

MADRAS CHRISTIAN College Magazine



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THE
MADRAS CHRISTIAN COLLEGE
MAGAZINE

DECEMBER, 1939

A CHRISTMAS MESSAGE

I welcome the editor's invitation to write a Christmas message for the readers of the *College Magazine*, for events in the world today are such as to obscure for many the meaning of Christmas, and yet the very grimness of these events is the measure of our need to apprehend what Christmas stands for. Christmas reminds us that, in spite of all the appearances, God is very near to the world, that it is His world, that He has taken thought for it to redeem it from evil. And, because it reminds us of God's love for the world, it is also a call to us to

'rest beside the weary road
And hear the angels sing',
and then to go forward hopefully with that song as our inspiration.

To many, it no doubt appears as if the terrible things that are going forward in the world today are a complete denial of the message of Christmas, and in one sense they

obviously are. But do not let us therefore imagine that the Christmas message is thereby exposed as a vain illusion. The fact is that, in almost all ages of the world, the superficial appearances have been against it. The world has always been full of cruelty and suffering, and it has always been in that context that men of faith have taken courage to believe in the love that 'came down at Christmas'. Perhaps, indeed, the Christmas story itself, in its most intimate and lovable aspect, helps us to understand why it is possible for such cruelty and suffering to exist in God's World, for it tells us that God, in His dealings with men, laid aside His power and glory, and became a little child, and made it possible for us to crucify Him. We have crucified Him; but, just because He is God, we know that one day 'He shall reign'.

A. J. BOYD.



MR. S. SATYAMURTHY,
Mayor of Madras

COLLEGE NOTES

The Rains

Since the first term ended, we have had 30.43 inches of rain, and after the long drought this has naturally been most acceptable. The wells in the villages around us, some of which were almost dry, are now practically full again, and the cultivators are busy in the fields. In our own estate also, more trees and grass are being planted. The College celebrated the November rains with a rain holiday, the first since the removal to Tambaram. Some students are said to have expressed the view that torrential rain every day from 9-30 till 10-30 would be a great blessing!

It is also interesting to note that the lowest temperature since observations were started at Tambaram in 1931 was recorded on the night of November 24, the figure being 59.5°.

New Societies

It is a matter for satisfaction that the enthusiasm called forth last year by the staging of 'Hamlet' has led to proposals for the organisation of a College Dramatic Society. We hope that the new Society will have a long and vigorous life. Another Society which will soon be formally constituted is the Karnatic Music Association. It has already been working under provisional sanction and has arranged two musical performances, as well as a lecture on the technique of South Indian Music. This is a welcome addition to the number of organisations which, each in its own way, helping to give freshness and variety to our College life.

T. S. Govindarajan

By the death, through drowning, of T. S. Govindarajan, Class IV, Group iv-b, a resident of Bishop Heber Hall, on the evening of the 14th of November, a shadow was cast over our College life. Govindarajan came to us from the Presidency College in July 1938, and after a year as a non-resident student, came into residence in July of this year. He was a quiet and unassuming lad—it was not in his nature to make himself conspicuous in any way—but those who knew him loved him for his cheerfulness, his modesty, and his straightforward friendliness. We can only speculate on the circumstances which led to his death. He was known to be a competent swimmer, and nobody would have expected the shallow Selaiyur Lake to present any difficulties to one who had frequently swum in much deeper waters. It seems probable, indeed, that violent over-exertion while he was still in the boat was the main contributory cause. Such speculation after the event, however, is not our main purpose here. In this place we desire to put on record our happy memories of a graceful and upright life, and to express our heartfelt sympathy to Govindarajan's father, his brothers and other relatives, and, not least, to the cousin still in our midst who had been his constant companion, at home and elsewhere, since early youth.

Activities of Former Students

We are glad to publish in this issue contributions from two former students now engaged in work of great social

value. We welcome such articles, and hope that they will foster in the present members of the College a desire to share in some way in the great work of social betterment.

Services in the Anderson Hall

On Monday November 20, an old tradition was revived when staff and students assembled in the Anderson Hall for a common act of worship, led by the Principal, and heard a striking address by the Rev. J. O. Cochran of Madras. These occasional Monday morning services were a regular feature of our College life in George Town, and, while under the new conditions at Tambaram, the responsibility of making provision for

the devotional life of their members is entrusted to the Halls, an occasional opportunity for the whole College to come together is most welcome. That this feeling is general, is evidenced by the fact that even the Anderson Hall was not quite sufficient to accommodate all who desired to be present.

A Happy Christmas

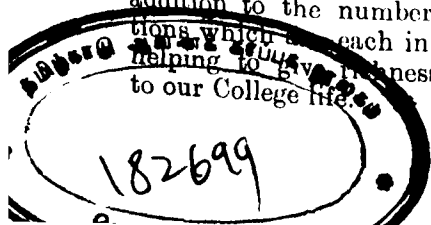
In a few days the term will end and the members of the College will scatter all over South India. We include in this issue a Christmas message from the Principal, and we wish every reader of the *Magazine* a Merry Christmas, and a Happy New Year.

THE NEW MAYOR OF MADRAS

The members of the Madras Christian College are happy to note that Mr. S. Satyamurthy who has served the City Corporation with great distinction for many years has been elected as the Mayor of Madras. We offer him our warmest congratulations. Born on August 19, 1887 at Tirumayam, Pudukotah State, he joined the Madras Christian College after finishing the First in Arts course in the Maharajah's College, Pudukotah. He was for some time a tutor in the History Dept. of the College and since he left College and finished his studies in law, he has been an active politician and has rendered great services as a member of the Congress, having visited Great Britain and Ireland in the

interests of the Congress Party in 1919 and 1925. At present he is Deputy Leader of the Congress Party in the Delhi Assembly.

Apart from his great services in the field of politics he has for many years rendered distinguished service in connection with the University as a member of the Senate and the Syndicate, having served also as a member of the University Commission of 1928. We recall with thankfulness the fine example of devotion and unstinted labour this distinguished alumnus of the Madras Christian College has given in the service of the motherland, and we wish him well also in his office as Mayor of Madras.



SONNET

By L. M. TURNER, *Hons. 3, Br. vii*

When I regard the blurred face of the years
And see before me looming the unknown,
Then feeble feel I—helpless and alone,
Amid the mountains vast of my chill fears
That raise grim peaks in vague forbidding zone
To vaulted skies that haggardgrey have grown,
In silence boding the evil that nears
Upon the dreary way that is mine own.
Lo! There comes a glow of glorious light,
With warm fingers touching the mountain peaks
That fade to dim visions of baseless height,
While with new hope the sullen skies grow bright;—
Calm as still dawning day a sweet voice speaks
'Fear not for I am near, strong arm'd in night.'

THE SPIRIT OF EVENING

By L. M. TURNER, *Hons. 3, Br. vii.*

What spirit art thou that in timeless thought,
Here broodeth now the flaming day is done
With unseen presence hushing the tongued woods
And musing on the broad plains dim and blue
That carpet-like stretch out to the world's rim, where
In purple pageant trail the pompous clouds
About their dying sun-king sinking fast?
Thou fills't these folded hills with silent awe
While in the eastern dark vague cloud peaks lie,
And, like the last sigh of departing day,
The wind sweeps whispering through the hooded eve,
Strumming the casuarinas singing spires
And bearing the last light to the jewelléd star-nets.
* * * * *
But thou hear'st it not—like some creator
Rapt in visions of his own creation,
Thou dreamest on nor heed'st the gathering shades
Coming with ominous flight to hide the world
And stain the skies with their besmirchéd wings.

MINERALOGY IN PARADISE

By G. H. JANSEN, *Hons. 5, Br. vii*

'Let none admire
That riches grow in Hell; that soil may best
Deserve the precious bane.'

—*Paradise Lost, Book I.*

We are both saddened and chastened when we observe the number of ideas and conceptions, once the centre and heart of men's most fervent and passionate longing, that no longer stir the least excitement among us of this later day. In no sphere of life is this more remarkable than in religion where the receding sea of faith has left only too many forms and dogmas high and dry; and these, like submarine plants, appeared beautiful when lapped round by a congenial medium; but, also like these plants, once removed from this medium they appear stiff and lifeless and repulsive; even a little comic. This is especially true of the ideas of Heaven formed by the various religions, which have in common an insistence on the material richness of the abodes of the blest; in most religions Paradise is synonymous with a lavishness of precious metals and precious stones. In an age of faith these pictures had an attractive power which they now lack. To us they are like our childhood's toys: bright and shiny, brittle, and when handled they give out a hollow tinkle. We take these ancient pictures of paradisaical 'bliss' and gaze on them appreciatively as we would on a heavily inwrought ikon; we can, as it were, run them through our fingers as we would a finely carved rosary. But usually and unfortunately we forget these bright and colourful pictures, we ignore their

decorative charm in condemning them as superstitious; we lose their artistic aesthetic value; we throw out the baby with the bath water and it is left to the student of Comparative Religion to take these outworn eschatologies off the shelf now and then to dust them, very carefully, for they are fragile with age and will not endure rough handling.

Happily so complete are the accounts left to us of these Paradises that anyone who has a taste for an encrusted and stylised form of art can, in imagination, walk through them as the tourist walks through those other almost fabulous cities of the dead Fatepur Sikri or Ur or Petra or Ankor Vat. It does not matter much which Paradise we choose since the descriptions of them are all remarkably and suggestively alike: we can view its brazenly-gleaming walls, pass through a gate hewed in once soft-gleaming pearl and walk, with hollow echoing footsteps, down its golden pavements. And usually in the centre tier on tier rises the seat of the Holy Presence, layer upon layer of jewel, water green, rose pink, milky white. From all directions a harsh blazing glare beats upon our eyes. And usually also there is a park where the metallic foliage of golden trees clashes forlornly in the heavenly zephyrs, jewelled flowers sprout stiffly besides streams with sands of pearls. The very clouds are of heavy crudded gold

such as only the Japanese tapestry makers knew how to depict. Every-where we see the set, brittle rigidity of death; gleaming presences no longer throng the shining streets; the 'many mansions' stand empty and the City of God no longer throbs with the immanent presence of the God-head who has swept out of it with cherubim and seraphim, music and singing. And now it stands desolate, and we only see its empty vanity, its hollow pretentiousness.

The reason for the almost inevitable gold and silver in the Heavens of the various religions is not far to seek. They were included in the heavenly landscape because men wanted to give God of their best, and to grant to those of worthy life on earth the highest reward of fulfilling all their most elemental human desires: hunger, both physical and sexual, and in this case, cupidity. Cupidity is more especially prevalent, and is the more to be satisfied in Heaven, when its objects are clear and distinct as with money. Those simple agricultural peoples who did not have a cash economy had no mineralogy in their Paradise. For the native of the South Seas and of Africa Heaven is a place of supremely luxuriant gardens and plantations and nothing more. (It is a touching tribute to the superiority of the white man that one African tribe believes that in Heaven they will all acquire white skins.) It is when metals and precious stones are common in a society that its paradise begins to assume a metallic aspect. This is just one more instance of the influence of economics on religion.

This being the cause, we can expect to find lapidary heavens in very many religions. We find one such in later Judaism and Christianity (the Eden of early Judaism is obviously the ely-

sium of an agricultural people): the New Jerusalem has streets of gold, gates of pearl and its foundations are made of twelve precious stones. The reader of the Buddhist texts, even those of the Hinayana, will remember with revulsion the endless and inescapable repetitions of this same motif in the descriptions of Heaven that they give: 'It had seven ramparts of gold, silver, beryl, crystal, agate, coral and all kinds of gems; and four gates of gold, silver, beryl, crystal and jade with seven pillars of gold, silver, beryl, etc. for each. There were seven rows of Palm Trees of gold, silver, beryl, etc. with interchanged fruits and leaves . . .' and so on *ad nauseum*. If anything, these descriptions are even more common in the Mahayana where Sukavati, the Western Land of Bliss, is said to be composed of gold, silver, beryl and crystal. In Hinduism, even as early as the Epics, we have mention of the land of Uttara Kuru, the abode of the pious, a country covered with costly jewels and precious stones, with beds of golden petalled blue lotuses and rivers flowing through sands of pearls. In the Puranas the heavens become more numerous and their details more lavish. Even mildly ethical Confucianism could not evade this seemingly common desire; for, just to take one instance, in a poem of the second century we read of the mystic being washed in a bath of rainbow spray and girded with a belt of jasper and rubies. The Greek Olympia, it will be remembered, had golden floors and thrones and roofs. Besides Judaism, already referred to, the other Semitic races had similar concrete ideas of Paradise. The heaven of Islam though clearly an idealised desert oasis has inmates 'bedecked with bracelets of gold and with pearls'; in Islamic tradition

this aspect is further developed and in one case we read of Paradise made 'of gold and silver bricks with musk for mortar and its earth of saffron'. The Babylonians believed that the worthy went to 'a park of precious stones' and the descriptions given of its location support the economic explanation we have given of this conception of Heaven, because this 'park' clearly refers to the Phœnician coast, even at that time a centre of trading and mineral wealth.

This explanation is further supported by one case of a people, the Mayas, who were extraordinarily rich in precious metals who yet did not include them in their descriptions of Elysium where the blessed lie under the beautiful *gaxche* tree eating and drinking all day. This was obviously so because the Mayas set no store by gold and silver which they had in such abundance, a fact that amazed the Spanish Conquistadors; and what was not economically valuable to them would find no place in their Paradise.

Just when we are beginning to blush for the simple cupidity of our ancestors that led them to formulate Heavens of such naive attractiveness we come across a related series of religions in which, contrary to those mentioned above, the conception of Paradise is hazy and mysterious and attractive. These are what we might broadly call the early Indo-European religions: Celtic, Slavonic, Teutonic, Zoroastrian and early Vedic. In the Western Isles of the Celts it is natural beauty, music and peace that is notable; everything is wreathed in swirling mist. So it is with the Slavs and Teutons whose Paradise is a glass mountain, or surrounded and hedged with leaping flame and fire, an idea often repeated, with great poetic

beauty in the *Voluspa* of the Icelandic Edda. Drinking and fighting was more valuable to them than material wealth. Only here and there do we get a touch of the usual concreteness: a branch of silver gleaming through a mass of white blossoms; golden tables standing on the grass; children gathering golden fruit from among the greenery. These simple and unsophisticated Northmen, though they worked extensively in metal, as the funerary remains of Sutton Hoo have recently shown, had a definite fear of the baleful influence of gold: in the *Voluspa* it is the dwarfs, the foes of men, who have a hall of gold called Nithavellir; and it will be remembered, in the *Ring of the Nibelungen* it is the Rhinegold which starts part of the tragic action. Whatever the reason, these early North European races kept their Heavens surprisingly free of the usual precious objects; their flashing colour does not gleam from gems but from the watery iridescent clouds in which the heavenly landscape is wrapped. A similar vagueness of outline is to be noted in the Heaven of early Zoroastrianism, such as we find in the Gathas, where it is called Garo-de-mana 'the house of song' where the angels sing hymns to all eternity. This can be matched in the somewhat earlier Indian eschatology of the early Veda; here the departed blessed, as with the Teutons, dwell in a place 'of glowing light' 'lapped in the bosom of the purple mornings', in a house with flaming doors and that the flame of Agni could reach them shows in what ethereal an atmosphere they lived in the Upper World.

In these related religions all of which can at one time or another be traced back to a common source, we find a similar fluid conception of

Heaven. Partly this was due to a backward economic condition (though this is not strictly true for the Teutons), partly to a different conception of God. That in case of the Teutons at least it was due to the latter reason is to be deduced from the later history of Germanic religion. After contact with Christianity we find the later Sagas speaking of Glittering Plains and 'a mysterious treasure land' but even as early as the twelfth century, in the writings of Master Eckhardt, the old Teutonic or Gothic floating remoteness and dimness has re-asserted itself and re-shaped Christianity into the old pagan haziness and fluidity. Eckhardt speaks of God as 'a boiling up and pouring out of itself in itself, scalding and melting and bubbling itself within itself, light penetrating light' and of 'the eternal Godhead, wherein an eternal stream God is flowing into God'; and obviously such a Gothic deity cannot dwell in a Semitic Heaven with golden streets and pearly gates. In following up our enquiry into the various conceptions of Heaven we seem to have come across a difference in national religious imagination. For a while nothing seems able to make the Teutonic races believe in a static God in a static Heaven—whether in the times of the Pagan sagas, of the Christian Eckhardt or Luther's later revolt against the solid Romish monarchical conception of the Deity—the Semitic and Indic peoples seem unable to believe anything else. Their rather terrestrial flabby unimaginativeness shunning the vaguely attractive gradually but surely fixes on a solid unmoving deity in a solid unmoving heaven and the early Indo-European haziness of the Zoroastrian Gathas is lost under the definite hardness of the Vendidad, and the fluidity of the

Vedic hymns solidifies into the cut-and-dried mythology of the Epics and Puranas; and however much we might symbolise the precious materials from which the Heaven of *Revelations* is constructed the fact remains that to the Jew the most satisfying form of eternal life was a life lived in a body and in a material universe transfigured though it might be. Hence the solidity of the Heavens imagined especially by the Jews and the Indians, Hindu or Buddhist. The Gothic leap and aspiration instinct in the Nordics similarly required a poetically soft, cloudy mysterious mist-filled Heavenly Landscape. 'Olympus rests on the homely Greek soil, the Paradise of the Fathers is a magic garden somewhere in the Universe, but Valhalla is nowhere'. 'No Wotan or Baldur or Freya has geometric form. Of them, as of the Vedic gods of India, it can be said that they suffer not "any graven image or likeness whatsoever"'. There is a clear distinction between the earlier dynamic and the later static conceptions: in Greece, Judea and India the latter has prevailed though the former once existed; in Protestantism we see the last working out of the former, in unbroken lineal descent from the original.

It is a matter for profound regret that, either due to a money economy or to a lack of imagination, it is the definite and metallic conceptions of Heaven that are held by the major religions of the world. For our forbears, by making this childish idea clear and hard and solid, made it inevitable that it should be later as definitely rejected when its puerility was seen. If all the religions had beautifully vague ideas of Paradise there would be many more people today hoping in a Heaven; but the

emphatic descriptions we actually come across compel disbelief. In an age of unfortunate scepticism, that assails everything, it is obvious that the hazier one's beliefs on a subject that can hardly ever be more than wishful thinking, the better for one. And now that even the rigid and deterministic science of the last century has been displaced by free and imponderable scientific ideas an element of inviting haziness in this department of religion would be welcomed and permitted. That a not too definitely insistent mythology and Heaven would be popular is shown in the otherwise inexplicable success of Wagner's operas in which he uses the old Norse mythology and eschatology; and that they were made the medium of a living art shows that they still are alive to many people. And they are thus alive merely because they are just too airy to be swept away; to destroy them as superstitious would be like cutting

the air. But these, alas! are mere hopes. It is the other types of Heaven that have been handed down to us, and despite their primitive appeal, strongly akin to that of crude highly-coloured Byzantine mosaic, with some contempt and some amusement and some nostalgia for our lost phylogenetic childishness we are forced to admit that we can no longer conjure up the simple unsophisticated delight that is necessary for one to fully appreciate the strong encouragement and the hope that men formerly found in these mineralogical Paradises; this thing they set their hearts upon has turned to ashes in our mouths. It remains for us to say with the poetical Caliban:

'and then, in dreaming
The clouds methought would open,
and show riches
Ready to drop upon me; that,
when I wak'd,
I cried to sleep again'.

THE ENTOMBED HERMITS OF GYANTSE, TIBET

By SAMUEL VARGHESE, *B.Sc. III, Gr. iii*

'If the heart be stout a mouse can lift an elephant.'
'Without a Lama there is no (approach to) God.'

—*Tibetan Proverbs.*

Wreathed in the romance of ages, Gyantse stands impenetrable, shrouded in mystery in the heart of Tibet, alluring yet defying the most adventurous of travellers to breathe her mystic atmosphere. It has held the imagination captive, this sacerdotal city where the 'Living Buddha' the Grand Lama of Tibet enthroned as a God, reigns eternally over his empire of monks, who weave Tibetan linen or whirl their prayer-wheels, droning mystic spells and exorcising devils in the intervals of their dreamy meditations.

At Gyantse, we decided to visit a mysterious hermitage we had heard of among the mountains, where it was claimed that a sect of monks imprisoned themselves in dark rocky burial vaults, and remained there till they died. Mounting shaggy Tibetan ponies, we set off from Gyantse on an April morning to this place about fourteen miles off. The road was rather rugged, and the ponies tripped on dreamily as if they foresaw what we were yet to see. On the hill-sides we could see the glistening white monasteries, and our eyes were led on to the tops where the peaks glistened threateningly against the sapphire sky. The land of priests shone in a majestic splendour, and shadows flitted over its surface forebodingly. The wind rose in the east and wafted past the cedars on yonder mountain slope to the unknown mystic areas of

the 'Land of Gloom'. It was a perfect spring morning, and the wild geese played in the turquoise pools on the rivers.

After travelling for about an hour and a half, we emerged from this valley pulsating with life, into a scene which contrasted greatly with it. We beheld a rocky path leading to savage and grim-looking hills, and in its throat where it narrowed to a rocky-ravine, we could discern the hermitage we were in search of. A stream flowed hushed and silent through the valley, choked by the stones which had fallen from the hill-side above. The rocky cliffs on the hill were dotted over with the sombre cells of the buried ascetics. The valley below was fragrant with a luxurious cascade of blossom, and watched the tombs of the hermits, in awe and ignorant mockery.

As we approached the place some attendants came out to meet us, evidently disturbed by the clatter of the hoofs of our ponies over the stones. They were clad more as ordinary men than as monks, but their hair was matted and worn in the style of the Indian Yogis and Fakirs and not in a pigtail as with the laymen. They were thickly clad in Yak's-hair garments and had a calm look about them. They moved slowly and steadily and came to us and saluted us in the Indian style. Then the oldest of them welcomed us in Tibetan, to their hermitage. They informed us, as we

advanced, that they were ascetics of an Indian order found by St. Mila, a follower of Buddha. They had undergone so far, they said, the first or the second stages of imprisonment, or as they put it, holiness, namely for six months or for a period of three years, three months and three days, and had not yet taken the vow for the final plunge for life. Meanwhile they attended on their holier brothers, carrying food for those who were entombed for life.

We got one of them to write the name of their hermitage in an autograph book, and found that they gave it the mystic title of 'The Cave of Happy Musings on Misery'! (Nyang-tō-ki-p'u).

Then we were led up a narrow winding path to their small chapel. At the door there were two stuffed bear-skins hanging from the roof. Inside the chapel there was the altar, and on the walls long fresco-paintings of semi-nude Indian ascetics, among whom the chief place was occupied by St. Mila. He was a sort of wizard-poet, and lived in the eleventh century A.D., they informed us. The next place in the fresco was given to St. Saraha, who, they said, founded their hermitage six hundred years ago.

From this chapel we were led by our special request to the 'caves'. These are to the number of twenty, perched on the hill-side in an irregular manner. They are made of stone and mortar leaving a stout padlocked door for entry. The only other opening besides this is about six inches square and only just sufficiently large for the hermit to pass out a hand for his daily portion of food of parched grain and water. The grain is tied in a napkin and placed before a narrow sill outside the small window-hole, and the water is poured into a

perforated saucer shaped depression in the same place, from where it flows inside.

Shut up in this dark cell the hermit has to remain in total darkness throughout the period of his voluntary imprisonment—for the first or second stages, or for life. He has no means of distinguishing day and night or the passage of time as the seasons bloom and fade. By his vows he should not admit any light or should not talk to any person or peep out throughout his confinement. He is given a human skull cup to take his food from, and a human thigh-bone to use as a trumpet. He recites verses of Sanskrit, the attendants told us, and at intervals conjures up ghastly devils in his imagination and expels them by his spells! So he lives till his death, musing on the miseries of life!

In the first cell to which we were led was confined an old hermit, who had not seen a person or light for over twenty-one years! There was a gloom outside the cell, and from inside no sound came. It was absolutely silent. Most of the attendants, who were young boys, had not even seen the occupant of the cave. I stood entrapped in thought, and overawed at the mental strength of the man and the sort of religion that could create it. One of us asked to be shown evidence of his presence inside the tomb. Thereupon one of the attendants very gently tapped thrice on the sill—so gently that we couldn't hear it. I held my breath. After ten or fifteen seconds the rabbit-hutch door began to tremble and move. By degrees it was pushed aside, and from the deep gloom inside came slowly faltering forth, a gloved hand! That was all. A gloved hand! It advanced about

four inches or so, and fumbled on the sill, trembling as in palsy. And then finding nothing there, it retreated slowly--very slowly like a snail creeping back into its shell. The whole action was muffled and suppressed like a dream, and from inside came--as I fancied--a suppressed moan! I trembled--I found it sickening and inconceivable--this voluntary confinement.

We went to five other caves, and it was the same awful sight. In the last, a lamp was placed at the door. The hermit had died the previous night after a confinement of twenty-two years! He had not removed his food for days. We were not allowed to see his sacred body, for only the oldest of the attendants could look upon it. A funeral-banner stood outside with Buddhistic scriptures written all over. Some of us crossed repeatedly at its sight!

Several of the young hermits who accompanied us had already undergone the first or second stages of 'meditation', and aspired to imitate the one who had died. Only one said he did not seem sure what he was going to do. All this was the result of the extension of Buddha advising temporary retirement for self-examination, and escaping from the attractions of the world. I dreamed what the extension of my religion had brought forth, and where it might lead to. I found I could not blame these monks. Nature seemed to mock at me.

We said good-bye and returned. Nobody felt like talking, though some of us tried to be humorous! I felt depressed and overawed, and even after coming back to the 'Land of my Glory', thought often about the 'Cave of Happy Musings on Misery' at Gyantsè.



[Susheel Chander

PEACE

A CHRISTMAS BALLAD

By D. S. GEORGE MULLER, *Hons. 3, Br. vii*

When all the world lay drear and cold,
Nipped by the chill December air,
Lo! from the hard unkindly mould
A Christmas rose bloomed fresh and fair,
Though other blossoms did not dare.

Each snowy petal opened wide,
It raised its face divinely rare
To spread the joy of Christmas-tide.
The sullen skies with clouds enrolled
Frowned down upon the earth so bare ;

To wondering men in days of old
Appeared a star beyond compare,
It raised their hearts from gloom and care,
A dazzling beacon-light, a guide,
Steadfast its glory glittered there
To spread the joy of Christmas tide.

ENVOI

Thus Nature's creatures ever wear
Symbols that oft can be descried,
For there are beauties and to spare
To spread the joy of Christmas-tide !

LIGHT AND ELECTRICITY IN FISH

By S. KRUPANANDA REDDI, *Hons. 5, Br. vii*

To most people the ocean is nothing but a vast sheet of wave-tossed waters stretching away to meet the distant horizon. They never care to realise, or are unconscious of the fact, that beneath those chafing waves lies a dark cold unexplored world full of mysteries. But to the deep-sea explorer the ocean is a new world, cold, silent and dark, yet full of strange, weird and undreamt of forms of life.

The first deep-sea exploration to be undertaken was by the *Challenger* in 1873. This ship made numerous remarkable discoveries which startled the scientific world and ever since deep-sea exploration has been going on. Scientific institutions and private individuals like the Prince of Monaco have sponsored expeditions which have tried to unravel the mysteries of this strange world. As a result innumerable forms of strange sea-animals were discovered which had hitherto been undreamt of. No one, however, has ever yet been able to reach the bottom of the ocean and gaze upon its varied life. The most famous deep-sea explorer is Mr. William Beebe the marine biologist, who descended to a depth of 1426 feet off the Bermudas, the greatest depth ever to be reached by any living individual. The distinction was achieved with the help of a Bathysphere—a steel sphere specially designed for deep-sea research. Thanks to Mr. Beebe and his wonderful steel contrivance the Bathysphere, enough information regarding marine biology has been secured to fill a hundred volumes. Yet the discoveries made

constitute but a fraction of the life that inhabit the ocean depths.

Among the numerous forms of marine life that have been brought to light by Beebe and his predecessors there is no stranger form of deep-sea life than the luminous fish. These fishes have proved to be one of the greatest puzzles confronting marine biologists and even at the present day scientists have failed to explain them adequately. They are found up to a depth of 1600 feet in the warm waters of the tropic seas. They are also to be found further deep but these species, curiously enough, have only poorly-developed light-organs. Luminous fish are fearsome looking monsters with big heads, wide-gaping jaws and hooked teeth. There are numerous families with the several genera and species and the size of these fishes varies from species to species so that we get fish measuring from only two and a half inches in length to over forty inches. These fishes are most often pitch black in colour while a few are a deep gray. The most important families of luminous fishes are the *Stomiatoidea*, the *Sternoptychoids*, the *Scopeloids* and the *Ceratoids*. It is interesting to note that whereas the size of the fishes vary from species to species the light organ differs only from genus to genus and the light organ of one species is identical with the light organ of another species of the same genus. In this connection it may be mentioned that each family comprises sixteen to seventeen genera each of which in turn consists of fifty



LIGHT AND ELECTRICITY IN FISH

to sixty different species. This works out to nearly a thousand different species of luminous fishes though we may rest assured that there are many thousands more yet to be discovered. No luminous fish, however, occur in fresh water and this fact is explained by the assumption that salt is necessary for the production of light.

Perhaps the most interesting are the Stomiatoidea. They are equipped with what is virtually an electric light installation of their own, which they can switch on or off whenever they please. This installation consists of a double row of small luminous organs running down the length of the body on either side, and as the fishes move through the water they must appear like so many tiny ships sailing at night with shining port-holes. The Ceratoids have light-organs in the shape of a powerful light on the head, held at the end of a short rod, greatly resembling a modern reading lamp—the type that consists of a bulb fixed to a slender stand—minus the shade. In the Scopeloids and other families the light-organs appear in the form of luminous appendages depending from the chin known as barbels.

The structure of the light-organs are exceedingly strange, wonderful and complicated and vary from genus to genus. In general the power of emitting light is always considered as belonging to certain structures which represent all conceivable forms of glandular development from simple mucous membranes covering the outer surface of the body to highly complex tubular glands. In a word every light-organ is a highly specialized glandular development developed by nature for the express purpose of emitting light. These light-organs are in their structure very much like the modern handy

torch-lights lit by charged cells. There are first of all the glandular cells. These cells are nothing but glands of a special type closely arranged together and producing a slimy luminous substance which emits light. The light is projected through two transparent lens-shaped organs. At the back of the glandular cells is a layer of black pigment arranged all round and acting as a reflector. This layer is in turn covered by a membranous tissue which acts as a bottom cover to the light organ. The cells made up of glands might correspond to the modern electric-charged cells, the slimy luminous substance that emits light might correspond to the power of the mechanical cell, the inner lens to the electric bulb and the outer lens to the glass lens. The layer of black pigment behind the glandular cells corresponds to the polished reflecting tin or aluminium plate and the membranous cover behind the pigment to the brass cover of the mechanical torch.

One of the questions which scientists are still unable to answer is in regard to the purpose for which these light-organs are intended. The question as to why certain fish only are provided with light-organs and not others has become a matter of great controversy. Various explanations have been offered but none with certainty. One theory is that by a process of metabolism the glandular cells convert a part of the nutritive elements into a slimy mucous substance, which the cells secrete and preserve for the purpose of enabling the fish to float in the deep waters which they inhabit. According to this theory one gets the impression that the glandular cells have been developed for the express purpose of secreting mucous substance which is

only intended to help the fish to float and that the luminous character of the mucous substance is a mere accident. But this theory is hardly acceptable for recent investigations of a detailed character into the structures of the light-organs and especially the discovery of reflectors and lenses seem to prove that the light-organs were developed for the definite purpose of projecting light. Another theory has it that the different light-organs correspond to the specific colour-markings of terrestrial animals. But this explanation is still poorer. Most scientists are now agreed from the structure of the light-organs that the organs were intended by nature for the sole purpose of projecting light and that the light is of vital importance to the life of the fish. Perhaps the light is used by the fish to light up the surrounding water so as to recognise its own kind and to steer clear of the danger of possible foes. For my own part I feel that the light-organ is intended for the purpose of attracting prey to the fish. Any unwary prey might become attracted by the dazzling brilliance of the light-organ, especially in such dark depths, approach it, become temporarily blinded by the bright rays and thus fall an easy prey to the fish, which reminds me of stag-shooting at night from a moving car by blinding the animal with the powerful headlights of the car.

No less interesting than the luminous fish are the electric fish. There are three different kinds of electric fish on record one of which is a marine animal while the other two are fresh-water fish. The marine animal is the electric ray which inhabits the warm waters of the tropic seas though it has sometimes been found as far north as Great

Britain, while the fresh-water electric fish are the sheath fish or the Electric Cat found in the waters of the river Nile in Africa and the Gymnotus or the electric eel found in certain rivers in Brazil and the Guianas and especially in the lower course of the river Amazon.

The Electric Ray also known as the Torpedo fish is found in abundance in warm waters like the Indian Ocean. There are two distinct species one coloured a drab black and the other with a colouration similar to the leopard's coat. These fish should not be confused with the sting-rays which merely sting their prey with their long tails but possess absolutely no electrical energy. The electric ray is provided with natural electrical batteries, which are really modified muscle tissue. It is well known that when a muscle contracts, slight electrical changes take place. In this fish some of the muscles have lost their original power of contraction and become specialized as generators of electricity. The batteries are placed just behind the head one on either side. The electric ray is assumed to kill its prey by electrocuting it, though it is not known definitely as to how exactly the fish uses its electrical powers. Presumably the fish lies on the bottom waiting for its prey and as soon as a fish comes close to it or in actual contact with its body the current is passed and the prey is either killed or stunned. The electric ray has complete control over its electric discharge and uses it only when it is absolutely necessary.

The electric-cat unlike the electric-ray is a fresh-water fish and is found in the river Nile. It is a species of the sheath-fishes, so called from their shape, which inhabit the rivers of

tropical Africa. The electric-cat is quite a formidable affair and measures four feet in length. The electric organ extends over the whole length of the body but is thickest in the abdominal region. It lies just below the skin and is made up of a number of cells which contain a firm jelly-like substance through which are distributed the numerous branches of the electric nerve, a single strong fibre, which begins from the spinal cord. It is also assumed, as in the case of the electric-ray, that the electric-cat uses its electrical energy for hunting down its prey. But it does so in a curious manner and only as a mere gangster's weapon. With its electric organ it bears down upon another fish and by a series of shocks forces the other fish to disgorge its latest meal, the food ejected being pounced upon by it greedily.

The most powerful of the electric fishes is the electric-eel known also as the Gymnotus. It is found abundantly in the rivers of Brazil and the Guianas and chiefly in the lower course of the river Amazon. It is usually six feet in length and to all appearances resembles the ordinary edible eel. It is capable of giving an electrical shock equivalent to 400 volts and invariably succeeds in killing its prey with its high-voltage battery. The electric organ is highly specialised and very complicated and consists of two pairs of bodies running lengthwise, between the skin and the muscle, one pair on the back of the tail and the other pair along the

anal fin. Each of the four bodies that comprise the battery is composed of flat partitions or septa, running almost parallel to the length of the eel's body with transverse divisions between them. The septa intercept between them hundreds of minute cells which contain a jelly-like substance. This wide cellular surface is distributed throughout with more than two hundred electric nerves which are the continuations of the main electric nerves running down from the spinal cord.

From these observations we find that the natural electric batteries of all three fish are in general composed of cells which contain a gelatinous substance supplied throughout with electric nerves that take their origin from the spinal cord. There is some resemblance between the light-organ of deep-sea marine animals and the electric-organ of the electric fishes. In the light-organ there are glandular cells which secrete a mucous substance that has the power of emitting light. In the electric-organ there are also cells but these, instead of secreting a luminous mucous substance, contain a gelatinous substance which is charged with electricity through the help of numerous electric nerves, running from the spinal cord. But the function of both light and electric organs seems to be the same namely to help to secure prey. Such are some of the strange organs with which Mother Nature has equipped her 'fishy' children.

HANDPICKED HOWLERS

There was in her a notion and frequent imagination an eager expectation to get a clear reflection of the personification of Glyn Yeobright. (Native woodnotes wild !)

Milton's only claim to being a human being was that he was a notorious wife-beater. (A scientist has said that 1,000,000 monkeys hammering on 1,000,000 typewriters for 1,000,000 years might, by pure chance, produce 'Paradise Lost').

Milton was assimilating facts nocturnally and ejecting them diurnally. (So the sausage-machine is

not an American invention after all.)

The Beefeaters are yokels who eat beef. (So simple !)

The Greeks were fond of beauty because they lived in a land of beautiful vegetables. (The Surrealist painters have also realised the artistic possibilities of a vegetable marrow.)

Milton had to return suddenly to England from his Continental tour because of internal troubles. (And we always thought that it was Edward VII who started the fashion of appendicitis.)

LAMENTATIONS AT A LECTURE

Slow drops of sweat roll down my weary brow
As drear time lags on leaden feet ;
A mist obscures the droning teacher now
And sleep, soft sleep, brings darkness sweet.

A sudden nudge - I open startled eyes,
He's giving notes, where is my pen ?
In cadence strong the fountained facts arise
Alas ! too swift for mortal men.

My hand is cramped - O will he never cease
My watch-face mocks with cynic smile ;
I strain to hear the bell that brings release
While patches wet my book defile.

At last ! faint o'er the drowsy air it sounds
The lecturer hears it with dismay ;
The rattle of desks his saw confounds,
'Thank God !' with fervent heart I say.

MY EXPERIMENT WITH AHIMSA

By A. MADHAVA MENON, *Hons. 5, Br. vii.*

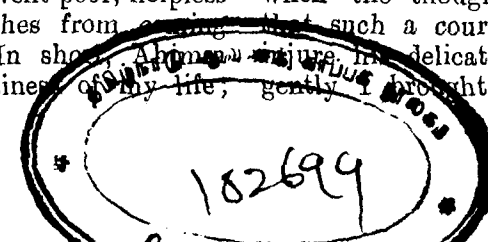
Those busy, energetic days of my middle age are still vivid and green in my memory. My beard was then my greatest possession, divinely bestowed, and a source of legitimate pride—a very luxuriant, shapely growth of rich black hair, with many shining white ones intertwined, the envy and despair of many a young aspirant to bearded glory. Life was full and rich and happy, and the disconcerting thoughts of the transitoriness of human existence never used to perturb me. The only great principle that captivated me was the Buddhistic doctrine of 'Ahimsa', to which, like Mahatma Gandhi, I was devoted to the greatest degree. Wherever I went, and whenever I got the opportunity, I waxed eloquent over the great doctrine. I was esteemed by all and sundry as the bearded personification of Ahimsa. When I felt my own greatness surging within me, I always covered my broad brow with a few voluntary wrinkles, and gently fingered my beard with a dignified smile.

Ahimsa was then the very spirit of my life. I tolerated even the silver-fish in my ward-robe, delivered long, touching sermons when my wife was angered by the lizards which trotted up and down the walls, and severely reprimanded the children when they tried to dissect frogs zoologically. When I walked, I scanned the path with discreet and careful eyes to prevent poor, helpless ants and cockroaches from coming under my feet. In short, Ahimsa was the main business of my life, gently I brought my bushy beard

I meditated on it, worked at it, wrote about it, talked about it, dreamt about it, and, I may confidentially tell you, had even nightmares about it.

Once, during a very hot day in the middle of summer, the sun being suffocatingly hot, I quietly crept out of my study, removed my sartorial inconveniences, and waited for some cool air. As I was sitting in the cool shade of a mango tree in the compound, I perceived an ant, running helplessly, tired and panting, cursing the terrible heat of the burning tropical sun. With my mind's eye, I visualised the little creature, his whole body covered with perspiration, approaching his death, and shedding tears, thinking of his wife and children, whose future was uncertain, in case he had to die. My heart melted within me. My cheeks glowed with compassion. I made a steely resolve to save the little beast from the angry Apollo, and to do or die in the attempt.

I approached him. How was I to rescue him from the murdering heat of the solar furnace? I scratched my brain, and thought for a moment. Eureka! Like a quiver of lightning the idea flashed across my brain. There was an ant-hill on a tree in the southern corner of the garden, and I would help the forlorn insect to rejoin its kith and kin. I was about to lift him up with my fingers, when the thought occurred to me that such a course of action might injure his delicate constitution. So I gently brought my bushy beard



invitingly close to him so that he might cling to the capillary network; he accepted the invitation, and rising to the occasion, behaved according to my expectations. Full of joy, I thanked the Almighty for affording me an opportunity to serve Him and a fellow-being, and proceeded to the southern corner of the garden where existed the ant-hill.

On reaching the place, I gently brought my beard close to the colony, so that the solitary insect reposing in my beard might step over to the portals of the home of his kin, free from the horrid heat of the god of the day. But, alas! instead of this one going to the colony, a large number emerged from the colony, and entered the 'verdurous glooms and winding ways' of my long beard, and began to indulge in youthful mischievous pranks issuing from overflowing animal spirits, like the over-fed and unscrupulous Italian men-at-arms running riot in the glee of victory amidst the clumps and bushes of the Ethiopian battle-fields! I tried to maintain Ahimsa in thought but I could not stand it. Praying for deliverance from this fusillade of stings and bites, I took courage, and massaged my beard vigorously with both hands, until the whole of the enemy detachment was annihilated,

and the numerous ant-souls were despatched to Hades, there to rest in peace. How agonizing the cruelty of ungratefulness is!

Trying to save the life of one ant, I had to slay a colony of ants. That was enough for me. That evening I demolished my beard, and bade a final farewell to Buddha's doctrine; I was not at all worried of what Gandhiji might say.

Nowadays, sitting in my lounge-chair within my sanctum, watching the crimson sunset through the window overlooking the garden, my eyes wander to my old photograph on the table; that magnificent beard seems to disappear and re-appear alternately several times in the photograph; and my thoughts move retrospectively to the gallant battle of the good, old days, when a great hero fought, unarmed and single-handed, against a vast array of Lilliputian warriors, in the southern corner of my garden. The mind would be stirred by the ripple of an old thrill, not lost and submerged in the flow of years. I fancy (and grow proud) that the encounter is extraordinarily similar to the great mythological war, which was fought single-handed by Arjuna against a hundred Kauravas at Kurukshetra, as the story is told in the *Mahabharatha*.

PLANTS GROWN WITHOUT SOIL

By K. E. GEORGE, IV B.Sc., Gr. iv

It may appear to be strange to some, but it is a fact that plants can be grown without soil.

When man gave up a nomadic huntsman's existence, and settled down in one place, he concentrated more on the possibilities of agriculture, as he had to depend for his food mainly on the crops he cultivated. He made use of the fertile soil and the warm sunshine in the best way possible. Ever since, man had to rely upon the skill of the farmer for the supply of his food.

Recent developments in plant-physiology have shown that plants can very well be grown under artificial conditions in places devoid of natural soil. Now, there are several commercial growers of fruits and vegetables who do not come under the category 'cultivators of the soil'. The refinements of the method are due to American initiative, and the new system was tried all over the world and was found quite successful. In Los Angeles there is a large greenhouse worked on the new plan, which claims to be the best of its kind.

The basic scientific principle of this method is an old one, since it was known for several years that plants can be grown by directly supplying the nutriment to their roots, without the help of soil. But it was not quite easy to discover what substances were necessary for the active growth of plants, and in what proportion these substances were to be supplied. Plants are comparatively tolerant things and will grow to some extent even if there are slight

deficiencies or excesses of some of the nutrient elements. But in order to obtain the maximum growth and yield the elements should be supplied in a definite and adequate proportion. This proportion may slightly vary with the different kinds of plants and the different stages of development. Some plants like certain elements more than others and some other elements may have a toxic effect on them. So also, certain elements are needed more in certain stages of growth, such as the fruiting time, and if these substances are supplied in carefully balanced amounts in the appropriate time the yield will be the maximum. However, recently adequate formulae have been found out and that has revolutionised the method of agriculture.

The actual principle of this soil-less cultivation is quite simple, but for a large-scale production it needs an elaborate arrangement. There are several methods in use for feeding the plants with the nutritive solution, and in all these cases it is necessary to see that in addition to the food the roots must have a supply of air, since roots like any other living thing must breathe. So, generally the plants are grown in large trays containing sterilized sand or cinders. The solution is allowed to drip through this, and is run out into a trough at the bottom where it is collected. From this it is again pumped through the system. The trough is generally made of wood, so that harmful metals might not be given off into the solution. The

solution must be renewed from time to time as it becomes exhausted. In actual practice it has been found that the solution at first tends to become more concentrated. This is because plants absorb water faster than the salts. After some time the solution becomes more and more dilute as the salts also are being absorbed.

In the most completely soil-less method, even sand is dispensed with. The plants are simply suspended so that their roots dip down into the solution which is circulated through large shallow tanks. Some support for the stem is necessary, and it is usually provided by packing the plants into wire-trays with some soft packing material, such as straw. The plants are packed close together, since the nourishment available to them does not depend upon the amount of soil which their roots can reach, but by the rapidity of the circulation of the solution. The only deciding factor of the number of plants which can be got into a particular area is the necessity that they must be able to get sufficient sunlight.

The soil-less cultivation has now become very important, because of its manifold advantages. The fact that in this method the plants can be packed quite closely is of great economic importance, since it means a saving in expensive space. By this

method it is possible to get the best out of plants. The regularity with which such good results are obtained and the considerable cutting down of labour by eliminating tedious tasks such as weeding are of great advantage to the cultivators.

This water culture has also become very prominent in the field of gardening, since by carefully adding certain substances to the nutrient solution, we can give the desired colour to the flowers. Thus if we add small quantities of aluminium to the solution, the flowers will attain a blue colour. In the same way zinc compounds also influence the colour of flowers.

It is only a few years since the soil-less method of cultivation has come into a large scale use, and nobody can prophesy what it will develop into. It is one of the most striking new techniques which has been elaborated by biology. This method will be extremely valuable for specialized crops and may invade the whole field of market-gardening, where the advantages of dependability, and ease of operation would be most important. Since, by carefully manipulating the quantity of nutriment supplied, it is possible to influence the time of ripening of the crop, it will be of the greatest importance if this can be further developed.

DUSSERAH EXCURSION



TIPU'S SUMMER RESIDENCE



NOT THE SEPOYS OF THE 'OLD JOHN COMPANY'
BUT THE BOYS OF THE 'MILLER SCHOOL'
IN 1939



THE SEPOYS CLIMBED IN JUST THE SAME
MANNER—BUT IN THE DAYS OF TIPU SULTAN



R. KAVERI AT SERINGAPATAM

OUR FORMER STUDENTS AND SOCIAL SERVICE

(Interesting Experiences as told by two of them)

REFRESHING RURAL WORK

BY

K. RAMACHANDRA RAO

I shall tell you how immensely useful we can be to the cause of India's regeneration, given only the love and willingness to work. What I write is directly from my personal experience and so it may be helpful to friends on the same path.

We, the 'educated unemployed' in Vellore, formed an Association and set to work seriously in the nearby villages. Our *programme*: we visit a village early in the afternoon, say at 2 p.m., armed with a Petromax, a magic lantern (lent by the Municipality), a small loaf of bread for each, brown sugar, and little else. We discover the Village Munsiff's house and deposit our luggage on the pial*. We pay him in advance for a measure of milk for the night and then we set out in search of the village school. Before starting, if the Munsiff is disposed to talk, as he often is, we discuss with him and his friends about their crops, their cattle, their handicrafts and try to discover ways and means of bringing them help through the proper officials at Vellore. But the average villager depends so much on Providence, the weather and God's own Mercy that we feel helpless about him. As Gandhiji said, India is nothing if not intensely spiritual, and faith in God's protection of His

children beats to the rhythm of our villager's heart.

Well, we spend some time with him and then go and visit the school. It does your heart good to see so many young and shining eyes look up at you with wistful surprise. By the way, our dress is the simplest possible and of course *Indian*. We then speak to the boys on simple things like cleanliness, unity, and value of education. Then we teach them some easy, tuneful, and topical group songs in Tamil, dealing with the Drink Evil, sanitation, lack of unity and also with love of country, patriotism, the noble virtues and the like.

Then we take them out on to the field and teach simple team games like Kho-kho, relay games, and organised Chedugudu; also football and volley ball when we happen to secure a few second-hand covers and bladders from the Vellore schools. The boys take to these games with gusto and joy, and it is a treat to watch them play.

Then, after dusk, at about 7 p.m., for then the farmers would have returned from the fields, we light our Petromax and lead a long singing procession through the streets of the village. The Petromax is an essential for our work and it gets together



THE CASTAWAY

[Sushree Chandra]

* Verandah of a rural hut.

people at a meeting as no official circular can. Then we announce the meeting 'near the temple, under the banyan tree at 8 p.m.', and retire to our pial, to eat a hurried meal of bread, sugar and milk. The crowds gather by then around the Petromax under the tree and so we begin the meeting.

One of us introduces the rest, as having come from Vellore to spread the little light they have obtained, and to work together with the villagers for the betterment of Mother India. Then each of the others speaks on a subject like sanitation, personal cleanliness, untouchability, the evils of drink, prevention of disease, importance of rural industries to supplement the villager's meagre income, education of children, reading-rooms, organised games, poly-angular agriculture (Dr. Kagawa's), adult night schools, the need to eschew white sugar and polished rice (these have entered our villages also), and such other topics. We are absolutely non-political, non-religious and are concerned only with the social, economical, physical, moral and intellectual betterment of our Rural folk. Then one of us shows the slides to substantiate the talks. These talks are interspersed with group songs (now fairly well learnt) by the villagers' own children, led by one of us. Then we break up at 10 p.m. or half past and seek our rest on the benches of the school or the munsiff's pial, for we do not believe in carrying our bedding and other comforts when out on such trips. The next morning we tour the village again and note the things to be brought from town, like pulleys for the well, books for the children, and papers and magazines for the reading-room. Then we take up either the Cheri or a street and

clean it up well and completely for the day. It is an enjoyable business when a lot of us join and sing through the work. Sometimes we catch the dirty, unkempt boys of the Cheri, wash them well and comb their hair and dress them neatly. At other times we organise competitions for the cleanest child or distribute cheap wooden combs as an incentive to their regular use. Thus after a good day's work, we return home, thanking God for this opportunity to serve. We don't feel tired, we don't feel 'done up'; the village has refreshed us and new faces have inspired her.

I should mention that the small amount of money we need, comes from our yearly Variety Entertainments or Benefit Shows. Rural Reconstruction is in the air, and public support is readily forthcoming.

We open reading-rooms in villages where there are none; we open adult night schools run with the help of the educated members of the village, and we start sports clubs in every village. We are running a free adult night school for labourers in Vellore and we ourselves teach in it by turns every night from 7 to 10 p.m.

I tell you, friends, to receive the grateful namaskarams of the villager as he sees us work for him is one of the greatest joys of this world. It ennobles you, it lifts up the heart and assures you that you are rightly doing the work of God. There is no catch in it, there is no sentimentality. It is what people have felt, and we are feeling, through our experience that God's great work is always done by the humble and the meek. How happy the day when every young son of India should be a flame with enthusiasm and devotion for this great task which is really our birth-right!

PROBATION OFFICER AND THE JUVENILE COURT

E. L. VISVANATHAN

If you watch the Juvenile Court at Madras from 8 a.m. to 1 p.m. on any Wednesday, you will see boys and girls who have committed offences, or who are uncontrollable or destitute. You will find that there are three Magistrates, of whom one is the Secretary of the Madras Children's Aid Society, another an Honorary Presidency Magistrate, and the third a Presidency Magistrate. All cases are decided by them.

You will hear many cases of theft being tried. In every one of these, one of the Probation Officers submits an elaborate report. (Boy offenders are dealt with by men Probation Officers, and girl offenders by women). The Probation Officer first questions the boy when he is in the Remand Home and gets as much detail as possible as to why and how he committed the offence. It must be always remembered that the Probation Officer is not a Police Officer and his main concern is the welfare of the delinquent child. In his report he writes about the character and habits of the boy's parents, the environment of the boy, his associates, his recreation and his school or employment record—in short every aspect of his life which would throw some light on the action of the boy. The Probation Officer while interviewing the teacher, employer or neighbours does not give the reason why he is enquiring about that particular boy. After summing up all the information, the Probation Officer gives his opinion about the boy and his conclusions thereon. If his opinion is favourable, the boy is placed on 'Probation'. Probation is for a maximum period of 12 months and the father or any other person

who is interested in the boy stands surety for the boy's good behaviour during this period. While the boy is on Probation, the Probation Officer visits him once a week, or oftener if necessary, and maintains a file about each boy. If a boy is found unsatisfactory (i.e., if he is found constantly in the company of undesirable persons or gambling or committing other offences or often disappearing from home) during the period of Probation, he is called back by the Court who then send him to a Certified School. The Magistrates, besides placing the boys on Probation, direct them to attend one of the five night-schools attached to the Madras Children's Aid Society—if they are near any one of them—where a Probation Officer is in charge. The boys are also directed to attend the clubs either at George Town, Royapuram, Triplicane or Vepery for training as Scouts.

There are also boys who are uncontrollable and who are therefore brought before the Juvenile Court by their parents or guardians. These file a petition before the Juvenile Court stating that they cannot control the boy, and that he is frequently in bad company, which is not good for his future welfare. Here again the Probation Officer makes a thorough enquiry about the truth or otherwise of their allegations and submits his report to the Juvenile Court.

In most of these cases, the boys are kept in the Remand Home for some time and this gives the officers ample opportunities of judging their character and conduct. In cases where the boys promise to behave well at home, they are sent back to their parents or guardians and the Probation Officer

watches their conduct and submits a report about them to the Secretary of the Madras Children's Aid Society. In cases where the conduct of the boy, after his restoration to his parents, is found to be bad, he is brought to the Remand Home again. His case is placed before the Juvenile Court and he is sent to a Certified School for a definite number of years where he will have discipline, education and industrial training which will enable him to acquire an honest method of earning his livelihood.

There are unfortunately in Madras about two to three thousand boys who have no place to sleep, no one to give them food and the other essentials of life. These fall into the hands of some of the criminals of Madras who exploit their helplessness. To redeem them, periodical raids are made on places like the Moore Market, Kothaval Bazaar and the blind alleys of Madras and they are brought to the Remand Home where they are given a bath, clothes to wear, a hair-cut, wholesome food, a good hall to sleep in, and a spacious compound to play in.

Enquires are made about their parentage and the reason why they are destitute. If the boys' relations are prepared to take them back, they are restored. The rest are sent to Certified Schools through the Juvenile Court. Most of these boys are runaways, from homes in the moffussil

who hoped to earn a livelihood in Madras. Even when they find they cannot earn, they do not go back to their homes as they are ashamed to do so, while some others who under the influence of Somberies (Vagabonds) having fallen victims to ganja, toddy and other vices, do not desire to go back to their former honest way of life.

Those who defy the law are a danger to Society and should be punished in the interests of the State, and in former days, a boy was treated just like any adult criminal whose mind was made up to follow a criminal's way. It is now realised, however, that in the case of a boy the fault is quite often due to causes over which he has no control. The Children's Act provides for his being converted to an honest course of life. 'Probation' is therefore intended to reclaim him. His conduct is supervised, timely advice is given, and he is persuaded to turn the corner and walk along the straight path. Even when this fails, he is sent to a Certified School so that he may be better equipped for the battle of life. He is given a helping hand even after he returns from this School. There is a Hostel for such boys and the Society acts as their guardian.

E. L. VISVANTHAN,

Probation Officer,

The Madras Children's Aid Society.

SOCIETIES

The College Union Society

This term it has been the misfortune of the College Union to encounter many odds and, consequently, many pre-arranged activities, which were to have taken place this term, stand postponed. The phrase 'International Situation' has, indeed, become so hackneyed and even ridiculous by its constant and unwise use to explain away things in the ephemeral transactions of every nation, that its very mention is abundantly suggestive of some kind of camouflage involving delay. But, nevertheless, in the case of the Union activities the 'International Situation' has definitely worked havoc.

As announced in the previous issue of the magazine 'The Matthews Cup' oratorical competition should have taken place this term, but the Union office-bearers, after careful consideration, decided to defer the purchase of the cup, owing to the constant fluctuations in the price of silver all these days, and, of course, the order will be placed as soon as some stability is restored. Secondly, the Union could not secure many speakers this term, as most of the 'big-guns' were either busy with the crisis or were 'gate-crashing' at Delhi. Therefore, we had to be content with only one outstanding figure. Dr. Pattabhi Sitaramiah, member of the Congress High Command, addressed our Union on 'The War and the Indian National Congress'. Moreover, we had an inter-Hall debate and another debate exclusively for former students, when Mr. Lanka

Satyam, M.A., was the observer and the motion 'That in the opinion of this House the Congress should support Britain unconditionally in the war', was unanimously defeated. Mr. T. J. Solomon of Bishop Heber Hall represented our College successfully at the 'Kasturi Ranga Memorial' Oratorical Competition and won a medal. We offer our hearty congratulations to him.

We regret very much that the constitution of the Union cannot be issued for publication now because the working of the Union has opened our eyes to many things and, naturally, the constitution has to be so touched up and expanded as to include all the 'dynamic elements' of the M. C. C.

The Union hopes to have a series of five addresses next term.

S. PADMANABHAN,

Secretary.

Brotherhood: Tambaram Welfare Centre.

Believe it or not--208 visits were paid by the 49 volunteers (on the list) and 31 patients were treated. The business of the volunteers seems to be to eat *kadalais* rather than to attend to patients (so few in number). Does it mean that Tambaram village is healthy?

A certain man made a great supper and bad many. But they that were bidden made excuses (and did not turn up). What should the master do?

A. S. PAUL,

Secretary.

Christian Union.—

The College Christian Union is carrying out its usual programme. Besides arranging devotional services and organising study groups, students are helping in Sunday School work and in social service.

The S. C. M. Camp held last August at Red Hills proved of great value to all those who could attend it. Of the 120 members who were present at Red Hills, thirty were from our College. The addresses on 'Christian Youth and Family Life', 'Christian Youth and Education' and 'Christian Youth and the State', all based on the Camp theme 'The Christian Community in the Modern World', were delivered by Mrs. H. S. Hensman, Rev. S. W. Savarinuthu and Dr. E. Asirvatham respectively and the evening devotional addresses by Rev. S. S. Luckcock. Each meeting was followed by a group discussion on the same subject. Rev. R. S. Macnicol and Dr. D. Dasen were the Bible study leaders. The secretaries of the local Unions and those of the S. C. M. who were present at Red Hills resolved to organise in the second term a staff retreat under the auspices of the S. C. M. Accordingly, the last week-end of October was spent in Camp at Avadi. Twenty of the officers of the S. C. M. and of the local Unions were present, and our College was represented by the General Secretary, Rev. C. McGilvray of London Mission, Brode, Mr. J. Daniel, Headmaster, Board High School, Chittoor, and Mr. A. A. Paul, former secretary of the S. C. M. spoke respectively on 'Learning to Serve', 'The Christian Student in the non-Christian Institution' and 'An Ideal Christian Union'. The devotional addresses were delivered by Rev. C. McGilvray and Bible study was led

by Dr. Innes from Vellore. This Camp was of great benefit and inspiration to the office-bearers of the S. C. M.

Our College Christian Union Camp has been postponed to the first week-end of January 1940. The Camp will be held in the Methodist Mission School and Bungalow at Vandalur. Mr. G. V. Job, the Headmaster, Columba's High School, Chingleput, and Rev. Canon R. A. Manuel, Puthur, Trichinopoly have kindly consented to speak at the Camp. A few others are expected. The subjects of the addresses based on the Camp theme, 'Remaking India' will be 'The Promises of God', 'The Real Hindrances today', 'Remaking Society', 'The Cost of Remaking India' and 'Where and How do we begin?'

I hope a large number of students and members of staff will attend the Camp to be strengthened with might by His Spirit in the inner man.

G. GNANASIGAMONY,
General Secretary.

The College Dramatic Society

After a hibernation of perhaps a decade the College Dramatic Society has wakened into life again. The success of the performance of 'Hamlet' last year inspired this re-awakening while also making it clear that dramatic endeavour had to be systematically promoted and also controlled and co-ordinated on a College-wise scale.

Mr. Martin kindly consented to be the first President of the Society under the new dispensation; at a meeting held towards the beginning of this term a Secretary and three Hall representatives were elected; a

representative of the non-residents has also been elected to the committee.

For the present we are aiming at a limited membership of between thirty and forty: not to all does it come to follow the histrionic muse or to pay the entrance fee of four annas (though many have loyally done the latter).

Shakespeare has been abandoned for this year's performance, and it has been decided to present two or three short plays by modern authors. This performance will not, as last year, coincide with the College Day celebrations, but should come about the end of February. The plays having been chosen, the victims will soon be allotted their parts, and the weary business of rehearsing will start next term.

The Society at present is just twitching with life; still, it is alive and though it is composed of the Elect, the Chosen Few, its aim is the entertainment of everybody, and we are, therefore, hoping for enthusiastic general co-operation in our High Task of reviving an interest in things dramatic in the College.

G. H. JANSEN,
Secretary.

Literary Society

The debate scheduled during the last term on 'The country is preferable to a town as a setting for a College' was held only during the beginning of this term. J. F. Stirling supported the motion and R. R. Benjamin opposed it. Mr. S. Padmanabhan acted as the observer. The motion was carried by the narrow margin of one vote. On November 1, 1939, K. P. Balakrishna Menon and E. A. Srinivasan spoke on 'The Unity of India and the minority

problem', Mr. J. Vedasiromani presiding. A discussion on 'Will Prohibition be a success under the present Government?' was held on Wednesday, 22nd November, 1939, at which S. Natarajan, and U. N. Ramachandran were the main speakers. S. Shivraj, one of our members presided, and we had a good attendance and a lively debate. This meeting terminated our programme of activities for this term.

R. R. BENJAMIN,
Secretary.

The English Honours Association

There is yet to be mentioned an item which belongs to our last term's programme of meetings. Mr. Govardhana Rao (P. G. class) read a paper on *Edward II—Richard II*. Mr. Ramachandra Agasty presided. The subject was a comparative study of the characters of the two plays and besides to a certain extent the characteristics of the dramatists. A very heated discussion followed the paper.

This term we began our activities rather late. On the 18th of October Rev. R. S. Macnicol addressed the association on the subject *Why Read Chaucer?* and Mr. G. C. Martin (our President) presided. It was a very pleasant, interesting and instructive talk. The President in his concluding remarks thanked the Speaker.

The next meeting was a debate under the Presidentship of Rev. R. S. Macnicol and Mr. G. C. Martin the resolution being that *Shakespeare's Plays are suited to representation on the Modern Stage and Screen*. Messrs. George Muller, Raghava Menon and Gowda spoke for and Messrs. Srinivasa Raghavan, Kurien and Jansen opposed the resolution. Both parties

argued ably. One of the main points of the supporters was that Shakespeare, a man for all time and purposes, meant his plays to be performed. Certainly this argument could not have been overthrown, but by such (on the other side) as seemed to possess a more keen insight into the psychological relationship and the æsthetic connection between audiences and plays. The motion was lost by 7 against 17 votes.

As Mr. Macnicol had another urgent appointment he had to leave before time, his place being taken by Mr. G. C. Martin. The President in his concluding speech made a few remarks of course, as he himself observed, taking a middle ground. His opinion that Shakespeare should be allowed to escape from the 'two pasteboard' covers for the benefit of all, and not merely of students and professors is really an apology for representing his plays on the stage.

Mr. S. Krupananda Reddi will read a paper on 'The Coverley Papers' at our next meeting.

PHILIP JAGANNATHAN,
Secretary.

Tamil Sangam

The Tamil Sangam cannot but be proud of having celebrated 'Bharathi Day' for the first time in her history. On Tuesday, the 5th of September, 'Bharathi Day' was celebrated when Srimati V. M. Kothainayaki Ammal delivered an instructive, inspiring address with many songs on 'The Art of Bharathi'. Vidwan T. M. Meenakshisundaram Pillai, M.A., B.L., M.O.L., occupied the chair. In connection with the above celebration, a music competition on Bharathi Songs was held on the same day when two prizes of Bharathi works were awarded to two successful competitors,

namely Messrs. V. N. Ramachandran and G. K. Ramachandran.

Another meeting was held on the 11th of October, when Vidwan Miss Masillamony, B.A., L.T., (Women's Christian College) spoke on 'A Study of Tamil Novels'. The student president presided.

A debate was held on the 7th of November, when Sri T. Chengalvarayan, B.A., LL.B., moved the proposition 'That in the opinion of this House, Legislation is the best way for introducing Social reforms'. Messrs. Panchapakesa Sarma and P. S. Raman supported the motion. Sri A. K. Paranthamanar opposed the motion while Messrs. Samarapuri Mudaliar and Vellayan supported him. The proposition when put to vote was carried by a vast majority.

Sri V. Kalianasundara Mudaliar who acted as the observer made a few remarks pertinent and helpful.

In all the meetings held this term attendance was very encouraging, and I hope it will be so in future also.

T. G. RANGANATHAN,
Secretary.

Malayalee Association

The Onam festival was celebrated successfully on Saturday, 26th July, 1939. The function began with dinner at 1 p.m., after which Onam games were played. At 5-30 p.m., a public meeting was held in the Anderson Hall, Mr. O. F. E. Zacharias presiding. Mr. V. C. Padmanabha Menon, B.A., the president of the Association, welcomed the audience. Then followed a humorous speech by Mr. Zacharias.

After the meeting there was a Variety Entertainment, comprising Margam Kali, songs, Indian dance

by Mr. C. K. Kurien and Mr. Krishnamurthy, Kalaripayat (military exercises) by Mr. Balakrishna Eradi, and a drama adapted from the Malayalam novel *Indulekha* in which Mr. K. P. Kumara Menon acted well the part of Surya Nambudiri. A vote of thanks was proposed by the Secretary Mr. K. A. Verghese.

Rev. Fr. T. S. Abraham presided over a meeting which was held on 23rd October at 6 p.m. when Mr. M. C. Chandy spoke on 'Kerala Culture'.

On 3rd November Sarasagayakavi Mr. K. M. Mathen Tharakan gave a lecture on 'Lyrics in Malayalam Literature'. Mr. Titus Verghese, M.A., who presided over the meeting, expressed his admiration for the talented young poet.

In a meeting held on 20th November, Mr. K. C. Narayana Kurup, B.A., spoke on 'Mahakavi Kumaranasan and Chandalabhikshuki'. I am thankful to the College Union Council for giving us some financial help.

K. A. VERGHESE,
Secretary.

Kannada Bhashabhi Vardhini Sangham

This term we held only one meeting on the 8th of November under the presidentship of Vidwan K. Narasinga Rao, B.A., L.T. It was a 'hat-night' and the members of the Sangham talked on various topics of interest such as the advance India has made these years and modern Kannada Poetry.

N. NAGESAPPA CHETTY,
Secretary.

Sanskrit Association

To form the Sanskrit Association, a meeting of all the Sanskrit students

was convened by K. Venkateswara Rao on Friday 11th August, 1939, which was presided over by Vidwan K. Narasinga Rao, B.A., L.T. Mr. U. Venkatakrishna Rao, M.A., spoke on the occasion, and the president stressed the necessity for an Association of this sort. At that meeting the following office-bearers for the year 1939-40 were elected.

Mr. U. Venkatakrishna Rao, M.A.,
President.
K. Venkateswara Rao—Secretary.
U. N. Ramachandra Rao—Assistant Secretary.

Class representatives were also elected.

The inaugural address of the above Association was delivered by Sri S. Satyamurti, M.L.A., on 6th September, in St. Thomas's Hall. Dr. Nagaraja Sarma of the Central Assembly presided. The illuminating and interesting lecture of the speaker and the concluding remarks of the president, marked by sallies of wit and humour, were among the pleasing features of the function. The meeting was attended by a large gathering.

Dewan Bahadur K. S. Ramaswami Sastriar delivered the second lecture under the auspices of the Sanskrit Association, the subject being, 'Kalidasa's conception of the Beautiful'. The speaker made a fervent appeal for the study of our classics. The meeting was attended by a large gathering, and Mr. U. Venkatakrishna Rao, M.A., presided.

We request the members of the Association and all others to take greater interest in the work of the Association and to co-operate with us in making it successful this year.

K. VENKATESWARA RAO,
Secretary.

The Mathematics Association

This term we were fortunate to get Mr. P. Kesava Menon, Research Student, University of Madras, and an old student of our College, to speak to us on some of his own researches on 'A Generalisation of the Circular and the Hyperbolic Functions' on the 10th of October. Menon's C-function and H-function satisfy differential equations like those of the circular and hyperbolic functions, and have similar sets of zeroes. We look forward to hearing much more about them.

There will be another meeting of the Association on 16th November, when Dr. Kibble has kindly consented to give a lantern lecture on 'Geometrical Patterns in Moghul Architecture'.

S. R. MESSIAIDOSS,
Secretary.

Physical Science Society

The following were the lectures arranged by the Society this year till the end of October.

Subject	Speaker
'X-rays and Dis-charge Tubes'	Mr. P. S. Srinivasan, M.A.
'Unsaturation' ...	Dr. Ananthakrishnan, M.A., PH.D.
'Water Analysis'	Rao Saheb T. N. S. Raghavachari, B.A.
'Solar observations'	Dr. Kibble.

We are very thankful to all the speakers and specially to Dr. Ananthakrishnan of Annamalai University and Rao Saheb T. N. S. Raghavachari of King Institute, Guindy, for coming to the College to deliver their valuable lectures under the auspices of our Society.

It is to be regretted that the attendance in these meetings was poor, except for one or two lectures with practical demonstrations. We therefore request the members to take more interest in the activities of the society.

On 1st November, 1939, we went to King Institute, Guindy, on an excursion. Since admission could be secured only for a limited number, only the Chemistry students visited the Institute, because of its special value for them. The party had a useful time there, and we thank the staff of the Institute for the hospitality and kindness they have shown us.

P. V. MATHEW,
V. NARASIMHAN,
Secretaries.

The Radio Club

The Radio Club is progressing quite well. We have fortnightly lectures by Dr. Moses and hope to make some members of the Club experts in wireless.

The new Radio purchased by the College works remarkably well but it is a wonder why it does not attract large audiences as it was expected to do.

The Club is expecting to start practical set construction from the beginning of the next term.

V. NARASIMHAN,
Secretary.

Natural History Society

Since the publication of our last report we have been very busy. Many lectures were arranged and we are thankful to the members for having evinced great enthusiasm and interest in our multifarious activities.

BOTANICAL EXCURSIONS



US AND OURS



FOREST PLANTAIN IN BLOSSOM



AT THE FOOT OF THE GIANT



IN THE HEART OF THE FOREST: ROUGH AND TUMBLE

THE KRUSADAI PARTY



ON THE CORAL REEF

WAITING FOR FOOD AT DIANUSHEROPI
WHICH NEVER ARRIVED

THE PARTY

The man who took the snap had to
be left out of the picture.



RAMASWARAM TEMPLE

On 22nd August, 1939, Dr. F. H. Gravely, Curator of the Madras Museum, gave us a very interesting lecture on 'Voices of Insects'. Mr. C. Lakshminarayanan presided.

On 30th August, 1939, Dr. M. O. Parthasarathy Iyengar, Director, Department of Botany, Madras University, gave us a lecture on 'Some types of South Indian Vegetation'. The lecture was very useful and interesting to our students. Mr. M. S. Sabhesan presided on the occasion.

The following day Dr. T. K. Koshy, Science College, Trivandrum, talked to us on 'The Structure of Chromosomes and Mechanics of Mitosis'. Dr. J. P. Joshua was the President that day.

On 5th September, 1939, Miss E. Hartmann, W. C. C., Madras, showed us some films of botanical interest accompanied by a lecture on 'Photosynthesis'. Mrs. Barnes—our good, old, kind matron—presided, and made us quite cheerful.

On 10th October, 1939, Dr. Tirumurthi, Principal, Stanley Medical College, spoke to us on 'Glands determining Personality' with Dr. K. E. Thomas in the chair.

On 8th November, 1939, Mr. M. S. Sabhesan gave a lecture on 'Protoplasm as a House-Builder'. Needless to say the lecture was both humorous and instructive. Mr. T. N. Venkatanathan presided.

On 23rd November, 1939, Mr. Gopala Iyer, Director, Department of Zoology, Madras University, gave a lecture on 'Marine Biological Studies'. Dr. Joshua presided.

All the lectures were illustrated by lantern-slides and we are certain that they have unconsciously and admirably added to our knowledge a great deal of the 'unknown'.

During the period under report there were three meetings of the

Committee, and the Secretaries sincerely thank all its members for help generously given.

All our meetings were very well attended.

The Zoology Department went on an excursion to Krusadai Islands during the Michaelmas holidays. They returned with valuable 'spoils' and held a *conversazione* on Monday 2nd October, 1939, when they exhibited and explained the specimens they had collected during their sojourn at Krusadai. The Botany B.Sc., students went on an excursion to Cochin State. They too collected innumerable specimens of varied interest and were immensely benefited by the tour. The Botany Laboratory has visibly expanded having taken in many of these fresh collections.

This Society organised an excursion to Thirunelmalai on 12th October, 1939, and it was one of the many triumphs for us. We made many good collections among which are included two little reptile-friends.

K. VENKATESAPERUMAL,

K. S. SESHACHARI,

Jt. Secretaries.

ZOOLOGY EXCURSION TO KRUSADAI ISLAND

(JACOB ABRAHAM, B. Sc. Hons. 5,
Br. v)

A party of ten Zoology Honours Students led by Dr. Joshua and Mr. Ganapathy left Tambaram by the Indo-Ceylon Express on Friday the 8th of September. The journey was very pleasant in spite of the overcrowded compartment in which we travelled and we reached Pamban junction at about 3 p.m. From the railway station a ten-minute walk

brought us to the water's edge—the Pamban channel in the gulf of Mannar, and we crossed over to Krusadai in a boat. Owing to an unfavourable wind we took over two hours to reach our destination, a journey usually done in half an hour in a favourable wind. We reached Krusadai at dusk and were welcomed by Mr. Varadarajan, the resident research assistant and a former student of our college.

Krusadai is one of a string of islands lying between Rameswaram and Tuticorin. The southern side of the island and the eastern part of the northern shore are entirely sandy, but the western part of the northern shore is very muddy and fringed with mangroves. Hence the eastern and western ends of the island are known as Sandy Point and Bushy Point respectively.

The Madras Fisheries Department Bungalow is situated not far from the Sandy Point. It is laboratory, museum and office combined and is the biggest building on the island, and we were in this building for about a week.

We went to different parts of the island and to some of the neighbouring islands and also to the Pamban Bridge and studied the animals in their natural surroundings. Each day we were at the collecting ground an hour before the low tide. We had therefore to get up very early in the morning. Hammers, chisels, forks, spades, buckets, glass jars and tubes, forceps and hand lenses had to be carried, and on our return we came loaded with these collecting materials and the different kinds of animals we managed to catch. It was strenuous work, but then it was enjoyable. The accompanying map shows the important things we got at the different places.

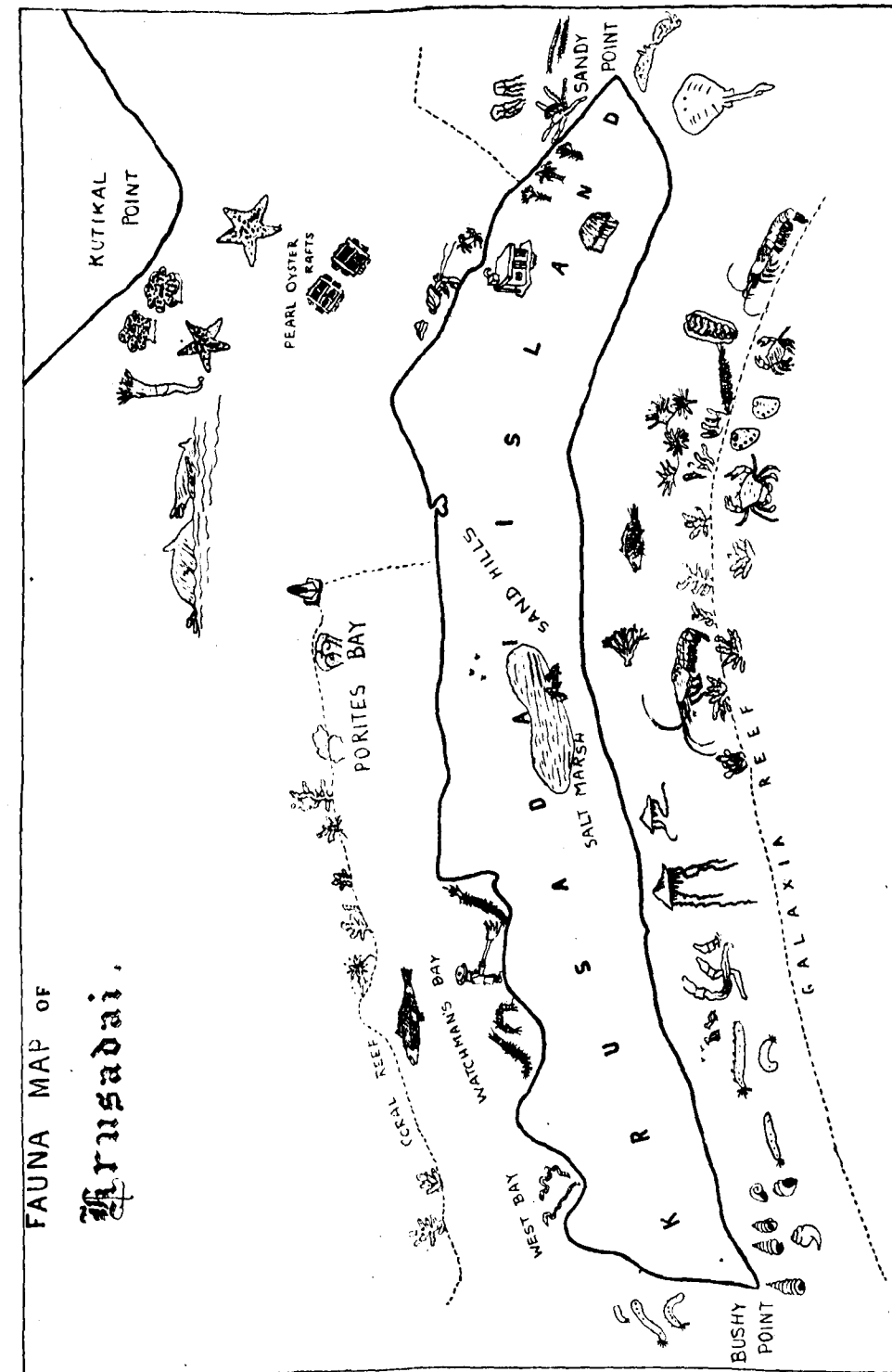
The coral reef which bounds the island on many sides is an interesting place. This reef which is built of living or dead corals is partly exposed at low tide and gives shelter to an interesting assemblage of forms. We were really amazed to find the beautiful number of animals and the luxuriant growth of sea weeds which filled the gaps in the rock and it afforded a veritable bonanza for the eager student.

Apart from the strictly zoological aspect of the excursion we had plenty of opportunity for splendid outdoor activities. Sea-bathing, swimming, boating and fishing were our main pastimes. Dr. Joshua shot many sea birds, and fish was available in plenty everywhere. This additional attraction was thus very pleasant for the non vegetarians of the party.

On Saturday the 16th we left Krusadai and crossed over to Kutikal Point on the Rameswaram island. From there we walked to the Pamban Rly. Station and boarded a train for Rameswaram. There we visited the famous temple. At noon we went to Dhanuskodi and saw the pier. From Dhanuskodi we boarded the Madras Express and Sunday morning found us back in Tambaram full of spirits.

The excursion was a blessing to us all. We had a brilliant opportunity for seeing the animals we studied about, in their natural surroundings and we had the thrill of handling many live animals which were to us only dead museum specimens and textbook figures. We were also able to collect many specimens not represented in our college museum and thus our trip has substantially added to the stock in the museum.

We thank the college for having arranged this very enjoyable excursion



and Dr. Joshua and Mr. Ganapathi for the great interest they showed for our benefit.

The Philosophical Association

On 2nd November, 1939, Mr. C. Lakshminarayanan, M.A., addressed us on 'The Origin and Evolution of Life', when Dr. J. F. Butler presided. The speaker in the course of his lecture said that life is the fundamental differentiating factor between living and non-living things. After expounding the various theories of the origin of life, he held that the theory that life begets life was the most satisfactory. He also traced Darwin's theory of evolution bringing out clearly how natural selection, struggle for existence and the survival of the fittest play their part in the process.

Mr. Sri Ram, Recording Secretary of the Theosophical Society, delivered a lecture on 'Can India Lead the World Spiritually?', on 3rd November. Rev. S. Samuel presided. During the course of his talk Mr. Sri Ram said that India has a record of great scientific achievements, but the Indian temperament being subjective, she can, if she maintains her traditional intuitive spirit, lead the world in spiritual matters. The lecturer kindly answered several questions put to him after his speech.

To help the Secretary in organising lectures, Mr. K. M. Talgeri has been elected as Assistant Secretary by the Committee.

C. R. PAULUS,
Secretary.

History and Economics Association

On 17th October Professor C. S. Srinivasachari, M.A., Head of the Department of History, Annamalai University, addressed the Association on 'Some aspects of South Indian History', in the Selaiyur Hall Theatre. It was largely attended and the lecture was very interesting. Mr. J. Cyril Raj, B.A., the Student Chairman, presided.

On 9th November, Dr. Dodwell, I.C.S., Deputy Financial Secretary to the Government of Madras delivered a lecture on 'The Federal Union of Democracies—A New World Order'. Mr. E. J. Bingle, M.A., presided on the occasion. After the lecture, the students had their doubts cleared on this debated problem of 'A New World Order'.

We have arranged for a meeting towards the end of this term by Dr. P. J. Thomas, University Professor of Economics.

S. SUNDARA RAJAN,
Secretary.

ATHLETICS

Playing Fields

The South-West monsoon has been fairly active so far and there is still good prospect of more rains to come. The dry and barren playing fields have again put on the green mantle, though a good deal of the grass was destroyed during the drought.

The Cricket pitch was used this year for the first time and all our matches were played on turf. It is considered by all who are competent to speak that we have managed to produce an excellent pitch that can compare favourably with the best. It was subjected to some severe tests during the season and has stood up wonderfully well.

Football

The high hopes of our winning the League Championship were somewhat shattered by our two defeats at the very end of the season - by the School of Technology and the Engineering College. Though we are told on all sides that we are the best team in the whole League, yet we were forced to share honours with the two above teams who also have secured the same number of Championship points as ourselves. However, we are still Champions of the League even though we have to share that honour with two other institutions. By the way, this is the first time within the last ten years or so that we have come up to the very top of the Championship Table and our team deserves the highest praise for their excellent performance. It is hoped that in the Wilson Cup tournament next term

we shall assert our superiority more decisively.

We were informed a few days ago that we had been declared the Champions of the Madras Division in the Inter-Divisional tournament conducted by the Madras University. We will now have to meet the winners of the Bangalore Division early next term before we come to the finals to play the winners of the other two Divisions - Trichinopoly-Madurai and the West Coast. There is every likelihood of our team winning the University Championship eventually, if we keep up our present form.

The Football Second XI has created history by being the first Second XI to represent the College in a tournament, for they have been entered for the tournament conducted by the Muhammadan College. We hope they will give a good account of themselves and will make this experiment a success.

Hockey

Like the Football team, the Hockey team also won all its matches except two, which were lost. Thus we finish up second on the Championship Table. It may be remembered that we were second even last year which is no mean performance. The team has been doing very well this year and, with better luck, we would have won the Championship. However, luck does play a hand in every game and we must all learn to take the rough with the smooth. The team is quite confident of winning the Stokes Shield next term. We wish the team all success.

Cricket

We had three more matches to play at the end of last term. Of these only one has been actually played - that against the Loyola College. It was a memorable match and we won it after an exciting game. On a wet wicket we were dismissed for a small total of 88 runs, the lowest score of the season so far. Our opponents went in to bat confident of an easy victory. It looked as though we would be beaten by ten wickets when they were 53 for no loss. Some smart fielding supporting good bowling caused the entire team being dismissed for the addition of only 28 runs. Thus we won the match by a margin of 7 runs. Incidentally, it showed that our men can field well if they so decide. The match with the Stanley Medical College is not to be played as they have given us a walk-over while the match with the Law College had to be postponed on account of rains.

The Salem Gymkhana Club paid us a visit on Deepavali day. The wicket was sodden with several days' heavy rain and it was feared that the match would have to be abandoned. However, we decided to play and we batted first after winning the toss. The visitors had brought their best team and we could score only 28 runs against the deadly bowling of R. Spitteler (our ex-captain) and J. B. Brown. On a slow pitch every one made the mistake of playing the ball too soon. Our opponents did not fare much better, for they lost their best six batsmen for only 24 runs. The tail, however, wagged vigorously and raised the total to 80 before the whole side was out. Ahmed Ali Khan was our most successful bowler securing 6 wickets at the expense of only 13 runs, in 9 overs one of which

was a maiden. We went in to bat a second time and scored 62 runs. The visitors scored the required 12 runs to win at the expense of one wicket.

Basketball

As predicted by the team last term we won the Loyola College tournament by defeating the Engineering College in the final. This is the second time in three years that we win this tournament. It is suggested that we should take part in the Olympic tournament in January next and make a bid for even higher honours.

The Inter-Hall Basketball tournament will be held early next term. This is held on the league basis, each Hall playing every other Hall once. Selaiyur have been champions for the last two years but it is doubtful if they will retain the Championship this year.

Boxing

We have won the Inter-Collegiate Championship for the third successive year by winning 12 points out of a possible 13. The one point that we lost was on account of one man not turning up for the finals due to injury. Our nearest rivals, the Medical College, secured 4 points. Thus our victory was decisive, and, as someone remarked, we couldn't have lost the Championship unless we had tried very hard! 16 boxers took part in the tournament and 9 came up to the finals. Four other Colleges—Medical, Y.M.C.A., Engineering and Presidency, competed for the Championship and there was a record number of entries this year. The standard of boxing, especially of our boxers, was very high. Our team deserves great credit for their excellent performance and their remarkable victory. We

owe a great deal to our efficient coach, Mr. A. S. J. Henry, who spared no pains to train our men most efficiently.

Track and Field

Training in the various track and field sports was begun by the middle of October. The attendance has been large and regular although our regular training was much upset by the monsoon. However, we are hoping to make a bid for the Inter-Collegiate Championship this year and we have good reasons for hoping that we will be successful. The College Sports will be held, as usual, at the end of January (Friday 26th). The Halls are busy organising their teams already.

C. A. A.

Football

For the first time within the memory of this generation of students, we have won the first place in the Inter-Collegiate Football League. No doubt we have had to share the honour with X and Y, but our consistently good play has not gone unnoticed; and we have been chosen to represent Madras in the Inter-Zone matches. To all intents and purposes, therefore, we are the Cock-team of this year.

The tabulated results of the matches are as follows:—

P	W	L	D	F	A
13	11	2	0	69	13

In this the most remarkable feature is the number of goals scored for us—69 giving the handsome average of 5 per match. Our highest score was 10 against the School of Indian Medicine.

The two matches lost were also, in their way, remarkable since they were the last two of the season and in the one against the Engineers we were especially unfortunate. Thus again, like last year, undisputed victory slipped from our grip at the last moment.

With such a successful season to write about, it is difficult to pick out individual features for mention, but here might be noted the understanding combination and the speed of our forward line, and of the team as a whole that it has always played a clean game, in the accepted traditions of Indian football and never lost its head, or committed that more heinous crime of underrating their opponents. Even after an unbroken succession of victories our men always went 'all-out', playing keenly and enthusiastically.

It would be most fitting to start a criticism of individual players (though there is nothing to criticise) with that of the Captain, P. I. George who played at right half; he, it is true, did not actually score any goals, yet the hard work he did and his whole-hearted enthusiasm infected and set an example to the rest of the team. It is reported that on one occasion he even dreamt of football and dealt a lusty kick to the balustrade of the sleeping porch! A more zealous Captain after this could hardly be desired. He is every inch a footballer. P. C. Thomas, the centre-forward—about whom the President of the Club once remarked 'Thomas has his brains in his feet!'—has more than earned his meed of praise. His speed made him the spearhead of our attack and his tremendous kicking power made him deadly in the square and won him the position of champion scorer in the whole League with

27 goals. G. Ramamurthy, right-inner, was perhaps the cleverest of our players. Though an expert dribbler he could also finish well and netted 20 goals. He is a real asset to the team and we are happy that he will be with us next year also. His colleague on the other side, G. Manikam, left-inner, gave more than ample support as his 12 goals go to show. Kumararaj Joseph and P. J. Thomas filled the difficult wing positions adequately, keeping the attack well concentrated. T. M. George and C. J. Cherian also wingers were not full-time players but nevertheless acquitted themselves very creditably. George played in two matches and he has 3 goals to his credit and Cherian played in one and scored once. A. C. Nanjappa and Ramaiah gave good accounts of themselves whenever they filled the gaps.

Our very trustworthy defence pivoted round L. P. Charles, the centre-half, who gave of everything that trying part demands; coolness, anticipation, endurance and attack (he scored three goals for us); he led and sustained the defence yet initiated our attacks with great cleverness. G. Pun-nose played at left-half and was most dependable. Our backs Amrita Raj and Ramakrishna Menon and goalie T. V. John did not have much to do but did it well.

No small measure of our success is due to our President Mr. Macnicol who loyally attended all our matches and boisterously yelled himself hoarse on many occasions! His encouraging shouts, especially, 'Don't blame the referee, but play the game', heartened us very greatly. His keen interest in us was also shared by Mr. C. A. Abraham.

We must not forget to mention the keenness of the players in the Second

XI who, in addition to winning their own games have contributed in no small measure to the success of the First XI. We are glad to have reached the top flight and the excellent material on the Second XI leads us to hope that our success will be repeated.

JACOB CHERIAN,
Spectator.

(The Second XI)

The Second XI created a precedent by winning the colours. This was largely due to the keen interest taken by our President, and the captain of the First XI. The keenness and enthusiasm of the Second players is noteworthy.

The first match of the season was against the Madras Christian College High School, whom we beat by 6 goals to one. On that day, our forwards played a great game, especially T. M. George who is the mainstay of our attack. He was responsible for 3 goals. Our second match was against the Presidency 'B'. They played with their First XI forward. But our players played a keen game, and we won by 4 goals, T. M. George being responsible for 2 goals. The next match was against the Tambaram Sports Club, and we were rather unlucky to lose the game by 2 goals to 3, after leading by 2 goals to nil till the interval.

The first match in the second term was against the Combined Staff and Students of the Christian College High School. We were handicapped that day as we had to supply four of our players to the First XI. Moreover we had to play on a wet ground. We were rather unlucky to lose, the score being 1-2.

The next match against Tambaram Sports Club was played on our grounds. We avenged our former defeat by winning, the score being 3 goals to 1. The scorers were T. M. George one, P. Balan one, M. P. John one.

The Second XI has a fine forward line which combines very well. T. M. George leads the attack with C. M. Poulse and P. Balan on the left and C. J. Cherian and M. P. John on the right. They are ably supported in the defence by K. John, A. C. Nanjappa, P. R. Kumara Menon as the half-backs and by Ramakrishna Menon and I. B. Khan in the back. Our goalie K. K. John (otherwise known as Field Marshal Korathu) keeps the goal very well except on occasions when he uses his feet too much and his hands too little. Nanjappa in the field always plays a calm and cool game, leading the attack and defence very well. The Second XI has proved to be so successful that in one of the inter-collegiate matches, four members of the Second XI represented the College, two forwards, and two defences. Our enthusiastic Captain, P. R. Kumara Menon has led the team well.

Basket-Ball

From the last year's team only 3 players, Devavaram, A. Kurian and George Punnoose remained. But there was a large number of players to choose from, and the team was selected in a hurry just before the Bertram Memorial tournament commenced. Parthasarathy, K. K. John and Newton Thomas strengthened the forward line and Kumara Raj, K. Cherian and P. A. George formed a heavy defence. We won the first match of the tournament against Loyola College, by a good margin of

23 points to 14. In our second match against the Law, we had a comparatively easy time, though our opponents put up a tough fight, the score being 32-12, Parthasarathy and Kurian scoring 12 points each. This brought us to the finals with the Engineers, but before meeting them we improved our game by constant practice. Several matches were arranged at home and away with the Madras Olympic teams, who too wanted practice for their Mysore tournament. But we gained most from the latter, since their game was a grade higher in standard. We soon established an ideal combination in the team, increased the speed of our offence and made our defence sure and almost formidable. Consequently, we had a very easy time with the Engineers winning by a wide margin of 44 points to 16. Parthasarathy was our top scorer (26 points) being ably assisted by Kurian and Punnoose. But the real strength of the team lay in the 'terrible' defence and fine feeding given by the backs Devavaram and Kumara Raj.

Thus we have had the consolation and pride of having done something creditable this year, by winning the Bertram Shield and Permanent Cup.

A. KURIAN,
Captain.

Hockey

We ended last term by winning two matches and started the new term by defeating the Muhammadan, Pachaiyappa and Loyola Colleges.

The latter game was very interesting from start to finish. They took the lead soon after the start, but it did not take long for our forwards to settle down and Keir scored 4 out of the 5 goals with his first timers. Loyola

played well, but our backs Nipps, Hunt and Ramakrishnan were more than a match for their forwards.

The score was (4-4) for about five minutes before full time but a clever move of short passing between the inner trio earned us the winning goal.

Against the Medicals we had very bad luck and were handicapped without the aid of Ramakrishnan, pivot. Realising the odds we played with determination and took the lead (2-0) and maintained it till midway through the second half. But as chance would have it the Medicoes were awarded about 15 short corners and succeeded in converting three.

In this game Brew distinguished himself, saving many a difficult shot.

Nevertheless, we played well and we lost because Luck turned her face against us.

We had an easy victory over the Stanley Medicals beating them by 6 goals to 2 and succeeded in defeating the School of Technology (3-2). This was a game of missed chances. Our forwards reached the D by fine short passing but missed the goal by erratic hitting.

The last game of the season against the Engineers, the Conqueror of the Y. M. C. A., proved an easy victory for us (6-1). In all departments we were superior and Keir struck form scoring 4 out of the 6 goals including the hat trick.

With a team like ours we are very hopeful of doing well in the Stokes Shield Tournament next term and I don't see why we should not win it with a little determination and team work.

H. COYNE,
Captain.

Cricket

This year, though our team is not as strong as it was last season, yet it is a well-balanced one, the batting and the bowling being good. As usual, in the department of fielding, we as a team have till now failed to do anything outstanding. This is probably due to some of our players thinking that fielding is something mean and degrading and not turning up for practice, and also not realising that bad fielding means helping our opponents to win.

We have till now played six Inter-Collegiate matches, winning three and losing the rest. Of the three practice matches played, two have been won and one lost.

In batting T. A. Janakiram, G. Shanmugam, and B. Bhasker Rao, (Captain) have been the most consistent batsmen, while V. Ramakrishnan is our mainstay in batting and fielding. George Abraham and Hari-krishnan have been rather unlucky, but they are sure to make high scores in the coming matches. M. A. Belliappa, A. W. Keir and Ganesan have bowled excellently throughout with Nanjappa proving quite a smart wicket-keeper.

We played our sixth Inter-Collegiate match against the Loyola College on our grounds and won by 7 runs after an exciting struggle. They won the toss and put us in to bat first on a wet wicket. We who were short of two of our good batsmen, V. Ramakrishnan and G. Shanmugam, were all out for 88 runs, after the first wicket had put on 40 runs. Janakiram (31), Keir (17) and Bhasker Rao (10) were the only three batsmen to reach double digits. Loyola who had an excellent batting side entered next and were all out for 81 runs, after being 56 for no loss at one time. For

once, and that on that day did we field as a team, and some brilliant catches were taken, by Bhasker Rao, two by Alikhan and one by Harikrishnan. Keir and Belliappa bowled magnificently, supported by R. T. Parthasarathy, and Ganesan, and aided by magnificent fielding; and Loyola could muster but 81 runs. This victory clearly proves that if only our players realise the value of team work and good fielding, we are sure to win the rest of the matches.

The success of the team this season has been largely due to the enthusiasm of its members, and I hope that the keenness that the players have so far shown will in no way diminish right on to the end of the season.

B. BHASKER RAO,
Captain.

SUPPLEMENTARY REPORT

We have won the last two matches played this term, the first against Loyola College by seven runs, and the other against the Law College by six wickets. V. Ramakrishnan proved his batting ability by scoring an excellent century in the second match, while Harikrishnan scored 56 runs.

Loyola College 79 runs--Christians 86.

Law College 205 runs--Christians 214 for 4 wickets.

We have concluded our season winning 5 out of the eight League matches played.

B. BHASKER RAO.

The Free Looters Cricket Club started the new academic year with many new members. The strength is now forty-two.

The first match of the season was played against the Teachers' College XI at Saidapet. The match ended in a time-limit draw. We played our next important match against the Chromeco Club at Chromepet. Owing to the brilliant batting of Kadamabavanam and Thumbuswamy we were able to win by a large margin. The next two important matches that we played, were against the Nungambakkam Recreation Club and the Tambaram Railway Colony respectively; in these matches we unfortunately lost.

The Free Looters got up a hockey team and played a match against a combined Teachers' College and Saidapet High School Team. The Free Looters put up a stout resistance but unfortunately lost.

Mr. Philip Mathew who was one of the founders of the club and who helped it a great deal in its early days has had to resign the secretaryship as he could not spare the time. We hope he will continue to take as great an interest in the club as he did formerly.

Now that the inter block and indoor games matches are over we intend to start our regular practices once again.

B. G. R. KRISHNAMMA,
Secretary.

Tennis

The Tennis Club has broken all previous records this year in its membership which has run to one hundred and seventy. If only there were more courts, a larger number would have enrolled. We had to disappoint many an enthusiast who had dreams about the Davis Cup and the Wimbledon.

We are having a considerably high general standard of the game in the college courts. Though we do not possess any player of an outstanding type, we have some really good players. For the Inter-Collegiate tournament Jacob Cherian, Clement Ratnayya and P. C. Thomas represented the College, and in the Loyola College Tournaments, Thomas, Ratnayya and Pandian played. The doubles pair lost to the Loyola team and in singles Thomas won two rounds and came among the last eight which is indeed a creditable achievement, for this is his debut in Inter-Collegiate Tennis.

During the first term we suffered from scarcity of water and the courts were not up to the mark. But this term, on sunny days we have had the best of tennis. So we cherished high hopes, and for the College Tournaments a record number of entries was received, but our hopes were shattered when Hitler's U-Boats started threatening the merchant navigation which curtailed our weekly supply of balls. Now we change the balls once in twelve days and would you be surprised when I tell you that one of the College court players threw down his racket in great fury at the 'brown-shirted fanatic'. He came on a Monday with hopes of good tennis (for Monday is usually the 'change day'); but to his utter disappointment he found that there were no new balls. He understood the situation and saying, 'Hitler is responsible,' threw down his racket, and it broke to pieces (unfortunately the racket had a Swastika on it). Anyway we are not going to drop the tournament. We will play the matches when we have the supplies.

Let me conclude with all hope of an early end of this war so that we

may have our new tennis balls every week.

JACOB CHERIAN,
Secretary.

Boxing

That the noble art of self-defence is fast becoming popular in our College was shown by the fact that this year there have been many newcomers to the Boxing Club. B. W. Fowler, our last year's Captain and leading boxer had to leave us but we were fortunate in getting back almost all the others.

The first term was spent in teaching the beginners the fundamentals of the sport. They made rapid progress and we intended sending in a fair number for the Novices Tournament, but unfortunately this tournament was held in the middle of the Michaelmas Holidays and none of our boxers were able to enter.

However when we returned for the 2nd term we began training for the Inter-Collegiate Boxing Championship which we were determined to keep for the 3rd successive year. Thanks to the conscientious work of our coach Mr. A. S. J. Henry who devoted much of his time and energy to the formation of our team, we were able to send in 15 boxers for the tournament, which was held on the 2nd, 3rd, and 4th November. Eight of our boxers entered the finals giving us a total of 12 points, the Medical College coming second with 4.

The following were entered:—

Welter Weight

A. W. Keir	} Both lost in preliminary
W. N. C. Hensman	

Light Weight

H. S. Coultrup	—Winner.
N. Hunt	—Runner-up.

Feather Weight

T. A. Nipps—Winner.

Appaswamy—Lost in preliminary.

Bantam Weight

N. J. Nipps—Lost in preliminary.

Harikrishnan— do. do.

Fly Weight

R. Absalom—Lost in preliminary.

H. Coyne—Did not box.

Paper Weight

G. D. Lawless—Winner.

J. B. Joseph—Did not box in the finals.

Pin Weight

G. R. Nagabushanan—Winner.

Junior Weight

F. Isaiah—Winner.

Welter Weight.—We had two men in this weight and though both lost they did well. Keir, our Captain, was unlucky to meet Bartley, a very strong boxer who forced Keir into holding. Hensman surprised us by his fine fight and at the end of the bout nobody could say who won.

Lights.—In this weight both our boxers reached the finals. Coultrup beat his first opponent on a T.K.O. and after a gruelling fight in the finals he won. Hunt who fought with little or no training did exceptionally well. After a very good show in the semi-finals, he put up a plucky fight in the finals; when in spite of being dazed for the latter half of the fight owing to a rabbit punch, he kept his feet to the end.

Feathers.—Appaswamy who did not feel confident of entering surprised himself by his keen fight which he lost very narrowly. T. Nipps won the weight without much trouble.

Bantams.—Everybody expected N. Nipps to win his weight but he was very unfortunate in having to box twice on the second day. He is to be congratulated on fighting 6 rounds with no training for it. Harikrishnan was unlucky to lose the decision in the semi-finals as everybody watching thought he won. Better luck next time you chaps!

Fly.—Both our boxers in this weight were not keeping fit. Coyne suffered from stomach trouble and could not fight. Absalom who fought with his right wrist hurt was forced to give up, but he showed us the advantage of using a snappy straight left.

Papers. Joseph who won his first two fights on a disqualification must learn that courage is essential in a boxer's make-up. He gave Lawless a walk over in the finals by not turning up. Lawless had no difficulty in winning his weight.

Pin Weight.—Both our boxers entered the finals. Nagabushanan got a walk over in the semi-finals and beat Michael in the finals. Michael fought well against a more experienced boxer.

Junior Weight.—Isaiah without a day's training did exceptionally well, winning both his bouts comfortably.

T. A. NIPPS,
Vice-Captain.

THE COLLEGE BOXING TEAM, WINNERS OF THE LALITA SASTRI SHIELD FOR THE THIRD YEAR IN SUCCESSION



Back row.—F. Isaiah, Appaswamy, N. Nipps, Joseph.

Second row.—N. Hunt, Harikrishnan, W. Hensman, H. Coultrup, H. Coyne, R. Absalom, K. K. John.

Sitting.—Mr. A. J. S. Henry (Trainer), Mr. A. J. Boyd (Principal), A. Keir (Captain), T. Nipps (Vice-Captain), E. J. Bingle (Bursar), Mr. C. A. Abraham (President), Michael, G. Lawless.

BISHOP HEBER HALL DAY



THE HALL DAY GROUP



A VIEW FROM THE BALCONY



THE GUESTS AT TEA



HALL REPORTS

Bishop Heber Hall

'Wars may come and wars may go but our Hall-day goes on for ever', was the triumphant shout of the Pro-Hall-day party after their significant victory over the Anti-Hall-day party (with sinister humanitarian motives!) in a General Body Meeting. Our Hall-day—the most important function, held on the 4th of November and attended by old boys, the 'dignitaries' of Tambaram town and a 'Chosen few' from Madras has come and gone; and some are even now counting the number of days for the next Hall-day.

And now the life of the Hall goes on in a humdrum way although our orators furiously debated on, 'compulsory military training and the Indian youth', and had good discussion (sitting on the balustrades) on the 'resignation of the Congress Ministries'.

The approach of Deepavali saw many members of the Anti-Bathing Club (A.B.C.) take their annual bath, and now, due to the winter months and the vigorous propaganda by the A.B.C., the bathrooms are simply deserted. Three cheers to the A.B.C. President!

Just a word about the Free Looters; some one seems to have freely looted their stumps and that is why they don't play nowadays.

I have a strange feeling that the importance of our Hall has increased by the fact that we have acquired the friendship at the cost of the near proximity of not only the 'White Hall' but also of, what one of our

residents called, the 'Hogg Villains'. The 'Hogg Villains' are just those people who have not had the opportunity of becoming Vandalur Rangers or Selaiyur Foresters or Free Looters. They have become Hogg Villains.

Quite lately we have been hearing a lot about the 'keep-fit' class of our Sister Halls. Our Hall believes neither in these classes nor in 'Swedish exercises' but in a totally different, perfect and a far better system of exercises devised by one of its brilliant residents. In this system, the stomach, the storehouse and distributor of whatever is necessary to the other parts of the body, is the centre of interest. The more you give to the stomach, the more is distributed to the other parts of the body and obviously the greater your strength. [The other Hall elites will please note, we might challenge them one day]. Hence we have taken up these ever-famous lines as our motto:

So munch on, crunch on.

Breakfast, supper, dinner, luncheon.

Hereafter if you don't find any Heberite in his room go direct to the Mess. It is ten to zero you will find him there.

Ah, that reminds me of my Christmas dinner—

So, a 'frightfully' happy Christmas and a glorious New Year to you all.

ALBERT S. PAUL,
General Secretary.

St. Thomas's Hall

When we came back to the Hall after the vacation we were greeted

with rains. We welcomed the showers and enjoyed them very much with 'duckings'.

For our terminal entertainment a very fine show was put up and we are keeping up our glorious tradition. Thanks to the efforts of Mr. Philip Chandran and Mr. R. S. Macnicol, Mr. Narayana Menon as Lt. Back-sight, Mr. K. J. Natarajan as Mrs. Pocket, little Somanna as Greta were good and Mr. Augustine Devapriyam as Justice Pocket was superb.

A word must be said about the good work done by the Mess Secretaries. Messrs. P. A. Verghese, Bhaskar Rao and I. B. Khan have put up a heroic fight with the contractors of the respective messes and they are particularly careful to see that the members are 'almost well fed'. They are doing their best to keep up the weight of our monsters.

The Indoor Games Secretary Mr. C. M. Poulse and the Outdoor Games Secretary Mr. A. Kurian are busy with the hall tournaments; but Mr. P. C. Thomas, the Hall Tennis Secretary, had to postpone his tournaments due to scarcity of tennis balls.

Mr. Mohandas, our librarian, is regular at his work and he has introduced many new reforms. The weekly bulletin which was started last year is still a source of great interest to the members, though at times the 'Tickler' annoys some touchy personalities.

In spite of all these activities everyone is careful regarding his studies, for all of us are quite aware that activities or no activities do not count in the least with the learned Principal when he considers selection and promotion. Everyone is at his books during the stipulated hours—but for a few minutes—little past ten in the night many come out for a 'comic rest' and it need not be explained for

it was well demonstrated in our entertainment 'Black Out in St. Thomas's Hall'.

The 'Vandalur Rangers' were sorry because their old grounds have become the lake for our 'Boat Club' and the Rangers sometimes play water-polo and uncle Shan once used the cricket bat to paddle the boat. (It is now a well-established custom that during monsoonish weather the 'Vandalur Rangers' do not function as a cricket club, but as a water-polo club). It is whispered that the 'Rangers' have secured the permission of the authorities to use the U. T. C. ground. Our thanks are due to the authorities. The record of matches played by the Rangers is indeed creditable, for they played four, won three and drew one.

Thus it is that we go about our work in the Hall and it is but natural that we are hailed as 'the jolly good fellows of Tambaram, the members of St. Thomas's Hall'.

JACOB CHERIAN,
General Secretary.

Selaiyur Hall

Many Selaiyur lads spent the Michaelmas vacation in St. Thomas's Hall, where we had a jolly good time, with plenty of play and no work. During this time, we built a raft (which still exists) which was the first, perhaps, to venture out on the lakes of Tambaram. Now that the level of water has risen alarmingly, this unstable vessel is not used too frequently.

The Hall Bulletin is nearly three months old now and still going strong. Our first editor, Mr. P. S. Raman, resigned because he had too much of other work to do, and Mr. Govindarajulu has now taken his place. With so many Hall activities, the Editor requires every skill to keep the Bulletin going.

With keen inter-hall rivalry, the standard of Hall entertainments has risen considerably, and we spent a long time planning out original items. We produced a fairly good show, which was somewhat marred by the bad acoustics in the Anderson Hall, and the confusion towards the end in our arrangements.

All the Hall tournaments have begun and, as usual, they will drag on until the third term. The tennis tournament had to be stopped when the balls were about two or three weeks old with no sign of new balls arriving.

One of the important events of this term was the founding of a cricket club, the *Selaiyur Foresters*. A field was cleared and a pitch prepared mostly by the members themselves. It has now about thirty members and they have already played two or three

matches, in all of which the scores and the bowling averages have been most phenomenal. It is quite usual for the Captain, R. T. Parthasarathy, to take a few hat-tricks and hit a couple of sixes. 'Ducks' also are alarmingly frequent. Long live *Selaiyur Foresters*!

The dreadful Selection Exams. are looming ahead and many of our members are already burning the midnight bulb. As we sang in one Hall entertainment in a song composed by Mr. Jansen,

'I gets weary,
And sick of mugging,
I'm tired of cramming and fear'd
of plugging,
But Ol' man Boyd, he just keeps
fining us all.'

GEORGE ABRAHAM,
General Secretary.

HOW MUCH DO YOU KNOW?

(Vide page 60 of the last issue.)

THE ANSWERS

- | | |
|-----------------------------|---------------------------------|
| 1. (a) Joe Louis | 7. Meriel Buchanan. Anne was |
| (b) Joe Hulme | the wife of Louis XIII of |
| (c) Joe Kirkwood | France. |
| (d) Joe Davis | 8. The Pope. |
| (e) Joe Bambrick | 9. This is the trophy given for |
| (f) Joe Canty | table tennis. |
| (g) Joe Jacobs. | 10. Violo Myllerinne. |
| 2. Emile Cohl. In Paris. | |
| 3. Baroness of Clifton. | |
| 4. Sir Charles E. Kingsford | |
| Smith. | |
| 5. Denmark. | |
| 6. Helen Ashton. | |

K. P. PHILIP.

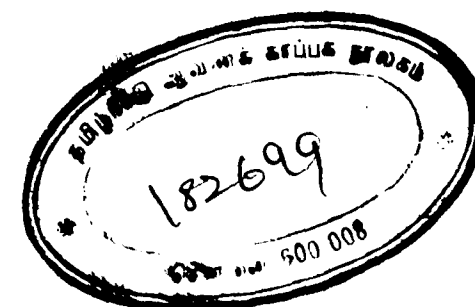
N.B.—As not even three out of the ten questions were answered fully, no prize was awarded. *Editor.*

PREACHERS AT THE COLLEGE SUNDAY SERVICE

Second Term 1939

Oct. 1	...	The Rev. T. G. Platten.
" 8	...	The Rev. R. S. Macnicol.
" 15	...	The Rev. D. Chellappa.
" 22	...	The Rev. T. G. Koshy.
" 29	...	The Rev. C. H. Ranson.
Nov. 5	...	Mr. G. C. Martin.
" 12	...	The Rev. W. K. Moulton.
" 19	...	The Rev. Dr. J. F. Butler.
" 26	...	Dr. W. F. Kibble.
Dec. 3	...	The Rev. A. J. Boyd.

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BY
R. RAMIYAR, M.A.
(Lecturer, Govt. College,
Kumbakonam)

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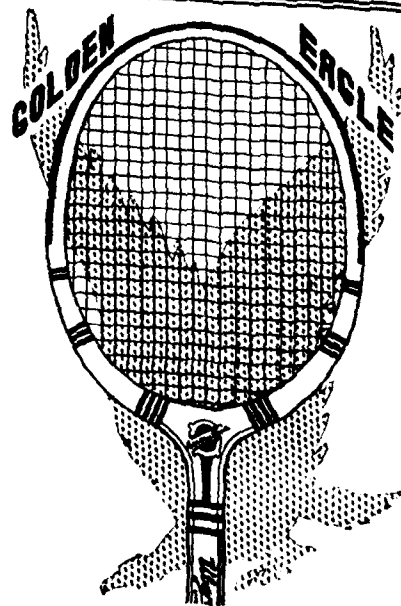
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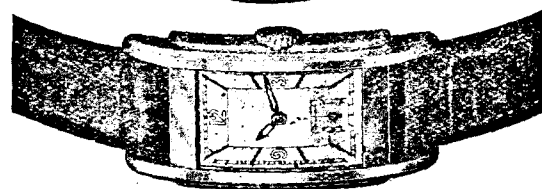
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