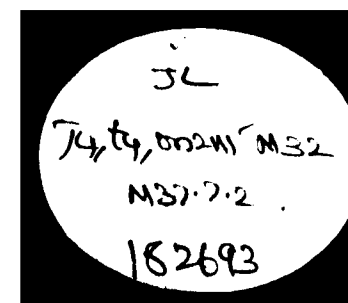
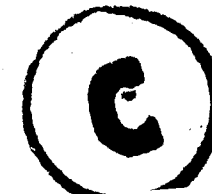
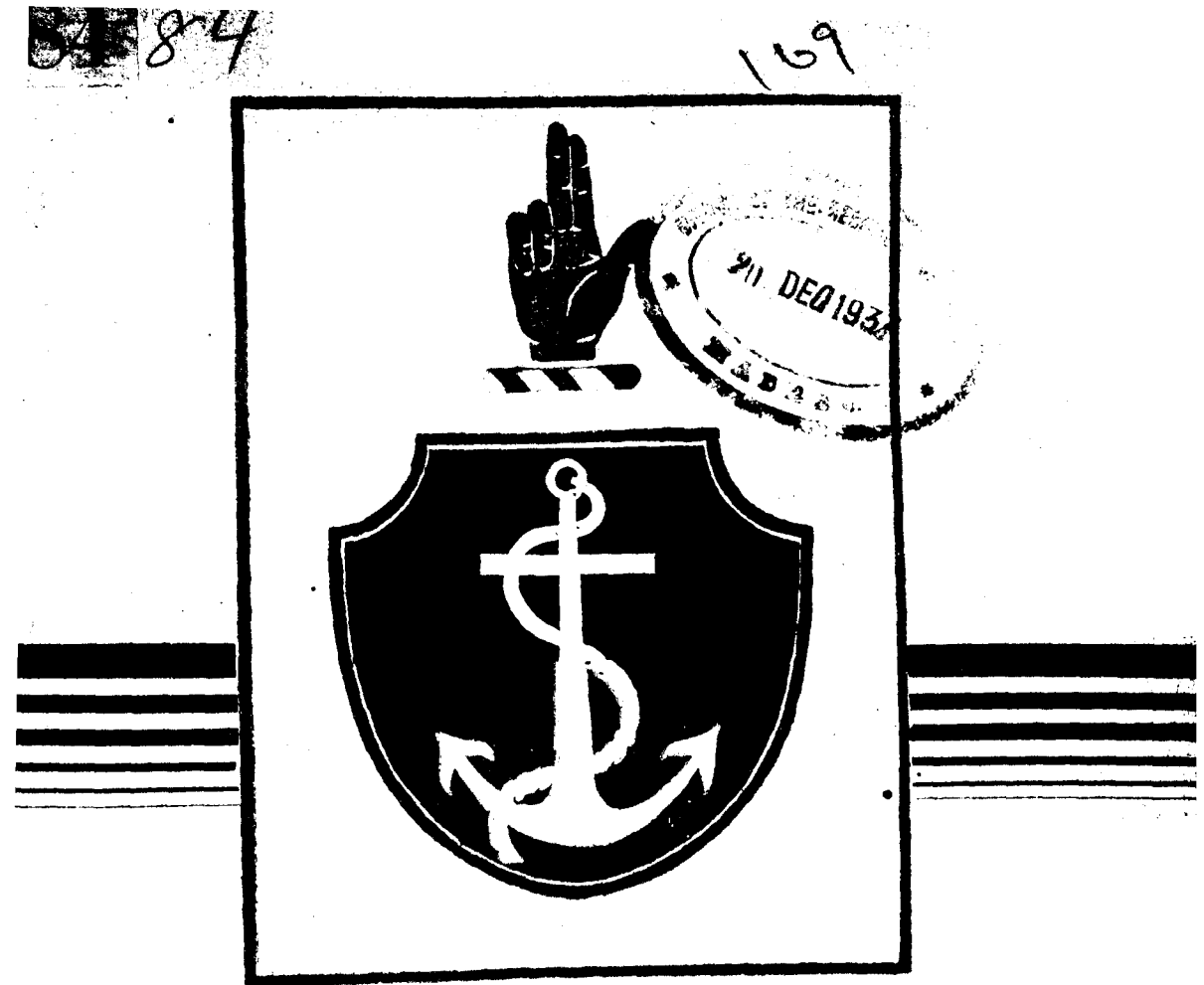


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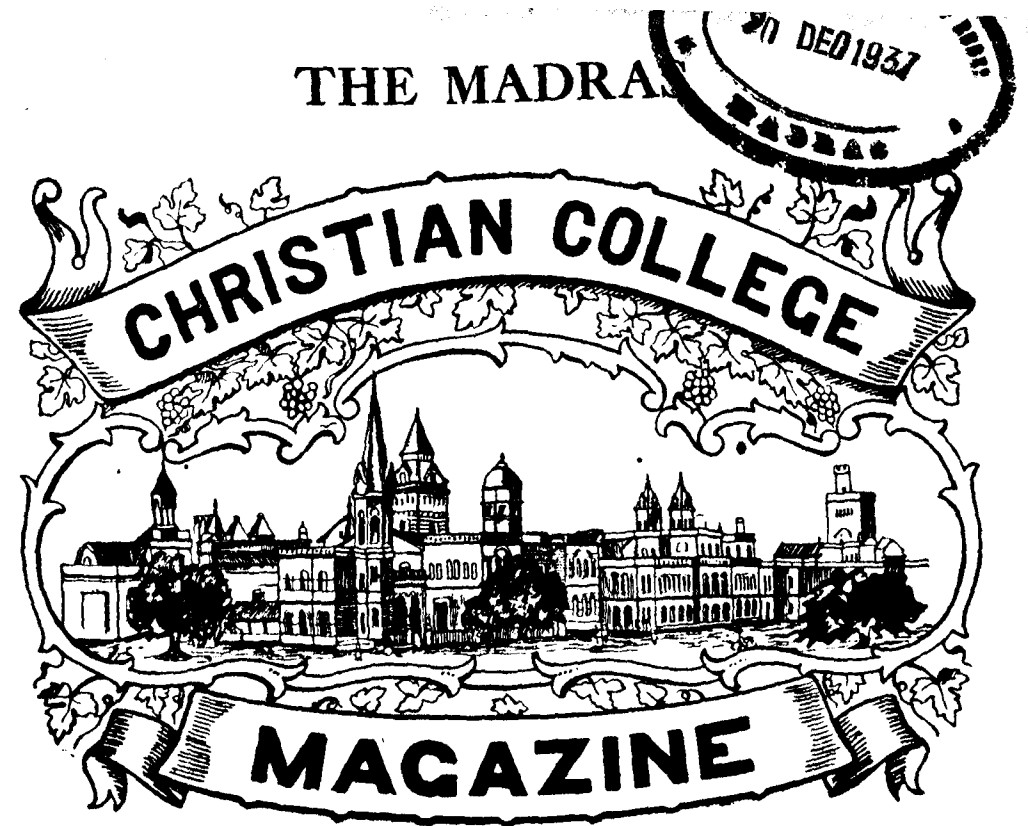




THE
MADRAS CHRISTIAN COLLEGE
MAGAZINE

Vol. VII No. 2

DECEMBER 1937



"They are slaves who dare not be
In the right with two or three."

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THE MADRAS CHRISTIAN COLLEGE MAGAZINE

DECEMBER, 1937



COLLEGE NOTES



F. E. CORLEY, M.A.,
Sometime Fellow and Tutor of St. John's College, Oxford.
Professor of History, 1908-1937.

The Rains Term

This is the name given to the second term in other parts of India; but such a name has scarcely justified itself as being suitable in South India, for several years. Yet this year we have been fortunate in having frequent showers and downpours, and Mr. Barnes reports that the well has quite recovered from its recent starvation. Residents in Bishop Heber Hall are now able to escort visitors into the quadrangle and exhibit genuine blades of grass. The only people who frown at the weeping skies are our tennis stars, but even they have been able to carry through part of the college tournament, and to play a not unsuccessful part in the Presidency College open competition.

In Corpore Sano

The opening of the Hospital marks another stage in the completion of the college buildings. The dispensary is doing a trade which if not exactly roaring, is steady. We wonder why so many people who are perfectly ready to pay for their food and clothing, should expect that medicines should be given free? Whatever be the reason, we hear that the doctor and the compounder have been treated to a fine exhibition of cuts, bruises, sprains, boils and blains. There was the inevitable alarming increase in stomach-aches and headaches just about examination time, but some lightning cures were achieved.

Seriously, however, the college record of health this term is noteworthy. In a community numbering over five hundred, to find week after week passing with not more than three or four cases of illness is good evidence as to the fine, dry climate and the fresh air we enjoy.

Hindi

There has been a very good response by students to the proposal that an optional class in Hindi should be held twice a week during the academic year. The work has already begun and students are being initiated into the mysteries of ऀ and ह. We wish them every success in their new voyage of discovery, and we are sure that what they have undertaken will prove to them of great interest, and much value in the future.

'I am Sir Oracle'

Dr. C. R. Reddi, on the occasion of his visit to the college last term, complimented our debaters on the high standard of their speaking. Since then our representatives have been carrying all before them, in the realm of Inter-Collegiate oratory. We heartily congratulate Messrs. Peter Paulpandian and Sankaranarayanan on their success at Annamalai University; and Messrs. Hassan Koya and Peter Paulpandian, who won for the college the Kasturi Ayyangar Cup, and for themselves gold medals at the

Y.M.I.A. in October. Oratory, as an amusement, has rather gone out of fashion among English-speaking peoples, and the days of perorations are over. It is simplicity and sincerity that carry conviction. But those qualities cannot be achieved without practice; and the power to express thoughts clearly in language which is fitting and forceful is only given to those who are willing to play their part in such activities. Hall Debates are excellent occasions for making a beginning in the noble art of public speaking.

The Brotherhood

We do not, here, have on our doorstep, as we did in Georgetown, poor people in obvious need. In the villages around us men get from the good earth a satisfying living. Their needs are far more complex than those of the city slum and street-dwellers. That they are in need of better economic conditions, improved housing and sanitation is clear, but many experts doubt whether students can in the time available do anything to meet those needs. We don't know yet what we can do, but whatever we may be able to do, it is certain that we ought to gather all the facts we can about our neighbourhood, and make the acquaintance of our neighbours. We are therefore trying to collect all sorts of information in friendly talks with the villagers—what schools there are, how many boys and how many girls go to the schools, how many do not; how many houses, what crops are grown, what sizes of holdings of

land are usual—all these things we can ask about, and collate and record our information on our return. Much of such information will be most easily recorded on a map. We give a map on page 61 showing the villages, tanks and hills in our neighbourhood. There are other things we want to find out and enter on a larger-scale map to be kept in the college. We should be glad if any students who are interested in a particular aspect of the countryside or who make some discovery while out walking or cycling, would come and have the facts entered on the map—such things as which roads and paths are passable for bicycles, what are the best routes up the hills, and possibly also which points on the hills command specially interesting views, how the water in the principal tanks varies from month to month—all such things we should like to have on a college map.

Preachers for the Second Term

Oct. 3 ...	The Rev. A. J. Boyd.
„ 10 ...	Mr. V. D. Sahayam.
„ 17 ...	The Rev. R. S. Mac-nicol.
„ 24 ...	The Rev. J. R. Mac-phail.
„ 31 ...	Mr. W. F. Kibble.
Nov. 7 ...	The Rev. D. Chel-lappa.
„ 14 ...	The Rev. T. G. Platten.
„ 21 ...	The Rev. C. W. Ranson.
„ 28 ...	The Rev. Dr. A. G. Hogg.
Dec. 5 ...	The Rev. E. O. Shaw.

ST. THOMAS'S HALL

YOUNG CO-OPERATORS' CLUB

(An Experiment in Co-operation)

BY S. SUBBARAMA AIYER

1. Business Economy and Self-sufficient Economy.

Modern economic life is dominated by business economy. Production of goods or the supply of services is undertaken with a view to getting them sold in the market in exchange for money to those who need them for their ultimate use. A number of intermediaries—the number varying with the extent and nature of business—have established themselves who undertake the task of moving the goods from the place of production or from the possession of the actual producers into the hands of the ultimate consumers. Any one who wishes to get a living in such an economy must be prepared to produce a commodity or provide a service which some one else is willing to purchase from him.

This mode of getting on is differentiated from a self-sufficient economy in which each area—the smaller the area the greater the self-sufficiency—and each person (or family of persons) or group of families known to one another or at least living together in the close proximity of a village or small town produced just sufficient for their individual or mutual use. Not long ago all the world over, the majority of people lived a simple and self-sufficient economic life; but the commercial, industrial and transport revolutions of the 17th, 18th and 19th

centuries respectively broke down in varying degrees the self-sufficient economy and substituted business economy in its place.

In India, for example, before the era of business economy commenced, a villager who wanted a pair of leather shoes or a leather piccotah for watering his garden had them made to order from the village Chuckiliya (leather worker) to whom perhaps he went to announce the death of a cow or buffalo in his house (as the Chuckiliya is entitled to the carcass of all dead animals in the village). But today shoes and piccotahs made of leather tanned in places far and near freely enter the village and satisfy the needs of villagers.

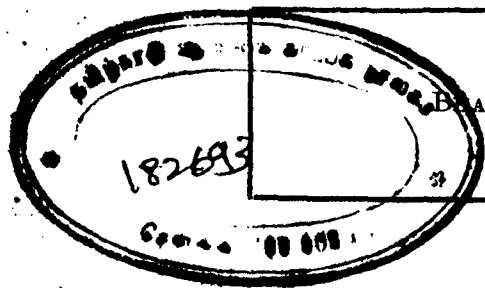
2. Forms of Business Management.

With the extension of the area and increase in the volume of business the functions of business management have also become highly complex and specialised. These have been provided in three varieties of ways, capitalistic, socialistic and co-operative. In the capitalistic form the functions of business management are ultimately controlled by the owners of capital, industrial property is privately appropriated and profits of business are distributed to owners of capital according to the number of their shares. And under capitalism production is undertaken for exchange in

IN MEMORIAM

BRASKER PADMARAJ VETHANAYAGAM

Died, September 29th, 1937



anticipation of demand, i.e., to be sold to those who need and are prepared to purchase the goods by paying the price fixed by the producers.

Socialism seeks to abolish private appropriation of property and with it the sharing of profits by capitalists. Some socialists (communists) would abolish private property in everything; while others (less revolutionary) would abolish private property only in the means of production or capital goods as they are called. Socialisation of industrial property, it is believed, will put an end to accumulation of wealth in single hands which is held to be responsible for the existing economic and social inequalities.

Co-operation is a *via media*. It seeks to retain private property in individual hands but disperses it as widely as possible so as to avoid the extremes of concentration of wealth on the one side and its total absence on the other. It also aims at socialisation of industrial property but it is to be jointly owned by those who contribute to its growth. It abolishes profits as such and the surplus of business, as it is called in co-operative literature, is used for the promotion of social welfare and the accumulation of social capital. Individual ownership and social control are harmoniously blended in a co-operative society as the well known motto of co-operation clearly embodies: EACH for ALL and ALL for EACH. Production also is undertaken for members' use rather than for sale to the public, and in this way to the extent that is possible under modern conditions the merits of a self-sufficient economy are realised in a co-operative society.

The present writer believes in co-operation as a mode of business management and as a means of moral uplift among its votaries, but he also

thinks that it is not to be regarded as a preferable alternative to every other form of business management. Properly understood, all the three have their place in the modern scheme of business economy and the 'fight' contemplated by the adherents of the three systems is both useless and needless.

I shall illustrate the working of the above systems by referring to the common requirements of the students assembled together in the great educational enterprise at Tambaram. The following is a rough classification:—

- (1) Instruction in arts and sciences.
- (2) Recreation.
- (3) Housing and lighting.
- (4) Care of health.
- (5) Food and drink.
- (6) Clothing.
- (7) Cleaning and washing: toilet requirements.
- (8) Stationery and books.
- (9) Recreation requisites.
- (10) Miscellaneous.

As it is, instruction and recreation (for all), housing and lighting and care of health (for residents) are provided directly by the College authorities. Food and drink (for residents) are provided by catering contractors. Students are allowed to shift for themselves as regards the rest.

Though not in the technical sense of the term, instruction and recreation, housing and lighting provided by the college for the use of students is done in a socialistic way. There are rules of organization and discipline which are intended to benefit every recipient of these services and they are laid down and enforced by a supreme authority. In the formulation and enforcement of those rules the beneficiaries have no voice whatsoever. Individual likes and dislikes seem to have no place in a socialistic society;

each one has to share in and work for the common good to the best of his ability and opportunity. Authoritative regulation also seems inseparable from any scheme of socialism. And in an educational enterprise of the kind attempted here the recipients of the service stand everything to gain and little to lose by submitting themselves to the course of discipline provided by those who by age and wisdom are qualified for their task.

As regards the rest of the requirements capitalism and co-operation have a clear field to work upon. Food and drink are now provided by the capitalistic caterers. It is evidently thought that the initiative and capacity needed to provide this essential service can best be supplied by them as they have every inducement to avoid waste and please the customers. Their very continuance in business is dependent on the possession of those qualities. There is still a wide field left in which the business of meeting the common requirements of students can be managed in a co-operative way, and it is this faith that has been

responsible for starting the little experiment that is the subject of this article.

3. *The Young Co-operators' Club : St. Thomas's Hall*

At a meeting of 20 resident students of the Hall at which the Warden was also present the present writer explained the scope of economic co-operation and outlined a practical scheme of co-operative business endeavour in which the students could take an active part under the name and style of the Young Co-operators' Club. The method of work is to pool the demand for certain common requirements of the student-members and get them supplied on certain specified days through the Club. For the present, washing of clothes and toilets have been taken for co-operative treatment. Members are grouped into batches of ten of whom one is to act as the leader who will assist in the collection of indents and distribution of goods so far as they refer to the members of his group. The form of the indent is shown on the next page.

ST. THOMAS'S HALL

Young Co-operators' Club

Name.....

Room No..... Date.....

Please include the following as my indent for the month of

ITEM	QUANTITY	SUPPLY DAY	REMARKS
Books*	...	Occasional	...
Stationery*	...	"	...
Clothes*	...	"	...
Gingelly Oil	...	Alternate Sunday	...
Washing Clothes	...	Saturday	...
Toilets*	...	10th of the month	...

* Details to be given on the reverse.

Signature.....

- Note:** (1) Please fill this form and return it to the representative
Mr
Room No..... on or before the 25th of each month
- (2) Other articles for which sufficient numbers join can always be purchased and distributed on co-operative lines.

The following rules have been adopted and published for general information. They are based on the fundamental principles of co-operative business which have stood the test of time.

RULES

1. *Objects.* The objects of the Club are the promotion of thrift, self-help and mutual help among the members and through familiarity with its organisation and discipline the cultivation of business habits among them.

2. *Membership.* Membership of the Club is open to any resident student of the St. Thomas's Hall, or a member of the college staff attached to it, who expresses his desire in writing to be a member. An entrance fee of two annas shall be paid by him on admission.

3. *Business.* Every member who wishes to join the scheme of joint purchase and distribution run by the Club shall fill up an indent form and hand it over to the Convenor or his nominee with the details of his requirements on or before the 25th of each month for the supplies to be made in the succeeding month.

4. All transactions of the Club shall be in cash. To avoid payment of cash every time a supply is made, a Purchase advance roughly approximating to the value of his monthly Purchase shall be paid by the member on or before the 5th of the month to which the supply refers. This amount will be adjusted to the monthly bill of the member in case no indent is received for supply in the succeeding month.

5. The supply of goods will be made as far as possible on the days specified in the indent.

6. *Distribution of Surplus.* Out of the surplus (profits) of business transactions, a part (10 per cent.) shall be credited to the Reserve Fund; a part (10 per cent.) to the Common Good Fund; and the remainder shall be distributed to the members in cash according to the value of their individual purchases.

7. The Reserve Fund shall be indivisible at all times and is intended to meet unforeseen losses. The Common Good Fund is intended to be used for the dissemination of knowledge on co-operative methods and principles among the members, to give financial assistance to poor and deserving students resident in the Hall, and to promote objects of a similar nature agreed to by the members from time to time.

All undistributed Dividend shall be added to the Common Good Fund.

The Club is now in an embryonic stage and it is too early to predict its future. Its growth obviously depends on the co-operation of students, the encouragement given by the members of the staff and the sympathy shown by the college authorities. Provided these are forthcoming in an adequate measure I feel convinced that the Club will prove of immense benefit to the resident members of each Hall. The progress of co-operative business may be expected to bring down the cost of living for the residents of the Halls. The Common Good Fund may be used to promote the general welfare of students. But these are among the least part of the benefits accruing from co-operative endeavour to the students. In the words of a friend of the movement: 'The Club would offer the training ground for the future leaders of the co-operative movement in India. And the training,

business capacity and knowledge they acquire in the successful working of their societies are all assets of great value when they enter life. Just as the team spirit is cultivated in the playing fields of every college, so can the social qualities of service to each other and of true fellowship be foster-

ed by the Club. If the true significance of the co-operative motto: 'Each for All and All for Each' is properly grasped and translated into practice, some of the evils of the modern Industrial System of business economy based upon individual self-seeking may be mitigated.

THE DOMESTIC LIFE OF THE MUGHAL KINGS

V. TITUS VARGHESE, M.A.

When we think of the past history of a country like India we think mainly of its kings and their manifold activities. Among the dynasties that ruled India in the past, the Mughals hold a unique place. Students who deal with the history of the Mughal period dwell on the activities of those kings, their wars and conquests, achievements and failures. It is not often that we think of their domestic life, because the purely private and personal matters are naturally overlooked when one's imagination is captured by the outward show and splendour of these grand monarchs and their vast empire. The domestic life of the Mughal sovereigns is an interesting subject well worth our study. It is a record of strong affections and prejudices, passion and love, intrigues and assassinations. Contemporary records left by Asiatic and European writers as well as the memoirs of some of the kings themselves afford plenty of authentic material on the subject.

The Mughals like most other Mussalman kings were polygamous in theory and practice. But this plurality of wives and concubines does not seem to have affected their domestic felicity very much. On the other hand some of the sovereigns at least knew what it is to love a wife with singular devotion. They found in these beloved queens real partners in life who shared with them the happiness and luxury of the palace as well as the trials and hardships of a life in the camp or in exile. The way in which some of the Mughal queens and princesses served their lords and

assisted them in their kingly duties will evoke any critic's admiration. But it is not only the relations between the kings and their consorts that deserve our attention. The relations that existed between the kings and their sons as well as those between princes and princesses of the blood royal are equally interesting. Very often the whole family circle played an important part in state affairs and shaped the course of history.

If we examine the subject carefully we shall not fail to note a gradual deterioration in these mutual relationships. The family lives of the earlier kings like Babar and Humayun were not characterised by the jealousy, squabbles and blood feuds which we invariably see in the case of the later kings. Babar, the founder of the dynasty was an ideal husband and father. His love for his children was unbounded. When his eldest son Humayun was sick he was very anxious about him and tried all available medicines, but with no effect. Upon this a famous saint Mir Abul Baqa advised him to offer to God the most valuable thing that he possessed. Some of the courtiers suggested a very precious diamond which he had but he thought that it was a poor compensation for his son's life, and hence offered his own life as a supreme offering to God with solemn vows and prayers. The result was that Humayun recovered and Babar died.

Babar's last injunction to his son Humayun was to deal kindly with his brothers and he fulfilled this promise

inspite of all the provocation, ingratitude and open hostility of those wretched brothers. If his brothers had stood loyally by his side he might have been able to avoid the defeat, flight and life in exile which happened to him later. Humayun's consideration for his brothers stands in contrast with the unbrotherly conduct and deeds of later Mughal kings. His wanderings through the desert regions of Rajputana, Sindh and Baluchistan in the company of his wife and other faithful attendants, the birth of his son Akbar during this period of hardship, and other such incidents are all pathetic scenes in the life drama of this unlucky monarch, but their sadness is greatly relieved by the devotion of the royal couple to each other.

The family life of the great emperor Akbar was not devoid of unhappy features in spite of his great nobility and goodness. He was very much attached to all his relatives.

Though he was obliged to dismiss from service his maternal uncle Bairam Khan who had helped him in his minority period he showed great kindness to Bairam's son Abdur Rahman and raised him to the highest dignity in the empire, that of Khani Khanan. When a foster brother of his was punished by him lightly for repeated offences he is recorded to have said 'Between me and Aziz is a river of milk which I cannot cross'. All his three sons Salim, Daniyal and Murad proved refractory but he was very indulgent towards them. His first born, Salim, the child of his vows and prayers, grieved him by his unworthy conduct and deeds. Like Absalom of old he tried to establish himself as king during the life time of his father. This was of course a futile attempt and Akbar forgave him. Salim got

reconciled with his father like Prince Hal when the latter was on his death-bed and the aged monarch himself invested his son with the insignia of royalty. It is interesting to note that in his later life Jehangir cherished the highest regard for his great father. In his famous memoirs he often refers to his father in terms of affection and reverence. On one occasion he says 'The good qualities of my revered father are beyond the limit of approval and the bounds of praise'. Speaking of his piety he says, 'he never by a hair's breadth placed his foot beyond the base of humility before the throne of God . . . and never for one moment forgot God'.

Jehangir, who like the other Mughal kings, was very fond of fruit regrets on one occasion that his dear father was not able to get some of the rare varieties of fruits which he obtained. He says in his memoirs, 'Merchants came from Persia and brought pomegranates of Yazd and melons from Kariz, which are the best I had never had such melons and pomegranates. As my revered father had a great liking for fruit, I was very grieved that such fruits had not come to Hindustan from Persia in his victorious time, that he might have enjoyed and profited by them.'

Jehangir honoured his father's memory by building a grand mausoleum for him at Sikandra, near Agra. Referring to a visit he paid to this tomb, he records in his memoirs 'I went on foot on my pilgrimage to the enlightened mausoleum of the late king. If it had been possible I would have traversed this road with my eyelashes and head.'

Jehangir's family life was full of romance. A pleasure-seeker by temperament, a man of whims and

passions who had little regard for human personality, the emperor Jehangir was profoundly influenced by his wife Nur Jehan, 'the light of the world'. This imperious, self-willed, intelligent and highly cultured queen is certainly the most striking 'female character' in the whole course of Mughal history. All contemporary chroniclers, including European travellers like Sir Thomas Roe, have testified to the tremendous influence that she wielded over the emperor, and on state affairs. She directed the whole government, made and unmade nobles, and once even redeemed the person of her husband from the clutches of the enemy. Aesthetic taste, literary talents and generous patronage of arts and letters were equally remarkable. Few kings in history whether in ancient or modern times, have been helped more efficiently in the task of government than was Jehangir by Nur Jehan. But inspite of her talents and capacity Nur Jehan was selfish and ambitious and indulged too much in court intrigues. She was the centre of a family clique that controlled the affairs of state the other prominent agents being her father Itiamad-doula and her brother Asaf Khan. Jehangir's sons Khusrau, Khurram, Parviz and Shariyar rose or fell in royal estimation according as she wanted. The Italian traveller Pietro della Valle who visited India in 1623 says of Jehangir thus:—'He hath one wife or queen whom he esteems and favours above all other women; and the whole empire is governed at this day by her counsel.'

Nur Jehan's generous and charitable temperament has been praised by the contemporary chronicler Muham-mad Hadi in unmeasured terms.

He says, 'She was liberal and just to all who begged her support. She was an asylum for all sufferers and helpless girls were married at the expense of her private purse.'

Jehangir's relations with his sons were far from happy. His eldest son Khusrau who revolted against him in spite of the advice of his mother who died in consequence, was cruelly treated by him. This unfortunate prince's life in confinement, blinded and disgraced, is a tragedy relieved only by the love and devotion of his wife to whom he was very much attached.

Jehangir had also much trouble from his second son Khurram who at one time had attained the height of royal favour and later had lost it. He succeeded however in securing the crown at the death of his father. On ascending the throne he is said to have ordered the execution of all princes of the blood royal so that there should be no rival claimant anywhere. Shah Jehan sowed wind and reaped a whirlwind in due course. The contemporary historian Md. Salih Kambu tries to justify the political executions of Shah Jehan in the following words:—'It is entirely lawful for the great sovereigns to rid this mortal world of their brothers and other relations, whose very annihilation is conducive to common good The leaders, spiritual and temporal, justify the total eradication of rival claimants to the fortunate throne on grounds of expediency and common weal.' Neither Kautilya nor Macchiavelli could have surpassed this writer in his political theories! The murder of possible rival claimants to the throne by the successful monarch is a very common and revolting feature of Muslim rule in India. The medieval

history of Europe may afford some parallel, but never to the same horrible extent.

Shah Jehan's domestic life like that of his father was dominated by the personality of his chief queen Arjuman Banu Begum, generally known as Mumtaz Mahal, 'the light of the palace', a daughter of Asaf Khan, the brother of Nur Jehan. She equalled her aunt in beauty, charm and wifely devotion, but in sweetness of character and personal virtues she outshone her predecessor. If she was less capable than Nur Jehan she was also less selfish and intriguing. She brought light to many a distressed home by her personal pleading with the emperor. Mumtaz served her lord with singular love and devotion and bore to him fourteen children of whom only seven survived infantile mortality. After a wedded life of infinite bliss covering a comparatively short period of nineteen years the illustrious queen breathed her last soon after her last confinement.

Shah Jehan who was profoundly affected with sorrow at the death of his well beloved queen, erected the magnificent Taj Mahal over her grave as a standing monument of his unbounded love for her. It is really unfortunate that after the death of Mumtaz, Shah Jehan gave himself up to a life of ease and sensuous pleasures leaving the task of government to his sons and chief nobles.

In Mughal times it was not generally the empress consort that was the first lady of the realm but the widowed mother or an elder sister of the king—Nur Jehan and Mumtaz Mahal were exceptions to this rule, but the latter lived to share the throne of the husband for four years only. After her death her eldest daughter Jahanara was made by the emperor the

Mistress of the imperial household. She was given the title of 'Padisha Begum' and she managed the court affairs with conspicuous ability trying her best to prevent discord and strife among her headstrong brothers. The tender care with which she nursed her father during his seven years of captivity in Agra fort and the earnestness with which she tried to bring about a reconciliation between the father and son are touching episodes in Mughal history. Sir Richard Temple says, 'Jahanara's name will ever adorn the pages of history as a bright example of filial attachment and heroic self-devotion to the dictates of duty.' After the death of Shah Jehan Aurangzeb took her back to her old place as Begum Sahib and showed great respect to her in spite of the freedom that she took sometimes to offer unwanted though wise advice to him. Jahanara's character and services shine in contrast to those of her younger sister Raushanara, a jealous, scheming and vindictive princess.

European travellers like Manucci, Bernier, Manrique, Peter Mundy and Tavernier have recorded many horrible scandals about the private life of Shah Jehan. Even the princesses of the court have not escaped these gross scandals. But modern scholars who have made a deep study of the subject assert that these scandals were based on street gossip and not quite reliable. It is true that some of the princesses of the palace were not married but contemporary Muhammadan chroniclers say that they all alike led devout and virtuous lives in accordance with the tenets of Islam spending their time in religious exercises and philanthropic deeds.

The mutual relations of the four sons of Shah Jehan. Dara

Shuja, Aurangzeb and Murad deserve the severest condemnation. It is one of the tragedies of Indian history that the children born to a couple between whom an almost superhuman love existed, should have tried to destroy one another in the manner in which these princes did. The story of the war of succession in which Aurangzeb managed to get rid of all his brothers and nephews is too well known to be recorded here. Aurangzeb had little regard for the life of any of his rivals and caused great sorrow to his aged father himself whom he kept in confinement for seven years.

Aurangzeb enjoyed to a full measure the fruit of his conduct. This Puritan emperor who had four wives and several children was more unhappy in his family life than any of his predecessors. Suspicious and jealous by nature, he never trusted any of his sons. No wonder then, that they in turn were driven to revolt and intrigues. One of his sons Muazam, who rebelled was confined to life-long imprisonment, another, Akbar, joined the ranks of the enemy in despair and later fled away to Persia and died abroad. The misconduct of Azam caused so much grief to his mother that she died in consequence. Even Kam Baksh, the best loved of his sons, did not escape his severe displeasure at times. The last days of Aurangzeb were as sad and lonely as could be imagined. He did not want any of his sons to be near him for fear that they might poison him. The letters that he wrote to them during that period reveal very clearly the utter grief and despair that had filled his mind.

The sons of Aurangzeb followed in his footsteps and fought for the throne until only one survived. The same

story of civil strife and mutual annihilation we find during the subsequent period also until the dynasty ceased to hold the throne of Delhi.

From the above account it is clear that the story of the domestic life of Mughal sovereigns is a thrilling record of passion and romance, strife and cruelty. How are we to account for this unhappy and unnatural state of things? Was it due to lack of education and culture in the royal family? Certainly not. The Mughals took great care to give a sound education, literary as well as religious, to their children. Bakhtawar Khan, the learned Muslim historian and traveller writes of Aurangzeb's household as follows:—'The emperor has given a very liberal education to his noble children who by virtue of his attention and care have reached to the summit of perfection and made great advances in rectitude, devotion and piety. . . . Through his instruction they have learnt the Book of God by heart. . . . In like manner, the ladies of the household also according to his orders have learnt the fundamental and necessary tenets of religion.

The practice of polygamy, and promiscuous marital connections may be mentioned among the causes of domestic strife. But that was not all. The absence of a definite law of succession among the Mughals was another important factor that so often induced wars of succession. There were also other potent factors like the existence of rival factions in the realm, religious rivalry, and conflicting racial interests. Yet through the mist of all this strife and discord we can see streaks of bright light; and it is well that we should remember the greatness and the humanity of these men who made history in India.

THE BLACK BOX

By

S. P. APPASAMY, *Class IV. Gr. IV. B.*

Captain Jack Rawlins of the 53rd Fusiliers, which was stationed in Madras from 1872-5 picked up the most unusual friends. It is not often that officers of English regiments indulged in native acquaintances, but this is precisely what Rawlins did. He was besides a most unaccountable fellow, who delighted in moving about by himself, with a straw in his mouth, or roaming through the dark, dingy streets of Black Town. The officer's mess teased him about dusky belles who left their door ajar, but this scarce evoked a smile from our taciturn captain. He spent all his money on curious objects in wood and metal which he picked up for next to nothing. His room was littered with these curios. Yet it was these characteristics that involved him in the most fortunate adventure.

One evening Captain Rawlins sauntered to Black Town in his careless, shambling way. At the mouth of Armenian Street he found a fairly large crowd gathered round an ill-clad fellow who was disposing of a number of odds and ends, which he extracted from an old packing case. It was a sort of primitive auction where the highest bidder who paid cash was entitled to the article. Rawlins, as usual, elbowed his way through the crowd, and stood contemplating the battered wares offered for sale.

Suddenly the auctioneer held up a curious-looking black box. It was made of some dark metal, but the curious fact of it was that it had no

keyhole or hinges. It seemed to be all box and nothing else. Rawlins' interest was awakened. But as he stepped forward to examine it more closely, a suave and well-dressed Mohammedan merchant bid two rupees for it.

'Three rupees' said Rawlins quickly.

'Three rupees eight annas' cried the Mohammedan.

'Four rupees'.

'Five'.

'Eight'.

'Ten', 'Fifteen', 'Twenty'.

The two men found themselves bidding at a tremendous rate for this seemingly useless black box. But there was an air of suppressed eagerness about the merchant, who fidgeted with his money. Finally Rawlins called his maximum—'Fifty rupees'; he had no more with him. The Mohammedan counted his money, but he could not over-bid. Rawlins handed over the notes, and thrust the box into his pocket. As he made his way through the crowd he met the Mohammedan merchant again, who smiled ingratiatingly.

'Sahib, like the box?' He asked in his pidgin-English.

'Yes, yes,' said Rawlins, 'it has a mysterious air about it.'

'I too think it funny,' said the merchant. 'Therefore I bid; I came to see, but I not brought money, enough.'

They walked along together, talking, to First Line Beach, where Rawlins

stepped into Raymonds, Military Tailor and Outfitter, while his friend salaamed and went on. A salesman named Bolton, was a chum of his, so he dropped in there now and again for a chat. While they were talking across the counter, Rawlins told him of his purchase, and showed him the box.

'I wonder what it contains,' said Bolton, shaking it dubiously. Something muffled moved inside. 'Any way keep it in a safe place, or your Rs. 15 will be stolen money,' counselled he, 'for Black Town abounded in pickpockets and thieves.'

'All right, here it is, keep it in a safe place yourself; put it in the safe,' rejoined Rawlins, thrusting the box into his friend's hands. Bolton stuffed the thing into the capacious pocket of his over-all.

It was getting dark as Rawlins ambled casually through the dim alleys at the back of First Line Beach, the street in which he found himself seemed deserted. But suddenly he was confronted by three villainous men brandishing sticks. He felled the first with a powerful right hand blow, but a heavy cudgel struck his head and made his brain whirl. He fell to the ground, and lost consciousness.

When he recovered, he felt his pockets. Money he had none to lose; and even his pistol had not been taken. But as he picked himself up, he gradually and dimly recollected that a fourth man had come up just as he fell, a well-dressed Mohammedan. Musingly he retrieved his cap from the gutter, and set off for the barracks.

He looked much the worse for wear as he entered the quadrangle. His uniform was soiled and torn, his face swollen on one side, and his hand bleeding. His brother officers twitted

him about his battered and war-worn condition, but he offered no explanation.

Early next morning, he saddled his horse and rode over to Raymonds. What was his surprise when he found his friend Bailey of the Police and a posse of constable around the shop! The whole place was in confusion, But he stopped Bolton who was wandering about aimlessly.

'What's all this?' he demanded without ceremony.

'It seems to me to have been a half-hearted sort of burglary,' said his friend. 'The safe was broken into, and about fifty rupees stolen. Luckily the rest was in bills and documents. The till was smashed, and the manager's desk raided, but nothing very serious seems to be missing; that's the funniest part of it.'

'What happened to that box I gave you yesterday?' demanded Rawlins.

'Oh, I forgot all about it, I didn't put it in the safe at all. It must be in my over-all pocket,' cried Bolton. He went in and fetched his over-all from which he drew the box, which he handed to Rawlins. But Rawlins' mind was far away. He was thinking of the fourth man who had come up, as he fell, the previous evening. He took the box, and marched off without a word, leaving Bolton staring after him.

Rawlins rode straight to Mount Road. Dismounting at Barclays, jewellers and armourers, he strode in. Handing the black box to a salesman, he asked what it would cost to have it opened. While the salesman was turning it round in his hands, Mr. Barclay himself came out of his office.

'What's this?' he asked, taking the box and examining it interrogatively,

You want it opened?' After a moment's consideration he said 'I think there is something valuable in this. It looks like a box which has been sealed up in a covering of some sort of alloy. It must be opened carefully, not to damage the contents. I shall charge you, sir, after the work is done, for it may be easy or difficult.'

'When will it be ready?' demanded Rawlins.

'O, tomorrow morning.'

Captain Rawlins rode in just in time for parade. But as he hurried to his room he met his friend the Mohammadan merchant near his door.

'Good morning, Sahib,' he said. 'I like to see Sahib for a few minutes.'

'I'm sorry' said Rawlins. 'I have to go on parade just now. But come again this evening. I shall be in, then.'

That evening the merchant came at 5 p.m. and Rawlins seated him in his room and called for tea. They talked first of this and that. But after a time the merchant asked what he had done with the black box he had bought the previous day.

'Oh, I've got it' said Rawlins non-committally.

'I want to buy it, Sahib,' said the man persuasively. 'I did not tell, Sahib, before, but it belongs to my family for a long time, and I like to keep it. I shall pay Rs. 75.'

'No,' said Rawlins, 'I do not want to sell it.'

'Do you know what is inside?'

'No Sahib,' said the merchant, but it contains, I, think, a relic, and a secret. Will, Sahib, sell for Rs. 100?'

'My friend,' said Rawlins, 'it is not for sale, at any price.'

After a few further attempts at conversation the merchant left with a clouded brow.

Rawlins usually slept soundly. But the events of these two days had troubled him. He awoke at about two in the morning hearing someone moving about the next room. A faint light came through the half-shut door. He pulled his pistol from under his pillow and crept forward noiselessly. A man crouched near his open trunk with a small shaded light. Rawlins crept closer. But he touched an unsteady table, and the man turned round. With a sudden cry he leapt at Rawlins with a knife. But Rawlins fired. At that close range it was impossible to miss. The man crumpled up and fell.

The noise brought his orderly to the spot in a moment. Together they lit a lamp and examined the man. It was the merchant; he was dead. They left him as he was, however, and fastened the window through which he had entered. Rawlins asked the orderly to send away anyone who had been aroused and attracted to the spot, and went back to bed.

Next morning, he sent for Bailey of the Police. Inspector Bailey arrived with a couple of men, and Rawlins told him his story. 'The black box' said Rawlins 'must unravel this mystery. If you will wait for half an hour I shall get it from Barclays,' said Rawlins, making for the stables.

As he entered the shop Mr. Barclay beamed at him. 'I've unearthed a little nest egg for you,' he declared, bringing forward a little casket of sandalwood inlaid and embossed with gold. 'Here is a key that I found in the black case, I have not opened it.'

Rawlins thanked him, paid the bill, and hurried back to the Fort.

'Here we are,' said he, 'now we shall see.' With Bailey at his elbow,

he inserted the key, and threw back the lid. Both men flinched a little. The casket was lined with beautiful red velvet on which lay a massive gold ring with an enormous emerald, but the setting of the ring was a loathsome object. It was the knuckle of a man's finger cut off, on which the ring remained.

A yellow piece of paper carefully folded also lay in the box. It contained some Kanarese script which may be translated as follows:

'This ring was stolen by the man on whose finger it is now seen. He has betrayed a Rani, and ruined many honest men. He is my sworn enemy, and if I am assassinated it will be by his instigation.'

It was signed by the Raja of

..... The name of the Raja meant nothing to Rawlins, but everything to Bailey.

'Didn't you hear of the theft of the jewel box which the Raja had sent by a special messenger to the Imperial Bank? The Raja was murdered a few months later, and no trace of his assailant was found.'

Bailey went to the body of the merchant, and sure enough the fourth finger of his left hand was missing.

With the Inspector's help Rawlins wrote a report of the matter and forwarded it to the present Raja. He received in return a letter commissioning him to place the ring in the Imperial Bank, and draw therefrom a reward of Rs. 10,000.

Murder will out.

ON HERMITS

BY KURVAN ABRAHAM, *Class III B. Sc. Group 2.*

In a land like India, where we are often confronted with sanyasis and gurus at every turn, we are often struck by the spirit of sacrifice with which they seem to be imbued. Fame, wealth and honour appear to have no place in their thoughts. Their piety and their disregard of personal comforts arouse our admiration and lead us to consider their mode of life a most exemplary one and such is the opinion of the world at large.

Their devotion, for one thing, is worthy of example—for what is devotion but a total surrender of oneself?

But should we follow their example? I for one am frankly not of that opinion. I hold that most sanyasis are, in reality, selfish-minded. This assertion has to be qualified by the word most, for there are some exceptions who seek after wisdom for

the benefit of the world they have cast off.

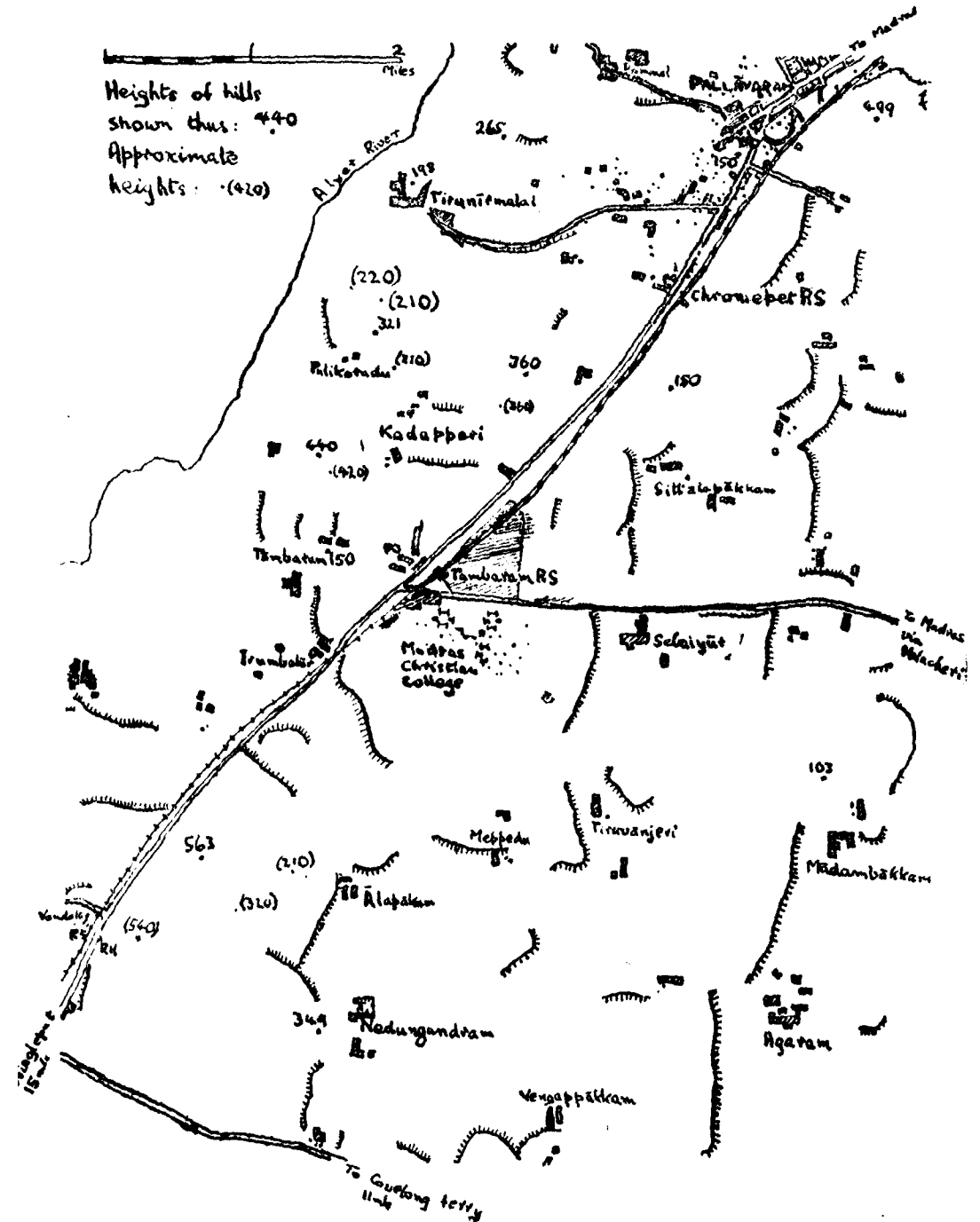
The underlying reason however for their adoption of this mode of life is essentially selfish, in that by their piety, by their sacrifice of worldly comforts, they seek the salvation of their own souls. It is strange, indeed, that people should not notice this selfishness in the people they revere.

I say selfish, for it should be our aim in life not merely to save our own selves, but to go out into the world, to do for others what, in our innate selfishness, we would do for ourselves. This is the true forgetfulness of self—not to retire from the world and effect our own salvation, but to go out to God's own garden of the world, where our hands could minister to a drooping flower: where we could clear a blighted plant of the weeds that choke it, and help grow its life as its Maker wished it to live.

MAKE AND KEEP US TRUE TO THEE

O heav'nly Father, hear Thy children's cry :
Our hearts are faint and frail, and we are weak ;
As under our temptations' load we sigh,
O let us hear Thee pitifully speak ;
Give us abundant health and happiness,
And strength to conquer every evil thought ;
Remove from us all our unworthiness ;
Let chast'ning works in us be by Thee wrought ;
Forgive our past, dear Lord, and make and keep
Our hearts unalterably true to Thee ;
May the love of our hearts for Thee be deep,
And true, and last till all eternity :
Then will our hearts be bound in perfect love
Most like that which exists in heav'n above.

JAY C. ORR.



AN ENQUIRY INTO THE ANTIQUITY, THE USES AND THE RELIGIOUS SIGNIFICANCE OF VADAI

BY VENKATARAYAN, *Class IV, Gr. IV-B.*

Cookery is an art that has been evolved very early in the cultural progress of man, and Vadai is one of the articles of food the importance of which has been recognized early by our Rishis. It is one of the most familiar and delicate articles of food of the South Indian Brahman, and a thing without which he cannot do. He is the leader in setting fashions in bakery, and ninety-nine per cent. of our hotels are in Brahman hands. In this twentieth century Vadai has been subjected to a good deal of unfair criticism, especially at the hands of students. They know perfectly well that the primary object of all production is consumption, and man can consume, as he can produce, only utilities. When they pay for a Vadai they consider that they are only investing for further production of wealth increasing their capacity as agents thereof. The second object of Vadai, they seem to consider, is to serve as an effective substitute for a stone. It is a familiar sight to see our friends hitting one another with Bondas and Vadais and it is easy to calculate the pleasure they derive therefrom. Bonda gives quarter anna worth of pleasure and Vadai half anna worth. Next, Vadai and Bonda are handy terms of abuse. I need not go a long way to quote instances. The pet appellation of Bonda is at once applied to a plump friend at college or school. The familiar cry 'Vadai'

could easily be heard from any English-classroom, which is like the broad bottomed sea, where students are taught in masses ('mass-education'?). A student can confidently plunge into it and pursue his favourite hobby of teasing his lecturer or professor. Vadai should never be treated so slightly if gratitude and good sense should mean for anything, and since matters have always a tendency to develop I have thought it well to vindicate the honour of Vadai by giving its origin and history.

Vadai had a glorious past and commanded the respect of kings and emperors; hundreds of generations of men before us bowed their heads in respect to Vadai. Our ancestors did full justice to it not only in the eating of it but in the handling of it too, for it is a common complaint with our elders that modern youth lacks appetite. Students at NALANDA and TAXILA, I presume, would never have taken a Vadai or a Bonda as a proper substitute for a stone.

The origin of Vadai seems to be a matter of some controversy among a section of scholars. Some hold the view that Vadai is entirely of Dravidian origin, whereas some other scholars hold the other view that it is decidedly Aryan; but they all agree in this that the Vadai satisfies one of the urgent needs of man—hunger. But most of our literati seem to think that Vadai is an invention of our

South Indian Brahmans. Nothing could be further from the truth than this. Vadai has a history of its own and seems to have existed several centuries before Christ. Only, the hotel Aiyar took what he found in ordinary use and showed his genius in improving upon it. He calls it Medu Vadai, Thairu Vadai (otherwise known as Amavadai), Keera Vadai, Malagu Vadai, Vengaya Vadai, Masāla Vadai, ad infinitum. In some cases he has so succeeded in altering its shape that he has given a new interpretation to it altogether.

Vadai is found in South India and is accepted on all hands as an established Dravidian article of food. All Dravidians, the Andhras, the Tamilians, the Kanarese and the Malayalees know it, and feel proud of their heritage. The Telugus call it by two names; the Nellore people call it Vada and the Sarcarians—the Andhras proper—call it Gāre. In the Tamil land it is called Vadai and in the Kanarese districts Gārige. In Sanskrit books we find the Vadai mentioned as Vadam. It is too well known in the vernaculars and it is unnecessary to give references. The Sanskrit name Vadam occurs in all the Purāṇas especially the Skanda Purāṇa and the Bhaviṣyottara Purāṇa. The definition of Vadai is this. 'That article of food which is shaped like the leaf of a Vata (banian) tree is called a Vataka by the learned.'

Here comes the doubt whether Vadai is of Dravidian or Aryan origin for the definition has the Aryan finish. Let us see.

The shape of the Vataka is noteworthy. Description is needless but the hole in the centre is important; for it has a forgotten history behind it coming from a very ancient past.

Let us turn to its religious significance. It is a special offering to the Pitris, the dead fathers. On all the days of the Pitri ceremonies the Vataka forms an important item of the offerings. The usual saying is that there is no Mahābhārata without Karna, and no ceremony to the Pitris without a Vataka.

Not only the Pitris but even the Gods like the Vataka. It is a favourite offering to the God Kālabhairava, the God of Time, who has a dog to carry him. (This is no matter of regret for this dog is as good as a horse.) The speciality with this God of Time is this: he wants a regular garland of Vatakas and it is the practice all over India. The God Anjaneya the famous character of Rāmāyana is another who is equally fond of Vatakas. Let us not forget God Vināyaka for we are obliged to him for one day's holiday in the year. Among the several items that interest him Vadai is one.

The religious importance of Vatakam lies with the Brahman classes more than with the rest. The Brahman institutions are entirely Aryan. The Tamilians have a separate culture and priesthood. If some of the Brahmans speak any of the Dravidian languages it is because they have settled in the Dravidian land. None of the Tamil sacred books which are purely Dravidian seems to mention the Vatakam.

These religious ceremonies are called Vratas in Sanskrit; the Tamil word is Nombu, and the Greek word and practice of Numen are equally suggestive. The Purāṇas strictly prescribe the number of Vatakas to be offered to the Gods in all these religious ceremonies. In the worship of Ananta the number fourteen is important. The flowers, the knots in the sacred thread, must all be fourteen.

The number of cakes must be twenty-eight made up of two fourteens, one fourteen to be given to the Purohit, the priest, and the other fourteen to be retained by the devotee, only to be devoured by him in the company of his family and friends. The God is Vishnu and he is also the Serpent God; he is the Water-God and is associated with the Moon. Scholars say that this is the worship of the water-god who is identified with the Moon. The phases of the Moon are fifteen. But this matters not since the numbers, 14, 15, and 16 occur in all the Puranas and are easily, by the nature of the stories, interchangeable. In the Kālika Purāṇa the body of the goddess was cut by Brahma, Vishnu and Saturn into fourteen bits; the sacred places of Siva worship are fourteen.

In many of the Greek cities high class women were in the habit of performing a NUMEN. Astartes or Astorar was the name of the goddess with whom the number sixteen was sacred. Sixteen women in a batch used to weave a cloth of sixteen yards length, and tie that to the goddess on the sixteenth day of the festival in the month. The offerings were all of sixteen varieties. The cakes used to be sixteen in number. Perhaps they resembled our Vadai! Who knows?

There are several other companions of Vadai whose history may, if we study them, throw some light on the antiquity of Vadai. Sesamum powder and balls of sesamum powder are important in some ceremonies. Even now these are observed in many parts of India. Especially girls in Hindu families observe certain Vratas in which they are given abundance of sesamum powder with sugar to eat. THESMOPHORIA, a Greek NUMEN,

strongly resembles our South Indian Vratam of Nagal-Chaviti.

The first canto of Kathāsarith Sāgara, the famous story book of Somadeva of the 11th century mentions the story of a Brahman called Varsha who happened to be a recipient of one such sesamum-cake offering. The story reads thus: 'In this town (Pataliputra, i.e. Patna) the ladies have a peculiar practice of making sesamum balls by mixing them with jaggery and offering them to any foolish Brahman. No Brahman who has a sense of pride or decency will receive it. By this offering those women believe that they will not suffer from cold in winter and heat in summer.' This practice has much in common with the Greek practice of THESMOPHORIA.

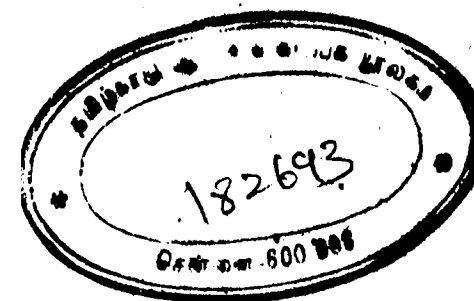
Besides, these ceremonies have an agricultural significance. The Moon is the God of plant-life. The Hindu scriptures say that the goddess and the Moon are identical. Though the Moon is a male in the books, it is a female for all purposes. The number fifteen is already explained. The image of the goddess bears the mark of the crescent moon on its forehead. The dates of many of the agricultural feasts are fixed according to the movements of the Moon. On all the occasions when the Moon is worshipped the goddess too is worshipped. The preparation of Dosai is a peculiarity with two ceremonies of the Moon. Now! the study of eatables makes us wonder whether every article of food has got a significance.

Scholars tell us that in all ancient countries of the world the cult of the goddess was largely in practice long before Christ. The Egyptians worshipped Isis, the Greeks Astartes, and the Indians Shakti. The practices

in their temples are strikingly similar. The Vadai is a sex symbol of the goddess and by offering it to the deity the women expected that their bodies would become strong. Only women performed this ceremony in all countries both ancient and modern. The Vaishnavites never perform any of the Vratas. All the temples in India prepare the Vadai and Dosai and eat them without knowing their significance. The hole of the Vadai alone preserves its history and it is rejected without the hole for all religious purposes.

These facts take one far back into antiquity. To give the exact date of Vadai is difficult, for the material at my disposal is meagre. I can only say with confidence that Vadai is as old as the Shakti cult itself, and neither more nor less. The goddess cult was in existence in Greece as

early as 2000 B.C., and in Egypt 3000 B.C. In India we have the several Purāṇas to give us evidence, but unfortunately the Vedas are silent about the matter. It has been proved very recently that the hieroglyphic inscriptions, found at Mohenjo Daro, mentioning the goddess AM, who corresponds to Isis of Egypt, belong to the year (circa) 5610 B.C. Vadai is always associated with the worship of the goddess. By that time the worship of AM seems to have been well established in the Indus valley. Hence I conclude, on the basis of this evidence, that Vadai was existing so early as (circa) 5610 B. C. and might have been originated at least a decade earlier or even about 5700 B. C. I shall await further excavations and see what light I can throw on this important subject.



SYNGE AND HAUPTMANN

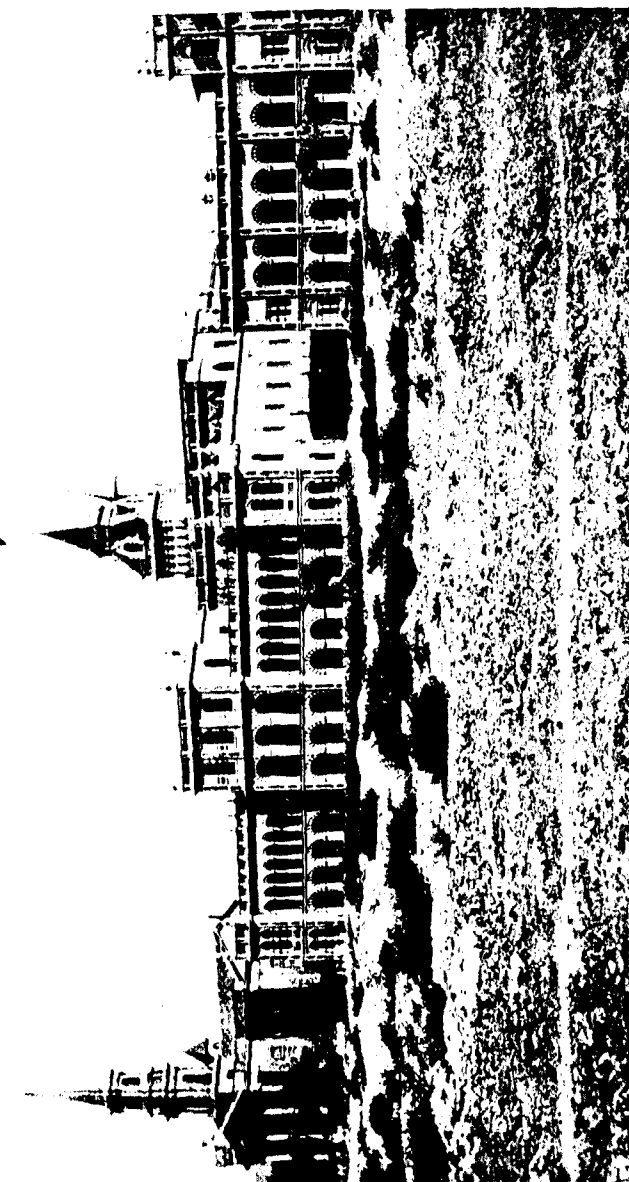
By G. JANSEN, *Höns. 8, Br. vi.*

The instinct which produces drama always succeeds in confounding those who theorise about it. The attempts of dramatists themselves to do so are particularly unfortunate. Witness Ben Jonson, or, at the other extreme, Shaw, or another Irish dramatist Synge. Synge's opinion of what the drama should be is contained in two short prefaces, one to 'The Tinker's Wedding' and the other to his most important play 'The Playboy of the Western World'. He says that, primarily, the drama must stimulate the imagination and that when it becomes argumentative or didactic it has fallen into 'the sere, the yellow leaf' and forfeits its popularity: 'Analysts with their problems, and teachers with their systems are soon as old-fashioned as the pharmacopoeia of Galen,—look at Ibsen and the Germans.' One of these Germans, the most eminent of them whom Synge girds at so vehemently is Gerhart Hauptmann. He begins from premises exactly contradictory to those of Synge and yet arrives at essentially the same conclusion which emphasises the fact that dramatic theorising invariably fails to explain the whole truth.

Hauptmann's plays, especially his most successful ones 'The Weavers,' 'Drayman Henschel' and 'Michael Kramer' are emphatically argumentative and didactic yet they are vital and real. Synge talks about 'the superb and wild in reality' but a

fellow-countryman of Hauptmann, Speilhagen, said that 'the hero of "The Weavers" is Necessity, Hunger and Misery'; Synge would say that the play must then be 'pallid and joyless', and indeed, a failure; it may be joyless but it is certainly not pallid and is magnificently successful. The method of treatment as well as the aims of these two men differ greatly. Hauptmann, following, and even advancing on, Ibsen is extremely realistic, even to the point of brutality. In his plays we have none of the means of representation by which art achieves the illusion of life, since his art in fact was no longer to create the illusion of reality but was to be reality.. Now, in real life the conflict of will with will, the crises of human existence, are but rarely concentrated into a brief space of time or culminated in a highly dramatic situation. It follows that his masterpiece 'The Weavers' has no dramatic conclusion. It is akin to a searchlight directed at random and suddenly arresting in its blinding glare a scene of conflict and of turmoil and of misery; but before the action can be worked out the light sweeps on again, and the rest is silence. Opposed to this in 'The Playboy of the Western World' the interest is raised and lowered by a succession of crises, of seeming climaxes, some of which are only anti-climaxes.

Contrast inevitably involves comparison and Synge and Hauptmann



THE COLLEGE BUILDING IN 1860

agree as much on the details of their craft as they differ in their aims. They both draw largely on the distinctive speech of the rural peoples in their respective countries. With Synge the beauty of his poetic diction is especially remarkable and when the *Playboy* says 'the holy prophets, I'm thinking, do be straining the bars of Paradise to lay eyes on the Lady Helen of Troy, and she abroad, pacing back and forward with a nosegay in her golden shawl' or again when he speaks of 'pacing in the dews of night, the times sweet smells do be rising and you'd see a little moon, may be sinking on the hills' we may justly wonder whether Synge is not deliberately 'prettifying' Irish dialects. He assures us however 'I have used only one or two words that I have not heard among the country people of Ireland.' In fact he says quite dogmatically that great periods in the world's literature must coincide with an outburst of the popular imagination resulting in a spoken word that is 'fiery and magnificent and tender'. Hauptmann also falls back, in 'The Weavers' and 'Drayman Henschel' on his native Silesian patois which reads vigorously even in translation. Although Hauptmann does, in some of his plays, deal with town-life for his greatest successes he sets the action among peasants—the weavers of the Silesian uplands among whom he was bred or, as in 'Drayman Henschel' in the home of a poor carrier. Synge, of course, writes exclusively of the peasants and fishermen and rascalion beggars of Western Ireland.

But while the country folk of Synge's plays are happy in their lot in Hauptmann's they chafe restlessly under an unfair social order. The first act of 'The Weavers' gives a

picture of poverty so starkly true that the patronising attempts to represent working-class life attempted by Galsworthy and even Eugene O'Neil appear forced and artificial. It was Maupassant who said that the majority of readers say to the author 'comfort me; amuse me, touch me, make me shudder; make me laugh' but only a few chosen spirits demand of him 'show us the truth and nothing but the truth'; Hauptmann is one who answers the latter request. He is at times visited by flickering dreams and can be as fanciful as Synge, such as in 'The Sunken Bell' in which fauns and goblins play a part; just as Synge could be, not melancholy, yet certainly sober. 'Riders to the sea', 'Deirdre of the Sorrows' and the profoundly serious play 'The Shadow of the Glen' have a brooding sense of sweet sorrow characteristic of the country of Cathleen ni Houlihan. But with extraordinary gusto he embraces misfortune with as much delight as gaiety.

Both these dramatists are equally successful in dealing largely and powerfully with atmosphere and environment. Synge's plays are redolent with the scents and sentiments of Western Ireland and one can fairly smell the turf fires which figure so often in the action of his plays. In Hauptmann there is a pervading sense of oppression, of potential nobility being refused its legitimate expression.

Both in their own way are poets; in Hauptmann the poetry arises out of the clash of character with character, or the tragic grinding of a hostile environment upon man; while in Synge the poetry of speech, extraneous to the action, is superimposed upon the drama.

These two dramatists then, differing profoundly in their national characteristics, aiming at totally different ends,—imaginative richness in one, unwavering sincerity in the other,—yet using somewhat similar tools, both contrive to be natural and true to life—a life which for one is essentially joyful but for the other heart-

rending in its inarticulate misery. And this final identity, leading from such opposed starting points proves the truth of the original contention that the drama is too big a thing to be fitted into any preconceived framework, least of all by practitioners of the art.

AIYO!

We scribble and scrawl and scratch our jaws
And the papers flicker and fly,
With never a breath and scarce a pause
Avogadro and Newton and Charles's laws
Adjective, pronoun, adverbial clause
Till the dribbling ink runs dry.

Pints and gallons of ink shall flow
From our faltering fountain pens,
Till our brains are empty of all they know
And the fluttering piles of paper grow—
Gathered and tied and bundled they go
Where examiners lurk in their dens.

And all the names we have got by heart
And the facts we have tried to cram,
Have faded away before the start,
And our heads will ache and eyes will smart
But we must continue to practise the art
Of passing our weekly exam!

INTER.

BUGS

By A.V.S.

The other day, I opened my book and sat on the wooden-chair in all seriousness to read with some profit. Scarcely had I waded through four lines on the printed leaf, when I began doing some automatical muscle-control exercise. Suddenly I stood up, banged the chair on the ground, shook my towel, pulled the ends of my shirt and did many other performances. 'What, am I a lunatic?' I asked myself. 'No,' I was fully convinced. Then why all these? In my rage, I took the chair again and dashed it on the floor. I imagined that I was beating the carpenter black and blue for it was he who sold it to me and I remembered his words verbatim, 'Take this chair, Sir, it is fire-proof, white-ant-proof bug-proof and burglar-proof.'

'Did he say bug-proof?' I again thought, 'he would not have said so; for if the chair is bug-proof it is not burglar-proof and if it is the opposite thing, I am sure, the burglar will not dare to touch it.' But soon I remembered he did not say both the things.

Without waiting any more, I examined the chair thoroughly. Thousand and one times even if I would bang it, thousand and one bugs would sit within its holes and not one would fall! Then what is the use of such attempts?

Many a crusade of liberation of my life from the hands of the Bug Demons proved futile. My first step of avenging myself was to crush these bugs whenever and wherever I found

them with the help of whatever came handy for the moment. I scratched these tiny beings out of nail-holes with the help of pins. In a month the whole room, wall and floor, were awfully stained. The room was whitewashed completely. But, nevertheless, the bugs were on the increase!

They crawled underneath my pillow-covers and bed-sheets and tested the durability of my skin to the optimum limit. Forced by sheer envy and nothing else, I desired to test the tenderness of the skin of the princess who, I had read in fairy tales, could not go to sleep over a bed of hundred and one coverlets with a small-sized pea thrust under the bottom-most coverlet. But poor me, I should be reconciled to my lot. I woke up in the night three or four times, switched on the light, turned my bed left and right, caught up the enemies one by one and in the silent, hushed-up, dark nights (but my room was lit up) drowned them under water in a glass, without mercy. All these night-awakenings did not help me in getting rid of the bugs.

Next the tables, chairs, book-cases and books became the regular haunts of bugs. Underneath the bound calicos of the books the bugs sallied forth to and fro. All the time I could see them moving within that long strip of space, but try hard that I might, fell into my hands to fall dead. Prudently I engaged my holidays in sun-bathing the books and myself also, but to no avail. I feared sun-stroke; but they cleverly evaded my every

device to roast them under the sun and carefully sailed round all the space of the book.

Not that I failed completely in such attempts, but that I did not succeed completely worried me much. 'Will not anybody advocate birth-control to these unscrupulous beings?' I asked one day. But soon recovering from such sentiments, I addressed myself, 'Screw your head tight, my boy! Bugs are your inevitable friends.'

These bugs have their own way in introducing themselves to you. Just look at these things. The little beings sham death; they seem to be fried and utterly dried. Ay, pick one and set it to meditate upon your skin! You gladly enjoy the 'blind-mouth' working through your skin to work upon your blood. You do not know at first what it is doing. You watch it bulge and bulge, colouring from red to black and black to red and now you see the blood quiver in its body and it has swelled and swelled. It has taken the nectar of your blood to the full amount. My friend, till now you stand with smiling face exhibiting no horror nor alarm, and experiencing no pain. One drop more, it is poisoned and your blood too. So quite gladly it gives you a biting-farewell for it thinks your blood is not anymore rich in vitamins A and D. And only now you shake your arm. Ah! 'heavenly' creatures doomed to crawl in this cruel earth! Teach man contentment for contentment is embodied in yourself.

Does it not suggest to you, reader, you can use a bug-alarm to switch yourself up before dawn. Imagine a quantity of dry quality bugs begin to operate upon you simultaneously at about 4-25 a.m. and enjoy the palatable dish of blood till 4-30 a.m.

That interval of time is enough for them. Exactly at 4-30 a.m. they thank you for your hospitality and take leave giving you a polygamic biting-farewell. Alert! You jump up as though connected to a spiral ring! But soon, recovering stability of position and tranquillity of mind, you heartily express your gratitude for the good service of the bugs. Then wherefore the question of awaking you with 'gongs', 'bangs', or 'tings', 'tongs' of clocks or time-pieces? Yet can you expect all the bugs to parade on you at the same moment? That is for you to invent a device. Also, by the same principle bugs help you to be 'beware of pick-pockets' in railway journeys.

Yes, bugs are a proud possession and a useful possession too! Yet how many of you, readers, treat them with more than ordinary contempt and hostility? That you are born enemies of bugs is evident in your using that word 'bug'. The lazy idlers who are pillaging your money and thus are incurring your displeasure and ill-will are condemned by that word. But it is cruel of you to compare their attitude towards you with that of bugs.

Few virtues have been more praised by wise men than those that are practised and taught to man as well by bugs. Bug is the emblem of contentment, generosity, patience, sincerity and still other good qualities.

Oh! Lazy idlers! Think not that the bugs are parasites like you. You are parasites upon society ever bearing the colours of ignominy and ingratitude. You do no work but you want to enjoy when others work. You do no help, do not show pity nor feeling of sympathy to the one whose resources you are digging and wasting unnecessarily when he is in misfortune.

Reap the good lessons from bugs without waste of time. They are industrious, ingenious, self-helping and contented. Once you enjoy their company, avarice will be a mile away from you. They drive off your laziness, idleness, your awful sleep by bombarding you on all sides. Sleeping men! if you try to destroy the bugs disturbing you and your sleep, they will test your patience and the result will be you will become more patient than before but the bugs not less. Or if you try to show your stubbornness, willingness to lie in bed and power of endurance to these harmless creatures, then woe unto you! The bugs won't trouble themselves any more to remove your bad habits. For, soon your blood becomes impure and they do not haunt you. So you have little chances of forgetting your laziness and becoming industrious. Cursed be the man that is not a friend of the bugs, that does not pay the respect due to them!

Indeed, bugs are a valuable possession. Cultivate the bug-keeping habit. It can be practised without much difficulty. My fellow hobbyists, simply collect the bugs, put them in a glass bottle and preserve. They will live for ever. If you are in any way doubtful about this, let some of them in your enemy's room one night and the next morning you can see them red-blooded and plumpy.

Dear readers, if you do not know the use of your wonderful collections, please send them to me. I am prepared to accept them without any obligation. I intend helping China with these bug armaments. But to invent a method by which bugs can be used to destroy or frighten the Japanese is the duty of the Chinese.

It is quite true: bug is not a bug-bear. No more death-knell to you, tiny objects of beauty and wisdom! Long live Emperor Bug and his happy subjects!

MERE GASSING

By P. S. RAMAN, *Class II*

Have you ever tried to count all the foolish questions you ask in one single day? Nay, you have not; even if you had, you would have never been able to count the whole. There are so many foolish questions, hundreds of them, that are being asked and being received without even the slightest hesitation. I'll give you some types below.

The other day I was just getting down from the jutka when my uncle who was all the while watching me getting down, asked 'Is it Ramu? When did you arrive, boy?' I felt like answering him 'I came yesterday night, but preferred to spend the night in the jutka.' But I didn't answer him in this way. After all he was my uncle.

I like Laurel and Hardy films very much. So when the 'Way Out West' was shown in Wellington I went to attend that and there after much hardship was able to get a nine-anna ticket. I was just seated with the 'pansupari' in my hands when I saw that Narayanan was also sitting there just in front of me. I was really delighted to see an old chum there and so I just tapped on his shoulder. He turned and when he saw that it was me, exclaimed 'It's Ramu come to see Laurel and Hardy, is it so?' 'No' I answered him 'I felt like having a nap and so spent nine annas and came in here.' For the next half-an-hour he did not speak with me; so much the better I thought.

It was only last week that I read a funny story in a collection of funny

stories. Once a fellow with a huge crowd at his back waiting to let him finish, asked slowly the booking clerk whether that clock there in the platform went right. The clerk coolly told him that it was not. 'Why is it kept there then?' asked the fellow. 'It's the station-master's joke; he likes to see people flying into a rage when they, after waiting quietly for half an hour, find out that their train has gone one and a half hours before. I do not know whether it's fast or slow. All I know is it's just ninety minutes one way or the other' said the clerk. The man just tore through the crowd and after a few minutes quietly reappeared and took his place at the back of the crowd. When next his turn came he asked the clerk 'What made you answer me like a liar?' 'What made you ask questions like a fool?' said the clerk. Though the railroad clocks are as accurate as electricity and care can make them there are hundreds of people who just ask if that clock goes right.

Why, only this morning I was sitting in the reading room going through the newspaper. Kittu just then peeped in and cried out 'Ramu, are you reading the newspaper?' 'No' I said 'I'm just endeavouring not to see your ugly face.'

In the dining room one day I was crying out, rather bawling out, for half an hour 'Sambar.' After about that time a server came and asked me what I wanted and why I was crying out Sambar. I told him I was crying out 'Sambar' so that the others might know what they are

taking to be Sambar and nothing else.

Last summer one very hot day when I was walking along one of the tarred streets in Madras at about twelve noon I espied an ice-cream parlour and stepped in. After ten minutes a fellow approached me and asked what I wanted. I just stared at him for a few seconds and then asked him to bring me some 'Bondas'. The fellow chuckled on hearing this, probably thought I was fresh from the country, and very politely told me that that was an ice-cream parlour and not a restaurant. 'Then why

did you ask me that foolish question; You didn't imagine I came here to buy a grind-stone' I told him.

On the Deepavali day our Mess-contractor was kind enough to provide us with a feast. One of the items was sweet, delicious Jilebis. I like Jilebis very much and that day I made a solemn resolution to do justice to the Jilebis. I was just finishing the sixth when a fellow asked me whether I would like one more. Now that I consider to be a foolish question. For, I think everybody who knows me, knows or ought to know that I would like to have one more.

ON POVERTY

By G. S. NARASIMHA REDDY, *Class IV, 4 B.*

The dreadful disease of poverty is to be noticed to-day in the rich America, the highly democratic Great Britain, Nazi Germany, Fascist Italy and the oriental countries like India, Africa, China and Japan. This statement does not in any way attempt either to hint or assert that in other parts of the world poverty is absent. Far from it, it only tries to show that whatever the nature of the government in the different countries may be—Fascist, Federalist, Democratic or Imperialistic—nowhere is poverty absent. America is the richest country in the world. The biggest millionaires are Americans, but still, thousands of Americans lead a poor life with very little to eat and not enough of clothing to protect themselves from the chill winter. And in Great Britain which is claimed by the English to be the home of Democracy—a government of the people, by the people, for the people—the condition of factory workers, dock labourers and miners is far from being attractive. The government is undoubtedly of the people, by the people, but it is not for the people as a whole. Some ameliorative measures are taken up occasionally (mainly due to the uproar of the under-dog) but they hardly touch the fringe of the great problem of necessity and need. The government passes from party to party, from the Conservative to the Liberal and from the Liberal to the Labour; the government changes from term to term, nay, from year to year, but the condition of the poor remains almost unchanged.

It is in the slave countries of the

East that poverty can be seen in its nakedness. To have a clear notion of what intense poverty is, we need only visit the large number of Indian villages and the slums of Indian cities. The landless labourer is the virtual slave of the Zamindar and the more fortunate brethren who own a bit of land are heavily in debts. They have to pay an abnormally high rate of interest and this combined with the risky nature of agriculture and the low value of agricultural produce, keeps them always on the verge of poverty and very frequently circumstances deprive them of their holdings and hurl them into the class of the Proletariat, into abject poverty and degradation. The factory labourers in the city live in insanitary huts or by the roadside. They have no separate kitchen, no separate bathroom and no separate bedroom. They cook by the roadside, eat by the roadside and sleep by the roadside. They are exposed both to the sun and the rain. They do not mind the sun much, but in the rainy season, their lot is extremely pitiable.

The state of the people in Africa and China is almost similar to that in India and the Japanese rickshawallah is in no way different from his Chinese brother. Alas! is there one corner of the earth in which man knows not what poverty is? It is said that in Communist Russia poverty has been destroyed, but it is not yet an established fact. All of us dread poverty, don't we? But, I wonder whether all of us try to fight poverty. I wonder whether all of us try to rid humanity of this pestilence.

THE HALLS

Selaiyur Hall

When we arrived back at the beginning of the term, what was the first thing we noticed? Oh, yes, the lawns, of course, the lawns; they are absolutely perfect and one can't hear oneself tread on them. And we are proud to keep up the tradition of the College by keeping our grounds neat and free from any bit of scrap; in that respect, you'll agree, Selaiyur is leading.

And did you hear of a precedent we established by conducting a regular prayer on Puja Day? Indeed it was piquant to watch some of our non-Hindu brethren paint The Three Horizontals on their foreheads, while some others didn't mind having a rather heavy meal just before the Puja!

And Deepavali? Oh! you ought to have been here to see the fun. 'Tho' strictly we did not spend so much money as those at the other end of the road, yet we got more fun out of it. You should have seen some of our soldiers throw lighted crackers into irritable people's rooms and hoot at them 'as man never has been hooted before!' Indeed one night our teasers became so playfully busy that dismal yell after yell went up from the poor victim's room; and, mind you, this at about 11-30 p.m. when we were quite sure Mr. B.—was well in his pyjamas. Well, but on Deepavali night we let go such a volley of Extra-loud Crackers that ever-vigilant Mr. B.—came and enquired 'Now who are the Morons who have been letting off crackers here?' Though we tried to give all

innocent faces, he spotted some of us and gave each an eight-anna fine; but that is quite another story. And again Selaiyur is remarkably great in arranging things; the other day we had a performance by the blind mathematical prodigy Mr. P. S. Guruswamy Pillai, in our Hall. He was simply marvellous and sure he never can forget a thing once his ears have caught it! And then there was Mr. Satyamurti who gave us a delightful lecture on Democracy, in our Hall again.

Since our selections are over, we are all feeling so light in heart that there's no dearth of Paul Robesons, junior. And one of us is so serious about nudism that you will be shocked to find betimes some strange naked animal swissing and splashing about under the wash-tap!

Our latest discovery, I bet 'you can't guess; we have found out a new and absolutely independent source of water-supply, in each room, separately! Well, you see, in these 'modern' buildings, cement seems do absorb all the available water and send it into the room instead of keep it out as it was originally expected to do; and we are left with fine springs of fresh cool water oozing out through our cement floors, through our unfortunate beddings, into our skins, sometimes; and the sleeping-porches? ah! you know what they are, when rain means business. And our suffering is flattered when mosquitoes start visiting us more frequently and more determinedly than our doctor.

Our Library was rearranged and catalogued, at much expense of time

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The fact is that
1937.2.2

and energy, which is certainly a milestone in its life. We have really a very decent and tasteful collection of books.

At some of the rainy-day incidents we laughed till we got a stitch in our sides; by the way, speaking of stitches, let us congratulate and welcome back Humorist P. S. Raman from a serious operation for Appendicitis.

As usual, Selaiyur is famous for its Debates and we are going to have some really attractive ones before we part. But there are some disturbing elements in our Hall on whom the Debate night has exactly the same effect as the full moon night on a confirmed lunatic! Our leader tried his best to convince them of the value and opportunity offered by these debates but they don't seem to understand. Let us hope they will come round soon and become more like students.

But did you hear of 'Sweet Potatoes' which are just as 'sweet' as an ounce of Concentrated Sulphuric Acid? Well, one of us brought down a good supply and each had a hearty bite before he knew what it was. Even the cutest of us was bagged; and the fun spread to the other Halls like wild fire!

K. RAMACHANDRAN.

St. Thomas's Hall

After the eighteen-day excitement of the Michaelmas vacation we once more had the misfortune to travel in the perpetually fidgety electric train, which as usual caused us to take to our beds on the first working day, as a result of which we were most liberally fined.

There was only one sing-song, at the beginning of the term, but since then we have had a number of in-

magic lantern lecture by Dr. Gravely which was a panorama of the South Indian architecture, given in a most vivid and impressive way. Our visits to Mahabalipuram, Srirangam and Conjeeveram in future will have greater interest because of what we now know of corbels and pillars and gopurams.

Rev. C. W. Ranson, of the Kellett Institute, Madras, gave us on November 19th, a talk on his visit to Germany, and we heard much that was new to us about the conditions now existing under Hitler's dictatorship.

The final event of the term was the presentation of the play 'Confusion to Pompous', a translation by our Warden of one of Molière's plays, in which our various film stars seemed to enjoy themselves thoroughly as, we believe, did the audience.

Office-bearers for the current year have been elected as follows:

Secretary for Debates: S. Padmanabhan.

Secretary for Indoor Games: T. Balamukunda Rao.

Secretary for Entertainments: Edmund Motha.

Secretary for Reading Room: David Rajaratnam.

Secretary for Excursions: V. N. Rama Rao.

Additional Representative for Class I: K. O. Cheru.

General Secretary: A. Mohammed Nabi.

The above students, with the Warden, form the Managing Committee of the Hall, and they have been carrying out their duties with great efficiency, much to the annoyance of the members of the Hall. Mr. Rama Rao's repeated efforts to arrange a good excursion were, alas, unsuccessful, but we believe he has something up his

The Hall Day will take place on January 15th, 1938. Meanwhile the senior Intermediate students are slumbering peacefully, having become completely exhausted by the selection examinations, and the juniors are increasing their already large collection of flying and crawling creatures as they burn the midnight oil in preparation for the terminal examinations.

Our debaters have, as usual, been showing their mettle: Mr. Hassan Koya winning a gold medal at the Y.M.I.A., and Mr. Avadhani leading the recent College Union Debate on 'Co-education'.

A. MOHAMMED NABI,

General Secretary.

Bishop Heber Hall

It is with great joy and hopeful expectation that we returned to Tambaram for the second term of our Hall life. The indoor games and the dailies made the common room hum with life and mirth. Many of our voracious readers could be seen silently poring over the magazines and stupendous tomes in the Hall library. Our fortnightly debates were well attended and in them were discussed such important topics as 'The peculiar conditions of India require a dictator at present,' and 'Science vs. Religion.' The tutorial classes, four days a week, kept the wayward among the juniors pinned to their studies. The approach of the selection examination

put an end to the seniors' frequent visit to the talkies and drove them to their desks.

Thanks to the tournaments, in indoor as well as outdoor games, and sports, conducted in connection with the Hall Day our courts were lively, enthusiastic and filled with cheers and counter cheers of anxious spectators. For the purpose of outdoor games our Hall is divided into four blocks and tournaments are conducted on inter-block basis. We are holding elocution competitions in the various languages and we propose to have our Hall Day on Saturday, the 20th of November.

The office-bearers for the second term are:—

President: Mr. C. J. R. Paul.

General Secretary: Mr. K. Purushothaman.

Debating Society: Mr. P. Paulpandian.

Entertainment Secretary: Mr. A. S. J. Henry.

Reading Room Secretary: Mr. K. George.

Members of the Hall Committee:

Mr. George Muthaiya.

Mr. S. Paul Richard.

Mr. H. Manuel.

Mr. G. A. Pascal.

The last two were elected from the non-residents for the whole year, 1937-38.

(Sd.) K. PURUSHOTHAMAN,

General Secretary.

BROTHERHOOD CALLING

After the election of the office-bearers and the constitution of the different committees last term, the Brotherhood formally started on its activities, feeling its way in the new atmosphere at Tambaram. Attempts to organise a long week-end excursion out of Madras proved inopportune and consequently the first excursion this year took place on the 16th and 17th of October and it was to Mahabalipuram and Tirukkalikundrum. The party twenty-four strong, including three members of staff, besides the two that joined later and left earlier, was a cheerful, friendly group who had much music and wit. Every arrangement went as planned except the return journey, by boat to Kovalan which was delayed considerably, the wind being the cause. As it is always easy to blame the weather for anything, the excursionists felt it natural to do so but discovered more fun in alternately singing and quarrelling with the boatmen. Much to our disgust the boatmen insisted and succeeded in penning us in the single, ill-ventilated, mosquito-ridden, port-hole-less 'cabin' and thus effectively prevented us from enjoying the fine moonlight on the 'deck'. Hot words, more hot words and then resignation. 'Never let the sun set upon your exasperation' may mean 'Never let anything close with exasperation'. The party had the good sense to take leave of the boatmen in good humour at 11 p.m. at Kovalan and none of the party would now be disposed to blame either the boatmen or the wind for the delay. It is just part of the fun. Our arrangements would not have gone so

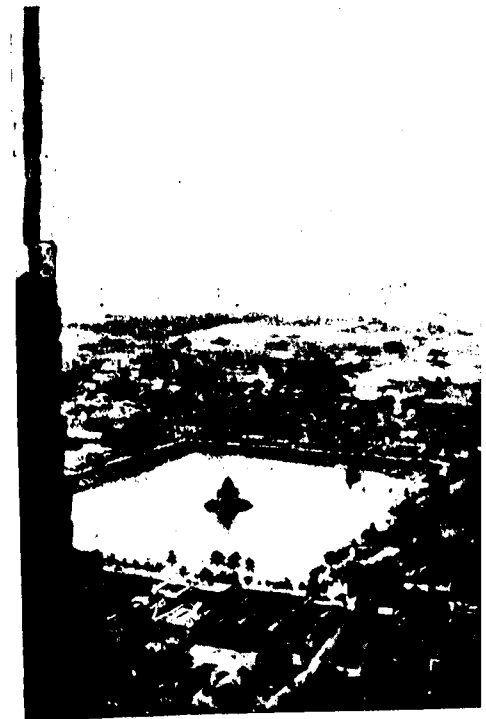
well but for the helpful attitude of a retired gentleman at Tirukkalikundrum and the Inspector of police at the same place. Our thanks are due to these gentlemen in no small measure.

Students of history and others who are makers of history may like a few words about the places visited. Tirukkalikundrum is a busy place with a picturesque hill, temples and tanks. The chief temple is on the hill where everyday about noon two kites are fed with religious fervour. Legend has it that the kites are the last of a band of rishis sojourning on this earth in bird form and they would do so throughout this millennium. Mahabalipuram is famous for its monolithic raths and rock carvings depicting the incidents of the Mahabharata. These are carved out of living rock and are wonderful. They date back to the five centuries before the ninth and belong to the Pallava period. Mahabalipuram is a picturesque little town grown about these rock-carvings with a temple on the sea-shore and a sea-front which permits of excellent bathing. There is an old lighthouse and a new functioning one, both of which afford a panoramic view. It would be a great pity if any student living as he does in the district of Chingleput should miss visiting this highly interesting place in the same district.

The social service section has done some preliminary survey of some of the villages round about Tambaram. The kind of service that can be rendered must necessarily vary but it was felt that contacts must first be



MAHABALIPURAM RATH
AND STONE LION



TIRUKALIKUNDHAM
TANK

established. There are no cycle paths throughout but foot-paths abound and the villages mentioned have been visited by some member or other of the committee this year. To begin with there is the Tambaram village and close by the Tambaram cheri, both of which are about a mile in a north-westerly direction from the railway station. The cheri is a disorderly sort of village with mud huts and an old dilapidated building which may be a good place for starting a school. The Tambaram village is a better-looking place with a school run by a Christian lady. Between the two is an orphanage run by a Telugu lady. Farther off in an easterly direction lies Kadupperi a cluster of three villages and Pulikkoradu. Some of these are Kannadi-palayams, settlements of Kannadis who are Kanarese-speaking buffalo-herds who sell curds in the city. Their peculiar cry and rustic appearance are familiar features of the city. An old resident of Pulikkoradu explained that they originally came from the district of Bellary and have since settled there. They maintain buffaloes and do no farming. They seem to be a friendly lot, the women being cleaner and better-looking than ordinary labouring folk. In one of these villages there is a labour department primary school where we were given a tumultuous welcome. We found some boys from this area went to the English-teaching school at Selaiyur. Other villages visited to the south of the college are Moppedu,

Vengumpakkam and Alappakkam. The map shows village wells and tanks.

The dispensary which was an integral part of George Town activity finds no place in Tambaram. It may still be possible in the near future to equip a first rate itinerant dispensary and carry medical relief right into the villages. It is also under contemplation to arrange for a course of instruction in First-Aid methods and to organise a permanent service corps in each Hall.

The social service section discovered much enthusiasm for a night school among the students. In trying to organise the college attenders a practical difficulty was felt in that their needs were varied and did not permit of putting them in one or two classes. The attempt had to be temporarily abandoned. The tennis-pickers are illiterate and small boys too deserved some consideration. The Athletic Association and the College staff agreeing to meet the major part of the expense of engaging a paid teacher, the Brotherhood undertook to collect the balance from the students. This arrangement enabled us to engage a teacher who is now conducting morning classes for the pickers in the sports pavilion. Later on, it is hoped to open night classes for the attenders.

The Brotherhood as a voluntary student organisation needs the active co-operation of the students and it is hoped that this will be forthcoming more and more.

S. S. G.

SOCIETIES

The College Union

Messrs. Peter Paulpandian and P. H. Sankaranarayanan represented our College in an Inter-Collegiate debate held at Annamalai University during the vacation, and we are proud to say that Mr. Paulpandian was voted the best speaker in the debate. At the beginning of the term he and Mr. Hassan Koya represented the College in an oratorical competition at the Y.M.I.A., Madras. They took first place, and were awarded gold medals, carrying off a silver shield for the College.

The Union and the Tamil Sangham held a joint meeting at which the Rev. R. S. Macnicol presided, the speaker being Mr. S. Satyamoorthy, M.L.A., Deputy Leader of the Congress party in the Assembly. He spoke of his experiences in the College under Dr. Miller, and congratulated us on our new life in Tambaram. Then he lectured on 'The Future of Democracy.'

On December 1st a debate was conducted in Bishop Heber Hall on 'Co-education for India today'. The observer on this occasion was another former student, Mr. Govindarajulu, Vice-Principal of the Madras Law College. Messrs. O. F. E. Zacharias and Matthew Tharakan also took part in the debate, the student speakers being Messrs. Avadhani, Paulpandian, Pavamani and Sultan.

V. S. SIVAPRAKASAM,
Secretary.

The Christian Union

The backbone of our activity in College this term has been the regular Study-Circles held weekly in all the

Halls; these have been well attended and several groups have begun a new course of study, having finished the books they were discussing since July.

Fourteen of our members have been selected to represent the College at the forthcoming Quadrennial Conference in Rangoon. These delegates have been meeting for prayer and preparation, and have been discussing the subjects of the various Commissions which are to meet during the Conference. On December 27th a very successful concert was run in the Library Hall, items being contributed by several friends from Madras; and as a result more than Rs. 130 were received which will assist greatly in paying the expenses of the delegation to Rangoon. The delegation is as follows: Clement Paul, George Duraisamy, J. M. Fenn, Handel Manuel, G. Israel, C. Jacob, K. T. John, H. Kadambavanam, K. K. Kuruvila, K. M. Mathew, Philip Mathew, P. Paulpandian, J. C. Ratnaiya, K. Theodore, Victor Hensman.

One general meeting was held, at which the Rev. S. Samuel led a discussion on the subject: 'Are all religions the same?' There was a good attendance.

Our social service work has been continued, under the leadership of Archibald Nayagam. The pastor in charge of the Methodist Mission Church, the Rev. A. Appadurai, has led groups of students to villages near Tambaram where preaching and medical work is carried on: We are grateful to Dr. K. E. Thomas for his assistance in providing medicines. Classes for children are conducted,

where songs and stories are taught. In addition, we are running four different Sunday classes, in Irumbuliyur, Tambaram cheri, Tambaram village and the Tamil Church: in two of these places our part is simply to co-operate with the teachers.

The devotional services on Sunday morning have not been found successful this term, and we may consider it right to discontinue them.

G. ISRAEL,
Secretary.

The Mathematics Association

An exciting event of this term was the demonstration in Arithmetic by the blind mathematical prodigy, Mr. Guruswami Pillai.

We hope to start the astronomical society early in the next term. We are sure that a good number of students will avail themselves of the opportunity for the observations of the Twinkling Eyes of Nature.

P. KESAVA MENON,
K. S. RAMAMURTI,
Secretaries.

History and Economics Students Union

The absence of a report of the activities of the above Union in the September issue of the College Magazine might have disappointed many. However, forgetting and excusing what happened, it is not out of place here to submit a report of its activities for the two terms together.

The business meeting of the Union was held on the 12th of July and the following office-bearers for the year were elected:—

President ... Prof. E. J. Bingle.
Secretary ... Mr. P. Paulpandian

Representatives.

Class IV ... Mr. K. Ramasami.

Class III ... Mr. Platcher.

Mr. M. N. Raman was co-opted by the Committee to represent class II and Mr. J. E. Robinson was elected afterwards to represent class I. As the need was felt later on to conduct study-classes on Saturdays, besides the usual activities of the Union, Mr. G. S. N. Reddi was elected secretary specially for that purpose and Mr. K. Ramakrishna Iyer was elected Treasurer.

The death of Prof. F. E. Corley, who was for many years President of the Union, gave a rude shock to everyone, and a condolence resolution, moved by Mr. Titus Varghese M.A., on the 15th of July was passed all members standing. This resolution was conveyed to Mrs. Corley.

In addition to the inaugural address delivered by Mr. Janardhanam, Connemara Library, six meetings have been held so far and in one such meeting the Rev. S. Samuel gave an interesting lecture on 'A comparative study of Kautalya's "Arthashastra" and Machiavelli's "The Prince"'. Besides, we had five study-classes heretofore on Saturdays and discussed such topics as 'Prohibition', 'The Govt. of India Act, 1936', 'The separation of powers', 'The possibilities of a Federal India', and 'the political theories of Fascism'. Anyone attending the class will naturally be impressed with the great interest evinced by members in the free discussion of such subjects. In no small measure is the success of this class due to all the members of the staff who helped us in our discussion, for which I thank them all, and to Mr. G. S. N. Reddi who has brought it to be closely associated with the life of the History students of the

College. I may add that this class is open not only to students of History but to everyone in the College.

In the Inter-Collegiate debate on 'The Moratorium Bill' held in the Presidency College, Messrs. P.S. Sivaprakasam and Sultan Ahmed represented our Union.

The attendance in all meetings, especially in the study-classes, was encouraging throughout. I close my report with the firm belief and increasing hope that the residential life of the College, which has already facilitated the proper extension of the work to be done by our Union, will induce many more to take active part in such activities.

Whatever may be the diversity of opinion among the different members on particular subjects discussed, we shall never forget our motto that 'Through the ages one increasing purpose runs.'

P. PAULPANDIAN,
Secretary.

Karnataka Bhashabhi Vardini Sangham

The first general meeting of the Sangham was held on the 23rd July 1937, under the Presidentship of M.R.Ry. Vidvan K. Narasinga Rao Avargal, B.A., L.T., when the office-bearers were elected for the year 1937-38.

President: M.R.Ry. Vidvan Narasinga Rao Avargal, B.A., L.T.

Secretary: A. C. Nanjappa, Class I.

On the 14th August M.R.Ry. T. Rajagopala Rao Avargal, B.A., L.T., M.B.A.S., Vernacular Superintendent of the College delivered a valuable lecture on 'Kannada and Telugu and their inter-relation.' In the course of his learned lecture he stated that Kannada and Telugu were of the same origin

and pointed out some of the common words with the same meaning in both these languages. Continuing, he said that Kanarese Linguistic Empire had spread so far as Egypt and Greece and even before the Christian era. The lecture was interesting throughout.

The outstanding feature of the meeting was that some of the Telugu students also attended it and showed their cordial co-operation.

Then M.R.Ry. Vidvan K. Narasinga Rao, lecturer in Kanarese also made some remarks on the subject. With a vote of thanks to M.R.Ry. T. Rajagopala Rao Avargal, proposed by the Secretary, the meeting terminated.

Andhra Bhashabhiranjanee Sangham

A general-body meeting of the above Sangham was held on Friday the 16th of July at 4-20 p.m. in room No. 2 of the Arts Building under the Presidentship of M.R.Ry. T. Rajagopala Rao Garu, B.A., L.T., M.B.A.S., and the following is the list of members of the managing committee for the current academic year.

President: M.R.Ry. T. Rajagopala Rao Garu, B.A., L.T., M.B.A.S.

Secretary: Mr. P. Sri Ramachandra Moorthi, Class IV.

Treasurer: Mr. H. A. Ratnam, Class IV.

Librarian: Mr. V. Venkatarayan, Class IV.

Class Representatives:

Mr. S. Siddayya Naidu, Class IV.

Mr. G. Subba Reddi, Class III.

Mr. A. Peddeyya Raju, Class II.

Mr. P. C. Modaleti Reddi, I class.

Mr. K. V. Krishna Rao, P.G. Classes.

Mr. G. Veeraraghaviah, Honours Classes.

Mr. D. Kamaiah, B.Sc. Classes.

We had our first meeting in room No. 2 of the Arts Building on Wed-

nesday, the 4th of August with M.R.Ry. T. Rajagopala Rao Garu, B.A., L.T., M.B.A.S., in the chair when M.R.Ry. Kavibhushana, Sathavadhani, Vidwan, Doma Venkataswamy Guptha Garu delivered an interesting and pleasant discourse on 'Gramya and Grandhika Bhashas.'

Vidwan, M.R.Ry. K. Narasinga Rao Garu, B.A., L.T., also delivered a fine speech on the same subject. The President, after supplementing the above speeches, appealed to all the Telugu students to have the same love and regard for Telugu even after leaving the college and to work enthusiastically for the improvement of the language. Mr. H. A. Ratnam read some verses by Asukavithvam in praise of the President and the speaker and with a vote of thanks proposed by the President the meeting terminated.

The Secretary of the Sangham hereby takes the opportunity to thank the college authorities for having brought the Sangham's Library almirah and the three hundred volumes at their cost and also the members of the Sangham for contributing liberally towards the binding cost of some of the books.

P. SRI RAMACHANDRA MOORTHY,
Secretary.

Tamil Sangham

Under the auspices of the above Sangham M.R.Ry. S. Somasundara Bharathi Avargal, M.A., B.L., Professor of Tamil, Annamalai University, delivered a very interesting lecture on 'Women characters' in Kamba Ramayanam on Wednesday, the 6th October at 4-30 p.m. Mr. T. Chinna-kannu Nadar, the student Chairman of the Sangham, presided. The lecture was very interesting and inspiring

throughout. With an hearty vote of thanks to the learned lecturer the meeting terminated.

On 13th October 1937 a debate was held with the student Chairman in the chair, Mr. K. V. Rajagopalan, (Class IV) moving that the introduction of Hindi as a compulsory subject will in no way retard the growth of Tamil. Mr. Srinivasan (Class III) opposed the motion. Feeling ran very high for the motion. As quite a number of speakers were in the waiting list, the debate was adjourned. It was continued again on 27th October. Various arguments were put forward both for and against the motion. Some of the speeches were cynical and some political. The motion had the support of an overwhelming majority.

On 20th October 1937 Mr. S. Satyamurti, B.A., B.L., M.L.A., (Central) delivered an address under the joint auspices of the Tamil Sangham and the College Union. The Patron of the Sangham presided.

During the course of the first half of the term Mr. S. D. Sargunar, B.A., delivered two illuminating lectures on 'Sivakar Chintamani.' The members of the Sangham are very grateful for his kindness and unselfish love.

On behalf of the College Tamil Sangham an address of felicitation was presented to Mr. Sargunar on the occasion of the celebration of his 61st birthday by the public of Madras.

Owing to the selection examinations, we are not able to arrange many meetings. But we hope to compensate it by a good number of lively debates and speeches during the remaining half of the term.

K. RAMASWAMY,
Secretary.

The Literary Society

The first meeting for the term was held on Wednesday the 13th October with Mr. M. Ananda Rao, Class II, Gr. i a, as the student president in the chair when Mr. P. B. Sundararajulu of Class II moved the proposition, 'In the opinion of this house the introduction of 'Hindi' in schools will mar the progress of the mother tongue.' Mr. G. R. Sundaram of Class II opposed him. The meeting had to be adjourned for want of time.

The adjourned meeting was held on the next Wednesday. The motion was put to vote and was lost by a huge majority.

The third meeting was held on Wednesday the 27th October with Mr. R. H. P. Holman M.A., in the chair.

R. P. TAGGARSI,
Secretary.

The English Honours Association.

This term we have been holding meetings regularly every fortnight. In some of these there were discussions, which we hope will become a regular feature of all future meetings. Besides the meetings, we have decided to enact some scenes from the great English Dramatists. This term we will be presenting a few scenes from Shakespeare, under the chief directorship of Mr. Macnicol and with the help of the other members of the English staff.

C. J. MATHEW TARAKAN,
Secretary.

The Madras Christian College Radio Club.

Two lectures were given, early this term, by Mr. P. Kalyanasundaram M.A., Demonstrator in Physics, on

'The primary principles of Radio telegraphy and telephony'. The object of these two lectures was two-fold:— (a) to bring together those students who were interested in Wireless, so as to form, if possible, a College Radio Club; and (b) to assist such as wished to attend the University Honorary Readership Lectures—which were to be given later in the term in this College by Dr. A. V. Moses—to derive the full benefit of those six lectures and accompanying demonstrations.

An encouraging amount of enthusiasm was met with when the formation of a College Radio Club was suggested at the end of the lectures, and such a Club has now been started with a membership of thirty.

President ... Dr. A. V. Moses.
Secretary ... Mr. P. Kalyanasundaram.

It was decided that a subscription of four annas paid to the Secretary on or before the 12th November 1937 would secure to any student of the College the privileges of membership of the Club.

The object of the Club is to enable its members to obtain a primary working knowledge of wireless, theoretical as well as practical. Members will also be guided in the construction and repair of radio receiving sets. In order to carry out these objects it has now been arranged to conduct weekly discussion groups with theory and practical topics alternating.

P. KALYANASUNDARAM,
Secretary.

ATHLETICS

Although we have several fields for Football and Hockey they were used only very sparingly because they were not quite ready for intensive use. Consequently Hall games on the main playing fields had to be abandoned altogether for the time being. For the same reason even the physical training classes were started much later than usual. With the abundant rains we have been having recently the fields are getting covered with grass rapidly and we hope before long to use them more often than at present.

Boxing

The Boxing Club has been very active and the membership quite encouraging. We have now a new Boxing Coach—Mr. T. Antony, and he has proved himself to be a very efficient and successful Coach indeed.

We sent a batch of twelve students for the Novices Tournament conducted by the Madras Amateur Boxing Association. M. R. Raju could not take part because of illness and L. Charles had to withdraw after winning his first fight, also on medical grounds. In the finals Coyne, Vanghen and Hellein won their fights while T. Govindarajulu after a very plucky fight with Hellein was runner-up. We were the only College that participated in this tournament although many schools and other outside organizations had sent in a larger of entries. Our team secured the second place in the final ranking of the teams.

We are looking forward to the Open

Tournament which is to come off at the end of November when some of our more experienced men like Henry, Bower, Fowler and Clem can also take part. All this should be excellent training for the Inter-Collegiate boxing tournament in the third term when we expect to do great things.

Boxing is becoming increasingly popular and before long we will have a proper ring with lights and other arrangements when we can hold boxing contests regularly.

Track and Field Sports

We have an excellent sports ground where a 400-meter running track has been permanently laid down in bricks. The shape of the running track is the ideal and there is a separate 'straight' for running the 100-meter flat race and the 110-meter hurdle races. There are two jumping pits and permanent places for Discus Throw and Shot Put. The whole field is almost dead level. With all the facilities that we have here Track and Field Sports should become quite popular and our efforts more satisfying.

Regular training was started in October and the first few weeks were spent chiefly in loosening-up exercises. The emphasis was more on getting into proper physical condition rather than on practising the various items. Later on we began sprints, hurdles and the jumps. We have some very promising athletes this year and with proper training we ought to do very well.

Cricket

Only one match was played this term—with the Presidency College, the prospective league Champions. Rain was responsible for postponing the other matches and it does not look as though we will be able to finish our matches within the stipulated time. In the match with the Presidency College we were defeated by 20 runs after scoring 104. At one time during the game we were definitely on top and our opponents had a nasty fright.

Our Cricket field is one of the biggest to be had anywhere and it is made in the shape of a regular oval. During the holidays we decided to have a proper turf wicket instead of the usual matting wicket. The pitch was prepared carefully and the best grass for the purpose was secured and planted. Now it is looking beautifully green and experts who inspected the pitch predict a really first-class turf wicket for us. Play meanwhile was transferred to our sports ground where a matting wicket was prepared for the purpose.

Hockey

There are five new players in our team this year. They are:—T. Arul, P. D. Calappa, B. Fowler, T. Cleur and H. Cayne. T. Arul plays left back and in him we have a stout defender; seldom does he allow the opposing forwards to pass him without troubling them. P. D. Calappa is our right back. Possessing a good eye he clears well on the run, inclined to the erratic, but always works hard, and at times is brilliant. In B. Fowler we have the right type of half-back. He always sticks to his man seldom allowing himself to be passed, and he feeds his wing well.

The centre forward and right inner positions are filled by H. Cayne and T. Cleur respectively, a very lively pair who are always dangerous when determined. H. Cayne possesses very fine stick; has often 'whiddled' through a defence all by himself, and scored. T. Cleur has got dash and can hit very hard, plays very well when he wants, but is inclined to lose heart too easily.

The inter-collegiate tournament is now over and we came out fairly well up, losing only three matches and drawing one. We ought to have done better judging from the strength of our team, but the trouble is we did not.

We were on tour in Bangalore for a week during the Michaelmas holidays. We took some time to make ourselves at home on the hard grounds (although unfortunately, J. Arumainaygam did not take long; he had a nasty fall in our first match, and had to remain out of the game for the rest of the tour). We lost our first three matches. Certainly not an encouraging start, but we were determined to try and win the next three, and we just came short of doing so by a minute (if I may say so), for in our match against the Harriers we led 1—0 till the very last minute when they equalized. In this the best game of the tour our men played exceptionally well, every one, and we gave our opponents an anxious time of it. We defeated the Baldwin's High School by three goals to two, and the Medical College by four goals to nil. It was a pity we did not start the tour with the form we showed later for we certainly should have done better.

We are an improved team after the tour, and we showed this by winning quite easily our remaining fixtures.

We all wish to thank Mr. Boyd, our President, for the keen interest he took in us; called us 'blethers' sometimes, but that was for our good. We also wish to thank Mr. C. A. Abraham for the trouble he took in seeing to our arrangements, and Mr. Antony, for the good word he always had for us.

H. A. SPITTELER,

Captain.

Tennis Club

The club congratulates the Staff on their acquisition of two separate courts. It expects them to play a champion game in the forthcoming tournament.

We had not much tennis this term on account of the rain, and the selection examinations. Next term there should be more regular play.

Our team fared quite satisfactorily in the Inter Collegiate contests. Both in Singles and in Doubles our players reached the 'last four'. Our congratulations to them on their play.

Our representatives were:

Singles: G. Sreenivasa Moorthi.

Doubles: S. S. Sankaranarayana.

M. Martin Nathaniel.

There has been a specially large entry for the college tournament, and some matches have already been played.

M. MARTIN,

Secretary.

UNIVERSITY TRAINING CORPS

Recruiting took place in July this year immediately after the College reopened at Tambaram. Among those who tried for enrolment a few were disappointed because of their *prima facie* fitness being falsified by the medical officer. Is appearance always reality?

Is it not surprising to find that in a few so-called rational animals, who became enrolled as members, their rationality has not given them the simple distinction of viewing the right as different from the left foot? But since that is only at the beginning of their career as recruits we may not view it seriously.

We witnessed the happy function this term of Capt. A. J. Boyd being honoured by the presentation of the Coronation Medal by the Commandant of the U. T. C. The contingent

had also the opportunity of spending a pleasant evening at a tea-party when it had to say farewell to S. S. I. Jackson who had been under orders of transfer to another regiment and to give welcome to S. S. I. Birbeck who had returned after his furlough.

Members of this contingent past and present desire to convey through this report their sense of sad disappointment and regret at the resignation of Capt. A. J. Boyd, who was for several years its veteran officer. The contingent is glad however to find that his interest in its work is as keen as ever.

The contingent derives help as it did last year from Mr. Macnicol who gives a few lessons now and then in marching songs. We are thankful to him and we hope to derive the fruits of his labour.

