamcottah.
Esther Samuel	...	"	Do. do.
Eustane Johannes	...	"	U.F.C.M. High School, Madras.
Kamala Devasahayam	...	"	St. Ebba's School, Madras.
Anna Mathew	...	Malayalam	Nicholson Syrian Girls' School, Travancore.
Aley Mathai	...	"	Do. do.
Mariam Samuel	...	"	Baker Memorial School, Travancore.
Checha Eipe	...	"	Do. do.
Sarah Mathai	...	"	Maharaja's College for Women, Trivandrum.
Mary Uthup	...	"	Holy Angels' Convent, Trivandrum.
Christina Kallat	...	"	Government High School, Cannanore

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