

Madras christian college
Magazine

1952 . November

VOL. 22. NO. 1



5, 6, 2114
52. 22. 1

88. 21.

791



791.
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284

MADRAS CHRISTIAN COLLEGE MAGAZINE

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THE MADRAS CHRISTIAN COLLEGE MAGAZINE

Vol. XXII, No. 1

November, 1952

Attainment of Culture

The inaugural address delivered to the College Union

By SRI C. RAJAGOPALACHARI

(Chief Minister of Madras)

Real culture came, said Rajaji, by constantly remembering that there was something besides the body that was in view. Those who thought there was only a body and nothing else, would have to attend to hunger, thirst and the pleasures of bodily existence and would be unhappy if they did not get these pleasures. 'If you do not remember there is a soul inside the body you make life dark and joyless. This is the great lesson of all religions. Whatever religion or scripture you may take up, you will find an insistence on your recognizing that there is a soul in the body which you should look after. Now this is far too old-fashioned for people who have studied light modern literature or light modern science. Please remember the adjective "light". I want to attach it to science also. There is such a thing as light science and also deep and true science. Those who have read light science may get away with the impression that the material world is the reality and all this talk about anything non-material is mere bunkum or opiate. Those who think like that have not really studied science'.

It would take a long time for the students who were just passing through the mill to reach this science. 'There are numerous friends of mine to whom God has no meaning. Our belief in Him does not seem to them important; does not seem to them to be either hopeful or relevant.' 'But I want you to know that it is a mistake to think that there is only matter and no spirit in this world and that all this talk of God and religion is old-fashioned irrelevancy, mere conventional stuff which may be ignored by progressive people.'

Those of them who had read science to some extent were aware that the universe was enormously big and consisted not only of this earth, only a portion of which they saw, but also of so many things beyond the earth like the sun, the stars and galaxies. 'Science teaches us that nothing comes into existence of itself and that if anything comes into existence, it must have already existed in a different form.' All things were reduced to dust and the dust shaped itself 'by some mysterious process into you and me'. Let them take the wonderful thing called a child. It could think, it could talk and what was more important, it could grow. How did this child come to be made out of the dust they saw around. Were the two same? They were not. There was a difference and how did it come about? 'It cannot come out of nothing. Therefore ancient as well as modern scientists believe that there is still something which we do not know to which we can give no name, but to which we should give a name which attracts your awe and your reverence, because it deserves that awe and that reverence. It is the thing that I want you to remember. We cannot understand it, we cannot analyse it, we cannot grasp it as we can grasp an equation in algebra, but you can try to think about it now



and then. It will do you good. That is the aspect of life which I want young men and women not to forget.' The whole world is still as mysterious as it was a thousand years ago—mysterious on the surface, mysterious at the core if you dive deep, and mysterious all through. Therefore let us have awe and reverence in our culture. Any culture that throws away the reverence we should have for the unknown is vulgarity and not culture. I warn you against that kind of vulgarity.'

Mere study and acquisition of knowledge without awe and reverence for the mystery of the universe would make one just a decent person or a decent scholar with the danger of easily becoming vulgar if one was not careful. They could not become full blossomed men of culture which he wanted them to be by mere study. It requires something more. 'I feel that unless some good men who have absorbed religion in a true sense live among you, one or two in each college and hostel, and you get the healthy influence of such men imperceptibly and day after day, you cannot really develop that reverence and that awe which I call religion. If colleges have to develop and high schools also develop in the way I want them to, some of our best men who are standing examples of real culture must make up their mind when they are free from the troubles of the world, to distribute themselves among these institutions and live with the boys with the permission of the principals and headmasters concerned and exert their influence over them. That is the way of completing your studies. You must have this extra-curricular activity, so to say, of absorbing the good qualities of good men living among you.'

'I want you young boys and girls to practise from now the art of thinking of other people and not of yourself. If you want to be miserable in life and cultivate the habit which will make you unhappy throughout life, then you must think of yourself. Your own happiness should be the by-product of your activity for the happiness of other people. If you use this wonderful machine with the mind and emotions all combined, for the good of producing happiness among those around you, then the great by-product of personal happiness will follow without knowing it. This is the scientific way of defining the common doctrine of all religions.'

'Accept it from me that God is one and He divides himself into all that you see. The one becomes many, so to say. These many particles that have spread out have an original unity in them. They want to come together again. That is the attraction. If that alone was there everything would have come together and the whole world would have been finished. That is why repulsion or selfishness is also there. Because I love myself, I feel happy when I do something for another man. This polarity makes for human life. That is how God has exhibited himself in this world. Therefore do not get alarmed when you find evil in this world. But for the evil there will be no good either. Good is attached to evil and evil to good in an unending chain and that makes life. Evils in the world have led some people who see things superficially, to think that there is no reality about good or evil. That is wrong. That is merely a bit of the Universe you have seen. I request you to think further about it. Do not get into a mood of denial because of the evils in this world. There can be no North without South and no East without West. In the same manner there can be no good without evil. That is the simple explanation for all that you see.'

'We are a part of this mystery and so we cannot solve the mystery. We cannot get out of it. It is not a thing which can be explained. You can just have a glimpse of it. I have only tried to warn you not to get away with the notion that you have understood everything and, that therefore, you can deny things. I do not pretend to have explained these things. I have shown you a red flag so that your train may not run in that direction, I hope you will remember this warning.'

'This world is big enough for everybody. If only everyone knows how to do his work well, in whatever place he may be, and looks after people around him and not after himself he will be happy.'

Poetic Drama¹

What is meant by 'poetic drama'? For the purposes of this talk, I wish to define poetic drama as drama written entirely or largely in verse of such a quality as to deserve the name of poetry, and intended primarily for production in the theatre. Such drama presupposes on the part of the poets who write it a practical knowledge of the conditions and technique of the theatre.

Of course, 'poetic drama' may also mean poetry written in dramatic form, but not intended to be acted on the stage, and clearly doomed to failure if the attempt were made to produce it. Examples of this are the *Prometheus Unbound* of Shelley and the *Atalanta in Calydon* of Swinburne, poetic plays of the 19th century meant to be read, not to be acted publicly.

Poetic drama, then, in the sense in which I am going to discuss it, means drama written by a poet with his eye on the actual conditions of production. Such plays are meant first and foremost to be acted, and therefore it is the primary duty of the writer to see, not only that he writes good poetry, but that he gets the play, of which the poetry is the medium, across to his audience. 'The play's the thing'. The audience and its reactions must never be lost sight of. The reader of *Prometheus Unbound* and *Atalanta in Calydon* may very well fall to nodding as he reads them, however beautiful their poetry, but the spectator in the theatre must not be allowed to start nodding. His attention must be held. Listen to what Mr T. S. Eliot has to say. He is himself a student of the nature and conditions of poetic drama. He is also a practical and successful poetic dramatist. He declares emphatically: 'You got to keep the audience's attention, all the time. If you lose it you got to get it back quick If the audience gets its strip tease it will swallow the poetry.' This just means that if the audience can be kept interested and expectant, it will accept the poetry as well.

English poetic drama for the theatre flourished mightily towards the end of the 16th and during the early years of the 17th centuries. Poetry had invaded and captured the theatre. The Elizabethan audience, at any rate a considerable part of it, was in love with the beauties of language and expected and demanded poetry in its drama. A drama of prose could not satisfy it. And so poetry was given to it in abundance, and given under the conditions of the theatre. In Shakespeare we find the ideal poet-dramatist. In his plays we find poetic drama at its best, as poetry and as practical,actable drama.

But, before long, a divorce took place between the theatre and poetry. The medium of the theatre became prose. The plays of Congreve, Goldsmith, Sheridan, Wilde and Shaw are prose plays.

Surprisingly, it is our own age, our own in many ways sadly prosaic age, our materialistic age, our disillusioned and cynical age, which is now witnessing a real revival of poetry written for the theatre. We have now poetry in the form of plays which have succeeded in the theatre, which have hit the mark. The theatre has once more, after an interval of about three centuries, been invaded by poetry, and if not captured, at any rate strongly affected.

In Europe the movement towards a poetic drama was already on its way during the later 19th century. Some of the plays of Ibsen and the work of Maeterlinck point clearly

¹ A talk in a series 'The Modern Play' broadcast from AIR, Madras, on 5th September, 1952. Published by kind permission of the Station Director.

in this direction. We find a reaction against the prevailing naturalism of drama, a determined and grim realism. Drama was seeking a new atmosphere, a new climate.

About fifty years ago there was a group of Irish playwrights associated with the Abbey Theatre in Dublin who helped in the establishment of poetic drama. Among them were W. B. Yeats, J. M. Synge, Lord Dunsany and Lady Gregory.

Among other poets who have written English poetic drama during the present century are John Masefield, the Poet Laureate, Iascelles Abercrombie, and Gordon Bottomley. I have no time to do more than mention their names, for I must now go on to say something about writers of poetic drama whose work is very close to us to-day.

This group of writers is headed by Mr T. S. Eliot, the distinguished critic, poet and dramatist. Mr Eliot is a thinker who has undergone a remarkable change. His earlier poetry sounds a note of disillusionment and despair, symbolised in the title of his poem *The Waste Land*. He has experienced a spiritual conversion, and, under this new influence, he has written three remarkable poetic plays, religious poetic plays, which have enjoyed a wide success. Actually, long before he embarked upon the writing of these plays, he had been studying and pondering critically the history and claims of poetic drama.

His three plays, about which I wish to say something, are *Murder in the Cathedral* (1935), *Family Reunion* (1939), and *The Cocktail Party* (1949).

In *Murder in the Cathedral* Mr Eliot has chosen one of the familiar dramatic scenes of English history. It is the murder in Canterbury Cathedral on 29th December 1170 of Thomas Becket, then Archbishop of Canterbury. The poet takes over a well-known historical event, treats it poetically, using his poetic skill with much effectiveness and versatility, but he has also dramatized it in such a way that it is gripping and heart-stirring. It gets right across to the spectator. It is drama of the theatre. It has those qualities of pageantry and grouping which make it telling on the stage. It is dignified, but it is at the same time really exciting. Also, this play is not merely historical, for it has a contemporary relevance, suggesting, as it does, the struggle between the Church and the totalitarian state.

His other two plays, *Family Reunion* and *The Cocktail Party* are quite different from *Murder in the Cathedral*. They are plays of contemporary social setting and interest. *The Cocktail Party* is in many respects a lively, entertaining comedy of manners. But in both of them there is a deeper content, a religious significance, which save the plays from being merely plays of contemporary manners, and which give them a meaning and purpose, which are unmistakable, if not always perfectly clear. This, then, is religious drama in a less defined sense. Mr Eliot has experimented in the kind of play which is historical and clearly religious and also in the kind of play which is contemporary and what we might call religious-by-implication-and-suggestion.

In plays like *Family Reunion* and *The Cocktail Party*, which take ordinary people and ordinary life for their subjects, it is clear that, though written in verse, the verse medium must not obtrude itself so as to hinder the hearer from understanding the real intention of the plays. To quote Mr Eliot: 'If you write a play in verse, then the verse ought to be a medium to look through and not a pretty decoration to look at.'

I happened to see *The Cocktail Party* the second time it was ever acted. This was at the Edinburgh International Festival of Music and Drama in 1949, for which this play was specially written. I had never seen a play by T. S. Eliot before. I was much impressed by its effectiveness as a stage-play and I felt surprised and rather pleased to discover how easily I seemed to understand it at first hearing. I had expected an Eliot play to be more difficult. Later on, however, when I read the play, I thought I had over-rated my real understanding of it when I saw it acted!

I suppose that no poetic drama that has really got something to say, and modern poetic drama is, on the whole, prophetic in the sense of its having a message, can really be simple. It is bound to have many implications and overtones. Mr Eliot has said of *The*

Cocktail Party: 'I should not think very highly of any play of which I could gather the whole point after only seeing it once, and without having read it.' He also remarks: 'I should not like anyone seeing a play of mine to feel completely comfortable.' We must realise, then, that serious modern poetic drama is not meant just to delight the ears. It is intended to stimulate, to awaken, to rouse responses which are more than aesthetic. Modern poetic drama is, for the most part, drama of purpose, whether it is a clearly religious play such as *Murder in the Cathedral*, or a play such as *The Dog under the Skin* by W. H. Auden and Christopher Isherwood, a strange, witty, revue-like, social-political satire. Such plays are meant to disturb, to leave the hearer with a sense of uncomfortable questioning; they are not meant to lull him.

I can mention only a few more modern poetic plays. But they are all interesting in their own way and certainly worth reading.

The Zeal of Thy House is a play, partly in verse, by Dorothy Sayers, the well-known detective novelist, theological thinker, and writer of religious plays for broadcasting. It is about the building of Canterbury Cathedral. *The Shadow Factory* is also a religious play by another woman writer, Anne Ridler. It is concerned with the effects of modern industrial conditions upon the workers. It is, in some ways, a very striking and beautiful play. Still another religious play, which is rather difficult, is *This Way to the Tomb* by Ronald Duncan. It is written in the form of a masque and an antimasque. It is partly mystical and of the past, partly satirical and contemporary. A play which has impressed me very much is *The Old Man of the Mountains* by Norman Nicholson, a poet from the Wordsworth country. It is a poetic dramatisation of the Old Testament story of the Prophet Elijah. The author gives his play, not a Jewish setting, but the setting of his own part of England, the mountains of Cumberland, and the characters are local types and their language the local dialect. It is a moving play.

You may have noticed that almost all the plays I have mentioned are religious plays, either directly in subject or indirectly by implication. It is interesting that English drama, at first born of the mediaeval Church and fostered by her, then for long divorced from religion and the Church, has in our own day swung back so markedly to religion and the Church. The names of T. S. Eliot, the poet, Robert Speaight, the actor, and Martin Browne, the producer, are all intimately associated with the writing, acting, and producing of poetic religious drama.

I have not yet mentioned the work of a poetic dramatist who has recently been making a stir in the world of the theatre. This is Christopher Fry. Among his plays *The First Born* is a religious play about Moses. Other plays are *The Lady's Not for Burning*, *Venus Observed* and *A Sleep of Prisoners*. *A Phoenix Too Frequent* is a witty and entertaining one act comedy. Mr Fry has an exuberant enjoyment of language. His plays flash and glitter with verbal ingenuities. One wonders at times if in such plays, in spite of their exciting quality, there is not a surfeit of cleverness. Is there not here that danger which Mr Eliot has pointed to, that the very language may be a hindrance to our getting at the thought? And when one has managed perhaps to get through to the thought, there is the further question—Was it really worth the struggle?

The theatre in England to-day is witnessing a flowering of the poetic drama which has had no parallel since the Age of Shakespeare. What does this mean? I suggest that it means, for one thing, the presence of a new sensitiveness to beauty and spiritual reality. Is this perhaps the prelude to a new age and to a new achievement in English poetry and in English drama? Let me close with words of Mr T. S. Eliot, the high-priest of this movement, modest enough words, but words of expectancy: 'I regard our work to-day as that of the first generation only: my greatest hope is that we shall lay foundations upon which others will come to build.'

G. C. MARTIN

Ancient Indian Mathematics'

Pūrṇamadaḥ pūrṇamidam pūrṇātpūrṇamudachyate
pūrṇasya pūrṇāmādāya pūrṇamevāvaśiṣyate

'Pūrṇa' divided or multiplied by, subtracted from and added to *pūrṇa* yields only *pūrṇa*—thus did our forefathers who sang the Upaniṣadic prayers equate God or the divine to Fourth Magnitude (as distinguished from the earthly magnitudes of length, breadth or height) and postulated their mathematical problems long prior to the birth of Christ. Though Mathematics was not regarded as one of the four *uṣa* or secondary Vedas (Dhanurveda, Ayurveda, Gandharvaveda and Arthaśāstra), it was the study of astronomy or *Jyotiṣa* among the *Vedāṅgas* that gave the needed fillip to this science; *jyotiṣa* was like the eye and was helpful to one and all, and more particularly to the Vedic Indian in ascertaining the holy or auspicious moments for his sacrifices. The circular, triangular or quadrilateral figures he had to draw in connection with those sacrifices resulted in the composition of the *Sūlba sūtras* and gave the needed incentive for the growth of Geometry. They seem to have had an imperfectly improvised *tūriya*, perhaps in some way comparing with our telescope, and with unscientific (from the modern standpoint) equipment, they observed the sky all night and established famous observatories in Delhi, Benares, Jeypore, Ujjain and Lanka. They first called it '*nakṣatra Vidyā*' and gradually saddled it with the *pancha angams* tithi, vāra, nakṣatra, karaṇa and yoga and built up their astronomy.

Already by the fifth century B.C. in the list of the sciences in Buddha's curriculum of studies according to their scripture the *Mahāvagga*, Mathematics or *Gaṇita* occupied a prominent place. Another King, Khaaravala, in 165 B.C., in his stone inscription refers to computation of interest, calculation of daily wages for coolies and the method of finding out the area of a quadrilateral. By Brahmagupta's time in the 7th Century A.D., the science might not have outgrown its connection with astronomy and questions are even now asked whether Brahmagupta was great as a Mathematician or an astronomer; but the fact cannot be gainsaid that Mathematics had already come into its own and could hold its head as an important branch of study. Kṣetra gaṇita, parikarma, Vyavahāra, rajju (rope, i.e. Geometry), rāśii rule of three, kalāsavarṇa, (fractions), Yāvattāvat = unknown $x =$ Algebra, Vargasaṃkaraṇa, arithmetic or geometric progression (miśradhana), ghanamūla or square root, indeterminate equation (anīścitārthasaṃkaraṇa) etc. were among the problems then taught as '*gaṇita*'. Pṛthūdakaswāmī, Brahmagupta's commentator in the 9th Century A.D. included more subjects like Panchajātīya or five kinds of fractions, Vyastatirāśika (inverse rule of three), Saptarāśi, ekādaśārāśi, bhāṇḍapratibhāṇḍa (barter and exchange) etc. '*Dhūli Karma*' and '*Pāṭi Gaṇita*' problems were first introduced by Brahmagupta. *Dhūli* means dust; *pāṭi* signifies a board; so these words refer to problems that could be worked out on the board or sand, could be rubbed out, and worked up once again.

In Arabia, these were consequently called '*ilm hisāb altakht*'. So gradually through the Moorish Universities of Spain, these spread into Europe and Italian merchants popularised these numbers all over Europe. Over and above these problems, Brahmagupta knew that the Kuṭṭakāra or Algebra can easily solve all intricate problems and Bhāskara sponsored this branch with a new name as *Bīja* or *Avyakta Gaṇita*. This Brahmagupta is hailed as the author of two important works, Brahmasphuṭasiddhānta and Khaṇḍakhadyaka. This latter work, teaches us easy methods of ascertaining the latitude and longitude of planets according to Aryabhata's *Ārdharātri* method. Lankā was the Greenwich of those days and the daily movements of the planets, their position etc, as observed from there at midnight are recorded therein. Thus Brahmagupta should receive properly most of the credit that Bhāskara has been receiving; and later mathematicians like Mahāvīra, Sridhara, and others unreservedly acknowledge their indebtedness to him. He has treated Geometry also fairly fully. Bhāskara might not have dealt with the cyclic quadrilateral, but Brahmagupta teaches that the area of this is the square root of $(s-a)(s-b)(s-c)(s-d)$, if its four sides are a, b, c, d , s being half the perimeter. His example of arithmetic progression is worth quoting: 9 merchants jointly invest 1, 2, 3 . . . 9 rupees in buying a horse and later sell the same jointly for Rs. 495. What is the share of each? The answer is 11, 22, 33 . . . up to 99. Another interesting example. A long bamboo plant, 18 cubits long, happens to be broken in the strong wind and falls 6 cubits off. What is the length of the broken bits? Answer: 8 and 10 cubits. The value of these problems in our daily life is patent to everybody. This Brahmagupta it was, who solved, a full 1000 years before western mathematicians, the indeterminate equation $ax^2 + 1 = by^2$. The approximate value of π was given by him as the square root of 10—again long before the westerners; Bhāskara and Mahāvīra later explained these π problems similarly.

Mahāvīra flourished in the reign of Amoghavarṣa Nṛpatunga (814-877 A.D.) and seems to have been a Mysorean. His Gaṇitasārasaṅgraha (edited by the late Prof. M. Rangacharya of the Presidency College, Madras) mentions 8 qualities as being essential for a mathematician: capacity to choose easy methods, to guess if the chosen method can solve the problem, diligent application, to quickly comprehend and retain the ideas, to work out a problem by other methods and last but not least a flair for apprehending unknown problems.

If Pythagoras was born in 582 B.C., the theorem that now goes in his name was already expounded in India in the 8th century B.C. in Baudhāyana's Śrautasūtras. The formula πr^2 for the area of a circle was already worked out in the Śatapatha Brāhmaṇa. Place-value notation or the value of a digit being increased ten times if its place was pushed by one place (say from a unit to ten or from 100 to 1000) was the invention of the Hindus according to Laplace who handsomely concedes that this invention places the Hindu Mathematician in the forefront among world's mathematicians. He pertinently remarks that the Greek Mathematicians Archimedes (287-212 B.C.) and Apollonius had not known this. The value of Zero again in increasing the value of a number ten times was another Indian invention. The fame of carrying these numbers to 18 or 19 places, i.e. raising 10 to 18 places was another creditable achievement of the Hindus. Particularly Jains like Mahāvīra, glorified this science to the highest possible extent by

declaring that Mathematics was one of the four spiritual *anuyogas* leading us in the spiritual ladder to our Maker even.

Āryabhata in Pāṭaliputra, Brahmagupta and Bhāskara in Ujjain, Mahāvīra in Mysore and so many others in other parts of India have earned everlasting fame by writing their mathematical *poems*. We are left wondering as to whether we can call them poems in mathematics or mathematical poems—so high is the value of their first-rate poetry even according to the highest canons of literary criticism. No other country has treated this 'dry-as-dust' science in verse. Another speciality is that the examples they have cited are all having a direct bearing on our day-to-day problems in our life around us. Some teach the method of calculating the time of the day by measuring the number of steps in one's shadow. If they wait to teach problems in square measure, the problems are those relating to building our houses, the boring of our wells, constructing our walls, their length, breadth and width. πr^2 problems determine the circumference of the well needed for our house. Is it not our duty to study these textbooks written by our ancestors who have deserved the admiration and applause of the world?

U. VENKATAKRISHNA RAO

The Pessimism of *The Tempest*¹

It is a commonplace of criticism to point out that Shakespeare achieved profundity during his tragic period, and poise during the last period of his dramatic career, described, for want of a better term, as romantic. But the deep pessimism which underlies alike the profundity and the poise in Shakespeare has not been so popularly recognised. Wishful thinking can work havoc with criticism, even as poetic justice can, and does, dry up the springs of creative imagination. It is difficult to find a commoner instance of wishful thinking in the annals of criticism than the attribution of a great romantic optimism to Shakespeare. It is ever so much easier to attribute such a deliberate faith to an author than to affirm the significance of what he actually is. 'To see the object as in itself it really is' is not only a difficult task; it entails rejections which are infinitely painful, and recognitions which call for infinite humility.

The reaction to such a tradition of blind appreciation has sometimes resulted in a denial of Shakespeare's relevance which is most unfortunate. 'It is our misfortune', writes Bernard Shaw, 'that the sordid misery and hopeless horror of his (Shakespeare's) view of man's destiny is still so appropriate to English society that we even today regard him as not for an age, but for all time.'² Even after allowing for the fashionable hysteria, and the sociological implications which Shaw wanted to underline, we are left with an unmistakable element of truth. And that is, Shakespeare's philosophy, even in the least tragic of his comedies, is tinged with an element of consistent pessimism.

¹ I assume throughout this essay that the pessimism of *The Tempest* is a reflection of the pessimism of its author. The 'personal heresy' involved in the assumption is much less sweeping, and, therefore, far more justifiable, than what we have in a statement like this: 'The rage of Dante . . . the deep surge of Shakespeare's general cynicism and disillusionment, are merely gigantic attempts to metamorphose private failures and disappointments.' It is by T. S. Eliot.

² The quotation, deliberately chosen for its obviously provocative character, is from the author's novel *An Unsocial Socialist*. My justification for attributing the view to Shaw himself is that he has independently expressed the same elsewhere.

It would be idle to contend that there is not in the Tragedies what may be termed a 'limited optimism'. The *waste*, as Bradley calls it, of heroism is also the vindication of heroism. Tragedy is not without glory, and death not without grandeur. But all this is impersonal optimism, limited because it is not related to the ultimate destiny of man. For the tragic hero himself the rest is silence; for him the tale signifies nothing. 'The most confirmed of cynics', so Bradley tells us, 'ceases to be a cynic when he reads the great tragedies of Shakespeare.' But is that not the same as a willing suspension of disbelief? Is the cynic converted to a faith?

We would naturally expect greater optimism when we turn to the last comedies. And in one sense we do have greater optimism; but only in the sense that it is more pervasive, as is only natural. The character is in no way different vitally; it is as limited, and as unrelated, as ever. The immediate optimisms of these last plays, in so far as they are not related to human destiny, give us only a sense of abiding pessimism. And when it is a philosophic play like *The Tempest*, the pessimistic bent in the dramatist's thinking receives even concrete articulation.

A vast deal has been written on the symbolism of *The Tempest*; its autobiographical and philosophical significances. It was probably written in 1611, and though Shakespeare survived its publication by five years, it remains his last complete dramatic utterance. In so far as we are justified in looking for the philosophy of a man in the works he has left behind, we are justified in looking for Shakespeare's philosophy in *The Tempest*. It contains the maturest expression of his *views*, and the seriousness of our approach is further justified by the painstaking seriousness of the dramatist's workmanship, evident throughout the play. *The Tempest* is the most perfect of Shakespeare's plays, and the most consummate expression of his poetic genius. Shakespeare seems to have put all his powers into it; as a thinker, as a dramatist, and as a poet who lived in the climate of the glories and the limitations of one of the most striking periods in human history.

And the resultant philosophy, I submit, is a philosophy ridden through and through with a sense of the ultimate futility of human endeavours.

And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on; and our little life
Is rounded with a sleep.

Or, on another plane, there is the impenetrable barrier of human evil. See with what complete unconcern Antonio dismisses the world of moral scruples. And remember it is Antonio, not Iago.

Sebastian. But, for your conscience.

Antonio. Ay, Sir; where lies that? if 'twere a kibe,
'Twould put me to my slipper: but I feel not
This deity in my bosom: twenty consciences,
That stand 'twixt me and Milan, candied be they,
And melt, ere they molest!

These are not the stuff of any abiding optimism. There is optimism, as we shall see in a moment, but it is only immediate and superficial. Critics have clutched at it, as drown-

ing men clutch at the veriest trifle, and pious men have read into it the great Affirmation of the greatest of all dramatists.

The theme of the last plays is indeed the theme of reconciliation. There is the vindication of innocence, the restoration of old orders and old loyalties, the forgiveness of sins. The conception of forgiveness, as Charles Williams has illustrated,¹ has entered a new dimension of clarity and moral spontaneity.

the rarer action is
In virtue than in vengeance: they being penitent,
The sole drift of my purpose doth extend
Not a frown further.

Love becomes intense and austere at once, a pure, idyllic, even idealistic, concept. There is no vestige in Ferdinand and Miranda of the abandon of passion that ruled, and ruined, Antony and Cleopatra. In its place we have what almost amounts to a spiritual affinity, which incorporates and reconciles the intensity of the old abandon and the sobriety of a new vision. Miranda whose affections are most humble, and Ferdinand who has space enough in his new prison, waiting with patient acceptance 'till Hymen's torch be lighted,' are Shakespeare's last word on the subject of romantic love.

And, lastly, the character of Prospero himself. If Hamlet is the most enigmatic of Shakespearian characters, Prospero is the most significant. He represents his maker in a sense in which Hamlet does not. And he represents a moral order based on the concepts of justice and mercy,—a moral order, however, which cannot explain or redeem evil. Prospero looks beyond the limitations of tragedy, and, looking, discovers only the workaday virtues, the eternal evil, and, casting its shadows on the todays of life, the undiscovered country from whose bourne no traveller returns.

Sir, I am vex'd;
Bear with my weakness; my old brain is troubled;
Be not disturb'd with my infirmity:
..... a turn or two I'll walk,
To still my beating mind.

The picture of infinite weariness, physical, mental and spiritual,—projected as it is against a background of supreme power,—is most moving and most suggestive. Morton Luce points out three reasons for Prospero's great weariness: his sense of injury, and, akin to it, his horror at the immensity of the problem of evil, and the burden of existence. The vision of the common decencies of life, the limited joys of restoration, and the luxuries of justice and forgiveness, could not satisfy the philosophic temperament of Prospero. If they could, the optimism would have been complete, though it would never have been comprehensive and profound. But Prospero looked beyond these immediate satisfactions, and saw in the future not only its own emptiness but the very same satisfactions of today as the futile memories of the future. And vanity of vanities, cried the Preacher, all is vanity.

Prospero realised that reconciliation and forgiveness were only means to an end, but the end itself he could not see. Because he was a really intelligent man he could not deceive himself, as we so often do, by raising means to the status of ends, and thereby achieving a convenient, if false, clarity. It is suggestive that the declaration that the revels are now ended follows closely on the fulfilment of his greatest purpose, the union

of Ferdinand and Miranda,—what almost amounts to Prospero's legacy to posterity. But for him, and so for us, only frustration remains.

Now I want
Spirits to enforce, art to enchant;
And my ending is despair,
Unless I be relieved by prayer . . .¹

The reference to prayer, tentative and uncertain as it is, is the only optimistic note of any significance, and that, Warburton tells us, 'alludes to the old stories told of the despair of the necromancers in their last moments, and of the efficacy of the prayers of their friends for them.'

Wilson Knight calls Prospero 'the eternal artist rejected by the society his art redeems.' The unresolved Antonio and the unredeemed Caliban are the symbols of this rejection. Critics who see only an unbroken tranquillity in this final play of Shakespeare's have not given Antonio his due—nor, for that matter, Shakespeare; they have superficialised the philosophy of *The Tempest*, and so, the philosophy of its author. There is Caliban, challenging the conscience of civilization, and declaring, with devastating relevance:

You taught me language; and my profit on't
Is, I know how to curse.

And there is Antonio, completely self-centred and completely self-satisfied.

Your all is partial, Prospero,
My will is my own:
Your need to love shall never know
Me; I am I, Antonio,
By choice myself, alone.²

The character and role of Antonio have indeed a tremendous, and terrible, significance. He refuses to appropriate the forgiveness freely offered to him. He is unredeemed and unrepentant to the end. Auden rightly calls our attention to him. Richard Hoggart, in his study of Auden, so summarises the modern poet's interpretation of the character of Antonio: '... Antonio is "the spirit that denies", the permanent doubter and disbeliever, unsubmissive of will and proud of intellect, arrogant, cynical, nonconforming, efficient, individualistic, "knowing", strong enough not to need art as phantasy and limited enough to be sure it can be nothing else, the seed of the man of power and the spiritual barbarian. In his hard self-regard he is glad, not fearful, of man's essential loneliness. Others may be won over to the side of Love, but never Antonio; he does not recognise Love's existence. So long as he exists—and he is part of each of us—there can be no final peace..... Antonio will always prevent us from ever quite returning to the imagined innocence of childhood: he is our tainted consciousness with which we are committed to a state of continual war.' Antonio is the eternal No, and his presence, of which we are never completely unaware, militates against all theories of optimism which wishful thinking has collected round it.

On the strength of these textual evidences, would we be justified in hazarding a suggestion—that Shakespeare's pessimism was the result of his recognition of the finality of evil in human nature, and therefore, in the human situation? And if that is so, was it not a certain defeatism,—call it resignation or acceptance if you will—that made him drown his book, deeper than ever plummet sound?

¹ Critics are not quite agreed as to whether the Epilogue to the play, from which these lines are taken, was written by Shakespeare himself. But the thought, and, to an extent, the style, are in keeping with Prospero's, and it is a pity to miss the symbolism to which the Epilogue lends itself.

² From *The Sea and The Mirror*, a poetic commentary on *The Tempest*, by W. H. Auden.

There is nothing, let us hasten to assert, ununderstandable or unartistic, about the pessimism of *The Tempest*. A dramatist, or a poet, is under no obligation to underline the timeless nature of human destiny, or elucidate the final wherefore of life. He is concerned only with the imaginative reproduction of genuine experience, which, naturally, becomes an inspired interpretation of life. The reproduction will inevitably acquire characteristics, either of optimism or pessimism, or, perhaps, even of both. The moral implications of these attributes certainly do not condemn the author as an artist. Our point is only this: that the critic has no right to read a false optimism into the pattern of experience, or into the philosophy that determined the pattern. He must allow them to speak for themselves, through the medium in which they are incarnate, whether it be drama or poetry.

That Shakespeare could not achieve a position of clear-cut optimism may or may not be taken as his limitation. Either way we judge ourselves: as impossible idealists, or as complacent mediocrities. But on one plane, if we are so disposed, we may plead extenuating circumstances for Shakespeare. *The Tempest* was not only Shakespeare's last play, it was also the last coherent utterance of European Renaissance; an utterance which gave the lie to its professions. It was indeed the negation of Renaissance Humanism. We have here yet another anomaly of history, that what began with the most glorious affirmation of human destiny ended with a pessimistic denial, not only of its efficacy, but its very validity. And, perhaps, the reason for such pessimism as we have in *The Tempest* is not to be sought in Shakespeare's philosophy, but in the exclusively secular nature of the Renaissance affirmations. Shakespeare was humanist enough to subscribe to these affirmations, but also spiritual enough to see through their pretensions.

T. K. THOMAS.

Twins And Twinning

Twins in human beings have been the subject of great curiosity and interest from time immemorial. Most of us are familiar with the twins of the Old Testament, Jacob and Esau, and with the Greek legend of Castor and Pollux, and the Roman tradition of Romulus and Remus, and almost everyone ought to know at least the Shakespearian twins, of Twelfth Night, Sebastian and Viola, and of *The Comedy of Errors*. There are a number of families with twins connected with the college: seven families of the past or present staff of our College. Of the twins of the modern age, some have attained great fame in some aspect or other. Notable among them are Johan Cristophe and Johan Ambrosius of the seventeenth century both famous musicians, and the latter's son, Johan Sebastian Bach, a great musician of all time. Then there are the Piccard twins, Augustine and Jean, originators of stratosphere balloon flights, and then the Chanteau twins of Paris noted for painting, and from south India we have Dr Sir A. Lakshmanaswami Mudaliar, (Vice-Chancellor, Madras) and Sir A. Ramaswami Mudaliar (Vice-Chancellor, Travancore).

Among some primitive peoples, out of ignorance and superstition, twins have been looked upon as inauspicious omens. The birth of twins was considered beastly, and was represented as the visitation of the evil spirit and immediately after their birth the twins were sacrificed to appease the evil spirit. But on the other hand in certain tribes of Upper Guinea, the birth of twins was welcomed and cherished as a good omen indicating the bountifulness of the God of Fertility on the family or on the tribe in which the twins were born. Special ceremonies were held at the birth of twins and they were brought up in special dwellings and were looked upon as people with some supernatural powers like immunity from snake and scorpion poison and so on. Even at the present day various fallacies are entertained about twins, commonest among them being the notion that

twins are mentally less brilliant than singly born children. It has not been found so even in any twins, if they were delivered without brain injuries at birth. The I. Q. of twins is the same as it is for singly born children.

Twins essentially are of two kinds: one-egg twins usually called identical twins, and two-egg twins or non-identical twins. One-egg twins develop as a result of the splitting of a single egg into two bits or sometimes more. Whereas two-egg twins develop from two different eggs fertilised by two different sperms. One-egg twins are sometimes so similar that they look like 'mirror images' of each other. What is more interesting between them is not their resemblance or mutual affection for each other, but their exquisite capacity for 'mental telepathy' between them. It is very common for one-egg twins to say the same thing at the same time, often to think the same, and to ask the same question simultaneously, and even when they are in different countries they sometimes do the same thing at the same time. Sir Francis Galton reported a case where both the twins suffered from tooth-ache at the same time in the same tooth and both got it extracted simultaneously.

One-egg twins with mental telepathy have proved to be a nuisance in public schools and offices, etc., because they produce such similar answers in the examinations, that they are often suspected of copying from each other. Twin-girls were asked to prepare for a High School Examination and were given a list of a dozen books from which questions would turn up for the said examination. Unfortunately, as is usual with students, they postponed preparing for it till the last moment, till they could not have enough time to go through all the dozen books, so that one read a few of the books and the other the rest of them. But in the examination they could answer questions from all the dozen books and curiously enough both produced the very same answers although they were seated at different corners of the room having been suspected of copying on an earlier occasion!

More than two children at a birth are 'super-twins': triplets, quadruplets, and quintuplets, etc. All these can originate by the splitting of one egg or from different entire eggs. Eighteen years ago on the 27th of May 1934, in Ontario, Canada, a set of five girl-quintuplets was born, the first set to survive. These Dionne quintuplets now bring an income of \$25,000,000 into Canada every year, mainly from people who come there with the sole purpose of seeing the quints. Thousands of Canadians are dependent for their living directly or indirectly on these quints. All these five girls are derived by the splitting of a single egg (one-egg quintuplets). The birth of the quints is astonishing: two of them were delivered by midwives before the local doctor arrived, and he delivered three more; and all the five tiny little babies, each weighing less than 2½ pounds, were put into a tub wrapped in cotton wool, and not cared for by the doctor for a long time, since the mother's life was at stake and she had to be attended to first. After returning to the uncared-for tub, the doctor surprisingly found all the little ones still wriggling one over the other. It was Dr Dafoe attending on the spot, and it is to his utmost care and ingenuity that the credit of bringing up the quints goes, and Dr Dafoe is still their personal physician, and is now of world-wide repute. Newspapers of the world, especially of the United States, were flooded with the news of the birth of quints, and the Canadian Government rushed to the spot and took over the care and custody of the babies. Interviews were forbidden by the Minister of Public Welfare. Only after two years scientists were allowed with the express permission of the Government, and even then they had to promise not to publish any news or scientific findings about the quints. It was at a meeting of the University of Toronto that the scientific discoveries about the quints were first published. Recently two more sets of live quintuplets have been reported, one set consisting of two boys and three girls from Buenos Aires, and the other, in 1944, from Turkey, consisting of five boys.

Of great interest, but to some rather pitiable, are cases of so-called 'Siamese Twins', technically known as conjoined twins, wherein the twins are bodily attached to one another at some region of the body or other.

The name 'Siamese twins' is from the first set of conjoined twins discovered in Siam by a British merchant in 1824. Actually these twins were Chinese boys named Chiang and Eng, conjoined at the side in the thoracic and abdominal regions. They were born in Siam in 1811 but not discovered till their 13th year in 1824. Later they travelled round the world, married two sisters at the age of 44 in North Carolina (U.S.) and died at the age of 63 in 1874. They could engage in conversation with different people at the same time on totally different topics. They were very much attached to each other, and they quarrelled only once in their life at the age of 8, when one wanted to bathe in cold water, and the other objected that it was too cold!

Scientifically, 'Siamese twins' result out of a single egg with two nuclei fertilised by two different sperms, and the zygote, when it divides to form the two embryos, does not separate completely but is attached at a spot which results in the connection between the 'Siamese twins.' Since they are the result of two egg nuclei and two different sperms they need not be exactly identical and they can differ as much as two different brothers or sisters, (in no instance are 'Siamese twins' who survive long after birth of opposite sexes). There are nearly a dozen cases of 'Siamese twins' on record. In many instances an attempt to detach the conjoined twins surgically resulted in failure and in the death of both the twins. However there are one or two cases on record, one from Nigeria when the two girls were separated at the age of 6 months quite successfully, and the other by Dr Fatius in 1869 from Basle.

The frequency of twins, or multiple births in human beings, varies in different races under different climates. The greatest frequency is among the Belgians with 1.79 twins out of every 100 births. Indians rank next to Belgians. The lowest frequency is among the Annamese of Cochin China with a frequency of 0.01 out of every 100 births. Negroes and East Indians have a fairly high frequency of twins. In Europe, northern regions have a higher frequency than southern regions, and MacArthur claims that the farther away we go from the equator the greater the frequency of twinning. In Ceylon it is 0.54 twins out of every 100 births.

Regarding the extent of multiple births in human beings, there are records of sextuplets (six at a time) and septuplets (seven at a time) etc. But no authentic record is there where all the sextuplets survived beyond birth. In a town in England there is a memorial for a father and a mother with septuplets (five girls and two boys) wherein it is inscribed, that they were born on 9th January 1600, and all the septuplets died exactly at 12 o'clock on 20th January 1600. Fantastic cases are on record but their authenticity is quite doubtful.

Some women exhibit what is known as 'excessive multiparity' i.e. tendency to give birth to plurals or multiples always. Davenport cites an authenticated case of a Cleveland woman, three times married, who had 15 multiple births, including 7 pairs of twins, 5 sets of triplets and 3 sets of quadruplets, and on the total 41 children in 15 births!! As the greatest twin specialist Horatio H. Newman says 'This is "excessive multiparity" with a vengeance'.

The Twin clubs and twin specialists in the United States receive a flood of enquiring letters. Curiously it is very often the wives who wish for twins for fancy sake, but seldom does the husband wish it, for he only knows too well, what it is to support a family of twins! It is not only desirable to have a set of twins in a family, for it increases the mutual affection of the family but it also proves a centre of attraction for the family.

As to what causes twins, the question whether environment or heredity is responsible for twinning is a debatable one. Two-egg twinning can be due to heredity or environment and in any case they are non-identical twins. Normally women release

a single egg every month, and as such they are normally meant for giving birth to a single child. But some women do invariably release two eggs a month simultaneously, so that if both are fertilised they result in twins. In such women it has been found that each graafian follicle of the ovary, instead of containing a single egg as is the normal case, contains two eggs in each follicle, so that when mature and when the follicle bursts at every month, two eggs are released which might result in twins if fertilised. The frequency of such two-egg twinning depends upon whether all the graafian follicles carry two eggs or only few of them carry two eggs. In such cases two-egg twinning like this is definitely hereditary. This hereditary character of two-egg twinning is a recessive character and is passed on like a simple Mendelian recessive character.

Two-egg twinning sometimes may also be due to environment. The studies of Dahlberg and Bonnevie have shown that the tendency for two-egg twinning is not seen in young mothers, but it increases with the age of the mother till about the 37th year when it suddenly falls. In such cases it is not heredity but due to some ovarian changes, they release two eggs simultaneously from both the ovaries. This is certainly affected by the internal environment of the mother. Also geographic location has something to do with this sort of two-egg twinning, and climate also has a bearing on this. But this is not clearly understood.

On the contrary one-egg twinning is mostly hereditary. This is shown in history by one-egg twins marrying one-egg twins and begetting twins in turn. But one-egg twins have been proved to be environmental also in the case of animals: if the developing egg of an animal is suddenly induced to stop or suspend its development temporarily for a short period, by reducing the temperature or oxygen supply, etc., after revival it invariably splits, giving rise to twins. This has been shown experimentally in fish, frogs, armadillo, etc., and if such a thing happens in man, it might result in twins, but it hasn't yet been proved in human beings.

Twins are of great applied value for scientific purposes. Numerous facts about human heredity have been accumulated through the study of twins. Heritable human characters can be easily distinguished from non-heritable ones by the concordance and discordance method of Siemens. In fact Siemens contributed a lot to dermatology by the study of twins. Dr Goldberg contributed to dental science by the study of twins. Criminology also owes a lot to twins, for criminality is to a great extent hereditary. If one member of one-egg twins is a criminal, the other also is likely to be so.

Twins have contributed themselves as the raw material for very extensive and elaborate studies of the intricate and long standing problem of the inter-action between heredity and environment. The problem whether Nature or Nurture is a potent factor in the life of an individual has been attempted by great many scientists from the early Darwinian days. A combined attack has been launched by a geneticist Dr Newman, a statistician Dr Holzinger and a psychologist Dr Freeman, using observations of a large number of twins in the United States. They separated identical twins into different countries for a long period of 20 years, subjected them to different social and intellectual environments to study the effect of difference in environment, keeping the heredity constant. Conversely, they reared non-identical two-egg twins under the very same environment keeping the environment constant and the heredity variable. The results of such elaborate experiments for more than two decades are nothing but voluminous data now published in the form of a book with the concluding remarks that the problem is a very complex one leading to more and more intricate problems, and that environment and heredity are equally potent factors in determining the personality of an organism or an individual.

The Indo-American Village Project

On the evening of August 1st, Mrs R. J. MacAllister declared open a new hut in the College's R.S.L. School, a hut that had been put up by the students of this College, working in cooperation with the party of American students from the University of California at Los Angeles who were then visiting India. The story of the work done is a very detailed one and we can only hope to describe here some of the more prominent features of the Project.

While the Americans were visiting the R.S.L. School, they noticed the congestion in the classrooms, and on asking the reason for this, were told that the number of pupils in the school had greatly increased, and that there was therefore a need for another classroom. This was the genesis of the work project; the students expressed a desire to help in some concrete fashion while they were here, and generously offered to pay, out of their limited resources, half the estimated cost of the project.

The R.S.L. committee now met and drew up a plan, an estimate of the cost of the work, and the scheme of work. Volunteers were then called for. The response to the appeal for workers was most heartening, but as compact groups were needed, quite a few had to be turned back. In order that as many volunteers as possible might take part in the project, the volunteers were divided into two batches, under the leadership of A. P. Ayappa and R. Kuttikan, the first working from Monday 28th July to Wednesday 30th July, and the second from Thursday 31st July to Saturday 2nd August. The whole project was scheduled to be completed within 6 days. All the American students David Lund, Robert Cornelson, Michael Mundy, Miss Joan Meyerseick, and Miss Stuart McKenna volunteered to work right through.

The first batch, under Ayappa, met at Mr Devanesen's house on the evening of the 27th July, to finalize plans. It was decided that all the volunteers were to meet at the College gate at 6 a.m. (those turning up late would forfeit their morning coffee, provided at the site!) and proceed from there in a body to the village. Work was to start at 6-30, and end at 9. There was also to be work in the evening, from 5 to 6-30, which was not confined to members of the morning teams, but to all who were willing to work.

In spite of the irregularity of the College water supply, the first group was present at the College gate on the dot, as per instructions, and a happy band of singing, laughing students left for the village. At the village they were joined by some of the villagers, and were then divided into smaller teams, one for digging holes, one for breaking the stones for flooring the hut, and another for supplying the same.

18 poles had to be put up to support the roof, and a minor competition ensued between the various pairs of hole-diggers to see which team would put up their pole first. George Mathai and Nallathambi, the heftiest team, were hot favourites, but unfortunately they literally struck rock, were forced into last place, the eventual winners being Dave Lund and A. P. Ayappa. Meanwhile the stone-carriers-and-breakers, led by Joan Meyerseick had done a grand job, and there was a large pile of 'jelly' ready for the flooring.

The work on the second day consisted mainly in digging the trench for the mud wall, and also in renewing parts of the fence that had given way, breaking stones, and carrying water from a nearby well. Our work was enlivened by the arrival, at about 8-45 a.m., of the Indian News Review cameraman, complete with all his paraphernalia, who took shots of the various aspects of the work that was going on. In the evening, the College cart, loaded with Odiyana poles for the fence, was gallantly pulled to the village by Dave Lund and Eardley Samuels.

By the third morning, the roof had been thatched, and the classroom seemed to be taking shape. Work was now begun on preparing the ground for flooring. The ground had to be dug up to a depth of 3 inches, after which the jelly that had been prepared was spread over it. The mud wall was also slowly, but steadily, taking shape. Those who could find no work to do in the hut were engaged in planting the Odiyana poles for the fence. (The especial merit of these poles is that they take root very quickly, and are therefore firm supports for the fence.)

On Thursday morning, R. Kuttikan's team took over. By now, the most difficult part of the work had been completed, and all that remained to be done was to put the finishing touches to the flooring of the hut. Under the able supervision of Mr Paul David, the first layer of jelly was laid and levelled. Others, meanwhile, were engaged in mixing the mud for the wall, and gave to it the novel twist that students usually do to lighten hard work. On this occasion, Gnani Parinpanayagam, our ukelele artist, gave the mud-mixers the musical accompaniment for their Ceylon 'Baila' dance. Needless to say the mud was mixed to perfection. Once again, work was enlivened by the presence of the reporter and photographer of the 'American Reporter', some of whose photographs of our work appear in this Magazine.

Friday was the last day that we had the pleasure of working with our American friends. By now the hut was almost complete, except for the floor. A second layer of jelly was laid and pounded in. The wall was also raised. Some students helped in digging up the floors of other classrooms, preparatory to cementing them also. Yet others helped in the construction of a stage for the evening's function. Further evidence of the interest of our paternal Central Government in the project was the second visit of the Indian News Review cameraman who took a few more shots of our work.

Friday evening saw a farewell party given by the Indian student workers to the American students, at Bishop Heber Hall. At the party, A. P. Ayappa, Louis J. Scudder and J. K. Jacob spoke on behalf of the Indian students, Dr Boyd and Mr Devanesen on behalf of the College staff, thanking the Americans for their help and cooperation. Dave Lund, Joan Meyerseick and the Rev Dr C. Hoffmann spoke on behalf of the American team. The attitude of the Americans to this project may be aptly described in Mike Mundy's words: 'We want to do something else in India beside talk.'

A fitting end to the week's work was the function in the village later that evening, when Mrs MacAllister declared the hut open. This little ceremony was followed by a short meeting at which the Americans presented the school with a Viewmaster Stereoscope as a small token of their friendship and concern for the school. The villagers also expressed their gratitude to the students for all that they had done.

We should like at this point to express our own appreciation of the work done by the American students who, incidentally, gave up a week's stay in Mysore as State guests in order to help with the project. The week's work furthermore proved an eyeopener to many of our own students who had hitherto taken only a very superficial interest in the activities of the Rural Service League, but who are now ardent workers.

This report would not be complete if no mention was made of two things: firstly, of the staff members who associated themselves with the project. Mr Paul David and Mr Devanesen gave us great help and encouragement, and very often worked as hard as we did. Professor Hoffmann on the American side distinguished himself by his hard work, in spite of his having been ill for the three days previous to the commencement of the project. Dr Boyd, Mr Macnicol, Dr Thangaraj, Dr Kibble and Mr Martin also visited the village while the work was in progress.

The second thing that we would like to mention is the way our own women students worked. Unfortunately, no mention seems to have been made so far of the hard

work that our fair ladies, under the leadership of Miss Radha Mylvaganam, put in. The women gave to the project just the correct touch of colour needed to brighten things up, and provided just the type of incentive to work that was necessary! However, to say that they were merely ornamental is far from the truth. While performing the pleasant tasks mentioned above, they also took part in the far more difficult tasks that had to be done. They carried stones and broke them, carried water from the well, had a shot at pounding in the floor of the new hut, in short, took an active part in almost every aspect of the project.

The little experiment in international cooperation that was tried at the village during that week proved a great success. One cannot but help reflecting, if only this project could be tried on a universal scale, if only nations could forget their differences of race, colour, and creed, and be united in a common desire to help rid this trouble-stricken world of the root causes of its evils, how much healthier, how much happier, how much more pleasant a place to live in would this world of ours be!

A. P. AYAPPA
GEORGE MATHAI
EARDLEY L. SAMUELS
JACOB K. JACOB

Impressions of Mahabalipuram,

History and Politics Association's Tour

A cloudy sky, a cool breeze and over fifty young people, bursting with vigour and vitality, made it an ideal day and the ideal crowd for an excursion. The very atmosphere seemed saturated with adventure as the members of the History and Politics Association set out from Tambaram on their excursion to Mahabalipuram.

On our way we stopped at Tirukkalukundaram, a place well known to pilgrims. There is a temple here on a rather steep hill. Our curiosity was aroused when we were told about some Benares vultures which, at an appointed hour, actually ate out of the temple priests' hands. The hill seemed rather steep but that only served to make us more determined to climb it. We were rather worried about the lady members, as we feared that they would not be able to climb it. Our fears were unfounded, for they acquitted themselves most creditably. They showed that they had the makings of true mountaineers in them by beating most of us to the top. The climb proved to be a bit of an anti-climax in that the Benares vultures seemed to possess no extraordinary quality. Our disappointment only increased when we were told that they were ordinary vultures*, trained to observe regular meal-times!

Viewed from the verandah of the Travellers' Bungalow, Mahabalipuram presents a wonderful panorama of natural beauty. The delightful green of the surrounding area, with the coconut palms in the distance, presents a picture of such rare artistic beauty that a visitor cannot fail to be impressed. Mahabalipuram seems to have emerged from the very bosom of the earth and bears lasting testimony to the grandeur and greatness of the Pallavas of Kanchi—their art, civilization and culture. The Pallavas were great builders and are noted for their beautiful rock-cut temples. It is because these temples are rock-cut

*The Neophron or Egyptian vulture often seen near Chromepet.

that they have continued to exist in spite of the ravages of nature. The five Rathas, the Eswara Temple, the Krishna Mandapa, Arjuna's Penance, the Varaha Mandapa and the Shore Temple are some of the sights which evoked our admiration. I am sure none can fail to be impressed by them.

Among the five Rathas the things that attracted us the most were the massive rock-cut elephant, looking majestic and almost alive, and the Arthannareswara figure behind the Dharmaraja Ratha—a figure half man and half woman. In the Eswara Temple, the fight between Durga and Mahishasura—between good and evil—attracted our attention. The Krishna Mandapa also contains some beautiful figures. Arjuna's Penance, however, ranks first in beauty. The animal life depicted is remarkably life-like and one cannot forget the figure of two monkeys and a cat in meditation. The ceiling of the Varaha Mandapa contains the original colours of the Pallava days.

The highlight of our excursion was a visit to the Shore Temple. It is the one of Seven Pagodas of the Pallavas still existing, the other six are said to be submerged under the sea. Located as it is on the sea shore its splendour is increased ten-fold.

Mahabalipuram is a feast both to the eye and to the mind. But it has its gloomy side also, for at Mahabalipuram as elsewhere in India, one cannot fail to come across poor unfortunates encraved by a constant subjection to grinding poverty and the insufficiency of food. This brings the gay traveller back to the hard realities of life.

On our way back we visited the Reformatory School at Chingleput. It is an interesting institution and our thanks are due to Mr Mantramurti, the Headmaster, for enabling us to visit it.

The excursion to Mahabalipuram was indeed very pleasant and will be long remembered. We were glad to have all our Departmental staff members with us. We sincerely thank our energetic Secretary, Jacob Selladurai and also Lakshminarayanan and Srinivasa Rao whose untiring efforts made the trip a thoroughly enjoyable one.

K. BASAVESWARA RAO,
Student-Chairman.

The Shark Hunt

Eager students rushed in to make up the party of twenty-five, in response to the Natural History Society's notification inviting members to participate in the Grand Shark Hunt.

The party was asked to meet at the Anchor Gate by 7 a.m. so as to embark by 7-30 a.m. The party was ready even by 6-45: a picture of expectation. All were aboard the M.F.V. 'Vizianagar' by 7-30 when the anchor was lifted. We passed below the bow of the 'Jaladurga', one of the ships built in India.

There was much music and fun with a clashing of various musical instruments and many voices. This was not for long, for the sea got the better of many and quite a few were caught in the grip of sea-sickness. A lime occasionally did good.

We took a course north from the harbour, turned east and again turned south and moved on, in a line with land. After an hour and a half's sailing we cast anchor at a point where the first set of hooks was laid. Fishermen accompanied us on catamarans. It is they who draw the hooks and also lay bait for the next day. These hooks have certain floats attached to them which help us to spot them. The fishermen started drawing the line, as we watched in excitement, and great was our joy when we were told that something had fallen. Eagerly we watched as the snout of the shark rose above the

water line. It was the largest we got and weighed about 500 pounds and was six feet in length. We spent nearly an hour here laying bait for the next day and pulling up the other lines.

The stomach of the shark was opened. The body wall was nearly three-fourths of an inch in thickness. A large quantity of blood and sea water gushed out. The stomach contained the skeletal remains of a fairly large Trygon popularly known as Electric Ray. This is a fish which has the power of discharging electricity when irritated. We were told that the stomach of one of the sharks caught previously contained the hand of a man; in another was found a skull and yet another the skeletal remains of a donkey.

We left this place and moved on to the second set of hooks. This spot we reached in half an hour. While drawing up the second set of hooks all were very alert and to our great joy we got two sharks. One weighed nearly 400 lbs. and the other nearly 150 pounds. It was estimated that the liver lobes of these three would yield nearly 105 pounds of oil. The liver when exposed started giving out an ooze of oil and this though still in the impure condition tasted and smelt like the bottled stuff. Nearly an hour was spent at this spot.

We left the place and by 1 p.m. were back in the harbour. The journey back was more lively as all had got used to the sea by this time and there was much revelry. After some light refreshments and a snapshot we left the harbour on our way back.

It was a very tired party that reached Tambaram entirely different from the party that left in the morning—completely fagged out.

In short we had a very enjoyable and pleasant time. Now coming to the technical point of the trip: sharks are in plenty on the Madras coast. These abound as here are found fishes of the genus Scombridae which is the favourite food of sharks. Sharks occasionally go about in search of food and station themselves where suitable prey is available. They go after schools of fish on which they feed. Sharks, belonging to the genus Sphyrna, Carcharias and Stegostoma are found in plenty round the Madras coast.

Revolving hooks are used for catching these sharks. These are held at the end of a long line. The shark gets caught and in its struggle to get free it goes round and round. As it goes round and round the hook revolves. The revolving hook prevents the chain from snapping.

Medium-sized fishes of various species and sometimes meat are used as bait. Bait is laid one day and the catch is collected the next day. Sharks get entangled and in their struggle to get free are weakened a lot, so that there is not much difficulty in getting them out the next day as they are either half dead or completely dead.

The oil is extracted from the liver and this crude oil is sent to Calicut to be purified and bottled in the Government Oil Factory. The fins are exported to certain countries where they are used in the preparation of the famous 'Shark Fin Soup.' The teeth are used for ornamental purposes. The flesh though relished much in the West Coast is not in much demand in Madras.

Our thanks are due in no small measure to Mr Balasubramaniam of the Fisheries Department who accompanied us and gave us a very detailed account of the working of the Deep Sea Fishing Unit of Madras.

Incidentally it is worthy of mention that this is the first time the Fisheries Department has had a good catch when visitors were on board.

S. RAJAN,
IV.-B. Sc., Gr. v.



RAJAH COMES TO SPEAK TO THE COLLEGE UNION

Roy Paul



WOMEN STUDENTS AT THE VILLAGE PENGAL SANGAM IN THE CLASS ROOM NEWLY ERECTED



MADRAS STUDENTS' SOCIAL SERVICE LEAGUE BUILDING A DISPENSARY

J. Thangaraj



R. S. L. DISPENSARY WORK

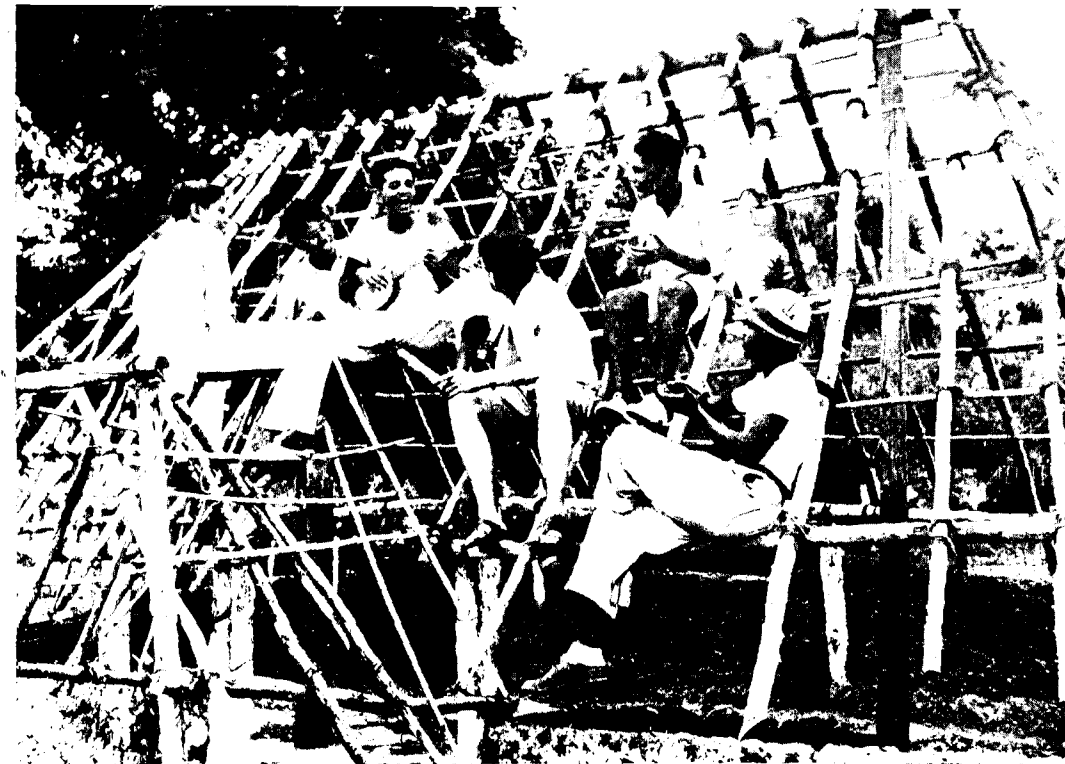


R. S. L. ENTERTAINMENT: TANJORE SISTERS

Roy Paul



MR DEVANESEN AND DR HOFFMANN INAUGURATE THE PROJECT



G.T.R. PARINPANAYAGAM PLAYS HIS UKELELE ON THE HALF-BUILT HUT



MIXING MUD FOR BUILDING



CARRYING WATER FOR THE BUILDING FROM THE WELL

INDO-AMERICAN BUILDING PROJECT

Photographs by courtesy of United States Information Service



BOTANISTS ON THE COLEROON



COLLECTION BELOW THE PAMIAN BRIDGE

S. Ram



SIR A. L. MUDALIYAR AND DR. E. D. D. AT COLLEGE DAY
D. Henry Thiagaraj, Ch. I Gp. III



AMERICAN LADY STUDENTS WITH VILLAGE CHILDREN

The Pleasant Trip to Pitchavaram

The trip to Pitchavaram was one of the most pleasurable trips I ever had, and one that infused several feelings in my mind. In moments, when my mind is free from other thoughts, the exciting thoughts of that trip come rushing to my mind and give a sense of joy; and to relish and share that joy with others, I have proposed to give a short description of the trip.

On the 25th of July 1952, the fourth year botany students were assembled at the Egmore station at about 8 p.m. with Professor Venkatasubban. We had planned to make a Botanical excursion to Pitchavaram—a place that teemed with charming vegetation.

The train left at 8.50 p.m. with the familiar cry-shouts of Christian College—'Undapakkara Marapakkara Hoi, Hoi, Hoi...' The night journey was very pleasant, as we had reserved a full compartment; and there being no interference by others, we had our own merriments and diversions. Our lecturer made it more interesting with his witty and humorous jokes.

We reached Annamalainagar at about 5 a.m. and were received by the Annamalai University students. We were fortunate in having amidst them an old student of our College. His cheerful smiling face was specially welcoming. He took us to the various departments. There were two things that appealed to me most. One was their zoology laboratory, where there was a collection of several rare specimens including freaks of nature, and where the students were very enthusiastic in explaining everything to us. The second thing was the 'Srinivasa Sastri Hall'—a colossal magnificent building. The architecture and the seating arrangement were marvellous. We thanked those students heartily, for their hospitality.

On the second day, we left for Pitchavaram (about seven miles from Annamalainagar) at about 4 p.m. along with the other students. All of us marched in a procession with the equipment for the occasion—water-bottles, files, notebooks, etc. I felt that I was amongst a group of explorers, for we were all full of zeal and enthusiasm to see the rich vegetation of which we had heard so much from our Professor.

On our way, we had to cross one of the tributaries of the Coleroon river and I can still remember the fear we had in crossing, for we were told that there were crocodiles that were bigger than the boats. The Almighty had grace upon us and we reached the other bank without any mishap. By this time it was dark, and from here we had to walk by a sandy path to reach the Mudaliyar's house. We struggled on and on—we were indeed fatigued—with falls and slips and reached the house of the great Mudaliyar who received us as his welcome guests. After a sumptuous meal, by the generosity of that great man, we retired to bed; but our anxiety and desire to see the vegetation increased; a sense of curiosity overtook us, for the destination was near at hand.

We left early in the morning and walked briskly for a few miles. We were getting closer and closer to the charming vegetation. I espied at a distance the prolific vegetation that bordered the banks of the Coleroon. The sun shone bright upon the beautiful vegetation—flowers all colourful and gay, with a rich verdure. It was a panorama of colour and beauty. Oh! how wonderful, the scenery was! Looking ahead from the bank, the vegetation appeared to emerge from the horizon and to have a celestial origin. We crossed the cool, calm and fresh Coleroon in boats. It was a magnificent scene (photograph opposite this page). Time will not erase from my mind the pleasant songs we enjoyed from one of my class-mates; and in that fine boating scenery, we grew emotional to the sweet strains of an Annamalai nightingale.

We reached the other side of the river, we were in the midst of the mangrove-vegetation. We saw, at close range, the ingenuity with which the plants had adapted themselves to the environmental conditions. They had developed prop-roots like pillars, for support. Everywhere, one could see the impenetrable luxuriant vegetation of—*Rhizophora*, *Avicennia*, *Sonneratia*, *Bruguiera*, and *Ocanthus ilicifolius*. We tried to get into one of the thickets but our attempts were futile. Plants had, therefore, contrived to form a society or a colony that was unassailable by man.

When one looks at such vegetation, he is reminded how it has tried to solve the many problems, to establish such a successful existence. It is like a human society. The mangrove-vegetation at Pitchavaram presents to mankind the picture, that it is an organic entity and that it feeds, grows and reproduces like any other living organism. Few only see the hidden treasures of these organic entities; others have, because of the film of familiarity, eyes that see not, ears that hear not, and hearts that neither feel nor can understand. But to nature, my friends, all are welcome!

V. K. NALLIAH,
IV-B.Sc., 4a.

In Lighter Vein . . .!

It is, Oh! so unfortunate and, Oh! so regrettable that one's powers of enjoying nature in all her varied expressions is utterly destroyed by the study of Botany.

Consider the rapture the layman experiences on entering a field of wild flowers growing in careless profusion . . . But to the Botany student what does it signify? The more flowers a field has the worse gets his botanical headache for the poor soul rushes ahead in a desperate effort at collecting the maximum amount of specimens possible! And do his labours cease at this stage? Oh no! For then commences the most tedious labour of all—that of classifying the specimens collected.

The layman on seeing a tree is perhaps struck by the majesty and quiet dignity of it. Its massive trunk, wide spreading boughs and leaves rustling in the capricious winds fill him with awe and wonder. The naturalist sees no such beauty and experiences no such feelings for he immediately visualizes the interior of the tree! Visions of its cross-sections, and longitudinal sections cloud his mind and overwhelm him. Is it a dicot or a monocot? To what natural order does it belong? Are the flowers tetramerous or pentamerous? Other such countless questions arise, perplex and torment him to such a degree that his only impulse is to get away!

The prospect of climbing a hill—mountaineering on a very small scale—usually gives most people the thrill of their lives. They ascend the hill full of hopes and aspirations, laugh as they tumble over the rocks, jump carelessly over the briars and reach the summit to enjoy the glorious panoramic view that stretches before them. The canopy of greenery on the hills improves the beauty of the surroundings and their trip is an unforgettable experience.

But the prospect of climbing a hill to a botany student is one of infinite torture. The greater the elevation the greater his troubles. Unlike the layman he cannot afford to extricate himself from any bramble bush. On the contrary he has to labour patiently and diligently to cut a slip of the offending plant and then proceed to discover what exactly is the morphological nature of the thorn at whose hands he has suffered so much.

Thus plodding slowly and wearily he at last reaches the summit. Can he now afford to admire the scenery that confronts him? Once again

the nature of the surrounding vegetation. Having found that out, he is impelled to know what causes or factors govern the predominance of such vegetation in that particular area. He comes down the hill with a knap-sack laden with specimens—no souvenirs of a wonderful day—but the objects of extensive and intensive study.

The pleasure derived from a boating trip on a lagoon or backwaters is one that is unfortunately denied the botanist who is never to share the joys of floating lazily and aimlessly on slow and unperturbed waters. What does the harassed botanist do, when out on the high seas? He is half out of the boat in his anxiety to get at any unsuspecting alga or water plant that chances to float by, and his soul remains oblivious to the peace and beauty around.

This is to all young hopefuls who wish to make botany their life-time career—don't say I didn't warn you!

SUSHEELA PAUL,
III-B.Sc.

I shall not Want

I shall not want.
A wealth is mine that dies not
Nor is yellowed with the touch of time.
Green sanctuaries of peace, their leafy mirth,
Silver brushed nights, white frosted seas,
The patient slumbering heart of the earth;
Nature's clear music, the loneliness of trees,
The blue eternal of the heaven's grace
And all this beauty to fill my days.
Not these alone.
But dearer far and more precious
The treasures of sweet memory's heart.
Love that links my labours to my prayers
Moon trails in the depths of smiling eyes
Moments of beauty thrilling unawares,
Remembered gestures, love's old ties;
And the dear caressing look that seems
To warm with love unuttered dreams.

A. K.

A Poem

' Life can little more supply
Than just to look about us and to die,'

A. POPE.

A boy is born at home to-day
Behold the people scan.
He scarce doth hear his nurse's lay
When lo! he is a man!

A man—and round him children bide,
Stalwart and brave.
His tears of joy he scarce can hide
When lo!—the grave!

For this we're born, for this we bear
Sorrow, ill and pain.
For this we live, and with a tear
Wish we could live again.

SHEILA PARANJOTI
IV-Hons., Br. vii

Gandhiji !

In the history of India, one chapter sparkles with exuberant brilliance: it was Gandhiji who opened a new era in her history. In the utter darkness of ignorance, when we were groping in the night, he kindled a candle in our midst. He was the beacon light which showed us the way. He was the hero who fought for liberty from the chain of the bondage of a foreign power.

Gandhiji showed us the path to freedom. He knew well that if India was to go ahead, if she was to raise her head among other nations, the condition of her poor farmers must be improved. He did not want to see a poor man without food and clothing in India.

Gandhiji was the message of peace. When all the other nations won their freedom after passing through a period of war and bloodshed, Gandhiji directed us to achieve it through peaceful means.

Gandhiji was an ideal—universal brotherhood was his aim. The nations came to Santiniketan and Sevagram to hear his message of peace. 'India alone can save the world from war' they cried. He believed in the ability of moral strength and spiritual force to attain world-peace. He did not believe in the discrimination of caste, creed, and colour. He was the hero who fought till the end to proclaim the message of love and truth. He was the saint who preached the gospel of personal purity. He was the martyr who died for all his noble ideals.

India cannot step forward discarding the great ideals of Gandhiji. Non-violence—that must be the weapon of every Indian. If he could win success with this weapon against the strongest empire of all time, if he could achieve freedom with the sole aid of this weapon, why can't we fight with the same weapon against all the other evils in the country?

But he welcomed a cruel death. The tongue that sang the melodious songs of Indian culture, became silent. The hands that held the sceptre of peace became lifeless. The light that illumined the path for many, was put out. The personality that shook the imperialistic powers, the mental strength that shook the thrones, saw its end. January 30, 1948 witnessed that fatal incident with tears. The children of India are weeping today in despair. India which was proud of the incarnations of Buddha, Asoka and Vivekananda is bearing the contempt at the birth of a Nathuram Vinayak Godse.

Gandhiji is dead; but his great ideals survive. May his ideals lead us in these difficult days!

V. THOMAS,
III-Hons.

On Reading, Books, and the Like

We all read books. Some of us wisely and others foolishly. We students experience an uncommon glee in criticising books, for it is our habit to criticise not only books but everything around us.

I am not saying that we should not criticise; let us by all means criticise, but let our criticism be constructive. In studying English literature, if our criticism is to be constructive, then it is well for us to understand the importance of studying not only modern but also ancient English literature.

We know that many sources of literary interest in English literature may be traced to the days of the predecessors of modern literature. Even though style and form have changed, we may conclude that modern literature follows the pattern of, say, the sixteenth or seventeenth century literature, which when linked up with works of other periods, go to form the pillar of literature as we know it today.

We would find it impossible to read everything worthwhile in our lifetime and so we read epitomes as a quicker and a shorter road to acquiring knowledge. In this so-called civilized age we lack leisure, and therefore the reason for this tendency is understandable. Let us however bear in mind that 'distilled books are like distilled water, flashy things' and so we young people should therefore realise the value of reading both widely and wisely.

As it is only natural, we turn to modern books rather than to the ancient ones; for in modern books we find living compositions that surround us, but how many of us remain with the present authors and criticise them without any more than a shallow knowledge of the past which has led to the present form. Going back to the early stages we find that the biblical language has influenced authors, though they lack its simplicity of expression. In our own time the style has changed into the terse wording of the scientist and the fluent language of the literary artist.

In so-called outdated literature, much enjoyment may be found; for in ancient literature as may be the case in modern literature, many brilliant ideas and word treasures are to be found. However these books are to be sorted out of the jumble of current books, for they lack the pictorial covers and sensational introductions that appeal to our lower instincts. If we are to appreciate literature we must read, and to criticise it we must understand it.

Popular authors have contributed much to the cheap and sensual literature that is to be found on our book stalls; they write for sensation and deservedly their works are forgotten. Modern literature of worth should be read and digested, but let us not forget the unfinished backbone of literature, written in the past decades.

V. JOSEPH,
Class I, Gr. iii.

Apartheid

Or Colour Bar in South Africa

What is Apartheid? This question has been asked by some of my College mates so often that I feel it incumbent on me to formulate an answer in the Magazine not only for them but for the benefit of all who will care to read this article.

Apartheid or Colour Bar, as the name implies, is social segregation on the basis of colour, the qualification into the highest social stratum being the sheer merit of white colour. As applied in South Africa it is the exaltation of the white race and the suppression of the coloured races in the Union. In its well-defined nature Apartheid assumes the drastic form of the deliberate degradation of the coloured peoples, with the consequent debarring of non-whites from social, political and economic privileges which are afforded to the whites. During the last few decades this inhuman attitude towards the non-whites has been accepted as a Government policy and implemented in various spheres of life.

Let us trace an outline of South African history in order to comprehend the real cause of Apartheid in the Union. South Africa is composed of four federating units, namely Cape Province, Natal, Orange Free State and Transvaal with a heterogeneous population of Africans, Asiatics and Whites. The first Dutch settlers established small farms in the Cape Province when the Dutch colonial and maritime supremacy was at its climax, with the sole object of supplying Dutch sailors with fresh supplies of fruits and vegetables. Encouraged by the equability of the climate and the productivity of the soil, they invited more settlers and before long extensive farming was undertaken further inland. Their ever-increasing penetration into the country brought them into direct contact with the African natives, of whom the Zulus were the most formidable. Sensing the acrimonious nature intertwined with the egotism of the Boers, the African warriors fought very bravely to oust their invaders. Eventually the 'Asajai' proved no match for the gun, as a result of which the Africans were subdued. In course of time when the British empire was at the height of its glory, English strategic interests made them expropriate the Cape Province and Natal from the Boers. The hatred and dissatisfaction harboured by the Boers then found expression in 1899, in which year they declared war on England. After three years of warfare, they suffered a thorough defeat, in 1902. Between 1902 and 1910 South Africa made such rapid progress that Britain sanctioned the amalgamation of the four colonies into a federal government, the Union of South Africa. It was during this period of advancement that Asiatics were transported to South Africa, to work in sugar plantations and industrial centres. Before long, however, the Boers secured the entire control of governmental reins and have since endeavoured to convert South Africa into a white man's land under their own domination.

During the last few years, Apartheid has assumed a dangerously critical form under the premiership of Malan. His fascist Nationalist Party's foremost objective is total segregation of the non-whites both territorially and industrially. In accordance with this policy, the Parliament has introduced the Group Areas Act by which separate areas have been assigned to Africans, Asiatics, Coloureds and Europeans and has ruled that non-whites must possess 'passes' when they get into sections other than their own. Worse still, Colour Bar is observed strictly in hotels, public libraries, railway stations and recreation halls. Whether a non-white is rolling in wealth or very highly educated, or not, he is classified among the 'boys' who are only fit for manual labour. Should such a person venture into a hotel reserved for the whites, the inexorable government would

arrest him for violating the Apartheid laws. Likewise in railway stations there are separate entrances, waiting rooms and booking offices for whites and non-whites. Besides there are separate counters in post offices, separate seating arrangements in buses, separate theatres and social halls. Needless to mention, the marked difference in the comfort prevalent in the white and non-white arrangements is so conspicuous that one would wonder at the inequality. And yet like the plebeian of the ancient Roman society or the Harijan of the former Indian caste system, the non-white is expected to remain content with this treatment!!

Whereas in almost every other country the Church has identified itself with the oppressed, the Dutch Reformed Church in South Africa supports the government's policy of the degradation of mankind. Dr Malan himself is a D.D. degree holder, steering the vessel of the South African government. Is this the religion of Christ before whom all people are equal?

Politically the South African machinery of power is under the powerful sway of Apartheid. The African and Asiatic races are granted almost no representation in Parliament despite the fact that they form the bulk of South African population. In an age when the maxims of liberty, equality and fraternity have become watch-words in most countries, South Africa has not only been repulsive but also taken a reactionary course. Incredibly enough, most Boers are still living in the Elizabethan age when exploitation and domination were the motives of colonisers, not mindful of the fact that the African and coloured peoples will no longer accept anything short of parity. And though the Boer lack of altruism and misconceived nationalism have blinded them to the rights of the non-whites to such an extent that they have spared no measures to keep them under perpetual bondage, a time will come when they will have to answer for their injustice.

Even economically the non-whites are victims of the Colour Bar policy. Most mining concerns are owned by the whites, the role of the non-whites being the provision of unskilled labour. Not content with commercial supremacy, the whites have also monopolised all leading professions in the Union under the assumption that the non-whites are incapable of performing such jobs. With such meagre incomes it is obvious that the non-white's standard of living remains very much lower than the whites'. This provides grounds for the whites to argue that the non-whites cannot keep pace with western civilisation. But in a few cases when non-whites have managed to secure enough funds they have disproved the Boer assumption by vying with the whites in living standards. Undoubtedly, were the non-whites allowed a fair competition many of them would be incorporated into South African life, sharing in all its aspects. Under the present system is it not utter folly to expect the non-whites earning scanty sums supplemented with abuses, degradation and thanklessness to set up a reasonable living standard?

In order to justify themselves, the South African whites argue that if they do not protect their civilisation by Apartheid it will be merged with the African and Asiatic civilisations. The myth of this argument has been exposed by experience which has shown that the élite in the Union tend to adopt the European civilisation. Hence the argument is fallacious in spite of its apparent cogency. In reality, unless the South African government follow a different course the non-whites will soon be determined to wreak revenge for their humiliation.

Nowadays when the South African political cataclysm has become so well pronounced, the racial problem has attracted statesmen all over the world. This form of political injustice has given rise to a massive passive resistance, organised on the model of Gandhian Satyagraha. More than ever before the non-whites have realised that obsequious compliance with Malan's decree will only encourage him to ride roughshod over their fundamental rights. Rather than resign to fate and accept perpetual suppression they have resolved resolutely to stage a widespread passive campaign aiming at the

amelioration of living conditions and justice for themselves. At present more than four thousand innocent Africans and Asiatics are political prisoners serving their hard labour sentences. Instead of seeking for a compromise the non-calculating Malanites have not only ignored the just demands of the non-whites but also intimidated them hoping to destroy their cause and then impose more vigorous racial laws. History repeats itself. When Hitler authorised the severe torturing of the Jews and invaded the rest of Europe so as to establish Aryan supremacy, he ultimately realised the impracticability of his plans as the allies wiped out his Nazi forces *en masse*. Mussolini, the leader of the Fascist party in Italy, met with as tragic an end. It would not be presumptuous, therefore, to assert that unless a radical change is introduced in South African administration the Malan government will be no exception to the horrifying extinction of its political predecessors.

In conclusion, I quote Dr Homer A. Jacks, the ex-Director of the Chicago Council, against discrimination, who spent some months in South Africa investigating the colour bar problem.

'I feel almost like an observer at a Greek tragedy, I see the participants slowly and inevitably moving towards destruction, unable to change their course, although they can change it in time if they want to. The day will come when the whites of South Africa will thank God for men like Michael Scott and other whites who have identified themselves completely with the non-whites and who have helped to prevent a black nationalism which could be just as oppressive as white nationalism has been.'

T. K. BENJAMIN MBATHI,
III-Hons. Economics.

Book Review

Cry, the Beloved Country, ALAN PATON

It is difficult to describe exactly what sort of a novel this book is. The author calls it 'A Story of Comfort in Desolation'. But it is more than that: it is a story of the trials and tribulations of a humble man; the poignant story of his sorrow and woe; and the story of the simple, childlike faith in God which helped him win through these misfortunes.

The plot is a simple one, simply told, in a style that is doubly vivid by its very simplicity, and one that often rises to poetic heights. It tells of a village parson, a Negro, who leaves his little village for the great city of Johannesburg, in search of his sister and son, who had both left a long time before; he goes in response to a letter from a city clergyman who gives him bad news of his sister. It tells how, after a long search in Johannesburg, he finds his son—in jail for the murder of a white man. It is here that we find the first elements of the double tragedy that the book brings out so well, for the murdered white man was one who devoted all his time to the promotion of a better understanding of the problems of the coloured races. The book goes on to describe the meeting between the padre and the father of the murdered man, doughty old up-country farmer, with strong views on the supremacy of the whites, and concludes with the conversion, as it were, of the white farmer to the views of his son, and (when both he and the parson had returned to the country) of the cooperation between these two central characters, a Black and a White, in their endeavours to improve the conditions of the village in which the pastor and his flock lived.

Of the injustice of Apartheid or racial segregation, the author has nothing to say. In fact he strongly argues, through the

medium of one of his Negro characters, for racial segregation, on the grounds that it would promote the development of the backward Negro tribes—an argument which we hear almost every day from Malan and his supporters. Alan Paton differs from them insofar as he pleads rather for a better understanding of the causes of racial strife in Africa, and as a result of this deeper understanding for co-operation between all races, Black, White, and Coloured, in a common undertaking, the removal of these causes. To Mr Paton, the fundamental factor in the South African problem is the break up of the primitive tribal society, due mainly to two causes: the infertility of the land, and the rebellion, so to speak, of the younger generation against the overbearing discipline of the tribe and its chief. The younger generation leaves its rural homes, for the life of the city, finds no employment, and turns to crime, the root cause of racial strife. What should be done, in the author's opinion, is to remove these causes for the mass exodus of the younger generations, especially the inability of the land to support the rural population, by adopting newer and more scientific methods of cultivation.

I should, in passing, like to mention also the film based on this book. Since the screen play was written by the author himself, the film follows the book very closely. It differs mainly in this: that it drives its point home even more effectively than the book does—an advantage that celluloid usually has over pen and paper.

While not wishing to overpraise the book or the film, I should like to reaffirm the fact that both are of the highest class, and deserve to be read and seen by all.

J. K. J.

College Notes

Rev. J. N. Anderson

The death occurred on 30th April this year of the Rev. J. Norrie Anderson, who was professor of history in this college for some years, in 1919-26. He was much loved and well remembered. He had a great gift for close personal friendship with his students, a friendship within which they were glad to receive both criticism and encouragement. He married Dr. Elizabeth Findlay of the Christian Medical School, Vellore, whose sister was also on the staff of the Christian Medical College. Both he and his wife inspired the affection and regard of his younger colleagues. He was a stimulating thinker, and helped us to relate with clearer perception the Christian gospel to the College situation.

After ill-health prevented his return to India, he was for some years on the staff of a college in Winnipeg, and then was minister of churches in Canada and in Scotland. We thank God for so fine a character, through whom to see the Lord whom he served.

News of Old Students

Dr S. RADHAKRISHNAN is Vice President of our Republic.

T. T. KRISHNAMACHARI is Union Minister for Commerce and Industry.

V. V. GIRI is Union Minister for Labour.

K. P. S. MENON is Ambassador to Russia.

SARDAR K. M. PANNIKAR formerly Indian Ambassador to China is now Ambassador to Egypt.

M. A. MANICKAVELU NAICKER is the State Revenue Minister.

Dr PATTABHI SITARAMAYYA is Governor of Madhya Pradesh.

Dr U. KRISHNA RAO, M.B., B.S. (1921-23) is Minister for Industries and Transport in Sri Rajagopalachari's Ministry.

C. P. MATTHEN is Member for Tiruvella in Parliament.

S. PARTHASARATHY (1926-29) who was Associate Professor in this College for

many years, and C. O. of the College contingent of the N.C.C. has become, as from August 1st, Principal of the Government Arts College Kumbakonam.

Dr A. RAMASWAMY MUDALIAR has been elected Vice-Chancellor of Travancore University, and Dr R. K. SHANMUGAM Chetty, of Annamalai.

On August 18 this year Major C. VADIVELU was decorated with the Military Cross by the Commander-in-Chief, General K. M. Cariappa. The award was in recognition of his gallantry in 1944, when, as a medical officer attached to the Punjab Regiment, he displayed great courage, and stuck to his duty of attending to the wounded at personal risk and danger, and treated a number of casualties during ground and air operations.

K. N. SRINIVASAN, B.A., B.L., a former Secretary of the College Tamil Sangam, has been elected as a member of Corporation Council for Division 11 (Muthialpet).

G. ISAAC, now at Balliol College, Oxford, is a Rhodes Scholar, the second from our College. (E. L. Philip was the first.)

ALBERT RASIAH is on the staff of a College in Colombo.

H. M. SILAS (Selaiyur) is an Assistant Manager of a tea estate in the Anglo-American Tea Trading Company at Munnar.

S. A. DHARMARAJ (Selaiyur) is studying commerce in London.

M. B. MADIAH (Selaiyur) is studying at King's College, London.

P. R. V. BHIMAN, I.A.S., is Joint Magistrate at Gonda, U.P.

E. G. SILAS has done his M. Sc. in Zoology at Calcutta and hopes to complete his Ph. D. soon.

A member of our original Women's Hostel is Miss LEILA JONES now the wife of Wing Commander King and the mother of two bonny children at Bangalore.

Miss MAHENDRIE HENSMAN also a member of the original Women's Hostel in

Tambaram is teaching in Stanes Girls School, Coonoor.

CECILIA PAUL and ERNESTEEN PRASAD are on the staff of Stella Maris College, Madras, and PADMA JOHN of Voorhees College, Vellore.

MAGGIE VERGHESE is working in the office of the United States Information Service in Madras.

The Magazine

We have been fortunate this year in having several of last year's student editorial committee still here; and several keen new members. Jacob K. Jacob, as 'Literary Editor, G. T. R. Parinpanayagam as News Editor, together with Miss Sarah Verghese, with George Mathai (Bishop Heber Hall), M. K. Mani (Selaiyur), V. Ponnampalam and S. Srinivasan (St Thomas's), have done much editorial work, and selected the student articles.

We hope that the resulting Magazine gives a fair picture of life in College in the first half of 1952-53, though we are conscious that many interesting events, and some really fine things, have taken place, which find no mention in these pages. But at least the highlights appear in the picture: the joint enterprise of our own students and of the party of students from the University of California, Los Angeles, in old Tambaram, has been written on by a group of students. The other event in which the whole college took part was the meeting of the College Union, at which the Chief Minister so kindly spoke. That and the Rural Service League entertainment were the two occasions when the Anderson Hall was crowded to the doors, and the upper verandahs filled.

Such features of college life it is not difficult to report. But there is much that is vital to college life—discussion groups, study circles and more informal talks—which it is much more difficult to portray. This year there was a particularly worthwhile discussion group, with a series of discussions on the function and purpose of a university. Students have read papers on subjects which had been assigned to them before the end of last academic year.

U.C.L.A.

We are sorry to report that, on his way back to America, David Lund was taken ill with polio-myelitis, and had to stay for a time in hospital in Paris. The good wishes of hundreds of friends here will be with him.

Mr K. Sanjiva Kamath

While the Magazine is in the press we have received the news of the untimely and unexpected death of Mr K. Sanjiva Kamath. He was a much respected lawyer, and he devoted much of his time to a variety of philanthropic enterprises. In College circles he was best known as the eager and untiring Secretary of the College Day Association (the old students' association). Elected as quite a young man at a time when interest in the College Day Association was still largely confined to the older generation who had known Dr Miller personally, he did much to bring into the Association his own contemporaries, and younger old students.

He will be remembered with gratitude by large numbers of past and present members of the college.

Hall Reports

St. Thomas's Hall

At the Non-Resident social we were At Home to the non-residents of our hall. The entertainments that were put up that evening showed the creative ability of the secretary and kept up the St. Thomas's standard of clean and excellent entertainments.

The debating activities of the Hall were inaugurated by Mr S. K. Chettur, I.C.S. The enthusiastic debating secretary is planning an ambitious programme of lectures and debates for the ensuing term. Good work is being carried on by other secretaries in their respective spheres. More about them in the coming issue.

The Independence Day was observed with enthusiasm and due solemnity. The day-long celebration began with the hoisting of the national flag by the Warden. On the 23rd of August the New Graduates were congratulated and entertained to a grand dinner. Thanks to the untiring efforts of the secretaries concerned.

The sessions of the Hall Parliament continue to be well attended and lively and the cabinet members have now realized that it is no joke to be elected to an office by a democratic body.

We note with great pleasure the unanimous election of P. Ranjitha as the College Union Secretary and it affords us special gratification because it is after a lapse of several years that one of our residents has secured that post.

The Principal's visits to our hall continue. We have not failed to observe a definite increase in the number of such visits this year when compared to the past.

P. KOCHUBALAN,
General Secretary.

22nd Sept., 1952.

Selaiyur Hall

Life in the Hall is pleasant and normal. The corridors and the bath-rooms resound with full-throated attempts at singing and the study-hours are marked by perfect silence. Our General Body Meetings are conducted with the usual decorum, coupled with a limited allowance for the boisterous section. Special mention should be made of the second session when an important motion came up for discussion. The fate of the magazine 'Blitz' in the Hall reading room hung in the balance and the packed House threw the magazine out with an overwhelming majority. The debate was on a high level and while 'Yellow Journalism' was the charge, 'the stifling of the voice of democracy' was the plea.

The Hall Committee has been functioning very efficiently, confounding even a sceptic. Our Entertainments Secretary created history by arranging for full-length films and further enhanced our reputation by throwing the doors open free to the other Halls. Enthusiasm about work is the keynote of the committee inspired by the energy generated by the whole Hall.

The Independence Day Celebrations were on a grand note. After prayers, our warden hoisted the 'tricolour'. A short meeting ensued when senior students addressed the gathering. The R.S.L. school children were here and we joined them in singing and play. They seemed to be highly excited about the cool drinks we served. The highlights of the day were the feeding of about 250 village folk. Lean and haggard they were but when they left, a gleam was evidenced in their eyes. 'Onam' was celebrated, though unofficially. It had a gay end. The warden and his wife thrilled the freshers by turning out in Malayalee costume for the lunch. The Non-Residents'

Social and the Graduates' Reception were the usual happy functions.

Our major ambition is to win the coveted Athletics Shield which has been eluding our grasp for some time.

Finally let me congratulate the following residents on their proud achievements.

A. P. Ayyappa (Student Chairman, R. S. L.)

G. Narayanan (Member, College Debating Team).

E. L. Samuels (Captain, Quiz Team.)

J. K. Jacob (Secretary, College Dramatic Society).

K. O. Thomas (Captain, College Basketball Team).

Hubert Prakasam (Member, University Football Team).

A. E. Subramanian (Captain, College Tennis Team.)

It may be noted that five from our Hall have been sent up for Varsity Basketball team selection and three took part in the Buchi Babu Memorial Cricket Tournament. Raja Henry, who is also our Sports Secretary, achieved the unique distinction of being presented on the stage by our revered Principal, as having sold R.S.L. entertainment tickets for a record sum.

S. NAGARAJAH,
General Secretary.

Bishop Heber Hall

The non-Residents social was a grand success, the entertainments especially being greatly appreciated by all. One can safely predict that Heber will maintain its usual high standard in the field of entertainments this year also. The Graduates' Reception also was a very pleasant affair.

Independence Day was celebrated with due solemnity—and rejoicing. The National Flag was hoisted by the General Secretary, while the Chairman made a short speech

appropriate to the occasion. The beaming faces of over 60 little children from the R.S.L. village reflected their joy at being the guests of the Heberians.

Members continue to evince keen interest in meetings of the General Body. The gay spirit of the Heberians is so infectious that, often, even the chairs and desks come to life, and even though they applaud only where applause is due, they add to the headaches of the Chairman, C. T. Kurian, who displays great skill (and no little patience!) in controlling the General Body. No lapse on the part of a Secretary is allowed to pass unnoticed and they are kept constantly on the alert by the volley of questions directed at them.

Heberians do not merely pride themselves in possessing the second biggest library in Tambaram, they make full use of it. Our Reading Room Secretary—'a picture of mental and physical repose'—caters to the intellectual needs of the Heberians while the Outdoor Games Secretary sees to it that they are in fighting trim for next term's battle royal. Our geographically minded Literary and Debating Society Secretary is attempting to give us glimpses of various countries, by getting various speakers to give us their impressions of the countries they have visited.

Apart from the Heberians who Captain three of the College teams, the Chairman of the College Union, J. R. Ratnanayagam, is also a Heberian while three of the four members of the College Debating team are also Heberians.

Apart from an occasional grouse about food, the Heberian displays a vigour and a zest for life which places him in the forefront of all activities and marks him out from others on the campus.

VIJAYRAJ MENON,
General Secretary.

The Rural Service League

A series of fortunate circumstances enabled us to begin the new academic year with renewed energy and enthusiasm. We began in the customary way with a meeting in each Hall at which our work was explained and an appeal was made for workers and funds. The meetings were enlivened by the appearance of Mr Bennett Albert, who has taken charge of the Weaving Centre, in the role of a witty and convincing advocate of the RSL. On the 19th of July the usual Workers' Conference was held at which Rev. R. S. Macnicol, Mr Vadivelayutham and Mr Chelliah gave us helpful suggestions. The Youth Forum Broadcasts on 'Students and Social Service' chaired by our President also stimulated interest in our work. But the even tempo of these normal events was suddenly quickened by the decision of the party of American students from the University of California, Los Angeles, who were visiting our College, to cancel their trip to Mysore in order to join with us in building a badly needed classroom for our village school. This Indo-American Work Project, which is reported separately, fired the imagination of many who had not hitherto associated themselves with the League, released a fund of energy, demonstrated unsuspected talents in many students and revealed an encouraging amount of goodwill for our work. When the project ended our workers were determined that there should be no slackening in our programme of manual labour. A 'Follow-up' meeting in Selaiyur was followed by a similar meeting and a Film Show in Heber.

The Annual Entertainment was held on the 16th of August under the patronage of a distinguished Old Boy, Mr C. H. Sibgathullah, the Mayor of Madras. What with so much colour and animation on the stage, white doves fluttering into the Auditorium and the excellent timing, it was voted a very lively Entertainment. Our thanks are due to the Tanjore Sisters,¹ and to Ethiraj, Stella Maris, Queen Mary's and the Womens' Christian Colleges. We also thank Mr A. T. Balraj, Mr R. J. Chelliah, Mr B. Albert, Mr M. Sargurudoss and a host of others too numerous to be mentioned individually.

The Elementary School

We are glad to report the appointment of Mr S. Muthuraj, an experienced secondary trained teacher, as Headmaster of the school. He has already introduced many improvements and the District Educational Officer commented favourably on the work of the school when he visited it in September. We now have six teachers and two hundred and twenty pupils in the school. We have applied for permission to open a sixth class. The pupils continue to get a free meal every day and we express our thanks to the Guild of Service and Church World Service for their gifts of cereals, milk, and egg powder. We also thank the children of the Hampstead Garden Suburb Free Church Sunday School in London for their gifts of drawing books, coloured chalks and crayons, pencils, erasers and scribbling blocks. It was a very moving occasion when the DEO handed over these simple tokens of international goodwill to our school. We are grateful to Mrs E. K. Macnicol for interesting friends in Scotland in the School and for contributions towards the well and the feeding of the children.

Adult Education

We are maintaining two Night Schools--one in old Tambaram and one in Chitlapakkam² near Chromepet. The Chitlapakkam School has now been given recognition and aid. We are also helping the Night School in Mangalapuram. We still hope the idea of building a Club Room for the rickshaw pullers will materialise and we are trying to

acquire a plot of land. Students have been teaching in the Old Tambaram Night School and the USIS and the Education Department gave them film shows. G. Gopalakrishnamurthy and Mr Vadivelayutham are in charge of our Adult Education programme.

Manual Labour

The Manual Labour Squad, under the energetic leadership of R. Kuttikan and Rev G. Paul David, has carried out a truly impressive programme of work with unflagging and unfailing regularity. The records show that an average of 15 to 20 students have been at work in the village every evening. After the Indo-American Work Project, two classroom floors were cemented. But the main work was confined to the digging of the well. We have now struck water after going down to a depth of 26 feet. The Village Valibhar Sangam led by M. Vadivelu, has been working in close cooperation with our students.

Women Students' Squad

Our women students have identified themselves with all the activities in the village. They have effectively proved that they are capable of hard, manual labour. Apart from cooperating with the Medical Squad, they have branched out into directions of their own. They have got together the young women of the village and formed them into a Pengal Sangam¹. We thank Miss Rani Baliah, Radha Mylvaganam and Annie Titus for their quiet and sustained enthusiasm.

Medical Squad

Under the able guidance of Augustine Chellappa and Mr G. R. Karat, the Medical Squad has been visiting the village daily. Minor ailments are treated on the spot while serious cases are sent to Dr Thomas. A new stage has been reached in our medical programme with the building of a dispensary. During the September holidays a group of students representing the Madras Students' Social Service League lived in Selaiyur Hall and worked with our students on this building project¹. This brick building has not yet been completed but when finished it will enable us to open a regular clinic in the village. We also hope that it will become a centre for combating leprosy in the local villages.

Cottage Industries

One of the highlights this year has been the great enthusiasm evinced by the students of the Economics Department in carrying out an economic survey in the village. After days of patient questioning of the villagers a mass of information has been collected by the various student squads. The material is being analysed statistically by Mr K. R. Rajagopalan. The report of the survey is eagerly awaited. In the meantime plans have been formulated for organizing cottage industries and mat weaving has already been introduced. The Economics students have also been distributing seeds to village families. We are very grateful indeed to Mr Chelliah for his infectious enthusiasm and to the Committee led by M. Kanthaswamy for the programme they have launched. We also thank Dr E. D. Mason for giving us a plough, designed in America, for demonstration purposes.

Employment Bureau

As we are constantly approached by unemployed men, Mr M. Abel was asked to keep a record of all such applicants and to contact firms and other agencies. We are

¹ Photograph opposite page 20.

² Sittālapākkam on the maps.

¹ Photograph opposite page 20.

glad a more organised attempt has been made to tackle this problem though we were able to find employment for only three men.

Weaving Centre

The Weaving Centre reports a steady output of cloth woven by the fourteen boys who are employed. We still have difficulties in marketing the cloth but we feel it is a worthwhile piece of work in spite of the financial loss we have to sustain because of fluctuating prices.

The Halls

The three Hall secretaries, L. D. Rabindradas, T. Jeevaratnam and D. Thirunavakarasu, have been active in collecting subscriptions and organizing the volunteers. On Independence Day the school children were entertained and fed in Heber and Selaiyur while the villagers were given a meal in St. Thomas's. Old clothes were collected in Heber at the end of last term. The RSL cooperated with these Hall activities.

While we are happy to know that last year our total expenditure (including government grants) amounted to more than Rs. 12,900 we are determined to do even better this year. There is so much more we could do and ought to be doing at this time of stress and strain. We appeal to every student of our College to extend his sympathy and support to the RSL for it is the visible symbol of the fact that we are grateful for the privilege of education and conscious of the debt we owe to society.

JAI HIND!

CHANDRAN DEVANESEN,
President.

A. P. AYAPPA,
Student-Chairman.

S. L. J. SCUDDER,
Secretary.

RURAL SERVICE LEAGUE

Consolidated Statement of Receipts and Payments for the period 1st April 1951 to 31st March 1952

RECEIPTS				PAYMENTS			
	RS	A	P		RS	A	P
To General A/c (As per Appendix No. 1) ...	4,437	12	0	By General A/c (As per Appendix No. 1):—			
„ Elementary School A/c (As per Appendix No. 2) ...	4,069	10	0	„ Payments ...	4,333	1	6
„ Tambaram Adult Night School A/c (As per Appendix No. 3) ...	390	13	0	„ Bank balance ...	96	8	6
„ Chittalapakkam Adult Night School A/c (As per Appendix No. 4) ...	126	10	0	„ Cash balance ...	8	2	0
„ Weaving Centre A/c (As per Appendix No. 5) ...	3,902	6	6	„ Elementary School A/c (As per Appendix No. 2) ...	4,437	12	0
				„ Tambaram Adult Night School A/c (As per Appendix No. 3) ...	4,069	10	0
				„ Chittalapakkam Adult Night School A/c (As per Appendix No. 4) ...	390	13	0
				„ Weaving Centre A/c (As per Appendix No. 5) ...	126	10	0
					3,902	6	6
Total ...	12,927	3	6	Total ...	12,927	3	6

TAMBARAM,
10th October 1952.

CHANDRAN DEVANESEN,
President.

S. P. ADINARAYAN,
Bursar.

APPENDIX NO. 1

RURAL SERVICE LEAGUE GENERAL ACCOUNT

Statement of Receipts and Payments for the period 1st April 1951 to 31st March 1952

RECEIPTS				PAYMENTS			
	RS	A	P		RS	A	P
To Opening balance ...	165	15	0	By Expenses for the Entertainment ...	421	10	3
„ Donations (As detailed in Appendix No. 6) ...	2,541	0	0	„ Annual Day Expenses. ...	271	1	0
„ Sale of Entertainment tickets (collected) ...	1,569	4	0	Less advertisement charges received ...	40	0	0
„ Loan from the College ...	150	0	0				
„ Loan to Villager recovered ...	6	0	0	„ Subsidy to delegates attended MSSS League Conference and exps. ...	231	1	0
„ Interest on Savings Bank Account ...	5	9	0	„ T.A. to students to attend Adult Edn. Trng. ...	80	0	0
				Less College contribution ...	40	0	0
				„ T.A. to Village students to Mahabalipuram ...	40	0	0
				„ Medical Aid to Villagers ...	25	0	0
				„ Advance to a Harijan Boy for books. ...	17	10	0
				„ T.A. to League Secretary ...	18	11	0
				„ Advance to a Secretary to purchase old materials from I.A.F. ...	64	12	0
				„ Advances to Teachers ...	70	0	0
				„ „ Weaving Centre ...	56	7	0
				„ Tambaram Adult Night School ...	1,586	11	6
				„ Chittalapakkam Adult Night School ...	281	13	0
				„ Elementary School ...	126	10	0
				„ Loud Speaker charges for the entertainment at the T.B. Sanatorium ...	1,193	8	0
				Expenses on Poultry experiment ...	17	0	0
				Typing and Clerical charges ...	10	0	0
				Miscellaneous Expenses ...	75	0	0
					7	0	0
				Printing, postages etc. ...	109	0	0
				Closing balance:—	65	11	9
				Cash with Indian Bank Ltd. ...	96	8	6
				Cash on hand ...	8	2	0
					104	10	6
Total ...	4,437	12	0	Total ...	4,437	12	0

APPENDIX NO. 2

RURAL SERVICE LEAGUE ELEMENTARY SCHOOL ACCOUNT

Statement of Receipts and Payments for the period 1-4-51/31-3-52.

RECEIPTS			PAYMENTS		
	RS	A P		RS	A P
o Government Teaching Grant ...	2,750	2 0	By Salaries and D.A. ...	3,046	2 0
„ Harijan Scholarship ...	126	0 0	„ Harijan Scholarship disbursed ...	126	0 0
„ Advance from General Fund ...	1,193	8 0	„ Books purchased ...	8	4 3
			„ Contingent expenses ...	105	5 3
			„ Typing and clerical charges ...	35	0 0
			„ Expenses on food and milk distribution ...	379	4 6
			„ Repairs to buildings ...	195	0 0
			„ Repairs to roads ...	7	8 0
			„ Expenses for sinking a well ...	185	2 0
			Less sale of broken stones removed from the well ...	18	0 0
				167	2 0
Total ...	4,069	10 0	Total ...	4,069	10 0

APPENDIX NO. 3

ADULT SCHOOL TAMBARAM

o Government Teaching Grant ...	121	0 0	By Salaries ...	241	2 0
„ Less Refund ...	24	0 0	„ Adult Literacy School Bonus disbursed ...	12	0 0
	97	0 0	„ Contingent expenses:—		
„ Adult Literacy School Bonus by Government ...	12	0 0	Books & Stationery ...	15	5 9
„ Advance from General Fund ...	281	13 0	Conveyance ...	5	3 6
			Light charges ...	54	14 9
			Exhibition expenses ...	10	0 0
			Miscellaneous expenses ...	10	7 6
			Typing and clerical charges ...	20	0 0
				115	15 6
			„ Magazines and Periodicals ...	21	11 6
Total ...	390	13 0	Total ...	390	13 0

APPENDIX NO. 4

ADULT SCHOOL, CHITTALAPAKKAM

RECEIPTS			PAYMENTS		
	RS	A P		RS	A P
o Advance from General Fund ...	126	10 0	By Salaries ...	72	2 0
			Contingent expenses:—		
			„ Registers & Note-books ...	15	9 0
			„ Light charges ...	19	1 3
			„ Miscellaneous ...	3	8 0
			„ Typing and clerical charges ...	10	0 0
			„ Balance contingent advance ...	6	5 9
				54	8 0
Total ...	126	10 0	Total ...	126	10 0

APPENDIX NO. 5

WEAVING CENTRE

	RS. A. P.		RS. A. P.
To Sale of finished articles ...	2,315 11 0	By Raw Materials purchased ...	1,910 7 6
„ Advance from General Fund ...	1,586 11 6	„ Wages ...	1,521 9 6
		„ Travelling and other sundries ...	90 7 0
		„ Typing and clerical charges ...	35 0 0
		„ Deficit for previous year made good to Weaving Master ...	125 0 0
		„ Advance to Weaving Master ...	15 0 0
		„ Amount due by Shakoor & Co. ...	204 14 6
Total ...	3,902 6 6	Total ...	3,902 6 6

PROFIT AND LOSS ACCOUNT

To Raw Materials purchased ...	1,910 7 6	By Sale of finished articles ...	2,315 11 0
„ Wages ...	1,521 9 6	„ Stock on hand (Approx.) ...	487 8 0
„ Travelling etc. ...	125 7 0	„ Loss for the year ...	754 5 0
	3,557 8 0		
Total ...	3,557 8 0	Total ...	3,557 8 0

APPENDIX No. 6

LIST OF DONORS

	RS. A. P.
Mr Avaiyan ...	20 0 0
Bishop Heber Hall Staff Members ...	8 0 0
Dr A. J. Boyd ...	30 0 0
Mrs Ida L. Chambers ...	750 0 0
Mr M. St. George (Eq. 5 sh) ...	3 5 0
Guild of Service Thrift Shop ...	20 0 0
Mr Richard A. Harman (Eq. 10 sh) ...	6 8 9
Dr A. G. Hogg ...	41 0 0
Mrs Hogg (Eq. 41) ...	13 8 0
Mrs R. S. Macnicol ...	31 8 0
Madhava Fund (Interest from the College) ...	51 12 0
Mr Arthur E. Mann (Eq. 41) ...	13 4 0
Miss Frieda Millburn (Eq. 2 sh. 6d) ...	1 10 3
Miss Patterson ...	20 0 0
Mr Geoffrey Stoneham (Eq. 16 sh.) ...	10 8 0
Students of—	
Bishop Heber Hall ...	630 8 0
Sekaiyur Hall ...	400 0 0
St. Thomas's Hall ...	369 4 0
Women's Hostel ...	16 4 0
Through—	
Mr M. Abel ...	10 0 0
Rev. Panaratna ...	50 0 0
Mr Rangamannar ...	14 0 0
Valibhar Sangam ...	30 0 0
Total ...	2,541 0 0

Societies

Union Society

The year began with two pre-inaugural meetings. The first was an informal meeting at which a group of students from the University of California, on a good will mission to India, spoke to the College. The meeting was presided over by the ex-Secretary of the Union, J. K. Jacob. A very uneventful and unexciting election followed. J. R. Ratnanayagam and P. Runjitha were unanimously elected as Chairman and Secretary respectively.

The other pre-inaugural meeting was held on 28th July when Dr J. Saunders Redding of Howard University spoke to the Union on 'American Literature.'

The activities of the Union Society for the year were inaugurated by Sri C. Rajagopalachariar, Chief Minister of Madras. Never in recent years has there been so well attended a meeting as the one at which the Chief Minister spoke. The Principal welcomed him in very warm terms. 'If there is any person or leader,' said Dr Boyd, 'in public life whom I would wholeheartedly welcome to this College platform, it is Rajaji.'

The Chief Minister began by paying a tribute to the College and in the course of his speech he spoke of culture and tried to explain his own belief in God. The speech is being reported elsewhere in the Magazine.

The Chairman in his concluding remarks congratulated the Chief Minister on the successful floating of the Government loan and said that the success was an indication of the country's confidence in his Government and in his leadership. 'It's not so much for what you have said, nor is it for what you have left unsaid that we thank you,' concluded the Chairman, 'we thank you for your very presence.'

J. R. Ratnanayagam, G. Narayanan, C. T. Kurien and A. V. Verghese were selected to form the College debating team at a debate held on August 14th at which

Rev. G. C. Martin, Mr C. Devanesen and Mr S. Subbarama Aiyar were the judges.

On August 26th the Hon. Mr Justice N. Chandrasekhara Aiyer of the Supreme Court of India, addressed the College Union. Justice Chandrasekhara Aiyer, an 'old boy' of the College, recalled the days when he was a student of the College and spoke at length of the friendly relations that existed between the staff and the students, which he felt was a very important aspect of life at Christian College. He felt sorry he said that such a relationship could not be established these days in view of the very large number of students in Colleges.

The last meeting of the Union for the term was addressed by Sri T. T. Krishnamachari, Minister of Commerce and Industry in the Union Cabinet. Also an 'old-boy' of the College he began by striking rather a different note. He spoke of the College to-day as much better than that of the past. Mr Krishnamachari referred to the Indian Constitution and said they had thought that in a country like ours, a democratic constitution with a parliamentary background should be adopted. However, the price they had to pay in terms of progress to have democracy functioning was fairly heavy. It was not always easy to obtain radical reforms in the economic social structures. Public opinion must be elicited before drafting a bill and this had to go through so many sieves. In spite of all these, at the end someone might challenge its validity. So it was a difficult problem to make reforms overnight. Hence some people shared the view that since the record so far was far from impressive, it was better to have a totalitarian dictatorship rather than a democracy so that they might have immediate benefits. There were others who were carried away by a sense of frustration. A few amongst the younger generation in South India felt that there was something in Stalinism and that there would be a

better administration if they followed it. But it was not right to surrender to this impulse and they should not be lured by the Soviet pattern. Mr Krishnamachari concluded by saying that the Christian College preeminently taught the right to think for oneself and make one's own destiny. The students should properly evaluate things and make a deep study of things before them.

As this report goes to the press preparations are being made to celebrate United Nations Day by having a Mock Session of the United Nations Assembly. We do hope that it will go off well. The past term has been in many respects a very successful one and it is hoped that the rest of the year will prove to be equally successful too.

P. RANJITHA,
Secretary.

The Fine Arts Society

The following were appointed office-bearers for the year 1952-53.

President—Dr. M. A. Thangaraj, M.A.,
ph.D.

Secretaries—K. N. A. Narayanan.
N. Venkitasubramaniam.

Asst. Secretary—V. Bhaskara Sarma.

Executive Committee—

Messrs. C. H. Narayanan B.Sc. (Hons.)
P. Ranjitha
P. Kochubalan Nair
P. Ramachandran
S. Nagaraja
G. S. Kailasam
R. Kuttikkan
R. Ramanujam
Miss Chinnamma.

The inaugural performance of our Society was held on Saturday 9th August 1952. Gana Saraswathi Sry D. K. Pattammal gave a music performance. She was accompanied by Sri T. Subramaniam on the violin, Sri Palghat Kunjuman on the mridangam and Sri K. M. Vaidyanathan on the ghatam. The performance was attended by a large number of our members and their guests.

The highlight of the term came when Kumari Vyjayanthimala, distinguished danseuse of India, gave a performance of Bharata Natya and oriental Dances on September 6th in the Anderson Hall. For nearly three hours she presented a rich variety of dances. Her classical beauty and her complete physical fitness as a dancer and above all her mastery over the art, particularly the Abhinaya part of it, was a rich feast for all those who were fortunate enough to witness her performance.

We should like to express our thanks to Dr K. M. George and Mr Sargurudas and their batch of N.C.C. volunteers who rendered valuable service.

We should like, before concluding our report, to congratulate P. Ranjitha who was the secretary of the Fine Arts Society for the last two years on his being elected as Secretary of the College Union.

We also express our deep-felt gratitude to our beloved President, Dr M. A. Thangaraj who has always been a source of advice and inspiration.

K. N. A. NARAYANAN.
N. VENKITASUBRAMANIAM.

Philosophy Association

The first general body meeting of the Philosophy Association was held on 10th July. Mr C. T. Krishnamachari, M.A., was nominated as the President of the Association. Elections for the various offices were conducted. C. B. S. Ragland, Victor Jesudason, and Mrs S. Adeesan were elected as Student-Chairman, Secretary and Treasurer respectively. J. P. Bhaskaran, A. Besant Creeper Raj and Mrs V. Meera Bai were elected to represent the 3rd, 4th and 5th Honours classes respectively.

The inaugural meeting was held on Thursday, 28th August. Mr R. Nagaraja Sarma, M.A., ph.D., Retired Prof. of Philosophy, Presidency College, delivered the inaugural address on 'Can Science Solve the Problems of Philosophy?' Mr C. T. Krishnamachari, M.A., presided over the meeting. It was very interesting and well attended.

A farewell party was given to the Rev. V. M. Thomas on 24th July before his departure to the University of Chicago. We ended the party by taking a group photo to commemorate the occasion.

VICTOR JESUDASON,
Secretary.

History and Politics Association

As usual, in the second week of July the office bearers were elected. According to the established tradition, this year too the association proved to be democratic in giving a chance for a lady to become one of the office bearers. The following are the office bearers for this academic year.

President—Prof. Chandran Devanesen.
Vice-President—Miss Padmavathy Velu.
Student-Chairman—K. Basaveswara Rao.
Secretary—J. Jacob Selladurai.
Asst. Secretary—J. A. Chelliah.

A preinaugural seminar was held in the third week of July, in which Prof. Chandran Devanesen reviewed the book 'Greek Ideals And Modern Life' by Sir Richard Livingstone.

The inaugural address of this association was delivered by Dr T. V. Mahalingam, Reader in Indian History and Archaeology, University of Madras, who spoke on 'A Neglected Period In Indian History.' According to him, the neglected period was from the 8th century to 12th century A.D. and he claimed this period to be the glorious period in Indian History. He substantiated his arguments with many facts which were both interesting and instructive. Another meeting was held, in which Mrs Parvathy Krishnan spoke on 'World Peace'.

This association had been very helpful to the members in other ways also. The University question papers for all subjects except Burke, from the year 1945 to 1952 were published by the association, which has helped the members to a very great extent. In this connection our thanks are

due to Mr K. Lakshminarayanan who has helped us very much.

It will not be an exaggeration if I say, that this association has been very active, especially in the sphere of conducting excursions. I will be failing in my duty if I do not thank Mr Sargurudas, who was our prime source of inspiration. It was under his guidance that two of the three excursions were conducted, and which proved to be great successes. The first one was to Madras Port, in which only the Fifth Honours students took part. The second one was to the Madras Museum, in which both the Fourth and Fifth Honours students participated. Our visit to the Museum convinced us of many facts, about which we had only a very vague idea. The third and the important excursion was conducted to Mahabalipuram, in which many students and all the Staff members of the History Department participated. We regret to say that many non-members had to be left behind, as the members themselves were too many. Our visit to Mahabalipuram enlarged our narrow outlook on Indian History. This excursion also helped the students and the teachers to understand each other better.

On our way back from Mahabalipuram, we also paid a surprise visit to the Senior Certified School in Chingleput. Our thanks are due to Mr Mantramurti, who took us round the school and explained to us the various activities of the school.

Finally, a debate was held, in which many students participated and revealed their talent of eloquence. The subject for discussion was 'In the opinion of this house, Humanity should Abandon this Earth and Migrate to another Planet'. Though the subject seemed to be a difficult one, the debate proved to be very interesting and humorous.

We all now, anxiously and full of enthusiasm, look forward to another term.

J. JACOB SELLADURAI,
Secretary.

The Natural History Society

Patron—Dr J. P. Joshua.
President—Mr G. J. Phanuel, M.A.
Student-Chairman—Miss P. Ponnammam, IV B.Sc.
Secretary—V. Achuthan Nair, IV B.Sc.
Treasurer—S. Rajan, IV B.Sc.

The new year found the President and the Secretary busy with plans for reviving the activities of the society.

The society was inaugurated for the year 1952-53 on 22nd July. The student chairman presided over the function and also read a paper on *Plant Viruses*. The Secretary delivered an address on the Management of an *Aquarium*. This was followed by a film show *Web of Life*. Natural science students turned up in large numbers to attend the meeting.

On 30th July Mr K. Chidambaram, M.A., F.Z.S., Deputy Director of Fisheries (South), Madras spoke on *Ways of Fishes* which was profusely illustrated by lantern slides. Dr J. P. Joshua presided.

On 14th August, Rao Bahadur Sri T. S. Venkataraman, Kt., C.I.E., D.Sc., Retired Sugar Cane Expert, Government of India, spoke on 'Sugar Cane Industry in India,' a subject in which he has carried out extensive research and achieved commendable success. Mr K. Damodaran Tampan, M.Sc., presided on this occasion. At the close of this lecture the following films were projected:

- (1) Everyman's Empire.
- (2) Gift of Green.
- (3) Grain that built a Hemisphere.

On 18th August an exhibition of the *Krusadi Fauna and Flora* was arranged. Even though this was open only between 4 and 6 p.m., yet there was a large number of visitors including 33 zoology students from the Women's Christian College, Madras. The visitors were able to have an idea of the animal life of the island.

On 3rd September, this society organised an excursion to the shark fishing grounds of the Madras harbour. 26 persons including 3 staff members were taken on board the Madras Fishing Vessel *Vizianagar*. The journey commenced at 8.30 a.m. and

returned to harbour by 1.30 p.m. covering a distance of about 20 miles. Three sharks with a total weight of 1050 lbs were caught by hooks. Even though a few had an unpleasant attack of sea-sickness, yet on the whole the trip was thrilling and highly instructive. An article on it appears in this magazine. The Sub-Inspector on board the vessel Mr R. Balasubramaniam, B.Sc., explained in detail the methods of catching sharks and the disposal and utilization of the catches.

I thank all who have rendered advice and guidance where and when necessary without which my efforts would have come to nothing.

V. ACHUTHAN NAIR,
Secretary.

Economics Association

The election of the office-bearers of the Association took place immediately after the college session began. E. L. Samuels, Srimati Kamala Sarojini and P. M. Abraham were elected Chairman, Treasurer and Secretary respectively. We are fortunate in having Prof. Subbarama Aiyar, M.A., as our President to guide the Association in all its activities.

The activities of the Association were started on July 30 when, after the customary annual Tea Party, Mr J. A. Borron gave the inaugural address. In his address on the 'Colombo Plan,' Mr Borron dwelt at length on the nature and scope of the plan.

The next meeting was held on September 8th when Dr A. Krishnaswamy, M.P., spoke emphasising the need for greater fiscal autonomy for the states.

Holding meetings was only a part of the activities of the Association. The Association actively associated itself with the Economic Survey of the Tambaram village conducted by the Rural Service League. After the completion of the survey, under the able leadership of Mr R. J. Chelliah, M.A., we are trying to provide part-time jobs for those villagers whom we found out to be partially, if not totally unemployed.

I am confident that with the co-operation of the members of the Association, we will be able to succeed in all our undertakings.

P. M. ABRAHAM,
Secretary.

English Honours Association

The Association began its activities with great enthusiasm. Early in the year an informal meeting was held to elect office-bearers for the current academic year. The following were elected.

Patron—Rev. R. S. Macnicol.
Student-Chairman—C. T. David, V Hons.
Secretaries—Jabez Hope, IV Hons.
Miss B. Anjani Devi, IV Hons.

Class Representatives

V Hons.	...	G. S. Kailasam.
IV Hons.	...	George Mathai.
III Hons.	...	Zachariah Joseph.
II P. G.	...	V. J. John.
I P. G.	...	K. T. Sebastian.

The meeting came to a close, after an entertaining introduction ceremony.

The Association was formally inaugurated on the 6th of August by Mr Robert M. Taylor, American Consul-General, Madras, who spoke on 'American English'. The Members of the Association were entertained to tea earlier.

With our energetic and enthusiastic patron behind us, a heavy programme for the year has been drawn up. It includes debates (collegiate and inter-collegiate), recorded speeches, play-reading, inviting guest-speakers, film shows, tea-parties and a picnic or social if possible.

We had two Recorded Programmes this term. The first, held at a pre-inaugural meeting, consisted of extracts from Chaucer's Canterbury Tales and 16th and 17th century poets. The second was held towards the middle of the term, and excerpts from

Hamlet (including the film version) and A Mid-Summer Night's Dream were played.

Our first debate for the year was held on August 27th in the Selaiyur Hall at 3 p.m. the subject being 'Classics and Romantics'. After a violent debate 'Classics' won by an overwhelming majority. The Rev R. S. Macnicol presided.

There was a film show on September 17th. The films shown were Julius Caesar (the forum scene) and 'Wordsworth's Country'.

In closing, we would like to congratulate J. R. Ratnanayagam on his being returned unopposed as student-chairman of the College Union. We are also glad that two of our members, J. R. Ratnanayagam and A. V. Verghese have been selected for the College debating team.

JABEZ HOPE,
B. ANJANI DEVI,
(Secretaries).

Kannada Bhashabhivridhini Sangham

The Kannada Bhashabhivridhini Sangham resumed its activities in a cheerful and enthusiastic manner. The first meeting was held on the 28th July 1952, to elect the various office-bearers for the academic year. The following have been elected.

President—Sri K. Narasinga Rao, M.A.,
B.O.L., B.T.
Vice-President—G. R. Karat, B.A. (Hons.)
Student-Chairman—B. S. Das, B.A.,
Secretaries—P. M. Nanaiah, Robert James.
Treasurer—Krishna Reddi.

The inaugural address of the Sangham was delivered on 11th August; Sri Naganna Gouda, the Honourable Minister for Agriculture, Government of Madras, honoured the Sangham by being in the Chair; while Mrs Naganna Gouda delivered the inaugural address. No further meetings were conducted during the term.

Tamil Peravai

The office bearers for the year 1952-53:—

President—Thiru P. Alalasundaram Chettiar, M.A.

Vice-President—Thiru G. Vadivelayutham, B.A. (Hons).

Student-Chairman—K. Veeraragavan.

Secretary—S. Ramanathan.

Asst. Secretary—M. Sivanantham.

The following class representatives join with the office-bearers to form the working committee:—

D. Thirunavukkarasu and Ernest Prabakaran. (I class.)

G. Gopalakrishnamoorthy and T. Jeevaratnam (II class.)

S. Krishnan (III class.)

G. Shanmugasundaram (IV class.)

S. Augustine Chellappa, (B.Sc., and B.Sc. Hons., classes.)

A. Ramani (B.A. (Hons.) and P.G. classes) and

Miss C. Devaprakasam B.A., (Ladies.)

We were not able to start as early as we desired as the elected assistant secretary had to leave the college. The first working committee meeting was held on 16th July and Thiru M. Sivanantham was chosen as assistant secretary.

The inaugural address of the Tamil Peravai was delivered on the 24th July in the Anderson Hall. Thiru S. Ramaswamy Naidu (Ex-Mayor of Madras) presided over the function. Thiru R. P. Sethu Pillai B.A., B.L., (Professor of Tamil, Madras University), popularly known as 'Sollin Selvar,' delivered the address. He warned the Tamils against the aggressive activities of the Hindi promoters. He also emphasised that the entire 'Thondai Nadu' must be included in the Tamil province to be formed.

On 6th August a debate was conducted on the thought-provoking proposition 'Educated women are obstacles to the progress of society'. Besant Creeper Raj moved the resolution and sixteen members participated

in the debate. Though the opposition won by a vast majority the proposition was also strong.

On 14th August an extraordinary meeting was held in the Anderson Hall. We were very fortunate to have Thiru V. Kalyanasundara Mudaliar popularly known as Thiru Vi Ka, in the chair. He wanted the youth to learn to respect humanity and advised them to have a wide outlook and a kind heart. He said that his motto is to regard the World first, India second and Tamilnad third. He compared this to the body, soul and life respectively. At the meeting Thiru P. Jeevanandam, M.L.A., one of the famous orators of Tamilnad spoke on the Art of Bharathi. He was clever enough to mix up the present day politics with the art of the poet. His speech was interesting and stimulating. In the same meeting Sangeetha Bhusanam B. O. K. Natarajan gave a demonstration on the 'Sakota yaz' (an important musical instrument of ancient Tamilnad).

On 25th August an extraordinary meeting was arranged at Selaiyur Hall in honour of the delegates from 'Eza Nadu' (Jaffna) to the Tamil festival held in the city. Thiru S. Ambhigaibakan presided over the function. Thiru Raj Ariaratnam, Editor 'Eza Kesari' spoke about 'Eza Nadu', which was informative. Thiru Saravanamuthu in his short speech appealed to the students to learn Tamil deeply and to make up their mind to do something for its growth.

Besides arranging these meetings, we also did good work in popularising the Tamil festival widely among the students and in selling tickets for the entertainments. I would like to thank G. Gopalakrishnamoorthy for his help in this matter.

From the beginning we have been maintaining punctuality in starting the meetings, and I hope members will help me to keep this up throughout the year.

Before concluding I take this opportunity to thank one and all for their kind co-operation in making all the meetings a success, and I am sure they will do so in future also. I also wish to thank Thiru P. Alalasundaram Chettiar, Thiru G. Vadi-

velayutham and all the members of the working committee for the help and advice they have given me.

S. RAMANATHAN,

29th August

Secretary.

Malayala Samajam

We drew up a constitution towards the end of the last year which was adopted with an overwhelming majority in an extraordinary meeting of the General Body and was welcomed with uproarious cheers.

The elections of the office-bearers for this year (1952-53) were conducted towards the end of last year in conformity with the newly adopted constitution. K. Prabhakaran was elected student-chairman—a post newly created under the constitution. M. C. George was elected Secretary and N. Y. Das Treasurer. The elections were marked by a keen contest. Early this year Sri K. Damodaran Thampan was re-elected President. The following were elected to represent the respective classes.

Hons. classes. ... K. T. Thomas.
B.Sc. classes. ... V. K. Muralidharan.
Class IV. B.A. ... Aravindaksha Menon.
Class III. P.A. ... K. C. Eapen.
Class II. ... Oommen Mathew.
Class I. ... K. S. Kamath.

This year a record number of 250 members joined the Samajam.

Sri Ponkunnam Varkey, eminent author, inaugurated this year's activities. He stressed the need for a close relationship between literature and the realities of every day life.

We conducted a debate on 13th August on the merits of 'Changampuzha's Poetry'. A high standard of literary criticism was exhibited during the debate. The second debate was conducted on 29th August, the subject being 'Nehru's Foreign Policy'. The supporters of Nehru's foreign policy convinced the audience of its merits, as was revealed by the overwhelming majority they carried. This term, our great celebration ONAM, the festival of Kerala, consumed most of our attention. Next term we propose to conduct a number of meetings.

'Onam' was a grand success. We could see members emerging from the library gallery after tea with beaming faces, wearing happy smiles on 'beeda-smear'd' lips. Dr A. Ayyappan, Superintendent of Madras Museum, was the chief guest. The following won prizes in the various competitions held in this connection.

Elocution.	I. ... M. G. S. Narayanan.
"	II. ... P. S. Krishnan.
Short Story	I. ... James Joseph.
"	II. ... V. M. George.
Essay	I. ... M. G. S. Narayanan.
"	II. ... James Joseph.

The play 'Ottam Thullal' the script for which was written by our budding poet M. G. S. Narayanan, in one night, was well presented and widely appreciated. The farce 'Pinthirippam Prasthanam' led the audience into a mad world of idealistic women who wanted to go back to the ways of the 'good old days' of ancient Kerala. Every symbol of foreign civilization from 'Sambar' to 'Cigarettes' was taboo in the brave old world. After a whole series of boisterously humorous incidents sanity was restored and victory was established by the 'dominant male'. Our sister students, after a preliminary refusal voluntarily contributed an item which was short but sweet and was well appreciated by the audience. My hearty thanks are due to them as well as the other actors.

May I also thank Dr K. M. George for all the help and advice which he gave us and also Mr P. A. Warriar and Mr Damodaran Thampan for all the pains they took. I would also like to thank our modest, unassuming and silently efficient student-chairman, K. Prabhakaran, for all that he contributed in making the celebration a grand success.

This year has started with a series of successes. I request all Malayalee students to continue to co-operate with us—so that this initial zeal and enthusiasm may be maintained through the year.

M. C. GEORGE,
Secretary.

Andhra Bhashabhiranjani Sanghamu

The following have been elected as the office-bearers for the year 1952-53.

Patron—Sri S. P. Adinarayan, M.A., M.LITT.

President—Sri P. R. P. Francis, M.A.

Vice-President—Sri A. C. Kamakshi Rao, M.A.

Student-Chairman—M. Srinivasa Rao.

Secretary—P. V. Rathnam Chetty.

Asst. Secretary—G. Basava Raju.

Class Representatives: K. Obaiah (P.G.), G. Venkatarama Raju (Honours classes), C. Rami Reddy, B.Sc., A. Eswara Reddy, IV B.A., K. Chellaiah, III B.A., R. Jayachandra Reddy, II and G. Gurunatha Rao, I.

We started our activities at the dawn of this year by holding an Informal Meeting on 10th July, 1952, where all the new members were welcomed and introduced to the Association.

Our Association had the pleasure of being inaugurated by Sri T. Nagi Reddy, M.L.A., and presided over by the Hon'ble Sri N. Sankara Reddy, Minister for Local Administration, on the first day of August 1952. The speaker urged students to mingle with non-Andhra students in amicable terms. He advised the students to co-operate and work for the promotion of the Andhra culture. Our president Sri P. R. P. Francis welcomed the guests, and the gathering as well.

We conducted a very interesting debate on 21st August, the subject being 'That American foreign policy is the only way for the achievement of World Peace'. A good many members of the Association enthusiastically participated in the discussion and the proposition carried the majority of the votes. The student-chairman Sri M. Srinivasa Rao was in the chair.

Sri and Srimathi Nyayapathi Raghava Rao met the members of our Association on 28th August. The former, as speaker of the occasion, advised students to focus their attention better upon the treatment of their

younger brothers and sisters in order to help them to be good future citizens.

The student-chairman Sri M. Srinivasa Rao and the president Sri P. R. P. Francis welcomed the guests.

My thanks to our president Sri P. R. P. Francis who has been guiding and helping us in all spheres of activities, and to all the members of the Association for their kind co-operation.

P. V. RATHNAM CHETTY,
Secretary.

Sanskrit Samajam

A general body meeting of the above Samajam was held on 11th July and the following office-bearers were elected unanimously:

President—Prof. U. Venkatakrishna Rao.
Secretary—K. N. Venkatesan 4 Hons. Br iv.

Class Representatives

Hons—K. V. Raman Hons 4 Br. III.
A. S. Sivaraman Hons 4 Br. III.
IV B.A. C. S. Gopalakrishna IV B.A. iv b.
III B.A. Ramamurthy III B.A. iv a.
II M. V. Subramaniam.
I Viswanathan.

On 9th August, Prof. Varadachariar of Loyola College delivered the inaugural address on certain Kalidasian ideals. He clearly expounded the principles which we had to bear in mind while understanding Kalidasa's dramas and poems and illustrated them by profuse quotations from the immortal work of the great poet.

On the 28th August, Dewan Bahadur K. S. Ramaswami Sastriar spoke on the concept of joy in Indian Philosophy. He explained how there were different grades of happiness in human life and how these coincided almost exactly with the same different levels of joy in spiritual life, i.e. ananda.

We are looking forward to a very bright year ahead of us, during the course of which

many more eminent men and women have promised to come over here and illuminate us on various important subjects.

K. N. VENKATESAN,
Secretary.

Quiz League and Youth Forum

Our activities this year began with the election of office-bearers. Rev R. S. Macnicol was nominated Patron and Eardley L. Samuels was elected Captain.

We have done consistently well in the fortnightly radio quizzes conducted by All India Radio, Madras, having emerged as winners in all but two sessions. C. T. David and J. K. Jacob have both scored 4½ points which equals the record by any individual

at any single quiz. Our women students have also done well and are a great asset to the league. Our total score till now is 26 points and we lead our nearest rivals Loyola College by 3½ points.

In the Youth Forum sessions we have had our College represented by two students. J. R. Ratananayagam was there for the discussion on English and its position in our country and Vijayaraj Menon spoke of films and their influence on the people. Professor Chandran Devanesen was the convener at two of these sessions.

We have got off to a flying start this year and I hope we shall broadcast the tape ahead of our rivals in the quiz race this year.

EARDLEY L. SAMUELS,
Captain.

Athletics

Tennis Club

The popularity of the tennis season this year started with the usual rush for membership which went up to 65. Many more are still eager to learn it as a gentleman's game. As usual there was the grim battle among the tennis members to get into either the second or first court.

Regular practices started soon after the allocation of courts. I am very happy to say that our representatives, B. Natarajan, K. R. N. Menon and A. E. Subramanian have won 2 out of 5 Inter-collegiate matches. A word of praise must go to the powerful service and good volley of our players, A. E. Subramanian and B. Natarajan respectively. I am very happy to say that K. R. N. Menon is good at volley shots. Although we met reverses in some of our inter-collegiate matches it is heartening to see how we faced defeat remembering of course the Olympic ideal 'The essential thing in life is not conquering, but fighting well'. Our results will always show that we have fought well.

There are many good players in the first and the second courts, namely A. Selvadurai, B. Sampath, G. Mathai, S. D. Thomas, S. Sundaram, R. Holder and Benjamin Mbathi. They can really make the rank with a little more concentration. On the whole this year's standard is evidently superior to that of last year.

My sincere thanks go to all members of the club, to the President the Rev. R. S. Macnicol, whom we are fortunate to have in our midst once again, and to Mr. C. A. Abraham, under whose guidance we hope to lay the foundations for a strong team as the season advances.

A. E. SUBRAMANIAM,
Secretary.

Football

As usual the College eleven was selected after a number of trials. It is, however,

gratifying to note that many of our new comers took a keen interest in soccer this year. Christian has witnessed a very successful year, and has maintained its prestige and glory as it did last year.

Who's who in the team.—

Goal Keepers.—K. Prabhakaran and C. A. Abraham—Both are good and reliable. Prabhakaran is the University goal keeper this year and has courage and confidence.

Full backs.—Alex Thomas and Mathews Abraham—Both are reliable in the back line and keep cool and calm under pressure.

Half Backs.—

Right half.—M. Rajangam—A dependable half back. He has plenty of stamina and one finds him all over the field.

Centre half.—C. S. Oommen—A hard worker but lacks initiative. Constant practice would change him into a good centre-half.

Left half.—M. J. Prakasam—popularly known as 'Jackie boy'. He is always on his toes and does not allow his opposing forwards to do anything constructive.

Forwards.—

Right extreme.—Edward J. Chandran holds the same position as last year, but is tending to deteriorate in his game. It may be due to over-confidence.

Right in.—Mohan Chandran—Baby of the team and a fast player.

Centre forward.—C. S. Mani—Scorer of the team and physically very fit. We regret his exclusion from the University Team.

Left in.—N. Rajamanikkam—A dribbler, a clever distributor and a pilot of the team. A player who has the experience of playing in many positions, a persevering player.

Left extreme.—Hubert D. Prakasam—Represented the University. He is a good left out and physically fit for any type of game, rough, hard hitting, short passing or

scientific game. But he lacks the centering ability.

Finally I regret to report Joy Jacob's inability to play football this year on account of a fracture on his knee. He was our College left out last year.

The following are the results of the inter-collegiate league football matches:—

Beat—

Teachers College by	...	6-0
Theagaraya	...	2-0
C. N. T.	...	6-0
Stanley Medical	...	2-0

Drew with—

Engineering College	...	1-1
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Lost to—

Veterinary	...	3-2
Loyola	...	3-1

I express my thanks to Mr A. T. Balraj, the president, Mr C. A. Abraham and the Rev. A. J. Boyd for their kind help, and encouragement.

C. S. MANI,
Captain.

Hockey

With only six of last year's players, we tried to form the team. We have been having a number of practices in order to try the new talents. I must thank Mr Paul David our President who paid regular visits to the grounds in order to select the team. Till now he has been our untiring umpire, in all the matches.

We started off well in the Inter-Collegiate League matches. In the first match we drew with the Engineers, the score being one all. In the next round we had a run away victory over the Thyagaraya College by scoring ten goals to nil. This was followed subsequently when we trounced the Alagappa Chettiar College of Technology by eight goals to nil. And then we convincingly beat the doctors (Stanley Medical College) by two goals to one. In the next round we had our Waterloo with the Loyola College in which we were beaten by a large margin.

Recently we played against the Christian Medical College from Vellore and we beat them by two goals to nil.

At present we are placed second in the league of this zone and are hoping to do better in the future.

This year we are having a regular 2nd eleven team. They played some matches. The 2nd eleven was formed with the idea that the success of the 1st eleven depended mainly on the success of the 2nd eleven. We are striving hard and hoping to win the shield.

I wish to thank Mr C. A. Abraham our physical director for his timely advice and instruction. But for him the team would have been nowhere.

S. P. SELVARAJ,
Captain.

Basket-Ball

We commenced the year with all earnestness. We had a number of practice matches. We played two practice matches against Annamalai University Touring Team and Bangalore National College. We won against the team first mentioned with a wide margin and lost to the second.

Against the two of the best teams in the Inter-Collegiate League—the Madras Medicals and the Central Polytechnic—we put up a very good fight and I am very proud of the members of our team for all their enthusiasm and co-operation. I should like to take this opportunity of congratulating N. C. Kurian who remained the backbone of our team right from the beginning. I am very glad to say that two of our players the Captain and Mathews Abraham are selected to represent the Madras University in the forthcoming Inter-Varsity tournament at Bangalore. As we stand a very good chance in the ensuing knock-out tournament, I hope we shall do our best to bring the coveted trophy back to our College.

I take this opportunity to thank our President for his guidance and also the Physical Director Mr C. A. Abraham for all the help he has rendered to the team. I should

also thank the Principal for the encouragement and the inspiration given to us by his frequent visits to the Court.

K. O. THOMAS, IV-B.A.,
Captain.

Cricket

The College Cricket Team was selected as usual, after a number of net practices and a couple of Sides Games. The following is our team:

V. K. Viswanathan (*Captain*)
P. N. Krishnan (*Vice-Captain*)
M. Subrahmanyam
M. Pathmanathan
M. Ramaswamy
B. Sampath
B. Natarajan
I. Lakshminarasimhan
K. R. N. Menon
Samir Kumar Datta (*Wicket-Keeper*)
S. Mahadevan
M. S. Srinivasan
T. V. Ramamoorthy

Of these V. K. Viswanathan and M. Subrahmanyam are in the Madras University Cricket Team in the City League. About seven of our players played in the Zonal Tournaments held in the City and they were responsible for several good performances in the tournaments. M. Subrahmanyam is undoubtedly the best all-rounder in the team. His brilliant stroke play is a treat to watch, and in bowling he is always accurate and deadly. In B. Sampath we have a fine batsman. He has been extremely consistent with the bat this year and has to his credit good performances in the City Zonal Tournament. K. R. N. Menon our opening bat has a very attractive and aggressive type of game and when he gets going is really nice to watch. P. N. Krishnan our other opening bat is patience, steadiness and soundness personified. B. Natarajan and M. Pathmanathan have some good performances with the bat as well as the ball. The wicket-keeping of Samir Kumar Datta has been first class in every match and he has accounted for at last four to five victims

in every match. With a little more of experience, he is bound to become a brilliant wicket-keeper.

In the Inter-Collegiate Cricket League we have so far played six matches. We won 4 matches, drew one and lost to the Engineering College. We played our first match in the Inter-Collegiate League against the Engineering College. The Engineers, batting first, lost five wickets for 35 runs. But they recovered splendidly through some brilliant batting by Cherry Chandy who scored 85 runs and Jambukesan who scored 30 runs. V. K. Viswanathan took four wickets for 23 runs. When our turn came, we too began badly losing 3 wickets for 20 runs but there was a partial recovery and Sampath and Menon batted so brilliantly that at the end of one hour our score stood at 89 for 4. But once they were separated, we collapsed and were all out for 105 runs. Menon scored 46 runs while Sampath was run out for 28. R. Nawaz Hussain, the University Vice-Captain, bowled well to take 7 wickets. We met the Veterinary College on their grounds and won the match easily by 5 wickets. M. Subrahmanyam took 4 wickets. Pathmanathan and Natarajan batted brilliantly to score 22 and 28. V. K. Viswanathan remained not out with 37. Our third match in the League was against the Indian Medicals. Batting first they were all out for 73 runs. S. Mahadevan, our leg spinner, struck deadly form bagging four wickets for 6 runs in 2.5 overs. We won the match comfortably by eight wickets. V. K. Viswanathan scored 42 runs while P. N. Krishnan remained not out with a sound 20. Our next match was a rather uninteresting match against the Presidency College. Batting first, they made 178 for 8 wickets. I. Lakshminarasimhan, our shock bowler, took the valuable wickets of Chinnadorai and G. Abraham. We replied with 127 for 4, Krishnan making 37 not out and Menon 31.

We met the Stanley Medicals next. They collapsed for 44 runs. V. K. Viswanathan took 6 wickets for 6 runs while M. Ramaswamy took 4 for 20 runs. We won the match easily by five wickets. Our next

match was against the strong Vivekananda College. But they fared miserably being all out for 34 runs. M. Subramanyam bowled brilliantly to return the magnificent analysis of 7 overs, 2 maidens 9 runs and 6 wickets. We won the match easily by 8 wickets. A noteworthy feature of the match was that it was over before lunch.

We played a practice match on the Deepavali day with the Krishna Raj Memorial Club, Chingleput, on their grounds. The home team were all out for 140 runs. M. R. Dorairaj their skipper made 80 runs. Pathmanathan and Natarajan bowled well to take four and five wickets respectively. Sampath and Natarajan batted brilliantly to make 50 and 31 not out respectively. P. N. Krishnan made a sound 22. A feature

of the match was the brilliant fielding of young T. V. Ramamoorthy. This holiday trip was very enjoyable and educative because of the presence of our able Physical Director Mr C. A. Abraham. Before ending this I would like to say that we have a fairly good chance in both the Inter-Collegiate League and Knock Out Tournaments.

I would like to thank Mr C. A. Abraham most sincerely for the sound advice he has given me on many occasions and I would also like to thank our president for his interest in us.

V. K. VISWANATHAN,
Captain.

College Magazines Received

Hindu College Magazine, Vol. xxii. 1 & 2 Masulipatam.
Dr Alagappa Chettiar College of Technology Magazine, Guindy, December, 1951.
Madras Veterinary College Annual, 1951-52.
University Intermediate College, Trivandrum, 1951-52.
Hislop College Annual, Nagpur, March, 1952.
Vivekananda College Magazine, Madras, March, 1952.
Loyola College Magazine, Madras, March, 1952.
Govt. Brennan College, Tellicherry, March, 1952.
Salem College Annual, 1951-52.
The Chand Bagh Chronicle, Isabella Thoburn College, Lucknow, January-April 1952.
The Serampore College Students Chronicle, Calcutta, April, 1952.
Presidency College, Psychology Magazine, March, 1952.
Union Christian College, Alwaye, March, 1952.
Madras Medical College Magazine, June, 1952.
Govt. College Magazine, Cuddapah, 1951-52.
The Govt. College Miscellany, Mangalore, Vol. xxix, March, 1952.
The Mrs A.V.N. College Magazine, Visakhapatnam, Vol. xix, 1951-52.
The Salt, the Magazine of Saltley College, Birmingham, July 1952.

College Service

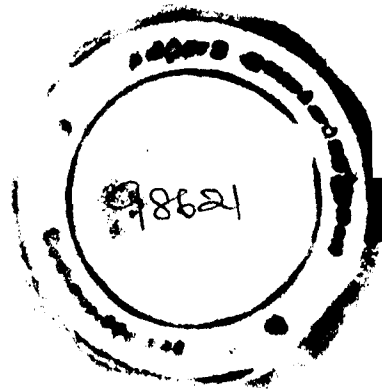
Preachers

FIRST TERM

July	6	...	Rev. Dr A. J. Boyd
"	13	...	Sri S. P. Adinarayan
"	20	...	Rev. R. S. Macnicol
"	27	...	Rev. Dr A. J. Boyd
August	3	...	Dr W. F. Kibble
"	10	...	Rev. S. B. Davies, Presbyter, C. S. I., Tambaram
"	17	...	Sri A. Noble Rajamani, Area Secretary, S.C.M.
"	24	...	Rev. G. C. Martin
"	31	...	Sri C. Devanesen
September	7	...	Rev. G. Paul David
"	14	...	Dr M. A. Thangaraj
"	21	...	Rev. D. Chellappa, Headmaster, St. Paul's High School

SECOND TERM

October	12	...	Dr G. D. Boaz, University Reader in Psychology (N. M. S. Sunday)
	19	...	Dr W. F. Kibble
	26	...	Sri S. P. Adinarayan



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