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THE
MADRAS CHRISTIAN COLLEGE
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THE WORLD KNEW HIM NOT*

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John I. 10-12 : He was in the world and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God.

Everybody needs to know about God, and I think nearly everybody wants to know about Him. Even those who deny His existence, unconsciously betray their interest in Him by the very emphasis of their denials. If we knew the truth about ourselves, and if we were prepared to admit the truth about ourselves, we should all say with St. Augustine, 'Lord, thou hast made us for Thyself, and our hearts are restless till they find rest in Thee.'

You remember how, in Athens, Paul saw an altar with the inscription, 'To an Unknown God'. He must have felt, and we all feel, that there is something rather pitiful in that blind reaching upwards of the human spirit to the unknown. But that is in fact the pitiful condition to which, by their very nature, all men are subject, unless indeed God himself intervenes,—to be for ever uneasily aware of an inscrutable mystery beyond; to be for ever reaching out, unsatisfied, towards the mystery, or else vainly endeavouring to escape its fascination. For this is the glory, and the misery, of human nature, that we can never be wholly unaware of God, yet cannot know Him effectually unless He speaks.

But God *has* spoken, says the Evangelist; and He has not merely spoken, He has revealed Himself to us by taking upon Him our human nature, and coming into our world. And yet, even when He had come all the way to meet us, most men failed to recognise Him. 'He was in the world, and the world knew Him not. He came unto His own, and His own received Him not.' How could this be? Men do want a word from God, they do want God Himself, they cannot wholly stifle their desire for Him even when they try to—and yet, when God came into their world, they did not recognise Him. How could this be? As we try to answer this question, will you remember that it is no merely academic one, but an urgent practical problem for us all. Because we also have to deal with Jesus; for us also, whether or not we are Christians, he is One to be reckoned with, a strangely disturbing One whom we cannot wholly ignore; and the question arises whether we are able to see in Him what the Evangelist saw, the Word of God in a human life, or whether we are with those who 'knew Him not' If Jesus was indeed God's revelation of Himself, how could they fail to recognise Him? Partly, of course, because of the manner of His coming; He came in such a way that it was by no means difficult to make mistakes about Him; He came in a human life. It is conceivable that, if He had so willed, God Almighty could have forced Himself upon men's notice in such a way that nobody could have failed to

* A sermon delivered at a College Service, Tambaram.

recognise Him. He could conceivably have come in such undisguised, unmitigated majesty that all men would have been compelled to recognise Him. But if He had come thus, taking men's minds by storm, leaving no place for faith—and unbelief—men would have been, not saved, but simply overwhelmed. It was not thus that God chose to deal with us. He came in a human life. He was born as a child, 'a little baby thing that made a woman cry', and if there was miracle in the very circumstances of His birth, that was known only to a few. As He passed through childhood and youth,

'They saw no glory crown his head,
No angels on his errands sped'.

And even when, in later days, He set himself to the work of His public ministry, it was only to the eyes of faith that His divine nature was at last revealed. For others—and we have no reason to suppose that they were deliberately shutting their eyes to the truth—He was only one more teacher, one more prophet, one more leader, or one more disturber of the peace.

God chose to reveal Himself in a human life, so that the revelation was also, in a sense, a disguise, and only faith could penetrate it. But why was it that so few had faith, why was it that so few had that insight which would have enabled them to recognise the divine? Was it because they were blinded by their own *preconceptions*, their own fixed ideas about the way in which God must come? They were looking for some mighty monarch, the Son of David, who, in God's name, would revive the ancient glories of the Jewish kingdom. Or they were dreaming of some even mightier One, mightier and more terrible, who would come to them from among the clouds of heaven, to judge and bless and destroy. With such expectations already in possession of their minds, it could not have been easy for them to see God's revelation of Himself in one who came so lowly. (And don't be too ready to judge and condemn them for that. If God chose to reveal Himself once more in a human life, if He came once more in humble guise as a village carpenter, how many of us—even given this second chance—would recognise Him?)

Or again, was it their own busy *preoccupations* that closed their minds to the divine reality? It does often happen, does it not, that when we are busy with some plan or interest or duty of our own, we become almost incapable of paying attention to anyone who goes counter to it, or somehow fails to fall in with its demands? If Jesus had come in our day, to India, some of us would have condemned Him as unhelpful to the war effort, and others would have been disgusted because of His apparent indifference to the national movement. Our own preoccupations would have made it difficult for us to pay any real attention to what Jesus was and what His coming meant. Think of the various people who sent Jesus to His death, and you will realise—perhaps to your surprise—that every one of them was acting according to his own compelling sense of duty. (I do not include Judas in that, because Judas is a mystery. It is quite possible that he also acted in accordance with some mistaken sense of duty—perhaps with the idea of preventing his Master from taking what he considered a false step. It is not so very certain that his main objective was the thirty pieces of silver. But in any case Judas's action was not one of the decisive factors.) Take the case of the priests. They felt themselves to be the trustees of the prestige and prosperity of the temple, and they were faithful to their trust. Most of us can well understand their genuine desire to protect the interests of a venerable institution which was dear to them; it was their duty. But concentration on one single interest, even if it be a duty, can make men blind Pontius Pilate, he was also thinking of his duty. His duty, first and foremost, was to preserve the peace, and if, in doing so, he must sacrifice one apparently innocent man, it was no doubt unfortunate but it could not be helped. Concentration on one single duty, to the exclusion of all others, can make men blind. The people in the streets of Jerusalem who shouted, 'Crucify him, Crucify him', they were thinking of their duty, their patriotic duty, and

what they supposed to be the interests of their country; they were looking for a national leader, and if Jesus would only have adjusted Himself to their requirements, He would have been their leader. But it was not Jesus they were thinking about, it was their own plans, their own programme, their own passionate enthusiasms, which they had hoped to impart to him; and this preoccupation with what they themselves wanted, blinded them to what they might have seen in Jesus.

Preconceptions, preoccupation with other interests—and, above all, *pride*. Pride is the most insidious of all sins, because there can be so much good mixed up with it, and because the evil elements in it can so easily present themselves in shapes of goodness. You can see pride, in one form or another, working in all the people we have been talking about, but you can see it most obviously in the Pharisees, who, almost from the beginning, were hostile to Jesus. It is a strange thing—is it not?—that when God came into human life, he was 'the friend of sinners', and the good people were his enemies. For the Pharisees were, for the most part, good men, the most earnest and the most conscientious of the Jews. But their besetting sin was pride. Like the priests, they were proud of being the guardians of something precious, the Holy Law, God's greatest gift to His people; and in their jealous care for the old tradition, they became incapable of seeing other things. Their whole system had in it, also, the seeds of a deeper and more dangerous pride, for it laid much emphasis on what man must do, and could do, to earn for himself God's approval and God's gracious salvation. But, when Jesus came, His message was not for such as these; He 'came, not to call the righteous, but sinners'; to those who imagined that by their own strenuous efforts they could win God's approval, he was no bearer of Good News, for they needed no good news. And that is why it is not surprising that few among the Pharisees recognised Him as the Saviour, God's answer to human need.

Perhaps you are thinking that this has been a rather depressing recital of sin and error,—and indeed it has. But it can have a positive value for us if it helps us to see the causes of spiritual blindness in ourselves. How can we, under God, prepare ourselves to see what God wants us to see? How can we be saved from blindness to the meaning of His revelation? If we are to understand God's revelation of Himself, we must come to it with not too many preconceptions of our own, ready to receive the wisdom that cometh from above,—not too much engrossed in our own plans and programmes, ready like little children to go to school and learn God's plan. And we must come as those who have discovered, or are willing to discover, their own weakness, their own sinfulness, their own utter dependence on God's grace. For Christ has but little to say to those who are serenely confident in the strength of their own righteousness (or in the sufficiency of their own wisdom), and those who think that they can save themselves will never find in Him a Saviour. But to the humbled and the disillusioned, to those who have discovered their own poverty, and blindness, and helplessness, He reveals Himself as God's power and God's wisdom. 'Come unto me', He says, 'all ye that labour and are heavy-laden, and I will give you rest'. And, if we answer that invitation, coming to Him not in pride and self-sufficiency, but in weakness and in need; if we look to Him, not as calm and disinterested observers of life's spectacle, but as those who are struggling through the storm and darkness, and need His hand to help us, it is then that we shall see the glory that crowns His head, and recognise Him as the Lord of Life and Light who for us men and for our salvation came down from Heaven, and was made man.

A. J. BOYD.

SCIENCE AND THE FIERY ORDEAL

Among primitive tribes the belief that some persons enjoy a temporary immunity from the effects of fire, led to the practice of various ceremonies known as 'Fire-tests,' 'Fire-ordeals,' and 'Fire-walks.' A dramatic manifestation of such immunity is described in the Bible. Shadrach Meschach, and Abednego were thrown into Nebuchadnezzar's furnace. 'And the princes, governors, and captains and the king's counsellors being gathered together, saw these men upon whose bodies, the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them'. (Daniel, III. 27.)

It was a 'miracle' in Babylon. But Science asks whether it occurs today under rigorously controlled conditions. It has been widely supposed that an 'occult power' or 'some specially induced mental state' is a *conditio sine qua non* of fire-walking. This belief is still current in India. It should not be forgotten, however, that there are apparently anomalous effects of heat on the body, which to the uninstructed and uncultured may savour of the 'miraculous'. The hand can be dipped in molten lead for a very short time, provided the temperature of the liquid is greatly above its melting point, especially if the hand be previously wiped with a damp cloth. Immunity in this case is the result of what students of Physics call the 'spheroidal state' or the 'caloric paradox'. A thin cushion of badly conducting vapour is formed between the metal and the hand which prevents actual contact with the heated surface.

The mystery of the fire-walk has puzzled humanity for about two thousand years. The first scientific investigation of the phenomenon was conducted in 1935, under the auspices of the University of London Council for Psychical Investigation. Interesting and instructive tests were conducted with a Kashmiri, Kuda Bux, on some private grounds at Carshalton, Surrey. The fire-trench walked by Bux measured 11 feet long, 6 feet wide and 9 inches deep. To make the fire (which was ignited at 8-20 a.m. on the 9th of Sept.) some seven tons of oak logs, one ton of firewood, a load of charcoal, ten gallons of paraffin, and fifty copies of *The Times* were used. The fire was ready for walking on by 3 o'clock in the afternoon. The surface temperature was measured and found to be 430° centigrade. Bux walked barefooted over the fire twice, each time in four strides—and on both attempts each foot was in contact with the embers twice. He came out quite unharmed. Some flustered volunteers who attempted to duplicate the feat were all burnt, though not severely. The preliminary tests showed that the extreme callosity of the feet was not a factor in fire-walking; that the wood-ash was not necessary as an insulator, for all the loose ash was blown off before the walk; that no preparation of the feet by chemicals or local anaesthetics was attempted and that no trickery was employed. The experiments also demonstrated that the 'spheroidal state' did not occur in the fire-walk. Damp or wet feet are a disadvantage as hot embers would stick to them. Kuda Bux was particularly careful to see that his feet were quite dry before walking. The hypothesis advanced by Sir Leonard Hill that fire-walkers have the abnormal power of controlling the activity of the sweat glands was negatived by the facts. There remained yet the possibility that 'faith' had something to do with the phenomenon.

Fresh experiments were conducted with Ahmed Hussain, a Moslem from Cawnpore aged 23. Hussain was a 'magician' by profession and claimed to be able to impart his alleged immunity from fire, to others. The new experiments were conducted on grounds belonging to Mr. A. L. Dribbell at Carshalton. Hussain stipulated that the fire-trench should be about 12 feet long. Actually it was 12 feet and 6 inches long, 4 feet wide, and 15 inches deep. For igniting the fire four tons of oak logs, one ton of firewood, five hundredweight of forest burnt charcoal, ten gallons of paraffin and fifty copies of *The Times*, were used. The fire was reduced to small embers by 3 o'clock in the afternoon. It must be noted here that the measurements of temperature in this case were comparatively

more accurate and satisfactory than in the case of Kuda Bux. For the new tests, Mr. H. G. Starling, the representative of the Cambridge Instruments Co., Ltd., set up a new special thermo-electric pyrometer. By means of this instrument the interior temperature of the fire and the surface temperature were found to be 700° centigrade and 575° centigrade, respectively. Hussain's feet were washed in cold water, dried and tested, by Professors O. A. Pannett and W. D. Newcomb. The 'reflex action test' gave a normal reaction. At 3-45 p.m. Hussain in his native dress recited a prayer from the *Koran*, stepped into the fire, and took three quick strides in 1.3 seconds—the right foot being in contact with the embers twice. He was immediately examined and found to be quite unburnt. The temperature of the soles of his feet had slightly fallen. The times were registered by Dr. Guy B. Brown using a stop-watch reading to 0.01 second.

A significant result emerged from these rigorously controlled tests. Hussain failed to impart his immunity to five volunteers who walked behind him in 'chain-formation'. All were burnt slightly, though in varying degrees. Two steps for each foot seemed to be the limit that could be undertaken without any injury by professionals or amateurs. To test the hypothesis, Hussain was asked whether he would walk a trench 20 feet long. After some hesitation he agreed.

The next experiments were conducted at Carshalton, on April 9th, 1937. The B.B.C. broadcast a running commentary of the proceedings. The fire trench was 20 feet long, 5 feet wide and 9 inches deep. At the time of walking, the surface temperature of the fire was 740° centigrade and that of the interior 750° centigrade. Hussain stepped into the trench after the usual prayers taking six steps in 2.3 seconds. This produced six blisters on his left foot and marked erythema on the right—injuries similar to those sustained by the amateurs after three or four steps. Hussain's feet were photographed immediately after the walk and again in the following morning at St. Mary's Hospital, Paddington, under the personal supervision of Prof. Newcomb. The effect of the heat in the case of all fire-walkers was *cumulative*.

During a second demonstration at Carshalton, Reginald Adcock, an Englishman, walked the twenty-foot trench in dry rope-soled shoes, taking seven steps in 3.6 seconds. The soles of the shoes were quite unburnt. Only the frayed strands of rope at the edges were slightly scorched. The experiment proved to be decisive; it showed that the low thermal conductivity of the hot ash and wood embers injures neither normal skin nor other objects if the contact-time is about half a second.

Final tests were made in the grounds of Alexandra Palace on April 20th, 1937, and were both broadcast and televised. The fire-trench was 12 feet long, 4 feet wide and 9 inches deep. The temperatures of the fire were 650° centigrade in the interior and 800° centigrade on the surface. The high surface temperature was due to the stiff breeze which fanned the trench. This was the hottest fire produced in the tests. The psychologist, Prof. J. C. Flugel, who was present, examined the fire-walkers. Hussain walked the trench taking four steps in 1.6 seconds; Adcock took three steps in 1.8 seconds (right foot on embers twice); the minimum time of contact for each of Adcock's feet was 0.60 second against Bux's 0.55 second and Hussain's 0.40 second. Adcock weighed forty pounds more than Hussain.

The University of London Council for Psychical Investigations claims to have solved a 2,000-year old mystery. The secret of fire-walking lies in (a) the short contact-time of each foot with the embers with a limit of immunity of two steps *per foot* (neither professionals nor amateurs walked more than two steps per foot without getting burnt); (b) the low thermal conductivity of burning or burnt wood embers (demonstrated by experiment with rope-soled shoes); (c) steadiness or confidence in walking. Dr. R. Plato Schwartz on the basis of thousands of experiments reported in the *Journal of the American Medical Association*, concludes (*New York Sun*, Feb. 28, 1938) that no one portion of a fire-walker's foot touches the embers for more than 0.05 second, although the time for the

whole foot may be 0.5 second. Fire-walkers progress faster than ordinary walkers. Many of the amateurs in walking the trench, experienced only a 'tingling' sensation.

Travellers' tales of sensational fire-walks must be re-examined in the cold light of scientific inquiry. In the *Journal of the Polynesian Society* (March 1899), we find the account of a fire-walk staged at Rarotonga, Cook Islands, by a native sorcerer and his disciples. Four Europeans including the British Resident, Col. Gudgeon, were alleged to have followed the natives over a twelve-foot wide paving of red hot stones. All were unhurt, except one Dr. W. Craig who disobeyed the injunction not to 'look back'. This fact bears abundant testimony to the requirement of confidence and steadiness in a fire-walker, stressed by the University of London Council for Psychical Investigation. What is discouraging about these stories is that precise measurements of temperature are lacking. The subjective sensations of 'tingling' felt by the Europeans tallied with the experiences of amateurs in the recent tests. Dr. E. H. Hunt states that the temperature of 430° centigrade at which Kuda Bux walked in the Carshalton experiments was more intense than that of any fire he had witnessed in South India. Victor Forbin in a French periodical described a fire-walk staged in South Africa, in Sept. 1929. The length of the ditch was 14 to 15 metres—not a length, it must be confessed, which can be traversed in four strides.

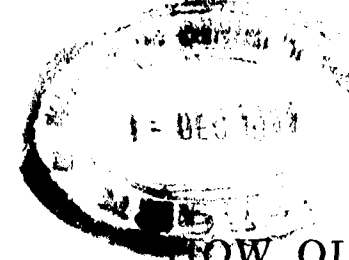
History contains numerous narratives of immunity from fire. The lives of saints are replete with such occurrences. St. Francis of Paula is said to have held red-hot cinders in his hands and offered the explanation to the amazed spectators that 'all creatures obey those who serve God with a perfect heart'. St. Catherine of Sienna fell in the midst of burning coals on the hearth while in a trance state and was found to be unhurt. On another occasion, while in a state of contemplation, in a church, a lighted candle fell on her head and did not produce any disastrous effect. The Camisard leader, Claris, during the rise of the Huguenots against Louis XIV is alleged to have put himself on the top of a pyre in a state of trance. He was unscathed. Six hundred men were reported to have witnessed the occurrence. The fire-ordeal of the middle ages, to establish the innocence of suspected persons was performed—if we may trust Blackstone—either by taking up in the hand, a piece of red-hot iron of one, two or three pounds weight, or else by walking bare-footed and blindfolded over red-hot ploughshares laid at unequal distances. In Ceylon fire-walking is the finale of a long course of fasting and temple worship. The men are described as being in hysterical condition, dancing with skewers through the cheeks. History is full of these miracles but the student of psychology knows, alas, the fallibility of human testimony.

Into a somewhat different class fall the phenomena witnessed with D. D. Home, the celebrated 'Spiritualistic Medium' of the last century. Home's apparent immunity from fire was observed by such men as Lord Lindsay, F.R.S., Sir William Crookes, F.R.S., and Sir W. Huggins, F.R.S. Home is alleged to have thrown a red-hot coal on a lady's muslin dress without so much as marking it; held a spray of white flowers in the flame of a lamp without singeing it or producing the odour of burning and thrust his head into a wood-fire. In the presence of Crookes and Huggins, Home threw a red-hot cinder on a handkerchief without even marking the cloth (*Proceedings of the Society of Psychical Research*, Vol. VI, page 103). The glib theory that Home was a fraud has been too long with us. Even so sceptical a historian as Harry Price, in his *Fifty Years of Psychical Research* (1939), writes 'I consider Home to be the greatest "Physical Medium" of whom we have any record and he was never exposed'. The measured statements of Crookes should surely make us pause. 'It is possible that the skin may be so hardened and thickened by (chemical) preparations, that the superficial charring might take place without pain becoming great, but the surface of the skin would certainly suffer severely I have seen conjurers and others handle red-hot coals and iron but there were always palpable signs of burning. . . . A negro was

once brought to my laboratory who professed to be able to handle red-hot coals and iron with immunity. I was asked to test his pretensions and I did so carefully. There was no doubt that he could touch and hold for a brief time red-hot iron, without feeling much pain, but the house was pervaded for hours after, with the odour of the roast negro.' Sir William adds that in the case of Home there was not the slightest trace of any previous preparation or burning.

Modern science has dispelled some of the mystery with which credulity and superstition has draped the 'Fire-walk'. It is idle, however, to pretend that everything has been explained. The production of blisters and burns by hypnotic suggestion, of 'stigmata' by auto-suggestion, leaves the door open to disquieting possibilities. Psychology has come out of its swaddling clothes but its theories of the mind remain as yet only theories.

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HOW OLD ARE YOU?

Don't be afraid, man or woman, gentleman or lady, boy or girl, or whoever or whatever you are. I am not asking you a question. There is too much of good sense and shrewdness in me to be left unanswered. In fact, I know that this question 'How old are you' is what they call an impossible question, for which to try to get an answer is a 'little like threading a needle from afar'. Somehow the easiest question to answer is made the most difficult, so difficult that the other fellow is left morally confounded and prostrate, unless he be like the astute and bumptious actress in the court, who pretending ignorance about her age and cross-examined by her rival's lawyer if her parents had not ever told her of it, asked to his utter undoing, if the Judge would admit hearsay evidence.

This brings me to parents, who, *exceptis excipiendis*, are these days becoming, in many respects, fuddled fools! I say this with due respect to them and am also conscious that they will fling back at me that old hackneyed saying 'so wise do children grow' and all that. I ask you for instance, which parent does not gloat over the fact that his child is growing older? Up to a stage, that is, up to the stage when the child is not conscious as to what is taking place in and around him, this glee is good and the parents might be left to their enjoyment. But no—it keeps on growing to building-castles-in-the-air proportions. Sometimes they secretly enjoy the daily and yearly growth of their children and sometimes burst out in indecent haste 'my child; so much now; he will be so much then; he will be this and that and he will be that at last!' And all this in a politically subordinate country, where the average span of life, we are told, is twenty-six! I know a cook who has been expecting his son to become at least a minor secretary to Government, on the very slender-strong ground of his being the son of a cook. This poor addleheaded man does not know that it is not here that every cub can be licked into its proper shape and that there is a big hiatus on the road from log cabin to White House. And remember that all this time the child is getting older. It is here that the tragic fun comes. What time the parents are glad that their boy is getting older, the boy himself is sorry that he is getting old—a curious example where those who are most interested in us, feel happy about a quality in its comparative degree, which in its positive degree is not subjectively so pleasant. We don't mind getting older but we do mind getting old. But how to arrange about getting the one but not the other?

I have one or two suggestions that I sometimes feel, are good enough to be held up for sale. One is to admire your age, no matter how advanced it is, as you are asked in the end to admire your gray hair. Don't be stricken by your years, in the full knowledge of the fact that in this life it sometimes pays to have the hide of a hippo and the head of a pig and that public opinion can be treated with heroic indifference, if only unpleasant facts are taken by the beard. Your age sits on you if you want to stifle it. If the young man who shaves for the first time, shaves publicly, he will have silenced at once all that inquisitorial lot which insists on remarking, 'you seem to have shaved today'. The second is more difficult because it asks you to put yourselves in a mental state. I don't know if you will agree with me, but first you will have to disgorge yourself of the not altogether correct notion, that youth extends over a certain measurable span of human life. I can boldly assert this of youth, because age is a comparative estimate. A young man of twenty is, beyond all cavil, young. But not only is he certainly not so young as he was at fifteen, he even feels definitely older. When he comes to twenty-five or thirty years of age, he feels the same about twenty as he felt about fifteen then. And so on it goes or might be taken up to any age. Live in the present, eliminate yesterday, think intensely of today as each day dawns and then you are, by rights, as young as you are today and younger than tomorrow. 'Capital stuff, not mere fudge, but what about the physical changes taking place in the body?' you will say. The answer is the accepted one along ages—feel young and you are young. *En rapport* to this line of argument comes to my mind the example of an extremely fortunate gentleman of sixty, with a father of ninety years, living. So long as he was being affectionately referred to as 'my boy' he was no more than pleasantly aging, blithe and debonair. But with the death of the father, age pounced on him and today he is indubitably an old man. What inestimable service our parents render us by bringing up our rear for being in advance of us and we to our children and they to theirs and so on unto eternity! Where then is age in the larger sense? I don't know but it may be for this that the ancient lawgiver said in this country 'Have a son and be blessed'. In the continuous shift from the front to the back and from the back to the front, there is no place for age.

'How old are you?' is really an irritating question. The same question is put to those who are old and those who are not old. If expanded—and it is invariably expanded mentally by the person to whom the question is put—it means 'how many years of your life have you finished and how soon do you expect to die?'. I wish that the old proverb 'Enquire not what is in another man's pot' is changed into 'enquire not the other man's age'. The idly curious persons are so increasing in numbers that they want to make friends with you by first insulting you with impertinent questions. 'How old are you?' or 'what is your income?', or your father's income? is what they break the ice with. I have a hunch that these over-shrewd, screwing men have the same moral sense of the Negro chief-tain noted by Jung, who said tersely and without qualms, 'When I steal my enemies' wives it is good; when he steals mine it is bad'. They don't seem to realize that there are no congenital fools in this world, unless the shrewder think so of those who are shrewd. For all the circumlocution and evasion they do, when the same question is flung back at them, he would like to 'chew off their heads'. But together they form the coping stone of those myriads of agencies that make you age-conscious would-be fathers-in-law, young wives, astrologers and palmists, pay-days, application forms and insurance companies, calendars, new-year days and restoratives and 'kaya-kalpa'. We do try to 'parry' by the quart and tierce of art the assassin stab of time but in the final resort unless we cultivate the mentality to feel young, we will be smitten hip and thigh by advancing age.

Cutting a broad swath and shaving close to life, I have found that dark men usually carry their years well and some of them, pitch dark, can look at least ten years less than what they naturally are. It is solely attributable, so far as I know, to their having a protective colouration in tropical countries. Whether they preserve the buoyancy of youth

throughout their life is more than I can say. Outwardly they are the most deceptive of all people with regard to their age and this is a point which they can score over their fair-skinned brethren. A close second to them are women, with regard to whom—I mean with regard to whose age—we are asked to be careful, because, it seems, they are very picky about it. It is true that women keep us guessing about their age, but where is that mother's son, ever on earth, who had questioned any woman about her age? No; all this feminine agitation is of man's egging. Women credit themselves with less age and men credit them with lesser age. The female child is a baby, the girl is a child, the woman a girl and the grandmother still a woman because there is still the grandfather. Chivalry is defined 'as the attitude of a man to a strange woman' and we are all chivalrous! Man should be excused, if on occasions he stirs woman into being a 'Tartar in a petticoat', for what is there more handsome in its awesomeness than an enraged woman, an angry lioness and a stormy sea? And what would women's conferences be but fancy dress balls!

But, by far, the most fortunate men in this respect are those huge masses of analphabets to whom ignorance is bliss and wisdom would have been misery. By and large, they are ageless. They are just born, they live and they die. They never question themselves 'how much' and if you question them, they confound you with a small problem in oral arithmetic, 'I was', they say, 'born at the last great flood. I was, I suppose, ten years by that great Car festival where that car collapsed and after that goodness knows.' The more intelligent specimen among them takes you as the standard, no matter what your age, and puts you in a fine contretemps with the cheeky reply 'I should be much younger than you'. The fact is that they are without consciousness of themselves. My father once made the cute observation that if retrospective vision creeps on us, if we interpose 'in our days' in our sentences, we are definitely aging. Now, these men don't have retrospective vision either.

When all is said and done, 'how old are you?' is an unanswerable question. How can we answer it when we don't know when we will be dying? A boy of fifteen, destined to die at thirty, is really at that age fifty, if we take hundred as the standard length of human life, and is older than his father of forty, who is destined to live up to ninety. The age of each man is put below the R.I.P. on the tombstone. It will be known when you need not know it. Meanwhile don't worry about it and sing, if pathetically, with the great bard

Men must endure
Their going hence, even as their coming hither;
Ripeness is all.

B. P. R. VITHAL,
Class II, Gr. II.

'DEVOTION'

All day long I sit by Thy sacred feet
Thinking of a thousand ways to please
Thee,
My thoughts run far and wild
Behind the beyond, till I am lost in forget-
fulness.
I run to a garden where the fragrance of
bedewed blossoms
Is being wafted by gentle unknown breezes;
Gathering these to my bosom

I rush to offer them to my Ideal;
Taking the dust of His feet I bathe them
with my tears
And encircle them with the token of my
love,
All I ask for reward is but a look of grace
And the enthroning of Thy Image in my
worthless heart!

A NOVICE.

CITIZENS, WOULD YE BE FREE?

'The word *Liberty*', says Goethe, 'has such a splendid sound that we could not do without it even if it named an error.' And so it seems! 'The game started long long ago—I mean, the game for Freedom—when man-race like sessile plants, chained to the soil of its birth, knowing nothing of the world around it, age after age, sweating and straining, never having even the capacity to produce a steady supply of food and raiment, born to an existence cruel and harsh, betrothed to a life, lean, mean, sour and rancorous, wedded to a society all too shabby, stretched out two pathetic hands 'Freedom from Want . . . Freedom from Ignorance.'

Time and again in some corner of our earth, some gentle stir was made, some kindly hand was raised to still the heartache of a raging crowd, 'Citizens, would ye be free?' The eighteenth century was a marvellous age. Man made tremendous strides in Science, Morals, Politics, Religion and even in Irreligion. Above all it brought that means for freedom which is nearest to a starved man's heart—freedom from want. It is a historical fact that this century saw more than five hundred individuals who developed inventions from the primitive type-writer to the highly polished blast-furnace. James Watt crowned this age of inventions—he had produced his steam engine—Man was free at last, or rather he had the means to become free. Free? When Coal became king and Iron Reign of Squalor?' And a reign of squalor it was. Slaves once more! The Machine Age saw a new class of masters and a new class of slaves—slaves who bartered themselves and their little mites for a watery porridge and a few coppers. 'Citizens, would ye be free?' This time the cry was taken up by conscientious missionaries and old-fashioned spinsters who organised Prayer circles, Sunday Schools, Mass Education, Social Conscience and what not! Certainly this did some good.

The War ended in 1815—Napoleon was felled never to rise up again. Was the earth more free? Robert Owen, a kindly Welshman and a mighty Manchester manufacturer, took it into his head to make the lot of his machine hands more worth while, and went about it right gallantly too! Even the Tsar of Russia journeyed to see this marvel! But Owen the philanthropist did not reign long . . . for God and Religion did not figure in his 'Socialism'. So the movement failed.

The nineteenth century was a remarkable period: a period of prosperity and plenty. The United States was the first to blaze up with many a creative enterprise and adventure. She had suddenly discovered that she was rich, fabulously rich! Industry flourished and gold poured in . . . Had the Golden Age dawned at last? Of course it did . . . So they thought. France followed suit, then Belgium, Holland, Germany, Austria, and even Italy. Half this world glittered with the luxuries of luxurious life. Yes, it 'glittered', be, the race was a race for a frenzied make-believe. His heavily carpeted, airily curtained drawing rooms smelt strongly of scented 'paper' flowers, and the fruits that adorned his dinner tables was made of painted glass. His studies reeked with unhealthy half-penny novels, the wife he adored dazzled counterfeit diamonds. The child he and she manufactured between them danced in their artificial gardens, decked out in flowing artificial silks, in the arms of an artificial dandy, who cooed dispassionately but frankly that Love was an 'art' to be sure, to be cherished or chased away at will. A 'Golden Age' indeed . . . The dawn of a glorious civilized life! Ah, such an atmosphere can't but

produce a soil fit for the very cultivation of all the highest ideals ever thought of or imagined! Liberty . . . Fraternity . . . Equality . . . Citizens would ye be free? With Michael Faraday a new brightness came into this world, greater conveniences and greater comforts. Others of course joined in: physicists, chemists, geologists, metallurgists, hydraulists, geneticists, technologists and others and others. Man-race had more to see, more to hear, more to eat, more to wear and more to enjoy. Was the earth more free? If you must have more 'trash' to dazzle life's brief span, you need more machines; more machines mean more machine hands, and more hands logically require more food, more food for the machine, the man and the master. Food from where? This points to an economic expansion, and if you must expand economically you must expand geographically as well. That is how the nations' appetite for 'land' grew stupendous. Need one expatiate on the 'philanthropic march' of the mightiest nations of this world for an 'International Brotherhood'? Slaves! Like unhealthy famished beasts of prey, man-race forgetting its high destiny, pounced and sprawled on its neighbour's lands; to him who sprawled most and pounced most, to him, and to the honour of his Deity pealed a hundred joyous bells in many a church, mosque and temple. The race became a race for 'Peals', for more and more victorious peals. Peals and heartaches!

Citizens, would ye be free? This time the cry was taken up by a few serious-minded people—nay, by many, in many walks of life. Like multicoloured mushrooms all over the world sprang up overnight, in the serious and religious sense of the term, what we so boastfully term to-day 'International' Unions. Political enthusiasts brought into existence Inter-Parliamentary Unions, Socialist Internationals and what not! Even the Feminists advertised for a World Alliance of Women for Suffrage. Narrow-minded religionists grew suddenly broad-minded and started Y.M.C.A's and Y.W.C.A's and may I add S.C.M's too? The ever-enterprising Catholics were not to be left behind—they established the Periodic Eucharist Congress—a hundred per cent success! Scientists did the same, International Congresses met with great gusto, eminent scientists considering it a singular honour, crossed seas to participate in person. Educators, artists, and even athletes had their Olympic meets. Was the Earth more free?

Citizens, would ye be free? 'First of all, love God, love your neighbour as you love one another, love the general welfare; and if ye have this love and union, the liberty will be yours', so says Savonarola. It has become a fashion to love God, to love one another, to love our neighbour and to love the general welfare. Whose soul is not 'fashionably' sick to-day

'With every day's report

Of wrong and outrage with which earth is filled

Citizens, would ye be free? And, having been freed would ye be free? The world system, 'stupendous, gigantic, remorseless, terrifying?' Then finally to be plain, brief, discard—Fashion—(fashion which has just one synonym in the context of this) fashion in politics, fashion in religion, fashion in everything. If we will not discard fashion, fashion will discard ye, as some servile thing on which it had had an unhealthy reign.

The tragedy with our age is that 'though composed apparently of human beings and existing presumably for human beings', it is nevertheless an age which 'devours men, women and children, placidly and for trifling considerations.' In spite of our boasted civilization, in spite of our eternal exultation in our spiritual, moral, intellectual, social, economic and material progress, what have we done citizens of the world that we should have come to this unnatural pass? Was it not a joy once to welcome modern civilization, to abandon countrysides and flock to cities and factories? Was it not a joy to lay aside old habits and adopt new modes of thought, word and action? Was it not a joy to see

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modern life setting us free, free from all odd superstitions, useless, laborious, inconvenient disciplines, efforts, and constraints? Citizens, are ye free now? Free? Wherefore should ye cry yourselves hoarse then: 'Equality, Fraternity, Liberty . . . onward March!'? Why drench earth's fair face with innocent, pure, precious human blood? Ha, do you stand cheated, cursing the very civilization which goaded you on—an abnormal civilization—built up by unimaginative theorists, designed no doubt with the very best of intentions, but unfortunately fit only for an 'incomplete or monstrous image of man'?

Citizens of India, would ye be free? Free, not in the monstrous sense of the word, as obnoxiously understood by the present day world—a freedom obsessed with the idea of stifling freedom out of others, as has become the unfortunate 'fashion' of the nations, but free, so divinely free, that it will almost become a Truth, a truth which shall ultimately set every man free'. Assume then the role, the role for once in your life, the role of an iconoclast and crush with one unerring blow, the idol which eats up the very vitals of a bewildered—shocked? Taking my stand with Count Tolstoi I can shout with all the passions of a passionate youth, 'Children of India, do not be carried away by the frivolous fashions of a blood-ridden world—Patriotism can but spell one terrible meaning—SLAVERY—Patriotism is slavery'.

Citizens, would ye be slaves? Slaves, eternally blind to all the highest and noblest sentiments for which man is created? Would ye give your best—your very best—your youth, 'Patriotism, friends, and personal bravery have outlived their uses just as much as the Romans ruined their own and that of other nations, instead of teaching all history up a brave fight for freedom, will you not for once strike a new path, and lead the nations of this world for a fuller and happier realisation of that most courted ideal on this earth 'Freedom'?

Is not Jean Jacques Rousseau one of the world's greatest thinkers? Listen to what he says: 'The first man who having enclosed a piece of ground, bethought himself of saying 'this is mine' and found people simple enough to believe him, he was the real founder of society. From how many horrors and misfortunes might not any one have saved mankind by pulling up the stakes or filling up the ditch and crying to his fellows "Beware of listening to this imposter; you are undone if you forget that the fruits of the earth belong to us all and the earth itself to nobody."' Does not Locke echo the same thought when he says, 'There can be no injury where there is no property? Take every warring Nation under the sun, friend or foe, and analyse their deepest sentiments which egg them on to this universal massacre of lovable human race, with unlovely, inhuman, monstrous, demoniac heroism, you will find at the bottom mistress—Patriotism.

Citizens, would ye be free? 'No feats of heroism are needed to achieve the greatest and most important changes in the existence of humanity. Neither the armament of opinions; nor revolutions, nor barricades, nor explosives, nor the organisation of workmen's gation—but a change in Public Opinion.' Citizens of India, do you think one of the world's greatest statesmen, if not the greatest—our Gandhiji whom we unanimously love and adore is raving mad when he preaches the glorious doctrine of the Soul-Force? Do you still feel as prompted by that false dame patriotism could be brought about by 'diplomatic negotiations, Imperial or kingly processions, dinners, speeches, fortresses, cannon, dynamite and

melinite, by the exhaustion of the people under taxes, and the abduction from labour of the flower of the population'? Citizens, would ye be free? 'First of all Love God, love your neighbour, love one another, love the general welfare; and if ye have this love and union among ye, true liberty will be yours.'

MISS R. BEDFORD,
Hons. 5, Br. 2.

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BIRD

Could I but be free!
To reel round and round inside this cage
What misery! The glorious sun
Casts shadows of these sticks
That form my cage; they lie thick and dark
Across the floor of my prison
Like threatening fingers of destiny.
My once fine voice has now grown shrill,
It breaks, it squeaks and never soars;
My ever folded wings beat apace, in vain!
In vain, I long for the measureless void;
Oh, to waft in the soft atmosphere
Upheld by the caressing springiness of the
air,
Oh, but to see the shining dome of the sky
Like a vast blue cup held over me,

And fly and fly over meadows and streams,
Past farms and brooks and nodding trees
In an endless flight,
And pour and pour the long repressed song
Out from my overfull breast,
And set the four corners of the world
Ringing with the power of my song . . .
* * * * *
The cage was open; the bird flew out
And madly circled round the cage
In furious curves and twists,
Burst into shrill thin song and tried to soar
And fell down dead.

R. VENKATESWARAN,
B. Sc. Hons. 5, Br. 2.

THE HISTORIAN

History is a record of the past. The duty of a historian is to string together all available facts in a logical sequence, give only that which is true, without prejudice or views, fear or favour. He should not include opinion or abuse but describe facts as he finds them and not as he sees them. This is a very difficult task. When he does this he realises that he is attempting something impossible.

The past is something unknown. To gather all facts is only to get a heap of chaotic, meaningless, unrelated facts. The history of the whole of the past is impossible to be produced even by many historians working in unison. All the facts do not refer to one thing or belong to a certain period. All the facts taken collectively are a colossal heap of meaningless debris. The historian cannot reproduce all the facts of a particular period, for they cannot be had.

He may try to be loyal to truth but he cannot refrain from rectifying or adding to the facts he has gathered. He has to select from a large heap. His collection, however careful he may be, will be coloured by his views and mental make-up. He may present

them with certain views and additions of which he is not conscious. He tries to fit facts into his favourite theme or hypothesis. He does not simply select and group them as a mechanical sieve separates wheat from chaff. A patriot who would like to awaken the nation would relate how great the nation was and suggest that it is yet possible for it to be great. He cannot present them as he finds them.

The facts which the historian gathers are from documents. Records are no real mirror of the drama of life of the past ages. We know not anything about the authenticity of written records of the past. Some historians are of opinion that certain documents should be taken as infallible. The source of the written record is a person who observes with a certain build of mind. These writers are not free from the errors of observation and conception. The remains of architecture, dolmens, cairns, barrows, etc., are the only real authentic records of the past generations in which we can have complete trust. Some have no written historical records especially the early Hindus. The almost complete absence of written records in the case of the early Hindus is mainly due to the theory of Maya—the disregard of material things.

History is built upon records, remains and oral traditions. It is very difficult to write authentic records. The chronicler is a person with a particular frame of mind and he observes, judges, selects and writes. A construction of the history of the past has often to be a reconstruction. The modern historian has to enter into the spirit of the past.

Words alone cannot convey the real image of a fact. The construction of facts and their explanation in words is a mere synthetic process. No narrative, however correct, can be a photographic reproduction of the past. History should be a reproduction or a resurrection of the past. If it is not this, it is nothing. Meaning is fundamental in History.

The historian before selection necessarily starts with a hypothesis which in itself may blind him to facts contrary to his hypothesis. Certainty of the available facts cannot be had as in the natural sciences where experiments can be performed at will and the truth of facts retested and assured. There are grounds for errors in the historian and the chronicler. No fact can ever be seen in its completeness, as the following example will show.

A professor had previously engaged a student for one of his experiments. During the lecture at an appointed time the student got up and fired point-blank at the professor with a revolver. The explosion was great, for the class did not expect it, and the whole room was filled with smoke. The students rushed out in great confusion. They were brought back into the room with great difficulty, and the professor asked them to submit a record of the happenings of the day, the day after. Great was the wonder of the professor when he found that not one had written that a student had stood up and fired a revolver at the professor. Though this may be an extreme case, this plainly shows that much trust cannot be placed in written records.

The historian has a divine mission to fulfil. He has to write a history out of the scanty, untrustworthy material that he can gather. Let him do his duty honestly, trying to write that which is true and relevant. He would do a great thing if he could write a history which is true and at the same time which could be used as a trustworthy guide during the march of mankind into the unknown future.

S. RAMACHANDRAN,
B. Sc. 4, Gr. 2.

SILVER LIGHT

Oft had I wondered if the sombre night
Of hate would ever end, the turmoil cease,
And o'er the troubled earth the star of
peace
Pour forth its radiant beams, and in the
light
Of universal love the force of might
Be humbled low; but like the Golden
Fleece
The star of peace was hard to find. The
lease
Of hate stretched forth far out of sight.
But once when gloomy night obscured the
sky,

I saw the virgin moon break through a
cloud
And flood the world in silver light; then
high
My spirits soar'd, for now I felt that war-
fare's shroud
Would roll away and when the clouds
sail by,
Man's hopes will from the ruins rise
anew.

B. G. R. KRISHNAMMA,
Hons. 5, Br. 7.

COLLEGE NOTES

Admissions

This year again, there were over 960 students on the rolls when the first term began, about 500 of them new entrants, who had been chosen from among about 2,500 applicants. The numbers in the Intermediate and Pass Degree Classes have not been allowed to increase, but the Honours Classes continue to grow. This year, there are 220 Honours students in the College, the largest number we have ever had.

Staff

Last year, we welcomed to the staff three former students of the College, and we are glad to be able to do so this year also. Mr. Godwin Rose graduated with First Class Honours in English in 1943, standing first in the University, and, after a year as Resident Junior Tutor, has now joined the ranks of the lecturing staff. Mr. G. Jagatpathi graduated with First Class Honours in Economics this year, also taking first

rank in the University, and has lost no time in joining us as a Lecturer. Mr. V. Narasimhan graduated with First Class Honours in Physics in 1941, and has since been working for the M.Sc. degree. He has now come to us as Lecturer in Physics. It is very satisfactory indeed that so many are joining the staff who have themselves studied in our class rooms and lived in our Halls.

We also welcome Dr. K. R. Venkatasubban who has come from the Annamalai University to be Head of the Botany Department in place of Mr. Sabhesan, who took a second farewell of us in March, after giving an additional and much-valued year of service. In the short period since he joined us, Dr. Venkatasubban has settled down so naturally and easily that it is difficult to believe that he has spent only one term in Tambaram.

We had hoped that Dr. Kibble would have returned to Tambaram by this time, but, so far as we know, he is still awaiting

a passage. He is well, and eager to get back to work in College. Mr. and Mrs. Bingle and their two children are now in England. They have had their share of flying bomb troubles, and in other respects also have found life in war-time England no bed of roses, but they are greatly enjoying the reunion with relatives and friends whom they had not seen for nine long years. Some of Mr. Bingle's work in the History Department has been undertaken by Mr. M. Shanmugam, also a former student, who joined us for a term as temporary part-time lecturer in History. It has been a pleasure to have him back among us, but circumstances now compel him to discontinue this work, and he is succeeded by another St. Thomas's veteran, Mr. F. G. Jilani. In the continued absence of Dr. Kibble, Mr. K. Balagangadharan, Junior Tutor in Mathematics, is temporarily acting as lecturer.

University Examinations

On the whole, our candidates fared very well indeed in the University examinations, and especially, perhaps, those who appeared for Honours degrees. In the B.A. Honours, B.Sc. Honours, and M.A. examinations, 13 candidates were placed in the First Class, 18 in the Second Class, and 14 in the Third Class. In Economics and in Physics, the first place in the University went to one of our candidates, and in English, the first four places. Economics had 4 First Classes, 7 Second Classes, and no Thirds; Physics had 4 Firsts, 2 Seconds, and no Thirds. In the B.Sc. examination, 72 out of 82 candidates passed, 10 in the First Class and 33 in the Second Class. The first two places in Botany and the first four in Zoology were secured by students of this College. In the B.A. Examination, our performance was somewhat mixed; the most notable feature was the marked increase over previous years in the number who were successful in Part I. In the Intermediate Examination, the high standard of recent years was maintained, 65 per cent passing completely, of whom 30 were

placed in the First Class. As usual, more than half of those appearing in the Mathematics, Physics, and Chemistry group secured First Classes.

University Prizes

The following students of the College were awarded University prizes:

K. George. *The Christian College Medal.*

C. Nargunam. *The Jubilee Gold Medal.*

K. P. Narayana Rao. *The Maharaja of Bobbili Prize I; The Codati Ramanujayya Memorial Gold Medal.*

G. Jagatpathi. *The Norton Prize; The G. A. Vaidyaraman Prize.*

K. Achyutan. *The Jagirdar of Arni Gold Medal I; The Prof. P. E. Subrahmanya Ayyar Commemoration Medal.*

Miss C. K. Arthur. *The Caithness Prize II.*

Obituary

His many friends in Tambaram learned with great sorrow, early in June, of the death of Mr. A. M. Varki, in the General Hospital, Madras. Ill-health had compelled Mr. Varki to resign his appointment as visiting Professor early in January, but it was hoped that a period of rest and treatment would soon restore him, and he was looking forward to further service in his own old college at Alwaye.

In the two terms that he spent in Tambaram, Mr. Varki made himself felt as a teacher and thinker of distinction, and we are glad that he was among us even for that short period. In Travancore, he was one of the outstanding Christian leaders, and his death deprives the Orthodox Church of one in whom the clergy and laity alike placed great trust. But it is in connection with the Union Christian College, Alwaye, that Mr. Varki will be chiefly remembered. For twenty years he served our 'daughter-college' with distinction, and its debt to his energetic leadership is beyond calculation.

BOOK REVIEWS

Short Stories. By Eight Writers. *The Indian Christian Book Club, Kilpauk, Madras.* Price Re. 1-4-0.

'Stories by the Indian Christian Book Club?' I asked; 'What is the club, anyway?'

'Well, it is a group of Indian Christians who intend to promote scholarship, research and original thinking, paying particular attention to the Indian contribution to the Christian religion.'

'That's a pretty lofty object,' I replied, taking up the slim grey volume; 'and how do you think a book of short stories such as this is, can contribute to it?'

'Look at the Introduction,' he said; 'the writer indicates that in this book of short stories we have the first tender shoot and the early voice of the *kokil* that heralds Vasantaritu among Indian Christians. To those in India and abroad who ask whether Indian Christianity has become natural to the Indian, this book may offer an answer.'

'And do you think it does? You've read the book.'

'Well,' he said slowly, 'I've read the book and found it mighty interesting; but as for offering an answer,—why does one want an answer, anyway? If they are good short stories, isn't that sufficient?'

'But aren't they all written by Christians?'

'All but one, I think. As to that, I doubt whether I should have known whether some of the writers were Christian.'

'But surely,' I said, 'that isn't the point. The real question is whether they are good short stories, fulfilling the claim made in the Introduction. Tell me something about them.'

'Well, let's see. There's "Gold turned Lead", but that's really a bit of humorous dialogue! And there's "Chandrasekhar", but that's a character sketch, written in the best style in the book. Then there's "Kameswari", a moving tale indeed, covering twenty years of life,—could you call that a short story?'

'What about this one?' I asked flipping the pages of "A Rural Adventure".

'Yes, that's a real short story, at least according to modern rules, for it takes us straight into a situation that reveals character; and there's plenty of suspense in it, too. And, well, it wasn't written by a Brahman, certainly!'

'But don't you think the others are real short stories?' I asked. 'Aren't you applying too narrow a test?'

'Oh, I don't mean that they aren't good reading! That one "Shalimar" is full of imagination and feeling for a situation; and I was deeply moved by some of the others.'

'Do you think they fulfil the claims of the Introduction?'

'What book ever does? But they give a real, not an imaginary picture of the kaleidoscope of Indian life, suffering, hungry for God, delighting in beauty; and I think you'll find when you read them that they do reveal a new attitude to that rich canvas.'

'You mean a Christian attitude?'

'Yes; a sympathy for the oppressed, and a longing to discover in the homes and the heart of India, the God who chose a peasant home for His saving life on earth. And I can understand that men and women who know Him, and have found Him there, will discover for us a new India. May they have more to tell us in the days to come!'

R.S.M.

Adventures with Evil Spirits. By J. J. Ghose, M.A., D.Litt. The Mission Press, Allahabad. Price Re. 1-4-0.

The late Dr. Ghose was well known in the United Provinces both as an educationalist and a spiritualist. He was, however, a spiritualist with a difference—he cast out evil spirits in the name of Jesus Christ, reminding one of early New Testament times. Unlike the 'big men' in the field such as Sir Arthur Conan Doyle, Sir Oliver Lodge and Cheiro (some of whom he met while abroad) Dr. Ghose did not use professional

mediums 'who are often', he says, 'possessed by evil spirits who tell lies and give wrong information.' The Headmaster of a big High School, the Doctor had trained some of his students and staff to perform this useful office.

The author had hoped that one of the results of the publication of this book would be to bring about more faith among the educated classes concerning life after death and the existence of spirits. Whether such a result will follow or not, the book in our opinion will certainly evoke wide interest among all thinking people. Spiritualism is becoming more and more 'respectable'—spirits are no longer spooks. Dr. Ghose has done much to increase the status of spiritualism in India.

The book which is mainly made up of case-histories, makes fascinating reading and gives us an excellent idea of the spiritualistic school-master's peculiar technique. These case-histories originally appeared as articles in *The Weekly Observer* and were put together in their present form at the request of Mr. K. Chandy, former Vice-Chancellor of the Mysore University. *Adventures with Evil Spirits* bears all the marks of its newspaper origin. It is hastily got up, lacks coherence and is full of minor errors. But the best tribute we can pay to Dr. Ghose's work and powers of narration is to say that somehow we seem to forget all these defects when once we get absorbed in the text.

S. P. A.

HALL REPORTS

Selaiyur Hall

On the reopening of the College, the 'Freshers' soon got into the stride of Hall life. The customary initial ablutions (in muddy water) were well given and received.

The first function held in the Hall was the Non-Residents' social, when the Residents were 'at home' to the Non-Residents. The function consisted of a light tea, meeting and entertainment.

The Hall Literary Society has had a very successful term, holding a Hat Night which was followed by a debate, when Mr. T. T. Krishnamachari, M.L.A., presided. Papers on 'India in Suspense', 'Pakistan' and 'The Future of Indian States' were read by members during five meetings of the Review Club. A very instructive talk on the relief work done in Bengal was given by two Medical College students.

The various games of the Hall are being well conducted and attended. The first Hall entertainment of the College staged by the Hall was very successful.

The Hall Bulletin, representing the voice

of the Hall, has succeeded in proposing and passing in the General Body a resolution for a separate crest motto for the Hall.

We gladly welcome a new member into our midst, Miss Macnicol. In short, the Hall has had a very successful term.

R. J. CHANDY,
General Secretary.

St. Thomas' Hall

We started the year with an alarming influx of young members, feverishly going about the corridors evidently thinking of their mammas. Of course, they have now settled down—the magic effect of St. Thomas' Hall!

The election of the Office-bearers was conducted early in July. The following were elected:—

- Mr. C. D. Mantramurti. — *General Secretary.*
- „ Easo John. — *Secretary for Entertainments.*
- „ A. Mohd. Yousuf. — *Debates.*
- „ H. Haja Mohideen. — *Library.*

- Mr. Bejoy K. Eapen. — *Outdoor games.*
- „ N. R. Ramanathan. — *Indoor games.*
- „ George Cherian. — *Non-Veg. Mess.*
- „ S. Mahadevan. — *Veg. Mess.*

The welcome to the non-residents was a hilarious affair which was thoroughly enjoyed by those for whom it was meant and by others also. The improvised entertainment was something we are legitimately proud of. The Graduates' Reception entertainment was a combined affair with Bishop Heber conducted in Bishop Heber theatre.

The inaugural address of the Debating Society was delivered by Mr. S. M. Fossil, Mr. C. B. Motaiya presiding. There was a second meeting when the members of the Bengal Medical Relief Squad spoke. Mr. C. D. Mantramurti presided. There was also a debate, with Deacon Abraham in the chair. Mr. U. N. Ramachandra Rao, Mr. Easo John and several others participated. At one point, feelings ran high, but the chairman, with his usual flare for calming tumultuous situations, easily soothed the rising emotions of the various participants in the debate.

The Hall-Bulletin, 'Usha' is being conducted by Deacon C. A. Abraham and Mr. A. Krishnamurthy, whose ability as editors has already been fully exhibited by the first issue they have produced. The indoor games tournament is already in full swing.

With co-operation from the members of our Hall, we hope to make our work a success.

C. D. MANTRAMURTI,
General Secretary.

Bishop Heber Hall

The new year saw an astonishing influx of new members into the Hall and it did not take them long to acclimatise themselves to the new conditions—naturally, as they were quite solemnly and properly 'baptised' and welcomed by the elders.

Last year's final examination made it impossible for some of our Committee Members elected last year to come back to College, and so fresh elections had to be

held and the following constitute the present Committee:—

- Rev. Dr. M. S. Adiseshiah: *Warden and President.*
- Mr. H. F. J. Daniel: *General Secretary.*
- „ S. Ahmed Pasha: *Entertainments.*
- „ M. K. Chinniah: *Reading Room.*
- „ J. Jacob: *Debating.*
- „ N. D. D'Sena: *Athletics.*
- „ M. R. Hariharan: *Indoor Games.*
- „ O. Kandaswamy: *Gramophone.*

Our Hall and College sustained a great loss in the death of Mr. A. M. Varkey, visiting Professor of English, and we take this opportunity to express our great appreciation of his services and our deep regret at his untimely demise.

Our Non-Residents' Social was a great success, for though the tea was of war-time variety, the group games and entertainment kept all the people amused. Our entertainments under Pasha are making rapid strides towards perfection. Our Hall, with St. Thomas's, provided the entertainment on the Graduates' Reception Day.

The 7th of August was observed as Tagore Day and the third anniversary of his demise was commemorated. The 9th of August was solemnly observed as a day of fasting and prayer for our dear country. All voluntarily abstained from their mid-day meal and villagers from three or four villages were fed instead.

Our Debating Society has been active and we had a 'Hat Night' where as many as twenty members took part. A meeting presenting the 'Voice of Bengal' was held when Messrs. Nesa Hensman and Krishna Warriar spoke of their experiences there. We had a debate on 'The Communal Formula.' It was very educative and Mr. Chengalvarayan spoke supporting it and Mr. Fossil opposed it. Messrs. Pasha, Philip, Vittal and Mathai also spoke.

With the new term comes our 'Hall Day' the high-light of the year and we are all eagerly looking forward to it.

H. F. J. DANIEL,
General Secretary.

COLLEGE SERVICE

Preachers -1944.

July 2 ...	Rev. A. J. Boyd.	Aug. 27 ...	Rt. Rev. Bishop Mar John Timotheus.
9 ...	Rev. J. R. Macphail.	Sept. 3 ...	Rev. S. W. Savarimuthu.
16 ...	Rev. M. S. Adiseshiah.	10 ...	Rev. D. Chellappa.
23 ...	Rev. Paul Ramaseshan.	Oct. 8 ...	Dr. E. Paton.
30 ...	Rev. Father W. D. Dashi.	15 ...	Rev. T. G. Platten.
Aug. 6 ...	Mr. S. P. Adinarayan.	22 ...	Rev. J. R. Macphail.
13 ...	Rev. R. S. Macnicol.	29 ...	Rev. D. Paton.
20 ...	Rev. T. G. Platten.	Nov. 5 ...	Rev. E. Waagsjo.

SOCIETIES

Union Society

The inaugural meeting of the Union Society was held on 19th July, when Dr. A. Lakshmanaswamy Mudaliar, Vice-Chancellor, Madras University, delivered the address. He said that the task before youth was to work for the cause of the country. He also urged the students to always keep in mind and observe the five Virtues--the spirit of thoroughness, efficiency, service, love for all, and hatred for none.

On 26th July, Dr. C. Rajagopalachari spoke on 'Indian Settlement', when he explained the 'C. R. Formula'.

A debate was held on 16th August and it was well contested. The subject was 'Perpetual peace will ever remain a dream and cannot be brought within the sphere of Practical Politics'.

All the meetings were presided over by the Student-Chairman, Sri Raja Ramanna.

We hope to have more meetings during the course of the second term.

B. RAMA RAU,
Secretary.

The Rural Service League

During the summer months, the work in the villages and in the Rural Centre was

carried on by the Secretaries and members of the League who were here. From June 3, the Second Annual Summer School organised by the Madras Youth Council was held at the Rural Centre for three weeks. More than 25 students, lecturers, villagers and schoolmasters attended and were trained in cottage industries in which they took exams at the end, and qualified. A new feature this year was a careful survey of population, employment, land-holdings, incomes, food and other expenses and debt that was daily undertaken, of one of the villages, by all the members of the School. Classes were held to study, coordinate and interpret these figures. At night the whole school met for study and discussion of the problems and objective of Youth Organisation. As a result of the School, three paper-making centres have been opened and two Village societies.

At the beginning of the year, very well attended opening meetings were held in each of the four Unions. The Bishop Heber Hall Union meeting was attended by about 100 members and after a detailed exposition of the aim and work of the League, members were enrolled and work for the year planned. Selaiyur Hall Union next followed with its largely attended introductory

meeting, where its new President, Sri Jagatpati, was welcomed and the programme planned. St. Thomas' Hall Union later had its meeting and elected its officers and enrolled its members. The Agaram Road Union started this year at Meston Villa and has a small but keen group of members with Mr. R. S. Victor at their head, working in Mappedu. The unions have carried their usual programme of daily visits to the sixteen villages assigned to them, undertaking medical, literary, social and recreational work. In all the villages, large mass meetings were held at which students spoke on the political situation, and discussed the literacy, hygienic, civic and other needs of the villagers and arrived at conclusions which the villagers and League members together have tried to implement in the course of the year. The Agaram Union helped Mappedu in its removal to its new site to Puthur and arranged for the proper payment of compensation and the construction of a drinking water well at a cost of Rs. 1,000 in the new site at Government expense. Bishop Heber Union helped the Thiruveneri villagers to plough the 15 acres of land granted to them last year by the Devasthanam and held a meeting in the school and distributed books and slates to poor children. The Selaiyur Union held a meeting in the School and urged parents to send all their children to school and gave text books and note books as a help to the pupils. St. Thomas' Hall Union also distributed books for its school children, and has been successfully running a night school at Tambaram Cheri for adults.

The work at the Rural Centre has expanded in some directions and has been maintained at a steady level in others. The largest and most planned expansion has been vegetable gardening. About 3/4 acre of land at the Centre has been well laid out and prepared and is producing about Rs. 3 worth of vegetables a day. As a result the Government Agricultural Dept. has sanctioned a grant of Rs. 100 and we have used this to buy vegetable seeds which we have distributed widely in all our 16 villages to grow their own vegetables and so make their diet more balanced. The

handmade paper department, under the able and efficient management of M. G. George, who has joined us as a second full-time secretary, has expanded its work and in addition to supplying all requirements for writing pads, envelopes, writing paper, etc., in the College, has been supplying a large order for wrapping paper for one of the commercial firms in Pallavaram. The hand-pounded rice industry is continuing to supply rice to one of the messes and employing about 7 or 8 villagers daily in it. Bee-keeping is now successfully growing and soon we shall be selling our honey to the villagers and others. The poultry department is also being rapidly expanded and we are aiming at supplying each village with at least 100 eggs for hatching purposes.

On the 9th of August, almost all the resident and non-resident members of the College went without their afternoon meal and it was used to feed about 1,000 villagers. On the same evening a Charka Sangam was formed at the Rural Centre with about 30 members with the object of learning and practising spinning daily at the Centre for a few hours. The Sangam has been working very well and has helped many a member, who could do nothing else, to do something constructive. Some new projects are also being worked out. The second series in R.S.L. Pamphlets on hand-made paper is in the press and will soon be out. A Rural Service League Bulletin is also soon to be published every term. A study class is to be formed under Mr. Jagatpati's leadership for working on and publishing in pamphlet form the Rural Statistics collected at the Summer School.

The Annual Rural Service League entertainment held on the 12th August, was a great success. Srimathi Suryakumari was our star turn this year again and her enthusiasm helped us a good deal. Sri K. K. Sinha's dancing was very highly appreciated and the co-operation of Queen Mary's College in the programme was gratefully accepted. The Tamil and English plays by our members were very well done and helped a lot. The entertainment raised a total sum of Rs. 1,892-10-0. The Collector, as the result of his visit to us,

made us a grant of Rs. 450 which we are using to set up a weaving section. This is a very costly department and requires a great deal of planning and care. It would, however, add considerably to the usefulness of our village work and would meet a great need. The financial position for the year 1943-44 and the budget for 1944-45 are given below.

We would end on this note. At a time when the political situation seems to be dismal and self-defeating, when there seems to be nothing to do but to drift, when political and social life seems to be meaningless, to dig away at the earth and get something out of it, to spin as a form of prayer, to visit villages and see for oneself the crying social needs in our land, to do what

we can in hopeless and barren times both for ourselves and for those in need, helps in keeping us sane and going. As a preparation for a fuller life in the future we thank God for this opportunity the College affords.

M. G. GEORGE	} General Secretaries	
J. A. GNANAM		
P. SAMUEL PHILIP,	} Union Secretaries	
Bishop Heber Hall.		
M. JAGANATHAN,		
Selaiyur Hall.		
K. GOVINDA ROW,		
St. Thomas' Hall.		
K. GANGADARA MENON,		
Agaram Road.		

BUDGET FOR 1944-45

INCOME				EXPENDITURE			
	Rs	A	P		Rs	A	P
Subscription through Halls	750	0	0	Deficit (1943-44)	250	0	0
Paper Making Dept.	100	0	0	Hand looms	400	0	0
Looms	100	0	0	Secretary's Pay 30 x 12	360	0	0
Entertainment	1,200	0	0	Paper Dept. (Wages)	300	0	0
Other sources	100	0	0	Food for Servants	180	0	0
Garden	100	0	0	Paper Dept. materials	100	0	0
				Village Work	50	0	0
				Poultry	25	0	0
				Medical	75	0	0
				Clerical	50	0	0
				R.D.D. (M. G. George)	300	0	0
				Gardener (17 x 12)	204	0	0
				Garden Materials	56	0	0
Total	2,350	0	0	Total	2,350	0	0

MADRAS CHRISTIAN COLLEGE RURAL SERVICE LEAGUE

Accounts from 11-3-43 to 10-4-44

I. HAND-POUNDED RICE ACCOUNT

EXPENDITURE				INCOME			
	Rs	A	P		Rs	A	P
To Opening Stock, 11th March '43	451	8	0	By Last year's balance	207	12	11
„ Purchase of paddy	2,709	0	0	„ Sale of rice	2,901	15	6
„ Cartage for purchase	141	9	6	„ Sale of bran, husk	55	0	0
„ Wage for pounding and cooly	289	10	9	„ Closing stock of Paddy	705	0	0
„ Materials and sundry expenses	37	1	8				
„ Purchase of gunny bag and Chukki	105	10	0				
Less carried over to next year	70	7	0				
	35	3	0				
„ Interest due to College for advancing loan	103	8	5				
Balance carried over to next year's account	102	3	1				
Total	3,869	12	5	Total	3,869	12	5

II. GENERAL ACCOUNT

EXPENDITURE				INCOME			
	Rs	A	P		Rs	A	P
To Village work and Literacy campaign	48	5	3	By Last year's balance	45	11	3
„ Lighting and other expenses at the Centre	39	13	10	„ Subscriptions:—			
„ Secretary's salary	259	0	0	Heber Hall	475	12	0
„ Secretary's travelling and holiday messing	56	6	9	St. Thomas' Hall	116	0	0
„ Wages to servant	38	6	0	Selaiyur Hall	107	0	0
„ Gardening	20	7	0	Hogg Villa	31	11	10
„ Clerical allowance	45	15	6	„ Contributions from others	65	0	0
„ Poultry expenses	25	5	9	„ Poultry income	50	1	6
„ Vagil for shed	71	8	0	„ Sundry income	39	4	6
„ Medical help to villagers	86	13	0	„ Sale of Cycle	15	0	0
„ Bee-keeping	25	5	0	„ Deficit met from Entertainment account	144	12	2
„ Postage	8	2	3				
„ M.Y.C. affiliation fee	5	0	0				
„ Feeding of Paper department workers, Spinning School boys and servants	359	12	11				
Total	1,090	5	3	Total	1,090	5	3

III. RELIEF FUND ACCOUNT

EXPENDITURE				INCOME			
	Rs	A	P		Rs	A	P
To Present to a villager	2	0	0	By Last year's balance	318	0	0
„ Medical help	7	5	6	„ Fastening money from Heber Hall	28	13	0
„ Loss of selling rice during famine at low price	55	0	0	St. Thomas' Hall	13	7	0
„ Subscription to Madras Relief Fund	25	0	0	„ Donations	50	0	0
„ Expenses towards Mela Day	25	1	10				
„ Seeds, etc., to villagers and garden work	23	12	0				
„ Relief work during August 1943 (feeding villagers)	98	0	3				
„ Clothing	10	9	0				
„ Balance carried over to next year's account	153	7	5				
Total	410	4	0	Total	410	4	0

IV. ENTERTAINMENT ACCOUNT

EXPENDITURE				INCOME			
	Rs	A	P		Rs	A	P
To Expenses towards Entertainment, 1943	200	3	0	By Last year's balance	402	2	7
„ Hand-made paper department wages, materials and press bills.	729	9	1	„ Sale proceeds of tickets (Entertainment of 1943)	1,431	4	0
„ Spinning materials	82	4	10	„ Income from Paper Department	424	10	0
„ Construction of Poultry Shed	230	7	0	„ Grant from Govt. for well construction	250	0	0
„ Re-thatching of shed	318	5	3				
„ Well construction	414	8	0				
„ Godown verandah and doors construction	275	0	0				
„ Deficit in General Account	144	12	2				
„ Balance carried over to next year's account	112	15	3				
Total	2,508	0	7	Total	2,508	0	7

BALANCE SHEET AS ON 10-4 1944

LIABILITIES				ASSETS			
	RS	A	P		RS	A	P
Due to College:				Cash on hand	630	2	8
H.P. Rice acct. (1943-44) 550. }	2,530	0	0	Cash with College (Entertainment	75	4	0
Advance for 1944-45 2,000 }				account)			
Interest on advances (1943-44) ...	103	8	5	Due from College (Estate Account) ...	32	4	6
Grant from Collector earmarked for				Loans to villagers:			
Handloom Industry ...	400	0	0	Raman ...	20	0	0
Balances carried over to next year's				Matickam ...	2	0	0
account (surplus):—				Palayam ...	7	0	0
Hand-pound Rice Account ...	102	3	1		29	0	0
Relief Fund Account ...	163	7	5	Advance for purchase of Paddy ...	2,390	0	0
Entertainment Account ...	112	15	3	Stock of Paddy ...	705	0	0
Due to Seshu Iyer (advance for supply-				Chukki and gunny bags ...	70	7	0
ing rice 1944-45) ...	500	0	0				
Due to Ponnan ...	20	0	0	Total ...	3,932	2	2
Total ...	3,932	2	2				

Sanskrit Association

A business meeting of the above Association was held last term and Office-bearers were elected.

The inaugural address was delivered by Sri T. Chandrasekara Dikshitar, M.A., L.T., Assistant Professor of Sanskrit, Presidency College, Madras, on Monday the 24th July. Mr. U. Venkatakrishna Rao, M.A., the President, welcomed the speaker on behalf of the students who were, as the speaker remarked, occupying the whole class room.

The speaker first dealt with the use of Sanskrit study, and then turning to Raguvamsa, the work of the world-renowned Sanskrit poet Kalidasa, pointed out many beautiful verses in it, interpreting the meaning of some of them in the way he thought the poet meant.

His speech was much appreciated by the audience. Mr. U. Venkatakrishna Rao thanked him for having honoured him and his Association by his address.

Mr. K. P. Gangadaran proposed a vote of thanks.

K. P. GANGADARAN,
Secretary.

Madras Christian College Urdu Union

Our Urdu Union which was started only last year was ushered into a glorious life of activity and success with the dawn of this academic year. The following are the office-

bearers elected unanimously for the year 1944-45:—

Patron: Janab Syed Mohamed Saheb,
B.A.

Student President: Mr. A. Mohamed
Yousuff, Hons. 5,
Br. 7.

Secretary: Mr. M. Abdul Basheer,
Class 3, 1b.

Treasurer: Mr. Mir Iqbal Ali, Class
4, 1c.

The inaugural address was delivered by Janab Syed Mohamed, our Urdu Lecturer, on 3rd July, the subject being 'Current Indian Politics.' With a great profundity of knowledge about the subject and with the spirit of a true Indian he placed before us diverse solutions for the various problems confronting India today. The Student-President presided.

On 29th July a debate on 'Co-education' was held with the Student-President in the Chair. Opinions both wise and otherwise were expressed for and against the subject and the performance of Mr. Mallik Nabi and Mr. Basheer who advocated co-education was particularly remarkable. Our Patron also participated in the discussion.

I am greatly indebted to our Patron whose efforts are greatly responsible for the progress of the Union. I sincerely thank all members and the office-bearers in particular, for their hearty co-operation and I am hopeful that in the future they will

increase their help so that the Union may run smoothly and successfully.

M. A. BASHEER,
Secretary.

The Philosophy Association

In the first General Body Meeting which was convened on 5th July 1944, C. T. Krishnamachariar, Esq., M.A., and V. Y. Ponniah were elected unanimously as the President and Secretary respectively. Miss R. Bedford, Mr. Srinivasachary and Mr. Ananda Raj Sundaram were elected as the Class representatives of the 5th, 4th and 3rd year Honours classes respectively. Later on Miss Bedford was made the Treasurer also.

The Association started its activities in rather an unusual but jolly way. The members went for a picnic to Ennore on 5th August 1944.

The inaugural address of the Association on 'Philosophy and Life' was delivered by S. P. Adinarayanan, Esq., M.A., on 8th August 1944, with the President in the chair. The Lecturer gave a brief but very instructive and interesting talk on the practical benefits to be derived from a study of Philosophy. The second meeting we had, saw Mr. Haugo, one of our co-students, on the platform, detailing the life and customs in Burma—'The Land of Pagodas'.

Time and other circumstances could not permit us to have more meetings this term. We hope to do better next term.

V. Y. PONNIAH,
Secretary.

The English Honours Association

The Committee elected at the beginning of the year consists of the following members:—Rev. J. R. Macphail (President), Mr. Mohamed Yousuff (Student-President), Deacon C. A. Abraham (Secretary), Miss Anna Mathew, Messrs. Mohamood Bin Mohamed, M. Panchappa and V. Gopalakrishnan (Class Representatives). The inaugural function was held in the first week of August. We had the usual tea after which we listened to a very informative talk on 'Eli-

zabethan World Picture' by Miss Margaret Moore of the Women's Christian College.

The first ordinary meeting of the Association was held a fortnight later when an 'impromptu debate' was arranged for the members. Mr. K. R. Chandrasekharan made his critical observations at the end of that interesting display of talents, literary and otherwise. In the last week of August we had a lively debate over the proposition 'War is detrimental to the growth of literature'. Mr. N. Kalyanasundaram was in the chair. Mr. M. Yusuff moved the proposition and Messrs. V. N. Cyril and C. V. Elias supported it. Mr. M. B. Mohamed led the Opposition and Messrs. J. W. Frederick and V. Gopalakrishnan ably supported him. The proposition was lost when put to vote.

That was our last meeting for the term and nothing more remains to be said except perhaps that our junior friends are evincing keen interest in the activities of the Association.

DEACON C. A. ABRAHAM,
Secretary.

The Kannada Bhashabhi Vardhini Sangam

The General Body of the above Association met on 9th August 1944 under the presidency of Vidwan K. Narasinga Rao, M.A., L.T., and the following Office-bearers were elected:

Student Chairman.—Sri D. Sadasiva Murthy.

Secretary.—Sri S. Vittoba Shetty.

Asst. Secretary.—Sri T. Bhaskar Rao.

The inaugural address of the Association was delivered by Sri M. Mariappa Bhat, M.A., L.T., Senior Lecturer in Kannada, Madras University, on 23rd August 1944 at 6 p.m. after tea. He spoke on 'Kannada Culture' and gave interesting and historical proofs to show that Kannada was a pre-Vedic language. After a short and sweet speech by the Student-President, Sri D. Sadasiva Murthy, the meeting came to a close.

S. VITTOBA SHETTY,
Secretary.

The History and Politics Association

The Historical Society, born in 1887 had, to be rejuvenated in 1944. The name of the Society was changed into The History and Politics Association thereby extending its franchise to the students of Politics as well.

Mr. V. Titus Verghese, M.A., is the President of the Association. The inaugural meeting was held on the 28th July when Mr. Janardanam Naidu, Librarian of the Connemara Public Library, delivered an address on 'The Value of the Study of History'. Dr. M. S. Adiseshiah presided. The speaker drew the attention of the students to the importance of history and the part it has to play in the building up of the nation. It would be a great catastrophe if the study of history is neglected.

On the 15th of August, Mr. R. K. Samson read a paper on the 'Indus Valley Civilization.' Mr. Titus Verghese presided. There was a lively discussion after that. A lecture by Prof. N. Venkatarangaiya was arranged on the 28th of August, but it had to be postponed. This will take place early in the second term.

I hope that with the co-operation of all the members we can have an active and useful year.

N. VAIDEESWARAN,
Secretary.

The Madras Christian College Malayalee Association

A General Body meeting of the Association was held on 2nd August with Sri K. M. George, M.A., in the chair, when the following office-bearers for the academic year were elected:—

President: Rev. T. G. Koshy, M.A.
Secretaries: Sri P. C. Ravi Varma;
Sri E. I. George Clery.

Entertainment Secretary: Sri Easo John.

Treasurer: Menon Devaraj.

Class Representatives: Sris. Narendra Menon; A. V. M. Achuthan; P. K. Mathew; P. C. Varkey.

The inaugural meeting of the Association came off on 10th August in St. Thomas' Hall, when Mrs. Annam Swaminathan inaugurated the Association's work for this year.

The most important function, this term, was the celebration of the 'Onam' festival on 1st September. In the evening there was a grand tea-party for the members of the Association on the College lawn, which was attended by some members of the staff and some distinguished guests. After tea, a meeting was held in the Anderson Hall. Rao Bahadur M. Govindan Nair, B.A., B.L., Bar-at-law, who was to have presided over the meeting was unable to do so due to ill-health and we had to approach Mr. Boyd, who kindly consented to preside. With his characteristic humour he remarked during his interesting but short speech, that there was no time for him to prepare a speech in Malayalam as he was informed only very late. The main speaker of the day was Sri C. M. Stephen, B.A., B.L., who, by his enviable eloquence, was able to impress the audience.

After the meeting, the members of the Association staged a comedy entitled 'MINNAL PRANAYAM', which was a brilliant success. Among the actors special mention may be made of Messrs. K. K. Kuriakose (Nani Amma); C. S. Balakrishnan (Mathu Pillai, Vakil); P. C. Varkey (Karthav); K. C. Abraham (Balachandran Nair); Thomas Alexander (Chandrika); Kurien Verghese (Madhavi); T. C. Krishnan (Kulta Kurup) and P. Sankaranarayanan (Sankaran); who did their part well to the admiration of all.

During the interval between the scenes, Mr. K. C. Abraham delighted the audience by a few lively Recitations in Malayalam.

We look forward to having a busy time next term.

P. C. RAVI VARMA,
E. I. GEORGE CLERY,
Secretaries.

Christian Union

The first meeting of the Union was held on the 9th of July when, Mr. Hau Go

delivered an address on 'The S.C.M. in Burma' and the Rev. R. S. Macnicol spoke on 'The Scope of S.C.M. in College'.

During the middle of the term two Christian friends from South Africa, who are at present stationed at Allahabad, spent a day with us. They took a very active interest in the working of our Union, and before they left they addressed a general meeting of the Union on 'Christian Life in Nigeria'.

The Prayer Groups, the Study Groups and the Social Service League were fairly active during the term. The Student Missionary Union which consists of those students who have dedicated themselves for service in and through the Church even after their studies, has made abundant progress all round.

The combined Staff and Students' Retreat led by Rev. Fr. W. O. Lash of the Poona Ashram was conducted at the Theological School, Guindy. The Retreat was indeed a very inspiring one, and every one of us returned highly benefited by the excellent and lucid addresses delivered by Fr. Lash.

The Prayer Conference arranged by the Provincial S.C.M. was also held at Guindy. It was attended by our Union representatives who returned with strengthened spiritual experience.

Our College Christian Union is the largest unit of the S.C.M. of India, Burma and Ceylon. The task before us is great. But with God's grace and the willing co-operation of the members we will not fall low.

P. STEPHEN RAJARATNAM,
General Secretary.

Economics Association

The Economics Association resumed its activities this year with a General Body Meeting held on 10th July, which elected the following Office-bearers for this academic year:—

President: Dr. M. S. Adiseshiah, M.A., Ph.D.

Student-Chairman: Radhakrishna Menon.

Secretary: S. Ahmed Pasha.

Treasurer: Ram Subbu.

3rd Hons. class Representative: Natara-jan.

4th class Representative: Mahadevan.

3rd class Representative: Miss A. K. John.

The inaugural address of the Association was scheduled to be delivered by Rao Bahadur J. C. Ryan on the 24th July, but the Speaker took ill on that day, thereby landing us in a difficult situation. But fortunately for us, Mr. Subbarama Iyer got us out of this situation by kindly consenting to deliver the Address. We are continuing the Seminars which form the integral part of our activities, regularly. On the 26th July, Radhakrishna Menon read his paper on the 'Theory of Profits'; on the 2nd August, Dr. M. S. Adiseshiah read his paper on 'The Principles of Planning with special reference to the Bombay Plan'; on 9th August, Ram Raju read his long awaited paper on 'The Problems of Rural India'; on the 16th August, Omarkoya read his paper on 'The Food Problem'; and on the 3rd September Mr. Jagathpathi gave a brief and instructive review of Hick's Book 'Social Frame Work'. The Association passed a resolution of condolence on the sad demise of Mrs. Subbarama Iyer.

Though he failed to deliver the inaugural address, Mr. Ryan did not fail us completely. On the 28th August, he gave a public lecture on 'Co-operation in the Post-war World'. A co-operator himself, the speaker brought forth the case for co-operation in the post-war period, very forcefully, and said that while Capitalism stands for 'Self-help', Socialism for 'Mutual Help', Co-operation stands for both.

We take this opportunity of congratulating Mr. Jagathpathi who distinguished himself by securing the first rank in the University, besides breaking the University record by a wide margin. Finally I express my thanks to all the members for their hearty co-operation thereby contributing to the general success of the Association. I hope all the members will continue to co-operate and make this year a great success.

S. AHMED PASHA,
Secretary.



ATHLETICS

Football

Our team suffered a great disappointment at the start when our Captain Mr. E. J. John was prevented from participating in the matches due to illness. But all other players rose equal to the occasion by holding their own in matches where the opposition consisted of strong and experienced players.

Out of the nine inter-collegiate matches played so far we won seven. We beat Loyola College by 3-0, Veterinary College by 10-2, Stanley Medical College by 8-2, Presidency College by 7-2, Mahomedan College by 8-0, Y.M.C.A. College by 6-1. We drew with the Engineering College and lost to the Madras Medical College.

The above results are really very encouraging and next term we hope to fight hard for the championship. We stand second in the table with the School of Technology two points above us. But since we haven't played them as yet, we stand a chance of winning the shield.

The calm and confident thrusts of P. Viswanathan, our left in, often shattered the defence of the opponents. P. Madhavan, the right in, was always steady and reliable. C. Venugopal was a pillar of strength at the defence. Our centre-forward S. Palanivelu, though a good scorer in the majority of the matches, unfortunately let us down in the match against the Madras Medicals. The same could be said about our goal-keeper V. A. Lamech.

I can confidently say that with a little more practice it won't take a Herculean effort to win the championship.

THEODORE SAMUEL,
Vice-Captain.

Cricket

At the close of the last cricket season we were second in the League table but now our stalwarts have left us. Outstanding among them are E. C. Philip, V. R. Neelakantan, D. L. Chakravarthi and G. Zachariah. An

untimely operation for appendicitis deprived us of the use of a good all-rounder in E. L. Philip. We are really sorry to miss this large-hearted bowler. Undeterred by such handicaps, we faced the new season with confidence. Victory in one match, a draw in another and defeat in three matches is not at all an encouraging record. I am sure that towards the close of the season we shall give a better account of ourselves.

Against Stanley Medical College we amassed the enviable score of 195 for 7. B. S. Wilson, ably helped by G. Kier, was mainly responsible for this feat. He scored a well-deserved century. He is stylish and plays cricket as cricket should be played. They replied with 76 for 7 when time intervened. An earlier declaration would have meant victory for us. But by missing something, we achieved something else. The left-hander was not denied the opportunity of scoring his first century. Against Pachaiappa's College, we were unlucky to lose. After dismissing them for 108, we failed to press home the advantage and fell 24 runs short of their score. A. Ananthanarayanan scored a quick 55. The other batsmen were uneasy facing the slow deliveries of H. Thivy who returned an analysis of 5 for 28.

In our practice matches we fared much better. We were glad to see E. C. Philip, our ex-Captain in form on two occasions when he scored 37 and an unbeaten 88. He has made rapid strides towards cricket fame. The match against Sounder Cricket Club captained by A. G. Ramsingh is never left unmentioned. Just as it happened last year, it was impossible to control the wheel of time when things were in our favour. K. S. Kannan, that brilliant all-rounder, hit up 92 in quick time. He is a pretty batsman to watch and is a cricketer in his very movement. K. Kannairam batted merrily to contribute 47 to our total.

I have one more duty to perform. It is to thank both Mr. C. A. Abraham, our

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Physical Director, and Mr. Vedasiromani, our President, for their keen and continued interest in us.

BALU ALAGANAN,
Captain.

Basket Ball

The year began with the usual rivalry and healthy competition amongst the new candidates for places in the team. Our first match against Presidency came before we had settled down but we managed to beat them by the comfortable margin of 38 to 4. Our next match against the Y. M. C. A. College was a brilliant win of 77 to 15. The extraordinarily high standard of the game is probably traceable to the encouragement from the feminine section of the spectators. Pachayappa's College, whom we met next, impressed us by their perseverance and they never slackened to the very last though the score ran up to 102 to 6 which was at that time a new league record. We next had a friendly match with the Panagal Sporting Club. They were a very good team and the game was exciting from start to finish. It finally resulted in a draw, a rare thing in

Basket Ball. Loyola College whom we met next were beaten by the wide margin of 54 to 27 and this in spite of the 2nd and 3rd fronts opened against us by the spectators. Our next meet was to have been with the Engineering College but because of an unfortunate mistake, it was our Volley Ball team which went to Guindy instead of the Basket Ball. But we hope the League committee will give us another chance to play the Engineer's as we were all hoping to have a fine game against good opponents. The last match of the term was against the Madras Medicals and we beat them easily by 52 to 18. On the whole we have begun well, every match giving us additional confidence in ourselves. Our success so far was not to a small extent due to the keen interest taken by our President and star player Mr. Thangaraj. We are grateful to him for the good team work and combination which he has helped to bring about. Looking back on the progress we have made, I am confident that we stand a reasonable chance to come out winners at the end.

BEJOY EAPPEN,
Captain.

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