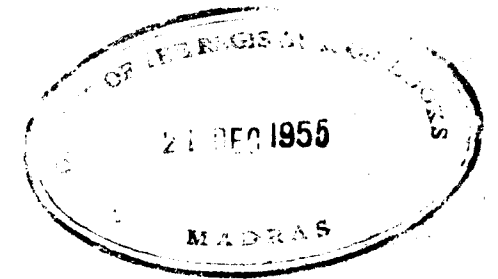
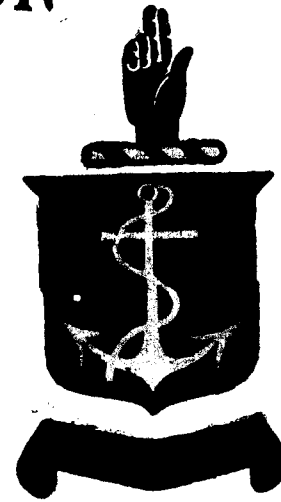


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JOHN ANDERSON
1805—1855

THE MADRAS CHRISTIAN COLLEGE MAGAZINE

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John Anderson, True Yokefellow

The book 'True Yokefellows' deals with the life and labours of the Rev. John Anderson and the Rev. Robert Johnston. It was written by their colleague, the Rev. John Braidwood, and published in 1862 by James Nisbet & Co., London. Braidwood had returned to Scotland in 1860. The book contains valuable information about the work of these two pioneers covering the entire period of their stay in this country. It gives us material not only for the lives of Anderson and Johnston but also for the development of high school education in the Madras Presidency and the beginnings of the Church of Scotland Mission in the Chingleput district. The copy I possess, which was presented to me by the late Dr Hogg when I visited him in 1953, contains some very old and interesting portraits. There are portraits of both Mr and Mrs Anderson. She is seen wearing a typical poke bonnet which the ladies wore in those days. The portrait in oils of Robert Johnston which hangs in the Staff Common Room shows him when he had become bald and had to wear glasses. But the one in this book reveals that he had quite a leonine head of hair when he arrived in Madras. There is a photograph of the girls who studied in the Madras Day School; and others of Rev. Rajahgopaul, Rev. Venkataramiah and Rev. Ettirajooloo, the first ministers of the Church of Scotland Mission. These old and yellowed photographs make those distant days more vivid and incidentally tell us a good deal about the sartorial fashions, both Indian and European, of that period.

John Anderson was born on a farm in Galloway on May 23, 1805. He was the eldest son in a family of nine children. His father, we are told, was blind but could do all kinds of farm work and could repeat most of the Bible. His mother is described as a woman 'of much spirit and boundless affection'. As a boy he was considered bold and adventurous and he was intensely fond of fishing. He was a voracious reader in his youth and, when deeply moved, could express himself in poetry. He joined the University of Edinburgh in 1826 when he was twenty two years old. He was a good Latin scholar and won two prizes in that subject. He was also given a prize for distinguished merit as a student of Moral Philosophy. His subjects at the University were English, Latin, Moral Philosophy, Natural Philosophy and Mathematics. In 1830 he entered the Divinity Hall at Edinburgh and was taught by distinguished professors like Chalmers and Welsh.

He spent four years at the Divinity Hall and one of his classmates, Prof. M'Cosh, has left us a pen-portrait of him as he was at that time. 'His frame was tall, thin and angular; his countenance was sharp and strongly marked with smallpox; it looked weather-beaten and altogether gave an unmistakable indication that he who bore it had gone through trials and temptations. His picturesqueness was increased by reason of his wearing a long, flowing, blue camlet cloak.' Prof. M'Cosh also pays him a great tribute saying that 'everyone saw at once that he was a high-motivated man,' and that he was 'incapable of anything mean.'

In June 1835, Dr Alexander Duff of Calcutta, who had returned to Scotland after the first five years of his work there, addressed the General Assembly of the Church of Scotland. The speech made a great impression and influenced the outlook of the Churches in Scotland. Though John Anderson was not present when the speech was delivered, it had a great influence over him and partly accounts for his decision to come to India. He was appointed a missionary of the Church of Scotland to India on June 28, 1836, 'having been highly recommended and found to be much fitted for the work'. In 1837 he sailed in the *Scotia* and arrived in Calcutta after a long and tedious journey round the Cape of Good Hope. The impression he created on his friends when he arrived in India has been described as follows: 'Mr Anderson had a strong vein of rich and original humour, and he could powerfully wield the weapons of sarcasm when he chose to do so. He could make himself a most agreeable companion, and he could make it immediately felt if he was in a society he disliked.' He arrived in Madras on February 22, 1837. He was taken off the ship in a *masula* boat, carried through the surf, and then transported to the home of Rev. M. Bowie in a palanquin. In June 1835, the Scotch chaplains, Bowie and Lawrie, had established the St. Andrew's School in Madras. On his arrival the school was handed over to Mr Anderson and he immediately moved it into a two-storeyed house in Armenian Street. The School reopened on April 3rd, 1837 with an enrolment of fifty-nine boys. One of the first monitors in the school, Mr Whiteley, describes the enthusiasm with which Anderson began his work. 'Even at this distance of time I can call to mind the prodigious energy with which he threw his whole soul into the work. In the very prime of manhood with a heart fired with zeal and buoyant with hope and with a singularly powerful and vigorous frame he was enabled to go through an amount of continuous labour, up to the full bent of his powers, for hours together with scarcely any discernible signs of fatigue. He had great sagacity to know how far to go and where to stop without sacrificing principle, or wounding unnecessarily the prejudices of others. By a happy mixture of firmness and kindness, he soon drew to himself the affections of a devoted band of students.' It is interesting that during the first year and a half, he corrected no less than four hundred essays. Even more interesting is the fact that he said of them that they were 'full of merit, full of sound remarks and reasonings.' He also found that they were written 'in fair English'.

There is no space here to go into the story of the founding of the branch schools in Kancheepuram, Nellore, Chingleput and Arkonam or to tell of his struggle to wipe out caste distinctions in education by his courageous stand when he was attacked for having admitted Harijans into the school in Armenian Street. Though the story of the years until his death in 1855 is told in the rather sonorous and pedantic language of those Victorian days the figure of John Anderson emerges as a man of great vision and tremendous energy, and with a passionate conviction that India needs Christ. He died on March 25, 1855 and the great crowd of people who attended the funeral showed the esteem in which he was held in the city of Madras.

A member of the staff of the College who browses through this work will be struck again and again by many things said by Anderson in his letters which are as true for us today as teachers as they were for him in the first half of the nineteenth century. To conclude with one example, here is what he wrote to Stephen Hislop who later became the founder of the Hislop College, Nagpur. He tells Hislop, 'Devote yourself, in the strength of the Lord to one language and one school, so that your energies may be concentrated and not wasted by diffusion.' Anderson practised what he preached. He, along with Johnston and Braidwood, taught for seven hours a day in the school for many years. May the memory of John Anderson continue to inspire us in our daily tasks!

C. DEVANESEN.

John Anderson, Pioneer of Education

A hundred years ago, on the 25th of March, 1855, there came to an end the earthly life of John Anderson, the Christian missionary who founded the Institution now known as the Madras Christian College and School.

He was born in the parish of Kilpatrick-Durham in Galloway, on the 23rd of May, 1805. The son of a farmer, John was intensely keen on fishing as a boy. He confessed to his aunt one day that he did not much care for reading the Bible: he much preferred history books and stories of adventure. This passion for reading took him to the University of Edinburgh at the age of 22, and there he distinguished himself by winning a prize for Moral Philosophy. He was also remembered for a poem in Latin set by his Professor on the subject of 'Hannibal crossing the Alps'.

It was while he was working as a tutor, after graduation, that he wrote to a close friend, 'you know something of my character; you know my failings and inconsistencies, and you must remember my positive sins; but I can truly say that the happiest moments of my life were those spent in converse with God, and in reading His Word. My hopes for eternity hang on the finished work of Christ. I think I have begun the divine life.' To the same friend this earnest student wrote later, 'It is no easy thing to get rid of *self*, and at no time more difficult than when we think we are doing God's service.'

This college friend of John Anderson's later became a university professor, and he has left us a vivid word-picture of his friend. 'His frame was tall, thin and angular; his countenance was sharp and strongly marked with smallpox; it looked weather-beaten, and altogether gave unmistakable indications that he who bore it had come through trials and temptations. His picturesqueness was increased by reason of his wearing a long flowing blue camlet cloak.'

His thoughts at this time were turning towards the army; but one day a teacher in Edinburgh urged him to come and help him by teaching in a school for young sailors called the Mariners' School, in Leith. His acceptance of this work was a turning-point in his life. He used to go to his college classes early in the morning, and then walk two miles to the Mariners' School where he taught until the evening, returning at night to Edinburgh to prepare by candle-light his university work for the next day.

He was by now studying theology, preparing for the ministry of the Church of Scotland. Already he was nagged by frequent ill-health. At one point it was feared that his lungs were affected: no one would have prophesied that this sickly young man was going to spend eighteen years in Madras laying a foundation that has stood firm for more than a century!

The great Dr Duff, a pioneer in Christian education, returned from Calcutta in 1835 and made a remarkable speech at the General Assembly in that year. It happened that John Anderson was walking with a friend on the banks of the river Nith, near his home, when his eyes fell on a newspaper report of this stirring address. The words read by the two friends, as John Anderson expressed it later, 'kindled a spirit within us that raised us up from our bed and pointed as if with the finger to India as the field of our future labours, should it please God to spare our life and to open up the way.'

God did open up the way. At the age of 31, John Anderson was passed medically fit and appointed a missionary of the Church of Scotland to Madras 'having been highly recommended and found to be much fitted for the task'. Many friends were there to bid him farewell when he prepared to sail from the port of Leith to London, and so to India. An old bread-seller, Phemie Veitch, gave him a present of her ancestor's silver knee-buckles, saying that he might have need of them where he was going. It was this same old woman who later, by great self-denial, saved up the sum of four pounds sterling which she took to her minister, asking him to send the money to Madras. With such sacrifice was John Anderson's foundation reinforced; and by such acts it endures today.

Sailing round the Cape of Good Hope in the *Scotia*, John Anderson at length reached Calcutta where he visited the Christian Institution started seven years earlier by Dr Duff. Here he stayed for six or seven weeks studying the work of the Institution, and eagerly talking with its teachers and pupils. One who met him at this time remembered that he 'had a strong vein of rich and original humour, and could powerfully and severely wield the weapons of sarcasm when he chose to do so. He could make himself a most agreeable companion and he could make it immediately felt if he was in society that he disliked.'

He arrived in Madras on February 22nd, 1837. Here he found a small school being run in the compound of what is now the Eye Hospital, by the two chaplains of St. Andrew's Church, Egmore, Mr Bowie and Mr Lawrie. John Anderson at once suggested that the school now to be under his charge should be removed to the crowded city so that it might be of more use to the people it was meant to serve. A two-storeyed house was rented in Armenian Street, and here, on April 3rd, 1837, the future Madras Christian College and School was born.

From the start the school was popular. Madras has always been eager for education in English though we can hardly credit the parents of those days with the foresight to perceive that in a century's time the English language would cease to be merely a national speech and would become the means of communication between the nations of the world! Tamil and Telugu were taught by Indian *munshis*, and other subjects by Anglo-Indian teachers, Mr Whitely and Mr Huffton. Mr McLeish, a Scot, came as an assistant teacher from the chaplains' school.

'The object,' wrote John Anderson in the prospectus, 'is to convey through the channel of a good education as great an amount of truth as possible.' And he added, 'especially of Biblical truth. Every branch of knowledge communicated is to be made subservient to this desirable end.' The further object, which was openly published in the city in the Annual Report, was 'to train up through the medium of the English language and by the help of God's truth, Indian teachers and preachers'. We believe that these two aims are still those of our College and School today.

The boys were taught with the help of a system of mutual questioning, by which they tested each other's knowledge on all subjects, under the guidance of the teacher. There were discussion meetings every Wednesday evening when essays were read and criticised. There was an Annual Examination, oral and held in public, which was attended by a large number of spectators, parents, businessmen and missionary friends. We have a detailed account of one of these, held in a large house in Broadway, in 1843. The Governor, Lord Tweeddale, and his wife were present, together with a large audience. After the proceedings had been opened with prayer, a demonstration of teaching was begun, with boys from the junior school. Then Mr Anderson read his Report, and the examination, on the teaching of the epistle to the Romans, was begun; the questions were asked by various members of the public and answered by picked boys in the highest form. Mr Anderson was careful to point out that the whole examination was extempore, unrehearsed. When the Bible discussion was ended, questions were asked on

Mathematics, and prize essays were read out. Mr Anderson was pleased to be able to report that a Gentleman in the Civil Service who did not want his name to be mentioned had offered a prize of a hundred rupees, to be awarded annually for the best essay. The whole period of the examination lasted for five hours, good evidence of the stamina of the boys of those days, not to mention the general public!

By 1840 the school building had been found inadequate; so the school was moved to a house in Errabalu Chetty Street where John Anderson made his home in the upper storey, and conducted the school with its 270 pupils in the lower part of the house. 'Labour, labour, labour, is the principal thing we want, not only to sow the seed but to train their minds to think.'

All had been moving forward steadily and uneventfully, when suddenly the storm burst. In October of that year three outcaste boys found their way into the school, disguising themselves by wearing castemarks. The other pupils soon discovered who had entered the school: they brought a petition to the Secretary demanding the removal of these boys. John Anderson replied firmly that the institution, in imparting Christian education, was open to all classes and castes. As a result of this stand, more than 100 pupils left the school out of 277; but a great victory was won. In the words of Mr Braidwood written many years later, 'by his indomitable adherence to pure Bible principles (he) secured, not only for his own seminary, but ultimately for every other Christian school in the Presidency, the overthrow of caste distinctions in schools, and the equality, as to all educational privileges, of all classes.'

'What a poor, short-sighted world!' wrote John Anderson. 'I thought the wars were over, when they were only just commencing! But ours must be peaceful victories; and with the help of God I will fight always against my will, and never but when it is necessary.'

A month or two later, Robert Johnston, an old school friend, sailed from Scotland to be John Anderson's colleague. This was the signal for an expansion of the work, the starting of a branch school in Kancheepuram, now called the Anderson High School. And the third of the three comrades soon joined these 'yokefellows' when the Rev. John Braidwood was appointed in 1839. He set a new standard by bringing with him a wife; her arrival in Madras was very timely because there was a new interest in women's education, and she soon opened a school for girls in Madras.

Braidwood reached Madras in 1841. It was a time when Anderson wrote of being 'fagged to death in our crowded school.' This is not surprising when we consider the work they were doing, day after day. Even on Saturdays for five or six hours the boys were engaged in repeating the portions of Scripture they had learned during the week, and being questioned on these. And on Sundays the first class boys with the monitors were encouraged to meet all the three missionaries in the forenoon, when they read together some of the great Christian classics and works on theology.

This was the year of the second great crisis in the school, when three pupils, A. Venkata-ramaiah, P. Rajagopal and S. Ethirajulu chose to be baptised as Christians. It had been from the first the openly-stated aim of John Anderson to enable young men who so believed to take this step: there was never any concealment of motives. And Christian baptism means the final and inevitable break with anything that is not in accordance with the mind of Christ, in order that men should receive the full experience of His resurrection in them. Yet when these three young men took this inevitable step, in the words of John Braidwood, 'the parent Institution, like the tree which the king of Babylon saw, appeared to be hewn down and destroyed.' Out of four hundred pupils, hardly any remained. Many of the staff disappeared. 'The Institution was shunned, like a hospital full of plague-stricken patients.' But John Anderson and

his companions met together in loving prayer, and others were added to their number. Characteristically, it was at this time that he decided that, every day, the work must begin with singing as well as with prayer.

John Anderson's character shines out clearly in each of these critical periods of the history of the Institution. It is summed up in words which he wrote to a fellow-European when they had disagreed over a matter of Christian principle. 'I am for peace,' declared Anderson, 'if it can be had without sacrificing principle or injuring the cause to which I have given myself. But controversy I hold to be preferable to hollow truce or compromise which is only war disguised.'

By 1846 there were schools working in Kancheepuram, Chingleput and Nellore, and a branch school in Triplicane. There were also five day schools for girls in Madras.

This same year was memorable for two outstanding events in the life of John Anderson. From Zurich, in Switzerland, had come a Swiss lady called Miss Margaret Locher, to work for the education of girls in Madras. She offered her services to the Free Church of Scotland, and came to live with the Braidwoods and to learn Tamil. The following year in January she was married to John Anderson in the presence of all the Mission; and thus began eight years of fruitful comradeship during which, through the Anderson home, the call of Christ came to a large number of young people, both men and women, in Madras. In 1846 also, the Sailors' Home on the Esplanade was purchased, and there the school remained and flourished during ninety-one years, before the removal of the College to Tambaram and the School to Chetput.

John Anderson, though he had the heart of a lion, had never been strong in body. He had been working tirelessly in Madras without any hill holiday, for ten years. He was told by the doctors that he must immediately take a furlough to Britain; and so, unwillingly, 'in the midst of much agitation and sorrow,' he left his wife and his friends, taking with him his young son in Christ, Rajagopal, and sailed for the West.

The affection in which the teachers and pupils held him is illustrated vividly by the fact that they raised a sum of nearly Rs. 1,000 to procure his portrait, with a view to its being placed in the School Hall. This portrait can now be seen hanging in the Staff Common Room of the College at Tambaram.

Returning a year later, in December 1850, John Anderson found his two colleagues very exhausted in strength. He was glad to be back, strengthened himself in health, if only to be able to release Mr Johnston for a well-earned furlough. He threw himself into his work with all his old fire, and he saw the work of the Church growing all around. Kancheepuram School, starting with seven pupils, now had two hundred and ninety in a well-equipped school building. The three young Christian ministers were shouldering their responsibilities splendidly and were teaching and preaching with great power. In that year, too, there was a memorable United Communion Service, in which seven ministers of different denominations took part.

But Mr Johnston's health had by now quite broken down. Leaving India in 1851, he gradually grew weaker, though he kept up a spirited correspondence with John Anderson almost till the day of his death, in 1853. He is remembered today by all who hold the Johnston Scholarship. Mr and Mrs Braidwood left in 1852, and John Anderson was once more the only missionary, though splendidly supported in fellowship by his Indian colleagues and friends. 'About my own health,' he writes, 'I will not complain, but I will wait upon the Lord, believing that as my days, so shall my strength be.'

So the Church grew, and the work prospered, though every step had to be fought for by men who believed that the truth needs no weapons but its own strength. At that time there was a *great stir* at a service at Triplicane when the people came to hear a Muslim convert to Christianity speak. Someone in the crowd let fly a brickbat; another, in great contempt, threw a slipper. John Anderson coolly picked up the missiles and, holding one in each hand, he said, 'These are your arguments. The cause which demands such arguments as these must be weak and bad indeed. Your founder was brave and generous, and would never have used such weapons against defenceless men.'

And now the long years of strain, the hard work, the climate, took their toll, for in the early months of 1855, John Anderson fell seriously ill. For a few days it seemed possible that he might recover, but at last it was clear that the worn-out frame could not resist the disease; and at four o'clock on a Sunday morning, with his wife and all his friends around him, John Anderson breathed his last.

There was a great concourse at the funeral. The Governor sent his Military Secretary in his carriage, with troopers behind; the Sheriff of Madras, scores of Europeans, hundreds of Hindu and Muslim friends, gathered to pay him this last honour. His body lies in the old London Mission burying-ground, in Georgetown.

So ended the life of the man who, under God, founded the Madras Christian College and School. Here was one who lived with but a single aim, a man of courage and honesty who was incapable of anything mean. Many knew of him as a tireless fighter for his convictions, but there were others who came nearer to him and discovered the warmth and tenderness of his heart. He saw that the Indian Church and the school must grow side by side. 'An education without religion,' he would say, 'is only half an education.' He worked unceasingly to bring his pupils into the reborn life that God offers to man through Christ.

R. S. MACNICOL.

John Anderson and the Education of Indian Girls

Miss K. N. BROCKWAY

The Rev. John Anderson deserves to be remembered not only for what he did for the education of boys in South India, but also for his service to the cause of girls' education. When we think of the distinguished part played by Indian women in public life today and the ever increasing number of girls attending schools and colleges, it is difficult to realize that in John Anderson's time school education for Indian girls, as we understand it now, was almost unknown.

In 1897, forty years after the death of Anderson, G. K. Gokhale told a conference in London that few Indian girls stayed at school after the age of 9 or sometimes 11. He added 'For the last seven centuries our female world has been enveloped in a kind of intellectual gloom.' In another part of this speech, Gokhale referred to the eminent women who lived in India long ago. There have indeed been great women in India throughout its history, but schools for girls from poor and middle class homes are a recent development. Who opened these schools and what part did Anderson take in connection with them?

The answer is that schools for little girls were opened by the wives of missionaries who came to India with their husbands after the Charter Act of 1813 gave British missionaries permission to work in India, and by the wives of missionaries from other countries when the Charter Act of 1833 gave them similar freedom. Probably those first girls' schools hardly deserved the name—just a group of ragged little girls (often from harijan families) who gathered on the verandah of the missionary's bungalow. They were taught Bible stories, sewing, and, later, a little reading and writing. Such little schools seem to have sprung up quite independently in various parts of South India—some of the earliest were at Kottayam (1816), Palamcottah (1823), Vepery, Madras (1832), Madura (1835), and Bangalore (1840). One interesting feature of those schools was that, far from paying fees, the little girls seem in almost every case to have been paid for coming to school. Early records suggest that the missionaries' wives who opened these schools were prompted by feelings of love and compassion, but not by any strong realization of what the Christian education of girls might mean for India in the future.

The case was very different with John Anderson. He had not been three years in India when he realized clearly the great importance of Christian education for girls, especially for those coming from caste families. On February 6, 1840 he wrote

A Bible education for the native females of India would sweeten the sources of life, and lie at the very core of the well-being of society. I look upon education given to native youths as merely a wedge or a key to open the door wide at some future time for this.

In 1843 he wrote

If the caste girls are not reached, every scheme that aims at India's amelioration must in the long-run prove abortive. Pariah girls may be obtained in any numbers. 'Well,' it may be said, 'are their souls not also precious—as precious as those that have caste?' Undoubtedly they are. But the problem to be solved is, How to reach the caste girls as effectually as the boys.

Anderson saw the problem through the eyes of an educational missionary. Far-sighted men in other walks of life expressed something of the same point of view in much later years, (though Anderson would have felt that there was a world of difference between the secular education which they envisaged and the Christian education which he had in mind). Dr Duncan, Acting D.P.I., Madras, referred in his report for 1889-90 to the 'mass of illiteracy and ignorance (amongst women) which is stifling the very life of society,' and he added, 'A society composed of educated men and uneducated women can never be progressive.' The Hartog committee's Report (1930) said, 'The education of the girl is the education of the mother. The school education of each additional girl counts more towards the future than the school education of an additional boy.'

• Anderson had the insight to see the potential importance for India of the Christian education of girls, but he was not the man to rest content with propounding a theory. He was pre-eminently a man of action and he was fortunate in having fellow workers who caught something of his enthusiasm for girls' education. The first was Mrs Braidwood (the wife of his colleague who wrote 'True Yoke-fellows') who set about trying to educate girls from caste families in 1841, a month or two after she and her husband reached Madras. When, some years later, Anderson himself married, he and his wife took girls and boys into their home, often giving them the use of their 'best room.' Mrs Anderson remained in charge of the girls' boarding school in Madras for 18 years after her husband's death. She was greatly loved. We are told that, when families began to grow up in the mission, 'the little daughters were sent to be educated and trained by Mrs Anderson.'

But to return to Mrs Braidwood and the education of girls from caste families. It was difficult to get access to the girls, but on March 5th, 1841, she opened a little school in Royapuram, Madras, for girls whom her Tamil munshi brought with him when he came to give her lessons. In the next six months some progress was made and six more girls joined the school, but it had to be given up when Mr and Mrs Braidwood were compelled to leave the house in Royapuram because of its unhealthy situation. Mrs Braidwood was undaunted and she tried one method after another to establish a school for caste girls in George Town. At last one was opened near the boys' school. There the girls were taught by caste teachers who had themselves been taught by the missionaries. The girls learnt to read a first English book, the Pilgrim's Progress, the Shorter Catechism and the Bible. No fees were charged and each pupil was given one farthing (three pies ?) after attending school each day. In 1846 there were over 400 girls at school, but in October 1847 it looked as if the school would have to be closed as all the pupils were withdrawn when five of the girls were baptized. But before the end of the year, 100 girls were back in the school and education for caste girls in George Town was established.

Perhaps the writer may be permitted to end this article by quoting from something that she wrote about John Anderson at an earlier date, even though it deals with his work as a whole and not only with his interest in girls' education.

John Anderson is one who 'being dead, yet speaketh'. In reading of him we realize the 'fire of love to Christ and faith in God' which he possessed. It is not that the missionary of today will agree with all he said and did. Those who have Hindu friends and who know something of the noble aspects of Hinduism, cannot condemn 'heathenism' root and branch, as he did. While deeply desiring the extension of Christ's Church, they do not now consider it right to persuade young people in their charge to be baptized without the consent of their parents. Even educationally, many will question whether Anderson was right in the emphasis he placed on higher education given in English. Christian Higher Education (in English) has its great part to play, but it is

teaching given in the mother-tongue that must build up the Christian Church in India. It is not Anderson's educational work, it is his faith in God which chiefly impresses us. He laboured, year in year out, to develop his school, but he was willing to see it broken up for what he considered a question of principle—first, when 'pariah' boys were admitted and most of the caste boys left, and later when Hindu boys accepted Christianity. Mrs Anderson and he gave little thought to their own comfort; they devoted themselves to their pupils, especially to those who had accepted Christianity and who shared their home. Of those boys and girls Anderson wrote:

'They not only learn about the great love of God in His Word but they see some of its effects, though they be but feebly reflected, in the way in which they are treated by us.'

In December 1854, a few months before his death, Anderson was able to record his joy at the progress made in girls' education. He wrote:

'At one time this female education in India was purely a work of faith; it was not a thing for a man to set his face to unless he trusted in the promises of God... The Word of God opens the hearts of these little ones and lets in upon them the light and the love of Heaven.'

Kuruvilla Zachariah

Kuruvilla Zachariah was born on December 24, 1890. He studied in the Basel Mission High School, Calicut, and in the Matriculation Examination was first in the Presidency. He was in Madras Christian College from 1908-1912. He was first in the Presidency both in English and in History. After being tutor in the College, he went to Oxford with a Government of India Scholarship and was in Merton College from 1912-1915.

Of his time there Sir William Hamilton Fyfe wrote in 'The Times': 'At Merton he made a large number of friends—an unusually large number for an Indian in the Oxford of those days—and although he was seldom in England until he came to the Indian Embassy in London last year with the rank of Minister, he retained those friendships to the end.' All remember him as 'a man of fine integrity and charm of character who was too modest to claim the position he deserved'.

He joined the Indian Educational Service in Bengal and served in the Presidency College and was later principal of the Hoogly College, and then of the Islamia College, then became Director of Public Instruction in Bengal. After retirement he was for several years a member of the Federal Public Service Commission, Delhi. His last appointment was that of Historical Advisor to the High Commissioner in London, with the rank of a Minister.

There was a largely attended Memorial Service on Sunday, August 19th, in Zion Church, Chintadripet, at which Dr. Boyd preached the following sermon.

II COR. 1: 2 *In simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God.*

These words describe the life of a man whose most compelling motive was faith in God through Jesus Christ. In contrast with those who depend on their own wisdom, he depended upon God.

We are gathered today to give thanks for the life and work of one who was known to all of us as a man of great intellectual distinction and solid achievement in public service, and who was known to some of us also as a dear and intimate friend. But, whatever was the nature of our connection and acquaintance with him, we could hardly be in contact with Kuruvilla Zachariah for very long without realising that, behind and beneath the intellectual brilliance which so marked him out from others, there was something even more vital which united him with the humblest—a simple, humble, sincere faith in God through Jesus Christ.

My first meeting with Kuruvilla Zachariah was nearly thirty years ago. By that time he had already followed up his brilliant successes in the Christian College in Madras with equally brilliant achievements at Oxford, which caused him to be pointed to as one of the outstanding men of a whole student generation. All that was now behind him, and he had started out on his career in the Indian Educational Service. Even in those days, at a casual meeting, and in spite of his almost excessively restrained manner, one was soon aware that his was no ordinary mind. And in the years that followed, it was not surprising to hear now and then, from far off Bengal, that the quality of that mind was making itself felt unmistakably. In course of time, I made closer acquaintance with him in his home, in my own home at Tambaram, and elsewhere; and the long conversations we had on many subjects, especially educational, confirmed all the good that one heard spoken of him. His was a finely-tempered intellect, keen and penetrating.

The text from which we began speaks in praise of 'simplicity and godly sincerity' and condemns mere 'fleshly wisdom'. 'Fleshly' wisdom is that wisdom which is arrogant and proudly self-dependent, recognising no limits to its own competence, no need of a revelation from above. But there is another kind of human wisdom which is in no way incompatible, or at any rate need not be incompatible, with simple, sincere humility before God; and with that wisdom Kuruvilla Zachariah was richly endowed. One of the most notable qualities of his mind, as I saw it, was a certain fastidiousness of temper, which would break out from time to time in sharp denunciation of anything that seemed to him slovenly or complacently second-rate. Fastidiousness can be a serious weakness and a sinful error, if it implies an attitude of contemptuous superiority to all that is simple and rugged and unpolished. But the quality of which I speak was precisely the opposite of that. It reserved its contempt for what was empty and insincere and falsely pretentious. And I must frankly say that I could wish to see that sort of fastidiousness more conspicuous than it is, in our public and our private life.

But Kuruvilla Zachariah was something more than a brilliant scholar and penetrating thinker; his finest qualities stemmed from a profound and simple faith in God as we know him in Jesus Christ. There are some here who knew his honoured parents, and can trace their godly influence at work in the life of their son. Let us humbly give thanks to God for all that this Christian home must have done, under God, to prepare him for his life-work and to teach him the wisdom which is from on high. There are some here who knew his teachers and the friends of his earlier years, and can in a measure apprehend the part they played. (I think of K. C. Chacko of Alwaye, that consecrated man who led so many to the feet of his Master, and of whom Kuruvilla often spoke to me with affection and reverence. Some of you may recall others who made their contribution). Parents and teachers and early friends were used by God in the making of a man whose life was rooted and grounded in Christ, so that his finest gifts were refined, and his intellectual brilliance warmed and mellowed, by the love of Christ and mingled with compassion and tenderness.

We give thanks to God for his faithful and gifted life. Even as we mourn his passing, and remember with sympathy his widow, his children, his brothers and sisters, all who are specially bound to him—mingled with our sorrow, and transforming it, there is thankfulness and praise to God who gave him to us, and who in Jesus Christ has given us of his fulness gift after gift.

Principal's Report for 1954-55

Read on College Day : August 20th, 1955

MEMBERS OF THE COLLEGE, LADIES AND GENTLEMEN,

It gives great satisfaction to us all that Sir Ramaswamy Mudaliar has kindly accepted our invitation to preside over the most important public function of our College year. It is indeed a great honour to have with us, as our President, one who has moved with such distinction in so many fields of public life, in legislatures, in governments, and in international assemblies. I first met our President of today at another College Day celebration, in another Anderson Hall, about thirty years ago, and, even then, the name of Ramaswamy Mudaliar was a formidable name. After six years' membership of the Provincial Legislature, his reputation was such that it would have required great courage to engage in public controversy with him, and very unusual ability to carry off any honours from the engagement. Since then, Sir Ramaswamy has served his country in many different ways. He was for some years a member of the Central Legislature, and for some years a member of the Central Government; he twice led an Indian delegation to meetings of the United Nations Organisation, and signed the Charter on behalf of India; within the United Nations Organisation, he was President of the Economic and Social Committee and of the Committee on Forced Labour; for some years he served as Dewan of Mysore; even now, as Vice-Chancellor, he guides our sister University of Travancore, and thus makes it still more difficult for foreign journalists ever to be quite certain whether they are writing about him or about his equally brilliant brother, our own Vice-Chancellor! (But, indeed this problem of identification has always presented difficulties. I remember how, on that early occasion when I first met Sir Ramaswamy, I was led up to him by one of my senior colleagues and informed that this was the well-known Dr Lakshmanaswami Mudaliar! Dr Lakshmanaswami, in fact, was standing twenty-five yards away, and doubtless occasionally undergoing similar misrepresentation!). Sir Ramaswamy's record of versatile achievement does not entirely surprise us, when we remind ourselves that he is one of our own *alumni*! That is not to say that we claim *all* the credit; nor does it imply that every single one of the present students who have just applauded so delightedly can be absolutely certain of becoming a Vice-Chancellor, or the First Minister of a State, or a member of the Union Government, or a delegate of the United Nations. We shall be content, meanwhile, to say that this College has, in the past, been the mother of giants, and that she rejoices greatly when her offspring return, in the fulness of their powers, to visit their aged parent.

I do, then, most heartily welcome you to the chair, Sir, and I hope that this visit will bring pleasure and refreshment to you, as it certainly will to your hearers.

It gives me great pleasure to welcome also those members of the College Council and other friends of the College who have found it possible to be with us this afternoon. I am glad that former students, including the new graduates, are with us in some force, and I would particularly welcome Mr Justice Basheer Ahmed Sayeed who is here on the platform as the representative of the College Day Association. The Chairman of the Association, Mr O. Pulla Reddi, Chief Secretary to the Government of Andhra, sent his greetings, and much regretted that circumstances made it impossible for him to be absent from his other post today. The officers of the Association therefore requested Mr Justice Basheer Ahmed Sayeed to take his

place. I may say that, in spite of many other responsibilities, Mr Justice Basheer is a remarkably regular attender at College Day Celebrations, and shows a continuing interest in his old college.

Coming now to my annual report, I am uncomfortably conscious of a certain confusion of purpose which always besets me at this point, because I am never quite clear in my own mind whom I am supposed to be reporting to! One is, of course, familiar with the idea of a manufacturing or trading or other commercial company holding an Annual Meeting at which the Board of Directors report to the General Body on the operations of the year that has just closed. And I suppose we *could* regard the College as such a company. The College does acquire stocks of raw material, and, after various processes of refining, shaping, finishing and polishing, does put the finished article on the market. That analogy sounds promising enough, but unfortunately it breaks down; for I must ask you, what company director has ever had to present the annual report to a meeting consisting mainly of the company's raw material and half-finished products, with a selection of the finished articles also attending and taking part in the proceedings? We shall have to find another way of conceiving this afternoon's business; perhaps it would be more appropriate to think of it as one of those tribal assemblies, well-known to anthropologists, at which some youths, having passed the approved tests, are admitted to full membership of the tribe, and a report is made to the elders on the progress of those other raw specimens who are still undergoing pre-initiation training.

Before passing from this subject, however, I should like to remark that in law, the College actually *is* a company. I mention that, because I think the nature of our constitution is not generally understood. A good many members of the College, present students as well as past, have a vague idea that our affairs are managed by churches and missionary societies overseas, which exercise a benevolent influence over our destinies by some species of remote control. But that is very ancient history. There was a time when the Church of Scotland (to which we owe our founders John Anderson and William Miller, and a long line of professors not yet extinct) might perhaps have been regarded as, in theory, the supreme governing body of the College. But long ago the College was registered as an Indian Company; twenty years ago the Church of Scotland handed over to the Company all the buildings connected with the old College which still belonged to it, thus making a very big contribution towards the construction of these buildings here in Tambaram; and ten years ago the Church of Scotland, and other bodies associated with it, completed the disengagement process by handing over to the Association and Council in Madras all controlling authority that did not already belong to them. The Association, then, is the General Body of the Company and its supreme authority; it consists mainly of members nominated by the Church of South India, together with the Principal and the Bursar; the Council corresponds to the Board of Directors; but here you come upon the peculiar fact that, like the Army in a certain country which had more generals than privates, we have more directors than ordinary members! That is because the Council, being the actual executive authority, includes not only the nominated members who form the Association, but also a number of others co-opted because of their special competence in education, in finance, or in public affairs. The College still has a close association with the Church of Scotland and certain missionary societies overseas, in that the latter are prepared to assist us by looking for members of staff, if requested to do so, and by making annual grants sufficient to maintain those whom they send out in response to our request. The College is thus receiving the services of six teachers from overseas without any corresponding charge on its own resources, and some such arrangement will doubtless continue so long as there is a desire for it at this end.

That leads me to make a few remarks on College finance. (Some of you may be wondering when I am going to start talking about the world-shattering achievements of our students

during the academic year 1954-55; well, we shall come to that in due course, but I have a feeling that former students, and quite a number of present students, may be even more interested to learn about the inner mysteries of administration and finance than to be told how many students somehow managed to slip through the Intermediate Examination in 1955, and how gloriously they won (or lost) the Madras Intercollegiate championship in shuttlecock-badminton or marbles!) Regarding finance, I think it can be said that, in some respects, we have been better off during the past five years than in the twenty years that preceded them—better off in the sense that Government has been taking a juster share of the burden than it was doing in the 1930's and 1940's. Broadly speaking, it costs about Rs. 4 lakhs a year to maintain this College, of which about 2½ lakhs are received by way of students' fees, the balance of 1½ lakhs being contributed in very nearly equal shares by Government and by the College. The Halls, of course, are an entirely separate affair, and might be supposed to be an extremely prolific source of income. But, as a matter of fact, despite our apparently simple habits, we Tambaram people live in an extremely expensive way, spread out on this far-stretching estate, with miles of wires and miles of pipes and miles of roads to keep in order, thousands of trees, and numerous pumps, transformers and other gadgets that work night and day on our behalf with uncomplaining industry, but not without occasional indisposition that has to be attended to. All this sophisticated rusticity costs money, and so after a small amount has been set aside to meet depreciation, the surviving income from all the Halls and houses together in any one year is rarely more, and often less, than 1% of what it cost to build them. If we allow these amounts to accumulate for about a hundred years, we may then be able to build another Hall, provided building costs remain as they are at present! People sometimes ask how much it did cost to build the College, and where the money came from; and since that is now a fairly old story which this generation of students may not have heard, perhaps it is worth repeating. The Government of India gave us an excellent start by assigning to us a stretch of forest-land which boasted only one solitary tree, and did not seem very suitable for crop cultivation, but had great possibilities for a residential college. We fenced it in and levelled parts of it, made roads and sank wells, constructed college buildings, Halls and houses, laid down pipes, hung up wires, and did all that seemed necessary to enable 600 students with their keepers and attendants, to live in comfort, to eat and drink, to bathe occasionally, to play all sorts of games, and now and then to do a very little gentle study. That cost altogether 32 lakhs of rupees, of which 14 lakhs were contributed by way of grant from public funds, and 18 lakhs were provided by the College authorities, from the sale price of old buildings, from the accumulated proceeds of a munificent legacy by the late Dr Miller, and from contributions by friends in India and friends abroad. People also sometimes exhort us to proceed with a little more building, perhaps not always realising that, in the last six or seven years, we have provided additional accommodation at Tambaram for a hundred students and for three members of staff, and have built a handsome new home for our High School in the City. When a student who has great ambitions for the College asks one, 'Why don't we have a fourth Hall? Why don't we have a College Chapel? Why don't we have a swimming pool? Why don't we have a larger sports pavilion?' one can only reply, 'My dear innocent young creature, these things have to be paid for. Give us the money, and we will finish the job.'

During the academic year 1954-55, I think nothing unusual disturbed the even tenor of our way. At the end of it, however, we regretfully bade farewell to Mr K. Narasimha Rao, Associate Professor of Mathematics, who had served the College with quiet faithfulness for five-and-thirty years, and to Mr G. S. Theophilus who had cared for our Library for a quarter of a century. The strength of the College remained steady round about 1200, which is 200 more than the Universities Commission considered appropriate for a college; and yet, by comparison with many of our neighbours, we are now a rather small institution. Of these 1200, 600 were in residence and 600 were non-resident; 450 were in the Intermediate classes, 400 in the Pass Degree classes, and 350 in the Honours and Post-graduate classes. Some of

them must have done a respectable amount of work, because their performance in the University Examination of 1955 was the best on record. In the Intermediate examination, 94% passed completely, 26 in the First Class, 60 in the Second Class, 79 in the Third Class. In the B.A. Degree Examination the 55% pass was, by comparison, rather poor, but of course it is well-known that members of the B.A. Classes are always somewhat reluctant to sever their connection with the University, and usually prefer a process of gradual, gentle disengagement, sometimes in three stages. Their brethren of the B.Sc. classes achieved an 82% pass, with 11 First Classes, 32 Second Classes, 31 Third Classes, while in the Honours and Post-Graduate Classes the figure was 95%, with 14 First Classes, 63 Second Classes and 39 Third Classes. One may perhaps be permitted to note, with a measure of controlled and cautious satisfaction, not to be interpreted as implying that there is no room for improvement, that in all the three examinations in which candidates are classified on the basis of their total performance (Intermediate, B.Sc. and Honours), Third Classes were outnumbered by Firsts and Seconds. 10 University prizes were awarded to 7 candidates sent up by the College.

Lest it should be supposed, however, by some anxious former student, that the College is nowadays too much 'sicklied o'er with the pale cast of thought,' let me hasten to assure him that the warm blood is still coursing strongly in her veins, that her interests are as many and as varied as ever, that her appetite for vigorous, intense and, sometimes, excited living remains unimpaired. I had almost said that 'age cannot wither, nor custom stale her infinite variety,' but a comparison with Cleopatra might not be wholly appropriate, so let me be content to say that the heart of the great creature still beats bravely. In plain prose, we are not wholly preoccupied with ink and midnight oil. Elections are still eagerly contested; mess secretaries are still men of destiny; song and dance and drama still mitigate the severity of academic labour; and still on the playing-fields a thousand hearts—or several hundred at any rate—beat happily every evening. In intercollegiate athletics, we had a good year. The footballers won the inter-zone championship; the boxers regained the Lalitha Sastri Shield; the hockey, basketball, and volleyball teams were runners-up; the cricket team won an honourable third place; everybody had a good time.

It would perhaps be tedious if I were to refer in detail to all the other activities that are woven into the pattern of College life—the continued, solid contribution of the National Cadet Corps; the assiduous labours of the Rural Service League—its primary school with the new children's playground, its weaving centre, its dispensary, its hard-won well. And I shall not attempt at the end of a long report to speak at length of the wider questions of academic policy that are now being agitated, and of the radical reorganisation which, in consequence, we must begin to plan this year. Instead of a two-year Intermediate course, and a two-year Degree course, we are now to contemplate a one-year Pre-University course, and a three-year Degree course. Personally I am not convinced that the change is wholly desirable, and I do not think my doubts arise from mere obstinate conservatism; but this is not a suitable occasion for controversial discussion. This or that change may come. It may or may not be for the better. But, whatever the outward pattern of our college life may be, we shall still endeavour to attain for it that quality which emerges when work and worship are brought together, and together offered to God for His greater glory.

Editorial

John Anderson

John Anderson died a hundred years ago, a little more than 18 years after he first arrived in India. It is fitting that we should, at this centenary, recall some of his achievements, and that we should have, in this number of the Magazine, several articles on his work.

The frontispiece is a photograph of an engraving from a portrait of Anderson painted by Sir John Watson Gordon, President of the Royal Scottish Academy. We are able to produce this picture, through the kindness of Mr and Mrs C. B. Young, formerly of Delhi, who have inherited a copy of the engraving from Mrs Young's grandfather, William Wilson, who was Moderator of the General Assembly of the Free Church of Scotland about the time the engraving was published. It was engraved by Edward Burton of Colinton, then a village near Edinburgh, now included within the city boundary; and published in 1851 by James Keith, 60 Princes Street, Edinburgh.

A comparison of our frontispiece with the painting which has been hanging in the staff common room since we came to Tambaram, makes it quite clear that they represent the same portrait. It is indeed likely that the painting in the staff room is the original painting by Sir John Watson Gordon, though now so encrusted with dirt that it shows far less detail than the engraving. When Anderson went to Scotland in 1849—his only furlough—his friends in Madras subscribed Rs 1000 for a portrait of him to be painted and brought to Madras.

Miss K. N. Brockway, who has kindly written for us on Anderson's pioneering work for girls' and women's education, was the first Principal of St. Christopher's Training College, and is the author of several authoritative works on women's education.

Dr Boyd

Members and friends of the College have heard with regret that Dr A. J. Boyd has

informed the College Council of his intention to retire; and that the Council has with regret, but with recognition that it is a prayerful decision, accepted this. When Dr Boyd leaves Madras next April, it will be far too early to attempt any full appraisal of the eighteen years of his great principalship, a longer principalship than any since Dr Miller—a little longer than that of Dr Skinner.

The next number of the College Magazine will be a farewell number; though we confidently expect that will not be the last time we see Dr Boyd in Madras.

The Magazine

The student-editors this year are

D. Henry Thiagaraj
Miss M. J. Devanesen
K. Raman
Honours classes;

G. T. R. Perinpanayagam
Class IV;

George Chandy
Class II;

D. P. Niles
Class I.

We have all been glad to have the help and advice, in preparing this number, of three members of staff who themselves not long ago were student-editors of the Magazine: George Mathai, lecturer in English; S. Srinivasan, tutor in Physics; K. T. Vijayamadhavan, tutor in Zoology.

It is good to have sketches in this number by S. R. Nagarajan. He has a gift for portraiture, and we hope to have more portraits or sketches later.

The Type We Use

Regular readers of the Magazine during the years will have noticed that some two years ago we changed the type used for all

our titles and headings. We have given up the type in which each letter has small projections at the ends (called serifs) and in which some parts of the letter are thicker than others.

This is in accordance with the general movement of public taste (the change in fashion if you like) which you can see in much good printing both in this country and in Britain and other countries of Europe. It is a general movement of taste towards simplicity and towards the giving up of decoration which is conventional and adds nothing of fundamental value: if we consider only how we can find type which shall most readily be read easily we shall aim indeed at simple capital letters of the form found on motor car number plates. While for printing we do not want to confine ourselves to capital letters—that would be the deprivation of a difference which can be used as an instrument in making clearer our meaning—we do seek a style of type, both for capitals and small letters, which shall be as simple as is consistent with the right distinction between one letter and another, and which seeks its beauty, not by the addition of serifs or odd bits, but by the proportion of the lettering and the lay-out of the type.

One strong argument for making this change in Madras arises from a study of the lettering to be seen all about us. (By lettering we mean the art of painting words on public notices and the like.) For there is much lettering to be seen in the city in which the thick and thin portions are wrongly given—as when the left side of A is thick, or the right side of V. This sort of mistake has become increasingly common. No doubt it has arisen sporadically in past centuries. One can find, even in nineteenth century books, diagrams printed from blocks with the lettering wrong. But here in Madras it has been increasingly common in the past ten or fifteen years. I remember seeing such mistakes in the lettering on S.I.R. notices ten or fifteen years ago: the lettering was well executed; the man who did the painting must have been an artist, but he had incorrect examples to copy from. It has spread more and more till one can now find, in the city, even printing which is incorrect in this way.

The railway notices now are mostly in something like the style we are advocating.

It has been somewhat surprising to discover that, even among people of some learning, the ground on which we can declare the forms of letters to be incorrect has been unknown—namely that upstrokes are written thin and downstrokes thick. Students who are good at lettering do realise this principle, perhaps seeing it applied in Tamil lettering also. When a style has reached the stage when people have completely forgotten the reason for its being, surely the time has come to drop it—at least if any clear alternative presents itself.

Indeed, on reflection, it is rather a surprising thing that, some five hundred years after the invention of printing, we are still using a form of type which copies the older way of reproducing letters, namely writing. Just what kind of writing instrument might have produced letters like those in which this is printed, no one knows, but that any writing instrument is likely to make thick down-strokes and thin up-strokes is clear. Printing is not bound to make that difference, and, in the interests both of clarity and elegance, should now drop it.

This is not to say that an art using one medium should always eschew the styles which have been developed in another medium. Indeed some of the finest buildings in the world are built in stone in architectural styles developed for building in wood. A perhaps more extreme example is at Mahabalipuram where one of the five rathas is an exquisite copy of a thatched house of the period thirteen centuries ago—a copy in the most enduring material, a monolith, of nearly the most transitory material used in building. But that is clearly a museum piece—one example is enough.

To return to lettering in the city of Madras—and in other places around us—it is quite hard to find any lettering done in the classical style which is really correct. On the other hand there is now much plain lettering without serifs and without thick and thin lines that is effective, easily legible and elegant. This shows that the people who deal with lettering and who have most artistic taste among us are all on the side of the new and

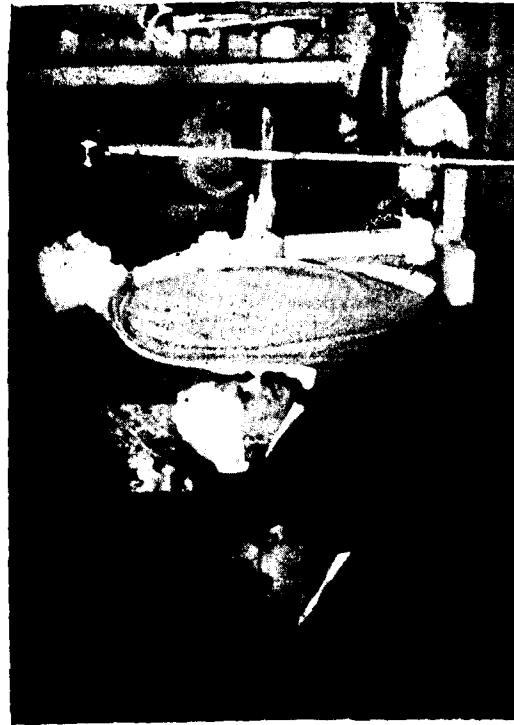
simple letter forms. It is of course a confession that the life has gone out of a style when it has to be judged by whether it is 'correct.' Accuracy is indeed a beautiful thing, but it is perhaps less beautiful than effective performance of duty, and the duty of lettering is to be read.

And so, in common with many other journals and presses, we are making a change-over to the type without serifs. In recognition of the pioneering of French printers in this matter it is called sans-serif. The change-over cannot be made all at once: there is not enough type for that. But if you study the best journals and newspapers over the past few years you will see that the use they make of sans-serif has been gradually extending: and they use it for the things they value most, for the advertisers who pay most. And you may have noticed that more and more wedding invitations, Hall-day invitations, visiting cards and the letter-heads of distinguished firms, use sans-serif type: people use it for the things they esteem most highly. The whole trend of fashion is in the direction of its greater and greater use; and, since it is a trend based, not on idle fancy, but on sound principles of simplicity and usefulness, it is a trend we wish to be in.

Printing and lettering are like married and contrasted arts. With lettering there is the possibility of change with every letter that is painted. But in printing, even if we decide on change, we must wait for the type to be changed. 'The Times', in London, did once make a complete change overnight in the type-face for the whole paper. But most journals think it an unjustifiable expense to throw away all the old type and install new type throughout. We must progress by gradually replacing the old-style type, as it wears out, by new-style.

Some college magazines are further ahead than we are in this matter, and have considerable articles in sans-serif. If you look at them over the years you will see at one date the shorter features in sans-serif; and at a later date those features revert to the older style, and the longer features appear in sans-serif: as the stock of the old-style type in the press is reduced, uses must be found for whatever quantity of it remains. The daily papers (and with them this Magazine) change more slowly, because a well-equipped large press carries a large stock of type, and cannot afford to change so quickly.

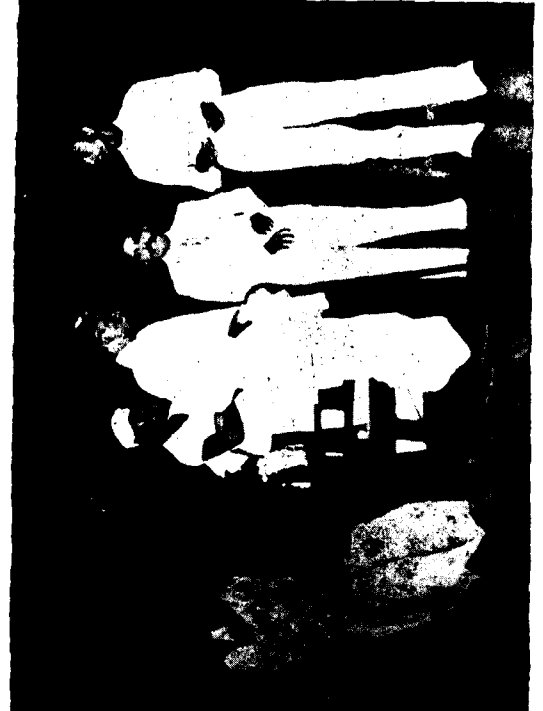
COLLEGE DAY



Dr. Boyd welcoming the gathering. On the platform, Dr. S. V. Anantakrishnan and Sir A. Ramaswamy Mudaliar.



Sir A. Ramaswamy Mudaliar presenting a prize to D. Henry Thiagaraj



INDEPENDENCE DAY



Heber with the visiting youngsters



Selayur Hall welcomes the children



St. Thomas's feeds friends from the village
Photos by D. Sundaram

News of Old Students

Dr Sir A. Lakshmanaswami Mudaliar (Cairness Hall, 1903-08) is presiding this month at the Executive Council of the United Nations Economic Social and Cultural Organisation.

Lakshmiratan Bharati (1922-25) is now Deputy Director of the National Extension Scheme, in charge of projects in all the coastal districts of Tamilnad.

S. P. Vores (1920-23) is Professor of Mechanical Engineering at Guindy. His services were lent to Annamalai University for the setting up of their Department of Mechanical Engineering.

Cyril Raj (1934-1939) is Secretary to the Port of Cochin.

M. Vaidyanathan, M.A. (1948 to 1953) is now a professional assistant in the Meteorological Department in the Government of India in New Delhi.

P. R. V. Bhiman, I.A.S., is now Secretary for Relief and Rehabilitation, Delhi.

F. V. Arul is now Deputy Inspector General of Police.

He had much of the responsibility for organising the arrangements for the Indian National Congress Session at Avadi.

Y. W. Blessed Singh (1953-55) is Lecturer in Economics at Scott Christian College, Nagercoil.

During their recent tour of colleges in the south, as members of the University's General Inspection Commission, Dr M. A. Thangaraj and Dr W. F. Kibble met many old students of the college.

T. Natarajan (1924-27) is Professor of Mathematics in American College, Madurai.

K. J. Charles (1945-48) is from this year Professor of Economics in the same College. He has two children, and looks after the Social Service work in the college.

D. S. Chinnadurai (1945-48) is in charge of the Y.M.C.A. Boys' Home in Madurai. He and his wife have fifteen boys, between the ages of four and twelve, who either are orphans, or boys whose parents have deserted them or who have been found taking to the ways of crime. They are brought into a family life, and are on the way to grow up into joyful and useful citizens.

Ingrid Wilhelmsson (1948-50) is Acting Principal of Lady Doak College, Madurai.

Nesta Smith (1950-52) and Shanti Manuel (1952-55) are on the staff of the same College.

S. Gunaraj (1946-49) is lecturer in Mathematics in American College, Madurai. He has taken a further degree in the United States since leaving us.

S. Nagaratnam (1948-50) is married to Mr Doraiswamy Ayyar, who is on the staff of another college. They have two children, a boy and a girl, who are looked after by her mother while she is at college. She has been the Mathematics Lecturer in Seethalakshmi Ramaswami College, Madurai, from its foundation.

P. P. Chinnadurai (1948-50) is Lecturer in Mathematics in Thiagarajar College, Madurai, and is officer commanding the N.C.C. in Madurai.

N. R. Raghunathachary (1912-16) is Professor of Natural Science in Thiagarajar College.

K. Rukmani (1950-53) is on the staff of Fatima College, Madurai, a college which is

an extension of the school she herself attended as a girl.

S. Banumurti (Selaiyur Hall 1945-48) is Lecturer in English in St. Joseph's College, Tiruchirapalli. He is married and has two daughters and a son. He is in charge of extra-curricular activities in the College.

Ernest W. P. Thomas (1930-33) is Vice-Principal of Jamal Mohamed College, Tiruchirapalli, and Professor of English.

G. S. Kamalapati (1933-36) and C. V. Elias (1944-46) are Lecturers in English in that college.

M. S. Srinivasa Sarma (1916-19), who was for three years Principal of National College, Tiruchirapalli, is Lecturer in Logic and Psychology in Jamal Mohamed College, as is K. J. Abraham (1947-49).

T. N. Durairaj (1949-54) and K. George (1940-43), now regularly known as George Kuruvilla, are also lecturers in that college.

M. J. Ahmed Jamal (1930-32), a son of

the late Jamal Mohamed, who gave so generously towards the foundation of the College, tells us that the new hostels, the foundation stone of which the Vice-Chancellor, Dr Lakshmanaswami Mudaliar, laid during the Commission's visit, are to be planned on the lines of the Halls in Tambaram. They will be the first hostels to be owned by the College—the existing hostels are in rented buildings. Among the guests at the laying of the foundation stone were Jamal Hussain (1931-33), sub-judge, Cuddalore, and A. R. Shanmugam (1928-30), Assistant Collector of Central Excise.

In Pudukottai, V. K. Viswanatha Ayyar (1919-23), who has been Lecturer in English in H.H. the Raja's College for 31 years, is now acting as principal.

L. R. Sigamani (1929-33) is also in the English Department of H.H. the Raja's College.

At Kumbakonam, A. T. B. Saravanaswami (Bishop Heber 1930-33) is head of the Mathematics Department in the Government College.

Fish in Ancient India

'In developing science in India, it is imperative, therefore, that we should build on ancient skill but should at the same time be mindful of the mighty achievements of the present day science... We must study the history of science in our own country and profit from ancient knowledge which is our heritage... We, the inheritors of this traditional knowledge, owe it as a sacred duty to our country and people to expand this knowledge through scientific understanding so that it becomes readily assimilable and operative. Above all, it is essential that the science students of any country must know the social and cultural background of science of that country.' These are the observations of the renowned ichthyologist and pioneering historian of Indian Zoology, Dr S. L. Hora, Director, Zoological Survey of India, who in the recent years has been assessing the knowledge of the ancient Hindus concerning the fish and fisheries of India, with the idea of reconstructing our own approach to fishery problems today against the background of the wealth of traditional knowledge that lies buried in our ancient Indian writings in Pali and Sanskrit literature.

'The study of the history of science in India,' as remarked recently by Dr Needham, 'remains enthralling.' Considering the history of Zoology in particular, very few Indian students of Zoology, might be aware of the fact that long before the Linnaean* classification of animals which is in vogue now, there existed animal systematics in India as early as in 600 B.C. mentioned in the writings (*Sushruta Samhitā*) of the Jain and Buddhist periods of Indian History. It is earlier even than those of the earliest animal systematists like Aristotle (384-322 B.C.), Hippocrates (460-377 B.C.) and even the so-called first systematist Democritus (460-370 B.C.) and obviously it is the first and the most ancient attempt at the classification of animals into groups which hold good even to-day. For instance, animals were divided into *attihika* (having a backbone) and *anattihika* (without a backbone), corresponding to the modern division into vertebrates and invertebrates. Basing on their habitats, animals were also divided into *Jalacocera* (aquatic), *Thalacocera* (terrestrial), *Ghara* (domestic) and *Arannaka* (wild) groups. It is a perfect classification based on morphological and ecological considerations which bear testimony to the great observational powers and remarkable deductions and conclusions of our ancients in India.

Fishes in particular have received great attention in India since times immemorial. As early as 600 B.C. Sushruta classified fresh water fishes on an ecological basis into four groups: river fishes, lake and tank fishes, spring and pool fishes and torrential fishes; and explained the correlation between their form and habitat, which, from a zoological point of view, is a wonder. The ancient Indians had a great insight into the bionomics of fishes. Even the fishes were named after their diagnostic features which enable us to identify them today. For instance the horrid looking *Bagarius bagarius* was called *Simhatundaka* (lion-faced).

Chronologically speaking, the fishery knowledge of our ancients finds its first record in the archaeological findings of the 3rd and 2nd millennium B.C. between 4000 and 5000 years ago, during the period of the Indus valley civilization. The *Nal culture* (Nal is in Baluchistan hills), which represents the earliest phase of these civilizations, revealed good fish paintings on the funerary vases. The *Harappa culture* which is the next phase, showed representations of fish and fishing nets etc. on pottery paintings. Even ring stones, which may have been used as anchors for boats, were fairly common at Harappa. The *Mohenjo-daro culture* is marked by a high degree of perfection in angling shown by the discovery of a number and a variety of fish hooks, not different from the present day British-made hooks, and also by fish motifs in ivory, abundant ring stones etc.

Later, in the Vedas written between 1500-1000 B.C. only a few references to fish and fishing methods are found. In the *post-vedic* period, from 600-200 B. C. fish was considered

* after Linnaeus (1707-1778).

as an important item of food even by Brahmin priests during *Śrāddhas* as is mentioned in the *Sūtras* and *Smritis*. *Vaśiṣṭha Dharmasūtra* forbids the eating of certain fish and *Vishnu Dharmasūtra* mentions the protection offered to fish so that killing of a fish even unintentionally is to be atoned by fasting or by suitable penance. In about 300 B.C. Kautilya has references in his *Artha Śāstra* to the fact that fishing was a well established industry then, the importance of which in ordinary diet and especially during famine was realised so much that fishermen were charged low licence fees and given better facilities for fishing. Even fish processing, like drying, and making fish manure and also fish culture in ponds were practised in those days.

The great King Asoka in his pillar edict V (246 B.C.) which deals with the regulations for the protection of animals, has enumerated five aquatic animals, sharks, eels, porpoises, skates and rays, and globe fish as inviolable under the law, as they are neither eaten nor used by men. Still more surprising are Asoka's injunctions regarding the catching of fish for the conservation of fisheries. He legislated that no fish should be caught on the 14th and 15th day of the moon and on the first day after the full moon during July-August, October-November and December-January. No fish should be caught on *amāvāsyā* and *aṣṭamī* days. These legislations have a great scientific significance because these prohibited days and periods, according to modern understanding, exactly correspond to the breeding seasons of the majority of the food fishes of India. It is wonderful that the ancient Hindus had such an accurate knowledge of the breeding seasons, spawning and migrations of Indian fish as to protect them during such periods. Above all the fact that no fish were allowed to be sold even in the market on such prohibited days dispenses with any enforcement of the law against catching fish on those days, and no fishery legislation in any part of the world is said to be so simple, scientific, easy to enforce and above all so effective as this enacted by Asoka in 246 B.C.

In the *Rāmāyana*, three fishes in particular are recommended to Rama for eating, and there is a reference to *Pampā sarovar* where Lakshmana is instructed to use bow and arrow to shoot fish and he is even given a recipe to clear the scales and roast fish in an iron pan over fire or to cook rice and fish with salt and red pepper.

During the mediaeval periods, it appears, fisheries declined between the 7th century A.D. and the 11th century A.D., but there was a revival of interest during the next 3 or 4 centuries. During the Pandya, Chola and Vijayanagara times, there were irrigation tanks maintained, probably with the natural fisheries in them, but they may not have been of much profit. King Sōmēśvara, son of King Vikramāditya VI writes in *Mānasollasa* (1127 A.D.) a chapter on *Matsyavinoda* completely devoted to angling as a pastime for kings. It is a very detailed account of the pastime unrivalled even in modern works. Sōmēśvara mentions six marine fishes and twenty-one fresh water riverine fishes as game fishes. The technique of angling, the materials to be preferably used for rod, line, hook, bait and float are all described in such a detailed manner that it equals the most up-to-date work on angling.

The Mughal Emperors Babur and Jehangir were also good sportsmen who described a few Indian game and table fishes. In the Bengal famine in 1943, the food value of fishes was once again realised and fisheries revived. Since independence, fishery schemes are enlarging day by day, developing the taste of more and more people for fish. Fish aquaria have become a necessary part of every home in Madras.

Such has been the great wealth of knowledge achieved by our ancients dating back thousands of years and it is up to the younger generation to benefit from this rich heritage of traditional knowledge. It may not be so profitable to imitate or merely copy the practices of the European countries and of America, but to study our own ancient culture and past achievements which no other country achieved at a contemporary period. At the same time we ought to keep abreast of the developing science in our own times. This is probably the best way to do constructive and original work in the development of our own Indian science which is of such great antiquity.

P. J. SANJEEVA RAJ.

Book Reviews

Thirukkural

THIRUKKURAL by I. D. Thangaswami, available from the author, 23, Main Road, Royapuram, Madras. 96 pp.

This handy volume of what may be considered a lightly annotated prose rendering of the famous Tamil classic is a welcome addition to religious literature. It is true that a few others have gone before the author over this field but they have been either Western scholars or Hindu devotees of great learning. This publication, we believe, is the first one from an Indian Christian, and the author has to be complimented on not only imbibing the true spirit of this masterpiece of Hindu sacred writings, but also on undertaking to offer the benefit of his scholarship and devotion to other members of the reading public too. There is a slant which the Indian Christian alone can give, influenced as he is by the impacts of the Hindu religious culture that keeps constantly impinging on his Christian experience. The book is therefore of special value, expressing as it does, the thoughts of Kural as mirrored through an Indian Christian mind.

One can well appreciate the difficulties the author might have had to face in trying to crystallise these pregnant thoughts into terse sentences, but perhaps there are a few places where he could have well sacrificed terseness for the sake of lucidity of expression. As instances of these may be cited verses 10, 7, 9, 8, and 9 of chapters 2, 15, 25, 35 & 99 respectively. In spite of this defect, the book is sure to be read with pleasure and profit particularly by those who are not able to understand the original in all its beauty and richness.

St. Columba

COLUM OF DERRY Eona K. Macnicol. 10s 6d. Sheed and Ward 213 pp + 1 map.

This book has been curiously difficult to obtain through Madras booksellers. Nine months after the first publication, no one here seems to have a copy except those to whom Mrs Macnicol, or someone in her family, has sent a copy. And yet her more elementary writings have been very well known in Madras.

Scotsman revere the name of Columba, for he was a pioneer who brought the Christian faith to their land. Many of us know that his name has been bestowed on a famous school of Scottish foundation in our own land. It was among the western islands of Scotland, in the little isle of Iona, that Columba made his home, and made the centre of the work he carried out right across the mainland. That island still preserves the aura of sanctity which his life there nearly fourteen centuries ago gave to it.

But Mrs Macnicol has not written a life of St Columba. With dramatic effect she has depicted an early episode in his life before he had seen Iona.

The book gives a sensitive portrayal of the atmosphere of the times: times when the only normal travel (for however long a journey) was on foot; occasionally, but rarely, a journey was made on horseback. There is no reference in the book to any wheeled vehicle. And the journey across the seas with which Mrs Macnicol's narrative ends, was made in a frail vessel that would nowadays be thought hardly fit for river travel. To journey from Columba's native

land, in the north of Ireland, to the south, was a remarkable undertaking; to sail across the seas to Scotland was to cut oneself off from one's family and friends for ever.

The crisis of the story concerns the secret copying of a book—a more accurate version of the psalms than any that had been available. It conveys very vividly the sense of the preciousness of every manuscript book, and the great preciousness of an accurate copy. We who have about us so many printed books, and who can be sure that they do accurately reproduce what was set up in type, do not easily visualise the difficulties and hazards that attend the repeated copying of manuscripts, nor how precious was any accurate copy of any classical ancient work.

The book shows Ireland ruled by many kings, sometimes related to one another, sometimes at war with one another, and with

one 'High King,' whose position seems to have been something like that of an International Court of Justice—to which parties having any dispute can agree to submit their dispute, but a court with little power to enforce a decision. One sees in the decision about the copying of the book of psalms the beginnings of the law of copyright. And the hockey match between the home team and all the visitors—seems to bridge the gap of centuries.

The real greatness of the book is the way in which it shows Columba as a man—great hearted, generous, lovable and greatly beloved, laying aside his claim to kingship, declining the offer of the High Kingship, that he might serve his Lord, High King of Heaven. In study and in care for his people, he was ever energetic, impulsive and eager, striving above all things, and at all times, for the spread of the knowledge of the word of God.

Meet the Black Drongo

As the train approaches Madras, in the early hours of the morning, if you look out of the window you will see numerous birds perched on the telegraph wires, not in the least disturbed by all the hustle and bustle raised by the train. Among them you will see a small, glossy black bird with a long, gracefully-forked tail. That is the Black Drongo, otherwise known as the King-Crow. The name King-Crow should not mislead you into thinking that it has anything to do with that pestilence, commonly known as the Crow. Except for its jet-black colour it is not crow-like either in its build or in its disposition.

The Black Drongo is a common resident bird found throughout India and Ceylon. The species also extends to China and Malaysia. It is very common in Tambaram and even the least interested in birds just cannot help seeing it every day. It is one of those numerous birds which are here to cheer the otherwise drab and colourless life of the young hermit staying in this sanctuary, safe from the blandishments of that opulent siren—the City of Madras.

The King-Crow can often be seen enjoying free rides on the back of grazing cattle, hawking the insects disturbed from the grass by the cattle. Its food consists entirely of insects, dragonflies, crickets, grasshoppers, moths, bugs, etc., and their larvae. Most of these insects are injurious to the crops and so the King-Crow is a valuable ally of the farmer. One of the near relatives of our hero, the White-bellied Drongo, has sometimes been accused of cannibalism. Anyway, the King-Crow's catholicity in tastes is not developed to that extent. But it does not mind taking to a little piracy occasionally. It sits on a perch high up, its eyes riveted on some industrious Myna or Hoopoe searching for food on the ground. When the King-Crow sees that the bird on the ground has secured some particularly tasty morsel then down it comes, grabs the grub in one lightning instant and returns to its perch, there to enjoy the fruits of plunder. If the offended party is a Myna it will put up a fight or at least will record its protest using all the billingsgate available in the avian vocabulary. But the Hoopoe, being a little more philosophically disposed, will just nod its head sadly and carry on with its business as if nothing had happened.

The King-Crow takes a peculiar pleasure in bullying the crow. The moment he sees a Crow off he flies at it 'like greased lightning' and starts hammering right and left at the Crow's unprotected head and back with his sharp, pointed beak. The Crow, evidently not being able to appreciate this sort of behaviour, wheels and turns in the air in a futile attempt to escape from this feathered fury. But the King-Crow pursues it relentlessly, gives the Crow hell and drops off only after he has had his full share of the fun. This aggressive behaviour is all the more augmented during the breeding season when the King-Crow would never tolerate a Crow or any other bird anywhere near his nest. If a bird is foolish enough to intrude upon his territory, in a flash the King-Crow is at its back pecking and tearing at its body, the performance all the time being accompanied by shrill, harsh, challenging calls which tell the intruder in no uncertain terms that the master of the house means business. Whether it is a harmless Kingfisher or a fierce-looking Shikra the King-Crow considers it all the same as an intruder and treats it as such. But it is the Crow that is often the victim of the King-Crow's fury. Verily he is the King of the Crows. I just cannot help feeling a sense of immense satisfaction when I see that arch-villain among birds put to rout by a little Black Drongo. Not I alone, any jury on this earth would return a unanimous verdict of 'Serve him right' when they see that unashamed scoundrel being torn to pieces by a King-Crow.

But the Black Drongo is not just a bully and nothing more. All bullies are, as a rule, cowards; but not the King-Crow. Not only that, he is also chivalrous—chivalrous towards other birds which are weak and helpless and need protection. It is often found that birds like the Golden Oriole, Bulbuls and Doves build their nests on the same tree on which there is a King-Crow's nest or on some adjacent tree. These birds are too timid and do not have the pluck to protect their nests. But they are pretty certain that the proximity of the King-Crow's nest is guarantee enough that no intruder will be allowed into the area. So the King-Crow is large-hearted enough to afford protection to such helpless birds. Incidentally, it may be interesting to know that one of the Indian names for the King-Crow is *Kotwal*, meaning 'policeman'. Yes, he is the policeman of the feathered world.

Some people call the Black Drongo the 'Scotch Nightingale', which, Dewar remarks, 'is unkind to both the hardy Scot and the gallant Drongo.' I do not know whether the Scots make any pretence that their aptitude lies in the direction of music. Anyway, the King-Crow is no fine songster. Its call notes are loud and cheerful and a little metallic in tone. The Punjabi names of *Kalcheet* and *Kalkalichi* are onomatopoeic and fairly represent the more common calls. The birds become particularly noisy during the breeding season when they frequently indulge in scolding duets, trios and quartets. Some of the cousins of the King-Crow, the White-bellied Drongo, the Bronzed Drongo, and the Racket-tailed Drongo, have earned a reputation for their ability to mimic the calls of other birds with perfection. But the Black Drongo has no such accomplishment. Indeed, one writer says that once he heard a King-Crow mimicking the Shikra-hawk to frighten away some Babblers enjoying a nice repast, and saw him escape with the booty. But most probably that particular call is the King-Crow's own, fully patented. The confusion is understandable as it closely resembles the cry of the Shikra.

The breeding season of the Black Drongo extends from March to August. The Black Drongo believes in the absolute equality of the sexes. Both the father and the mother bird together build the nest, incubate the eggs and feed the chicks.

In spite of all its cleverness and courage there is at least one bird against which our friend cannot match its wits—and that is the Cuckoo. The Cuckoo, as is well known, does not believe in the family system. It thinks that all its responsibilities by way of domestic duties are over when it lays a few eggs. There being no state nurseries or professional baby-sitters in the avian world, the Cuckoo leaves the rest of the task to some other bird. Last year, a friend of mine, a seasoned ornithologist, came across a pair of Black Drongos very assiduously feeding a Cuckoo fledgling. The chick was shot and it was identified by experts as that of the Indian Cuckoo.* Obviously, the Indian Cuckoo had laid its egg in the Black Drongo's nest when the owners of the nest were not there. It must have taken all the cleverness and all the courage in the world on the part of the Cuckoo to have laid its egg in a King-Crow's nest without being noticed. And the King-Crows, not being aware that they had been duped, had hatched out the egg and were now ramming luscious morsels into the ravenous gullet of the Cuckoo-chick with parental fondness. The Crow would have danced with joy if it had heard of this—more so because it is also a fellow-sufferer at the hands of another parasitic member of the Cuckoo family—the Koel.

B. VIJAYARAGHAVAN,
II P.G. Br. iv.

*This find is doubly interesting as not much is known of the parasitic habits of this particular member of the Cuckoo family—the Indian Cuckoo (*Cuculus micropterus*). I remember reading in the *Journal of the Bombay Natural History Society* that Mr A. E. Jones of Simla has also made a record along the same lines, having discovered an egg of the Indian Cuckoo in a Black Drongo's nest.

The Moral Basis of Democracy

All of us speak of democracy and most of us know that it is a form of government. But to one who advised him to set up a democracy in Sparta, 'Pray,' said Lycurgus, 'do you first set up a democracy in your own house.' The sage saying of Lycurgus brings out the salient feature of democracy that it is a way of life, much more than a way of governing a State.

What is this way of life? Answering the question will unfold the real meaning of democracy that is deeply hidden by the clouds of conventions and traditional interpretations. Democracy started in ancient Athens, the citadel of Hellenic culture, as a form of government and it failed there because it was not realized as a way of life. There were two chief causes for the downfall of democracy in Athens. Firstly, the institution of slavery was a handicap to progress and the proper realization of democracy was prevented by the Hellenic prejudices. Democracy implies the equal rights of all men but Athens could not see that. Secondly, in Athens law was a civic affair of their own community only. Athenians failed to foresee the principle of Universalism, as the division between Greeks and Barbarians was strong. If direct rule of all the people constitutes democracy, we know that it is impossible in the modern world with its enormous population and will certainly result in chaos. In a republic we have what is known as 'indirect democracy' or representative government but even there when people fail to practise democracy as a way of life, democracy is a failure. The classic definition of democracy as 'the government of the people, by the people and for the people' was not satisfactory to its own author, Abraham Lincoln, who complained that 'democracy has larger meanings than a single definition can convey.' We cannot say that it is the rule of the majority, since majority rule may result in oppression of minorities. The so-called democratic countries have begun to distribute their wealth but in recognizing the rights of the people of their countries, they failed to recognize the rights of the peoples of other countries.

Christian ethics supplemented and completed the meaning of democracy as a way of life. Democracy means recognizing the dignity of human life and paying respect to human personality. Man is a thinking being and if he has the right way of life he can be the master of the Universe and shape the world to come. The value of man as a spiritual being is far greater than his value as a material unit of Society. Democracy opposes the totalitarian principles of government which regard man as a thing rather than a person. It is a check on the privileged few and it never admits that a few are born to rule but agrees to give equal opportunities to all for the well-being of humanity. If the absolute value and dignity of human life is the fundamental norm of democracy, we can derive two secondary norms. First—that all should have opportunities of satisfaction in the cultural, social and material aspects of life. This is essentially a conception of economic equality. Then we should have the right to change the laws by legislation, the political equality that recognizes the indestructible rights of every individual. From these values springs the Brotherhood of Mankind. St. Peter in his First Epistle clearly vindicated the Christian concept of democracy: 'Honour all men. Love the Brotherhood.'

The dignity of human life is one fundamental thing that Jesus Christ taught us both explicitly and implicitly. He never insulted the sinner or the publican but recognized their individual dignity; He did not condemn the woman taken in adultery but gave her the power to 'sin no more'; He showed the value of service by washing His disciples' feet and broke the distinction between master and servant; He loved the children and recognized their worth in society; and His life is the fulness of the real democratic way of life. 'Love thy neighbour as thyself' is a sacred command and this love is a moral force—the force of God's power of saving mankind by making a real democracy here on this earth which Jesus Christ called 'The Kingdom of God,' where 'the Kingdoms of this world are become the Kingdom of our Lord.' Our faith should be built upon the rock of moral foundation that can eradicate Evil. Morality

is universal and above all religious limitations and racial differences. Building democracy on this solid foundation will be a way of making it successful. The ideal democratic state is still in the making and everyone has a hand in either making it or marring it.

The advice of Lycurgus is advice to all mankind. Those who slay democracy at home can never practise it in a state in the true spirit. They may seem to practise it in certain traditions; but without the right will it is a pretence and a delusion. Essentially the success of democracy is determined by ethics, by living according to moral standards. Some of us regard the economic question as fundamental and it is quite candidly admitted that economic problems should be solved but how can the solutions of these alone help us if human weaknesses and wickedness continue to operate? The problem to-day is not economic but moral. 'We are to-day suffering not from any lack of technical progress but from a complete lack of moral control of our material achievements,' says Sir Stafford Cripps. If people realized the need to bring moral and spiritual progress into line with material progress, then the scientists would have some rest. We have enough material, enough men, but we don't have enough effort of will to put our principles into action.

To achieve democracy we need a change of heart that can bring a change of life in men and society. For the change that can make our democracy truly meaningful we have to follow the four cardinal principles—the *Charshila*: the *realization* that we have failed to do the things that we ought to do—Confession or Absolute Honesty; the *realization* that we cannot do everything by ourselves, by our individual efforts alone for there is always the dissatisfaction that all our endeavours are subject to human limitations and failures, this leads us to depend on the Being who is Spiritual—Absolute Unselfishness; the *realization* that the things that we do by the power of the Spirit will lead to a higher life of obedience to God—Virtue or Absolute Purity; and the *realization* that the things that we do by the power of the Spirit should be extended to all men and women without the discrimination of caste, class, creed, colour or race and should influence all spheres of life—Absolute Love. These four cardinal principles bring social salvation and make real democracy to flourish in the heart as well as in the State. The *Charshila* should be realized, experienced and practised in our life in order to change those who want to die into men who want to live, to change a world of illusions into a world of practical reality, and to change a world that is a 'vale of suffering and tears' into a world of peace, joy and love.

This change can be brought about only by the power of the Spirit of God as the Vedic seers prayed:

From the unreal lead me to the real
From darkness lead me to light
From death lead me to immortality.

(Brihadaranyaka Upanishad 1-3-28).

Hold your hand straight before you and you find four fingers pointing at the people before you while the thumb stands in the upward direction and looks above. Notice the thumb is small, it is the self with its limitations; it looks above for help from God while the four fingers show the four cardinal principles which you have to conform to as your duty and also point out your duty to others.

There exists the sceptic doubt whether a normal human being can conform to these moral standards. It is true that we cannot do that by ourselves but if we let God enter our lives, He will enable us to do it. 'Behold, I stand at the door, and knock, if any man hear my voice and open the door I will come unto him'—is a promise to all those who wait on Him. In bringing equality of opportunities for all from the normative concept of dignity of human life, and making our democracy a way of life, so that we may have 'life more abundantly', let us 'be strong and of good courage' and let us fulfil the injunction 'quit you like men.'

D. HENRY THIAGARAJ,
4th Hons.—ii-a.

Leprosy Clinic

I am sure all of you would like to know whether anyone who has been coming to our Leprosy Clinic at Pammal got cured. Since the opening of the Clinic we have had an ever increasing number coming for treatment. Now on the register we find about 900 names. That means our Clinic attracted about 900 patients in all these 5 years. But at present only about 300 patients are coming for treatment. The others, of course, have stopped coming. There are a variety of reasons for that.

Most of our patients now have only patches and come for treatment in the beginning stage of the disease. Naturally, when they find that these patches are fading away, after taking injections for a period of time, they stay away in their homes. Let me describe a few particular cases of this type.

I was recently travelling in an electric train. In the train was one of our patients. When I began talking with him, he suddenly produced from his pocket a wedding card. It was his own wedding card! Actually, he was then returning from Saidapet, after consulting Dr Ramanujam. He got his blood tested, he said, and then Dr Ramanujam permitted him to marry. Well, he had been coming to Pammal, if I remember correctly, for three years. He showed me, all his patches had faded away. Afterwards, of course, I wished him a happy married life.

There was a young woman coming with her mother from the beginning of last year. But recently I discovered that she was not coming to the Clinic. When I asked the mother why her daughter was not coming, she very happily, with a grateful smile, said that since she got cured, she got married! Here is an example of faith on the part of the patients. I am sure that woman's very faith would have given her satisfaction and health. And I believe she is cured. For the glory of our Lord, I can enumerate quite a number of such cases.

And, you all, I expect, would also want to know how we find the needed finance for the purchasing of the medicines, etc. That is an interesting story.

As you know, the Pammal Clinic is a National Project of our S.C.M. Hence we get a small grant from our National S.C.M. The Mission to Lepers is contributing a good sum. And the rest, which actually forms a bigger part, practically comes from individual contributions. Quite a few of our old students and friends of the S.C.M. are contributing every month. But there were occasions when there was an acute need for funds. And our living God always provided it! The prayers of so many friends of Pammal were always answered: to testify to it I can give a few examples.

Recently, we were in need for funds. Wonderfully enough, just at that time we got Rs. 25/- from an unexpected source. One gentleman sent the amount through Dr Boyd as a donation. He also wished that his name should not be revealed. Thanks to our Lord, who never failed us. On another occasion, last year, when there was an urgent need for money, the Tiruchi College Christian Union sent a contribution of Rs. 100/-. Yet another example. Every Christmas our patients are given some sort of party. For that we need about Rs. 25/- every time. Last Christmas we did not know how to get that amount. Again, to our surprise and to the Glory of God, Mr Karat received a cheque for Rs. 25/- from a gentleman from America who had some time ago visited Pammal. He specifically expressed a wish that this money should be used to give some Christmas present to the patients. Well, this is how our Lord provides for his work.

And needless to say, it is certainly a privilege to go and work in such a place as Pammal. In fact, it is a blessing. Let me request you, my friends, even if you are not able to go to Pammal, please do not forget to pray for that work.

M. AZARIAH.

‘Better Late . . . !’

‘Better three hours too early than one minute too late.’

SHAKESPEARE.

Shakespeare, a student of a College (not a Grammar School !) in the twentieth century would have probably altered the wording. It would possibly sound : ‘Better late than never.’ The modern student is apt to be unpunctual. He muses in W. H. Davies’s words : —

‘A poor life this, if full of care
We have no time to stand and stare.’

The Principals of leading Colleges are not in the habit of questioning a student’s belatedness, but just fine him. If the reasons for delay came to light they would probably run thus : —

The son of an Inspector of Police

Principal.—Why are you late ?

Student.—I was following traffic regulations, sir.

Principal.—Elucidate.

Student.—While coming to College I saw a sign post : ‘School Ahead. Go Slow.’

This time the son of a Professor of English is late.

Principal.—What is your reason for coming late ?

Student.—I am pained, annoyed, inflicted, plagued, mortified, chagrined, concerned, afflicted, desolate, anguished, tortured, that I have no authentic, precise, rigid, genuine, legitimate, substantial, tangible, plea, pretext, vindication, for attaining reaching, entering, appearing leisurely, unpunctual, belated, into the academy, lyceum, seminary.

The Doctor’s son is late.

The Principal questions him on arrival : ‘Why are you late ?’

Boy.—Last night after my food I had acute indigestion and on going to sleep I became a somnambulist. Someone woke me, and I got insomnia. To cure this my father gave me a dose of morphia. I fell into a coma in the train and on recovering consciousness I discovered that I had developed amnesia. Thinking it Sunday I started to return, only to bang my head on a post. Regaining control of my senses, I restarted, for college and am here, Sir, rather late.

The son of a poet is the next person to be late.

Principal.—Any excuse for coming late ?

Boy.—While travelling, I forgot the cares of life,
Forgot, that with the Principal, I may have a strife,
And while travelling to College
Began admiring Nature’s beauty.
As thus in the carriage I sat musing
As the train and time were flying.
I blame Nature for my delay
And time for running fast to-day.

Last of all, there is the son of a Padre who has come late.

Principal.—What excuse have you for coming late ?

Boy.—(Silent)

Principal.—You are fined an anna. What have you to say ?

Boy.—‘Blessed are the merciful for they shall obtain mercy.’

V. A. SUBRAMANYAM,
Class I, Gr. i-a.

Scottish Lyrical Poetry

The Highlands of Scotland though very picturesque are at the same time gloomy. They are vast regions of lonely mountainous country covered by dark heath where often a heavy mist comes down veiling everything. On all sides are precipices which echo with falling torrents. It is a dreary land sparsely populated, affording nothing by way of pasturage or agriculture. The Scottish poets undoubtedly found plenty to excite their poetic impulses and feed their imagination in ‘the mournful dashing of waves along the firths and lakes that intersect the country, the portentuous noises which every change of the wind and every increase and diminution of the water is apt to raise in a lonely region, full of echoes and rocks and caverns.’

Sights such as these spread a gloom over the fancy; musicians and poets reflect this melancholy feeling in their works. The Scotch tunes have a rude sweetness; ‘the wildest irregularity appears in their composition.’ The Scottish songs have a martial air, and are diffused with a melancholy, which makes them so beautiful. Again it is not difficult to detect this melancholy strain in Scottish poetry as well.

Southern Scotland is a very different place from the north. In the south are sunny hills clothed with verdure, crystal streams which meander through long and beautiful valleys, and trees growing everywhere either in solitary splendour or in clusters and groves. The southern part of Scotland then presents a striking contrast to the gloomy, though romantic, north. So it is not surprising that the songs of these pleasant regions are soft and sweet, expressing strong feelings of love and tenderness and other emotions natural to the peace and tranquillity of pastoral life. This is well expressed in the following lines of the poet Tannahill.

Farewell, ye lofty mountains,
Your flow’ry wilds we wont to rove,
Ye woody glens and fountains,
The dear retreats of mutual love,—
.....
Ah ! Sheelah, thou’rt my darling,
One fond embrace, and then adieu.

Several of the old Scotch songs take their names from the rivulets, villages and hills adjacent to the Tweed near Melrose, an area which can be called ‘the Arcadia of Scotland’. Robert Burns, the greatest songster in the English language, was a native of Ayrshire in Scotland. He is famous for his lyrical poetry and has written many beautiful poems, some expressing happiness and contentment with love, as when he sings

O my Luve’s like a red, red rose
That’s newly sprung in June.
O my Luve’s like the melody
That’s sweetly play’d in tune !

In his 'Highland Mary' a sorrowful note creeps in and he cries,
 O pale, pale now, those rosy lips
 I aft hae kiss'd sae fondly !
 And closed for ay the sparkling glance
 That dwelt on me sae kindly ;
 And mouldering now in silent dust
 That heart that loved me dearly;
 But still within my bosom's core
 Shall live my Highland Mary.

Robert Tannahill was one of the most popular of Scottish song-writers after the time of Burns. He was born in Paisley in 1774. He was a weaver by trade and his favourite pastime was to collect old forgotten airs to which he adapted new words. 'I would I were a weaver,' says Falstaff; 'I would sing all manner of songs.' At the beginning of the 19th century Tannahill met Robert Archibald Smith, a composer, who set some of his songs to music and adapted some others to old airs. But Tannahill suffered from a morbid melancholy which robbed life of its sweetness for him. He died in 1810 near Paisley like Ophelia,— 'where a willow grows aslant a brook,'— perhaps 'chanting snatches of old tunes.' Some of his popular songs are 'Jessie, The Flower O' Dunblane', 'The Braes O' Gleniffer' and 'The Midgees Dance Aboon the Burn.' One of the verses of 'Jessie' runs

How sweet is the brier, wi' its soft faulding blossom
 And sweet is the birk, wi' its mantle o' green ;
 Yet sweeter and fairer, and dear to this bosom,
 Is lovely young Jessie, the flower o' Dunblane.

This is a charming song. In the other two there is such a wealth of natural description, and one can easily read them over and over again with pleasure.

Wordsworth also seems to have been captured by the beauty of Scottish music, and he pays a tribute to it in his poem 'The Reaper' where the song of the Highland Lass was so sweet and thrilling that 'the music in his heart he bore, long after it was heard no more'.

Allan Cunningham was another of the numerous Scotsmen who from the time of Allan Ramsay have been renowned for their peculiar gift of lyrical poetry. He is said to have added 'many fresh flowers to Scotland's lyric wreath', and it would be fitting to close this account of Scottish lyrical poetry by quoting a few lines from one of his very widely read poems :

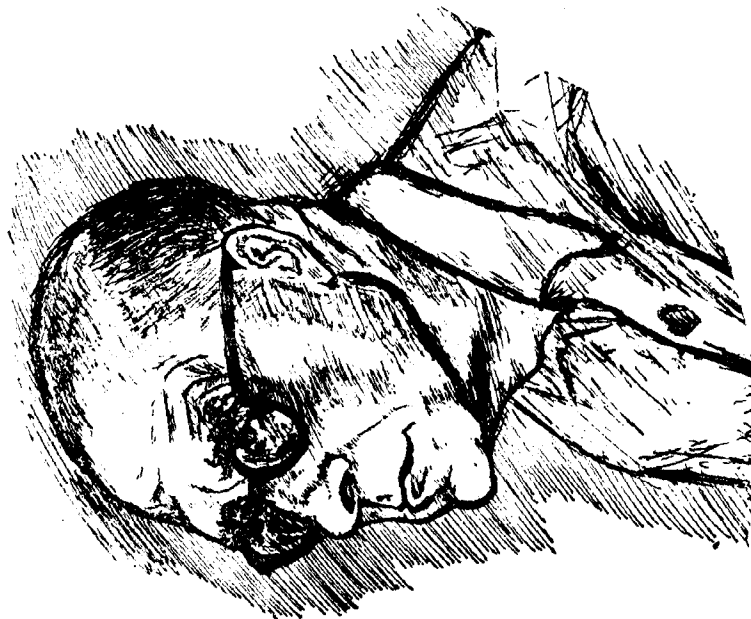
Hame, hame, hame, O hame fain wad I be—
 O hame, hame, hame, to my ain countree !
 When the flower is i' the bud and the leaf is on the tree,
 The larks shall sing me hame in my ain countree ;
 Hame, hame, hame, O hame fain wad I bee—
 O hame, hame, hame, to my ain countree !

(Miss) M. J. DEVANESEN,
 4th B.A. Hons. (Branch vii.)



S. R. Nagarajan

C. A. ABRAHAM



W. F. KIBBLE

The Ghost Dream

Now, at this zero hour, when the earth revolves to the silence of the stars,
And these my bones taste of the peace that waits in the womb of time,
Here, in this dingy room, where I, the sinner, lie drugged with complacency
Hoping to survive at the trumpet-call the judgment of a new-born day,
The churchyard yawns, and these nebulous shapes seep through the shutters of memory
And dance their midnight round.

'These distortions are the ghosts that shun the solar light ;
These that I strangled even at their hour of birth
To purge the slum ; to tempt Truth's mirage, that in the distance quivered ;
And carrion for kites discarded on the damp marshy soil of the mind,—
These, I find, have not decomposed in stench and decay but reeking of the peevish gutter,
gambol, and at my bedside grin.

These iconoclasts shatter my ego to cinders ; feed on my self-esteem ;
Kindle the base atavistic beast that treads on time ;
While the impotent writhes in the bed, enact dumb shows that stern consciousness
Censors by the light of day.
Their antics end ; they wriggle through the clutches of recollection, sink down dormant on the
sin-swept wharf.

The sun sulks in the sky,
Biscuits turn to ashes,
Comrade,
This tea as poison smells.

S. R. NAGARAJAN.

To the Faded Flower

Was it not some hours ago,
 'That you were a blooming flower sweet ?
 Was it not some hours ago,
 'That bees came wooing, singing sweet ?
 So sweet a lustre you did shed,
 I wished, you, a homage at His feet ;
 But you, by shaking your proud head,
 Said, ' For God, I have no need.'
 The bees, your honey did gently steal,
 Your fragrance, the gentle breeze ;
 'That beauty, of which, you proud did feel
 'The blazing sun did fleece.
 Those bees ignore you ; they seek the fresh—
 And you faint off to the ground ;
 The fiery darts do prick your flesh,
 And the cruel wind drags you round.
 Hide not your shame in that wretched dust
 And spare your penitent tears ;
 Come out and roll in the Holy Dust,
 And ope there, the flood-gate of tears.
 Feel you, delicate, to approach the Lord,
 But now, at the hour of need ?
 Know, Mercy is the name of God !
 Lay you down at His Holy Feet.
 Droop not, ye cheerless blooms of the world,
 Hails you the Garden Divine !
 Be ye buds, or blooms, or the faded old,
 There, will ever fresh remain.

M. JANAKI MENON.
 4th Hons. (Br. vii.)

Halls and Hostel

St. Thomas's Hall

At a Hat Night early in the term the juniors were ushered into the merry life of our Hall.

The next important event was the Non-Residents' Social, and it was attended by a large number of non-resident students and staff, and the programme of games, tea, addresses and entertainments was gone through.

Independence Day was observed in a solemn manner with the flag-hoisting ceremony in the morning followed by poor-feeding in the afternoon. At the Graduates' Reception we invited our old friends to a sumptuous dinner and we were proud to have with us a number of them who graduated with distinction.

The proceedings of our Hall Parliament continue to be lively, and the witty and pungent exchanges are surely indicative of the fact that the standard of debate is of a very high order. Is it any wonder, then, that three of the members of the College debating team are from St. Thomas's ? The Speaker Mr Muthuthamby holds the scales even and maintains dignity and decorum in the House with tact and understanding.

The enthusiastic Minister for Debates is having an ambitious programme of lectures and debates for the current year. The Minister for Food (Non-Veg.), a culinary expert himself, has introduced lots of welcome changes by his personal touch. The other Ministers are going about their business zealously.

We note with great satisfaction that our Hall, this year, has the unique distinction of possessing a good number of the office bearers of the various Associations of our College.

It is a matter for pride and satisfaction that the first issue of our magazine 'USHA' is out, and the very encouraging response to the request for contributions makes us feel

confident that we will be able to bring out the next issue of the magazine in the full dignity of print.

BERNARD LYSANDER
'Prime Minister.'

Selaiyur Hall

We welcome back as Warden of Selaiyur Hall, an old friend, Rev. R. S. Macnicol. One of the first tasks he performed as Warden, was to arrange the election of two new members of the Hall-committee.

The 'Hoot Night,' the first event for the academic year was a great success in spite of the fact that some members of staff were disturbed. We do hope that future residents of Selaiyur Hall will improve upon this yearly festival and elevate it to something in the nature of a 'Hat Night.'

Non-Residents enjoyed immensely the games and the tea provided for them at the Non-Residents' Social. Independence Day started with tremendous noise in the Hall. 'The Selaiyur-waking Committee' was largely responsible for a very good turn-out at the Flag-unfurling ceremony. Not only did they wake up students but also extracted about Rs 7 from them with which we were able to distribute prizes for some of the games held for the R.S.L. children later in the day. Quite a number of Selaiyurians helped to entertain the children with games. We even played them 'Hey Mambo,' a cherished possession of the gramophone club.

General body meetings this year seem to be reviving some of the interest of old. It is true to say that we all enjoyed the three films and the projector's unique innovation. (Each of those shows had 15 intervals !). However, it is equally true to say that the novelty has worn off and we all hope the gadget will be subjected to a little discipline.

S. C. SUDARISANAM
General Secretary.

Bishop Heber Hall

The first few months of the academic year under review have been a period of great activity in the Hall. As usual every field of Heber life has its warm and enthusiastic patrons.

The year began with a mighty reception to the raw addition to the Heber family—a joyous crew! The non-residents social was quite a success and emphasized that bond of friendship between residents and non-residents.

The Literary and Debating Society was inaugurated this year by Mr S. H. Best of the British Council. He gave an interesting talk on 'The character of the English.' We were also glad to hear Mrs Parthasarathy of Presidency College on 'Co-education.' Our thanks to the speakers. The Atheneum is alive as ever.

Independence Day was remembered with all due solemnity. Mr A. A. Gnanadoss and the Hall Chairman Mr G. Koshy spoke a few words. We also acted as hosts to children from Old Tambaram.

The Rural Service League under the secretaryship of Mr Sundaram has a faithful band of regular workers. The Goan Hartal led to an unofficial protest meeting in the Hall. The speakers, extolling the martyrs and condemning the Lisbon Government, re-affirmed their faith in the principles of Satyagraha. The Graduates' Reception this year brought into our minds the new graduates of our Hall. We wish them well.

The various secretaries continue to function with deep zeal and interest. As we go into print we are busy making preparations for the Great Day in Tambaram—Bishop Heber Hall Day.

T. THILLAINATHAN,
Secretary.

Women Students' Hostel

Extract from report read on the 13th of August.

Rev. Dr Boyd, Mrs David, ladies and gentlemen,

Since the academic year is rather young my report will not be a long one. As we hoped the elements would be kinder in August than in October we decided to have our annual celebrations in the first term. But as you see we have been unlucky again and Anderson Hall is being honoured by our celebrations for a second time.

Dr Boyd always has a soft corner for his women students, and his paternal care is evidenced in the modification of the hostel rules and we are happy about it. Not only that but his ready assent to our many requests has won for him an unprecedented wave of loyalty. Our thanks are due to the Bursar and the Senatus whose generosity has worked wonders in our hostel.

We are very sorry Mrs Macnicol and Mrs Martin whom we have grown to regard with great affection and respect will be away for some years.

The hostel was all a-flutter when the whisper went round that a handsome young prince from the turreted city of Tambaram was intending to snatch away our Rani in a whirl of romance! We often discuss what is the exact standing of a lady staff-member and a staff-wife. Mrs Siromani, née Miss Baliah, by combining both has complicated the problem so greatly that we dare not debate the point any more.

One of the girls remarked once that she did not mind any amount of scolding provided it came from Mrs David. We consider ourselves very fortunate indeed in having her as our warden. Her whole-hearted sympathy and her friendship have endeared her to us all. Mr David also has been very kind and helpful whenever we have sought him. Baba and Rathnu enhance the homeliness of Guindy, and we are particularly thrilled with the little gentleman's chivalry towards damsels in distress.

Though the women students have always been few in number, our academic achievements have been out of proportion to our numbers. We are specially proud of Miss Janaki who came second in the University of Madras and has thereby covered us with glory. Our girls are now holding distin-

guished positions not only in the universities of India, but overseas also. Incidentally we assure you the average height of the women staff has also increased by the fraction of an inch, since we have contributed such pillars as Ranjini, Chinnamma and Gomati.

The year began with a swing as we welcomed a particularly youthful crowd of juniors, and we grant that they are a brave set, as was proved during their initial tribulations. Next came the great day when our non-resident friends invaded the sacred precincts of Guindy. It was a gay occasion which ended in a chaos of hilarious fun and high spirits.

The new committee are very enthusiastic, dauntless in spirit and unfailing in their resources of originality. The entertainment secretary with her entertaining manners and smile, the mess secretary who is herself a sweet piece of confectionery, the games secretary who is game for all occasions, and the treasurer who is a treasure house of patience, together constitute a brilliant collection of gems.

It is too great a task to describe life in Guindy. It is by turns light and shadow,

swift and slow, laughter and tears, and even as the weather 'so grey, so gold, so wet, so warm.' One might have expected that the temporary absence of our radio which was under treatment in Tambaram, would cause a void, but you would be surprised to hear from all corners of our hostel 'sounds and sweet airs, that give delight and hurt not.' We try to face gallantly every situation. We brave the Sun, Wind and the Rain, the walk to the station, the packed trains, and jostling crowds, and appear in classes with unfailing regularity with fresh faces, eager ears and poised pens. We are a homely and happy lot in Guindy—the atmosphere here is made up not merely by the beautiful background, nor by the skipping spirit of youth alone, but something over and above all these, which leaves with us a certain graciousness, a maturity, and a wider and deeper understanding of things.

I am confident that the year which has begun so well, will continue to be marked by success and good cheer; and I hope the women students will ever more add to the prestige and glory of our college.

Miss L. SUNDARESAN,
General Secretary.

Societies

The College Union

President—Rev. A. J. Boyd, M.A., D.D.

Vice-President—Mr B. Albert, B.A. (Hons.)

Student-chairman—S. Ranganathan

Secretary—M. Sivanantham

The activities of the College Union commenced with a pre-inaugural meeting held on the 19th July. Several speakers of the Moral Rearmament Movement were good enough to come during their three-day stay in the city. The Hon. Basil Okwe from Nigeria was one of the party of African, Asian, and European statesmen who were touring the capitals of Asia. He spoke to us along with Brian Boobyer, who used to play cricket and rugby for Oxford University, and whom many of us remember from his previous visits two years ago. Between their speeches were action songs which were loudly cheered by the audience.

The next meeting was a debate held on the 22nd July to select the members of the College Debating Team. The subject, 'Co-education is not a form of co-existence' elicited keen interest and as many as twenty students participated. In the opinion of the judges the standard of the debate was very high. R. Sivalingam, P. E. Daniel, Kunhiraman Menon and S. R. Nagarajan were selected. R. Sivanesan was selected to be the reserve. Our sincere thanks are due to Professor Chandran Devanesen, Mr R. S. Macnicol, and Mr M. Abel who acted as judges.

The inaugural meeting was held on 27th July. Sri S. K. Chettur I.C.S. in his inaugural address called upon the students to cultivate a keen interest in international developments and to contribute their mite for the reconstruction of the nation. His speech was spiced with interesting anecdotes. Dr Boyd welcomed the speaker.

The next meeting which proved to be a box-office hit was a seminar on 'An Artist's view of Art' held on 24th August. A galaxy of artists representing various fields of art took part. Sri N. T. Rama Rao, the versatile film actor, inaugurating the seminar stressed

the fact that art should be for people's sake and said that the slogan 'art for art's sake' was an obsolete one. Sri Sitarman, a prolific screen-play writer, pleaded for a realistic approach to art. The veteran director K. Subramaniam, President of the Madras Peace Committee, reminded the audience of the glorious cultural heritage of India and that people of other countries largely looked to India for inspiration and guidance. Camera-expert and Director K. Ramnath expressed his opinion that art was not imitation but should be original and individual. Sri K. S. Panicker, the well-known painter, painted a gloomy picture of the state of Indian art and he exhorted the aspiring artists to learn from Western painting. Sri Bhasker Roy Chaudhry, the eminent dance-exponent, in an interesting speech, accompanied by most entertaining gestures, criticised the cheap dance attractions in films. Professor Chandran Devanesen, himself a versatile artist, presided over the seminar and presented the artists to the audience. He paid handsome tributes to the artists on the stage, especially to old boys of the Madras Christian College, Sri K. S. Panicker and Sri Bhasker Roy Chaudhry. Our sincere thanks to all those who have participated and made the seminar a success.

We are now looking forward, with the co-operation of all students, to a more lively and interesting College Union during the next two terms.

M. SIVANANTHAM,
Secretary.

Rural Service League

Patron—Rev. A. J. Boyd, M.A., D.D.

President—Prof. Chandran Devanesen, M.A.

Vice-President—

Lt. M. Sargurudoss, M.A., M.Ed.

Student-chairman—

S. Augustine Chellappa, B.Sc.

General Secretary—R. Arumugam

The Rural Service League with its newly elected office-bearers started its activities with the usual buoyancy and enthusiasm from the beginning of this academic year. As in former years, the activities are carried on under four distinct departments namely Manual Labour, Medical, Adult Education and Cottage Industries. The league extends its service to seven villages namely, Old Tambaram, Meppedu, Tiruvancheri, Mangalapuram, Irumbaliyur, Perungalathur and Vinobanagar.

The R.S.L. Elementary School

In Old Tambaram the league is running an elementary school. The number of teachers this year has increased from six to seven since the number of children has increased from 240 to 270. The school is enjoying three additional conveniences this year. The well has been completed and the villagers are immensely pleased to draw fresh water with the help of the pulleys. On the other side of the school a well-constructed lavatory has come into existence to be used by the staff members of the school. In the middle portion of the school compound, a swing, a seesaw and a slide have been provided, for the school children to play in the evening.

Manual Labour

The high light of the manual labour squad was our trip to Trivanmiyur-Kuppam, (near Adyar) to help the SCI (Service Civil International) in completing the road connecting the sea coast and Tiruvanmiyur village. The task of road-making proved to be unexpectedly tough; still our boys managed to withstand tiresomeness by singing vociferously while working. The major part of the repair work of the school was left to masons and the squad offered its help now and then. Apart from the minor work of setting right the fence, the manual labour squad has at present undertaken the task of flooring a class room. Thirunavukkarasu and the Rev. G. Paul David, M.A., L.T., B.D., are in charge of this squad.

Medical Squad

The Medical squad working under the guidance of S. Sundararaman and Mr K. Subramaniam, B.A. (Hons.) deserves a special word of praise since it has successfully conducted the first-aid certificate course for the first time in the history of the Rural Service League. This course given under the auspices of St. John's Ambulance Association, has yielded benefit to 40 of our leaguers. The free dispensary in old Tambaram is continuing to extend its service to increasing numbers of villagers who warmly appreciate the medical service of the League. At present the medical squad is intensely working upon a scheme for opening up a leprosy clinic which may come into existence during this term as a solace to suffering brethren. For this purpose a committee has been set up under the chairmanship of Dr Kibble who ardently helps the League in this matter.

Adult Education Squad

After a deep realization that teaching the alphabet to the aged people in the village will bring little advantage to them, the squad has planned to launch a campaign for driving out illiteracy by some other methods such as putting on educative film shows, holding meetings and reading newspapers to them, etc. Another noteworthy feature of this squad is the regularity and energy with which the squad conducts evening classes for the village children studying in high schools. The squad has not forgotten to provide the Grama Sangham with old magazines and books which were kindly contributed by the students of our college. S. M. Abdul Wahab and Mr G. Vadivelayutham, B.A. (Hons.), are in charge of this squad.

Cottage Industries

Under the leadership of Dewan Mohand and Mr R. J. Chelliah, M.A., this squad is distributing various kinds of seeds to the villagers, encouraging them in kitchen gardening. It has undertaken the task of decorating the school by creating flower plots. It helps the R.S.L. school in its cottage industries schemes which consist of mat weaving, basket making, etc. With the help of our

lady students, this squad is trying to form a women's unit in the village for the purposes of teaching them crochet work.

The weaving centre under the supervision of Mr B. Albert, B.A. (Hons), and V. M. Chellamuthu, is continuing to help a dozen poor boys who are paid wages and given a free mid-day meal.

Women Students Squad

Unfortunately, this year there is no marked participation of women students in the activities of the League. Still our women representatives Miss L. B. Muddamma and Miss Usha Gandheker now and then offer their help in medical work.

The Halls

S. Mohan, V. Jayabalan and D. Sundaram are the Secretaries for the three halls respectively St. Thomas's, Selaiyur and Heber. The Independence Day activities were very glamorous in the halls. St. Thomasians graciously gave up a meal for poor feeding; Selaiyur invited a section of the village children for the Flag Hoisting Ceremony. The other section was welcomed to Heber Hall. The two halls provided amusement and refreshment for the children.

Activities in Villages

Apart from Old Tambaram, our league helps a few other villages in their struggle for educational uplift. A single-teacher school in Vinobanagar is run entirely from R.S.L. funds. Mappedu and Tiruvancheri get from R.S.L., money for kerosene oil for conducting night schools. The villagers in these villages are trying hard to turn them into full-time day-schools. The league is helping the Village Sangham to contact the Government in this connection. Medicines for minor ailments are supplied to these villages. Milk powder also is distributed to various villages.

Finance

The vicissitudes in the financial strength of R.S.L. have been a disturbing factor throughout the past years. But from this year onwards it can be at ease about finance

since the college authorities have made it a rule that students should pay a rupee for R.S.L. every term. The fact that R.S.L. entertainments are given up has worried many minds but only with added interest they have paid the money for R.S.L. The league hopes to realize a good harvest of useful activities with such financial backing.

Conclusion

The report will be incomplete if I fail to mention the encouragement and moral support which are constantly forthcoming from our Patron Rev. A. J. Boyd, M.A., D.D., our President Prof. Chandran Devanesen and our Vice-president Lt. M. Sargurudoss, M.A., M.Ed. Our League owes a debt of thanks to Mrs Devanesen for her unceasing help and participation in the distribution of milk powder and the preparation of free mid-day meals for school children.

In winding up my report let me appeal to every one in this college to take earnest interest in all the activities of the League which is working for the uplift of the poor and neglected brethren in the villages. Co-operation is solicited from every corner for all the time to come.

R. ARUMUGAM,
General Secretary.

The Christian Union Student Christian Movement

'THAT THEY ALL MAY BE ONE'

The Committee:—

Staff Advisers—Rev. R. S. Macnicol
Prof. Chandran Devanesen
President—Deacon Abraham Thomas
General Secretary—Mathew Zachariah
Treasurer—David Roy Paul
R. Sq. Secretary—M. Azariah
Sunday Schools' Secretary—Frank Collison
S.V.M.U. Secretary—D. M. Emmanuel
Drama Group Secretary—
C. R. Arulampalam
Christian Forum Secretary—P. E. Daniel
Bishop Heber Hall Secretary—
M. P. Kamalraj

SOCIETIES

Selaiyur Hall Secretary—

A. Mohandas Moses

St. Thomas's Hall Secretary—

D. Henry Thiagaraj

Women Students Representative—

Miss Lakshmi Devanandam

Non-Residents' Representative—

J. R. Dhanaraj

The first fortnight of the academic year found us busy meeting new students and getting them interested in the activities of the union. In the Halls it was done through personal contacts and informal meetings, where the Wardens explained the aims and activities of the Union to them. At the end of this campaign we found that the membership rose to 230 from last year's 180.

The inaugural meeting of the Union, the Freshers' Social, was held in the Anderson Hall on Wednesday, 13th July, at which Dr Boaz from the University of Madras and Dr Boyd gave us invigorating talks.

This year we are aware of a new enthusiasm among our members. We are thankful to God for that, but we do not fail to see that more than half of the members are still not drawn into the life of the Movement. 'Serving the Lord through the S.C.M.' has yet to find expression in the lives of many members, in spite of the rich variety of activities we are uniquely fortunate to offer them.

The Rural Service Squad

Mr C. T. Kurian took charge of the Pammal work when Mr G. R. Karat left for Malaya after five years of useful and dedicated service. Pammal attracts more volunteers this year. This can, perhaps, be partly attributed to the interest created in the work by a 'visit to Pammal' arranged by our union on 6th August 1955. Forty-five members visited the clinic where the whole work was shown to them. In its five short years of existence it has attracted 900 patients. At present, 300 patients are coming regularly for treatment.

Our R. Sq. Secretary, M. Azariah, has written more fully on page 29.

We require your prayers to carry on the work faithfully. It will be very encouraging to us if you would join us in our weekly prayers held every Friday at 9.30 a.m. in the St. Thomas's Hall prayer room.

The Sunday Schools

The Sunday schools started this year with a Teachers' Fellowship meeting on 8th July when Rev. Harry O. Morton (study secretary, S.C.M. of India) spoke. Mr and Mrs Banks, two enthusiastic missionaries, led the annual retreat on 29th July, 1955. We have seven Sunday Schools at present, having handed over two Sunday Schools in the Corley High School to the local church. 400 children are on the rolls. We are also planning to open a school in our College Servants' Quarters shortly. This year we propose to institute collection hundies in all the Sunday Schools. Regular worship and preparation classes are being held on Fridays at Mr Devanesen's residence. We are thankful to Mrs Devanesen for giving us the necessary guidance and leadership.

Drama Group

The Drama Group has done as much as it could within the scope it has set itself namely, religious drama and music.

Our activities for the year started with the Freshers' Social when we played two sketches by Mr Macnicol, 'The Key' in English and 'The Gateway' in Malayalam. At the Area Freshers' Social we did 'The Key' again.

Later, on the day the Rev. Herbert Osborne spoke to the members of the union, the group staged a new version of 'The Good Samaritan' in Tamil, and it was followed by group singing. Our Tamil Choir sang lyrics when the members of the union visited the clinic at Pammal on 6th August 1955. We rounded off the term's activities by staging Mr Devanesen's play 'The Plumbline' at Vellore during a conference of the Tamilnad Christian Council. This term we are proceeding with the rehearsing of two plays by Mr Macnicol for the area conference. This is our annual responsibility and we hope to stage them first in College.

We have tried this year to answer the long-felt need for drama and music in Indian languages. We are grateful to Mr Macnicol and Mr George Mathai for their special efforts in this direction.

The S.V.M.U.

The breakfast meeting on 8th July 1955 when Rev. Harry O. Morton spoke to us marked the commencement of our activities. We meet regularly once a week for prayers. This term we are planning to have each member share the problems of his particular church or denomination so that the whole group can pray for it.

Two groups, one Tamil and the other Telugu, are visiting the servants' quarters regularly once a week when we spend some time with the inmates in prayer and Bible study. 'Thought for the week' quotations appear on Hall notice boards regularly.

Study Groups

The S.V.M.U. Study group led by Mr Macnicol meets on Monday and studies the book 'That they may have life' by D. T. Niles.

The Christian Forum which was re-introduced this year has met once in Mr Devanesen's residence. At that meeting Mr Devanesen read a paper on 'Christian Culture and India.' We are looking forward to a term of some serious study and discussion. In addition to these, we have 10 study groups regularly meeting, 3 in each hall and one in the Women's Hostel.

Finances

The resident members are contributing generously by way of monthly subscriptions towards the expenses of the union for which we are most thankful to them.

'Aikya.'

Among the colleges in India we have the largest number of subscribers to 'Aikya,' the S.C.M. Newspaper.

The area Study Conference was held in our college during the September vacation. The theme 'The cost of discipleship' was a challenge to the delegates. Five delegates represented our union in the conference apart

from the irregular attendance of many members who were in college for the vacation.

We had only one general meeting so far, at which the Rev. H. Osborne spoke to us about his experiences in China as a missionary.

Two films 'Dust and Destiny' and 'Human growth' were shown in the Anderson Hall on October 2nd. They were very much appreciated.

A Constitution Committee appointed by the General Committee at the beginning of the year is working on a new constitution for the union.

The Hall Committees meet once a week regularly to discuss their activities. The S.C.M. Members of Selaiyur Hall met on 1st October in Dr Kibble's bungalow and had a good discussion of their activities, in addition to a sing song. This is a good example which other Halls may try out.

The non-resident members meet every week. How to make them more active in the work of the union is a problem yet to be solved.

We hope to send a good delegation to the ensuing Provincial Camp, as usual.

MATHEW ZACHARIAH,
General Secretary.

The English Honours Association

The election of the office-bearers of the Association for the current academic year was held early in the first term at an informal meeting. The following were elected.

Patron—Rev. J. R. Macphail, M.A.

Student-chairman—S. R. Nagarajan, II P.G.

Secretary—J. D. Hall, 4th Hons.

Asst. Secretary—Miss M. J. Devanesen, 4th Hons.

The Class Representatives elected were Deacon Abraham Thomas, R. Sivasithambaram, Rev. M. Paikeday, P. Sadasivan, K. Kunhiraman Menon.

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

The inaugural meeting of the Association was held on Thursday, 28th July. Rev. Fr. L. J. Murphy of the department of English, Loyola College, spoke on Gerard Manley Hopkins. His interesting and

informative talk was highly appreciated. There was the usual tea-party for the staff and members before the meeting.

At a pre-Inaugural meeting, speech records, of excerpts from Chaucer's prologue, scenes from Hamlet, Henry IV Part I, and poems of Wordsworth and Shelley, borrowed from the British Council, were played.

The final meeting for the first term was a poetry symposium in which many members participated. Indeed, it was so popular that the first meeting for the second term on the 12th October is a symposium. We have plans for a film-show, and recordings, and if possible, debates, during the course of the year. We hope that the members will continue to co-operate and help to make this a successful year.

J. D. HALL,
Secretary.

Philosophical Association

All our knowledge is ourselves to know

The wooing of wisdom commenced early in this academic year when the members of the Philosophical Association met to elect the office-bearers.

Dr C. T. Krishnamachari was unanimously elected as the president and Dr S. P. Adinarayan kindly consented to be the patron. R. Gunasekaran was elected as the Student Chairman, Henry Thiagaraj as the Secretary and Miss Rema as the Treasurer. S. M. Abdul Wahab, R. Kirupakaran and J. F. James were elected as class representatives of 3rd, 4th, and 5th year Honours classes respectively. Thus our excursion to the philosophical world started. We were lured by the love of wisdom: 'All our knowledge is ourselves to know.'

Philosophers are said to possess a certain type of sadness; but I am so glad it was otherwise when Professor Nagaraja Sarma, M.A., L.T., D.Litt., delivered the inaugural address, the subject being, 'The Indian Philosophical Situation—A Survey, Retrospect, and Prospect.' Dr Sarma with his brilliant sense of humour entertained the audience and enlightened our thinking by the vast scholarship shown in his talk. As he was examining the applications of philosophy to practical life,

he pricked the bubbles that ought to be pricked in the philosophical realm. In his survey of Indian philosophic evolution in historic retrospect, he pointed out that the past ages of philosophy were brilliant but the present is gloomy as there are no effective substitutes, unless a miraculous renaissance of the past traditions occurs. He appealed to the members of the Association to read the original ancient works available in Indian philosophy and to revive the interest in it. He exhorted the students to be bold enough to expose the shams of society and to point out the evils in life.

We begin to experience 'that dear delight' in philosophy and 'a lure even in the mirages of metaphysics' as the staff members of our association are helping us. I sincerely thank Dr C. T. Krishnamachari for his valuable suggestions and guidance and all the members who co-operate with me.

As things pass by, there are things yet to come, and with all our ideas that await the pragmatic test, we expect that our Association will yield some more fruit in this term.

D. HENRY THIAGARAJ,
Secretary.

Economics Association

The election of office-bearers for the current academic year took place in the month of July and the following are the office-bearers.

President—The Rev. J. B. Saunders.

Student-chairman—E. Muthuthambi, II P.G.

Secretary—G. Gurunatha Rao, 4 Hons.

Treasurer—R. Kalyanasundaram, 5 Hons.

It is a happy feature that the degree classes have also been represented on the Executive this year. A good number of students from the B.A. class have duly responded to our call. We hope they will take an active interest in the Association.

However, the activities of the Association were formally inaugurated on 12th August when Dr Kaldor, Reader in Economics in Cambridge University, addressed the Association. In his brief speech Dr Kaldor raised

some interesting and thought-provoking points. Tracing the economic development of European countries, in general, he said that the industrial revolution which was instrumental in the advancement of these countries was facilitated by the replacement of a traditionalistic outlook by a modern outlook. He stressed the paramount importance of the psychology of the people. The traditionalistic outlook in the present content of Indian economy could be replaced by a more modern outlook only through education. There is a great need to improve the productivity of agriculture simultaneously with that in the industries.

Dr Kaldor was accompanied by Mrs Kaldor and Dr Bright Singh, Reader in Economics in Madras University. But for the efforts of Dr Bright Singh we would not have had this unique opportunity. We thank him.

The second meeting was held in the last week of September. The Annual Tea which had been postponed was arranged and Prof. J. B. Saunders addressed the Association on the work of the Statistical Institute at Calcutta, which he visited in September. In his interesting and instructive speech, he pointed out how the Institute was one of the most important of its kind in the world. Its service to the nation is great indeed.

The Association has a heavy programme of activities for the rest of the academic year. We intend to conduct a few debates and at least one intercollegiate seminar. The principle of 'maximum student participation' still continues to be the guiding principle of the Association. With the co-operation of the members of the Association, we hope to carry out the programme.

G. GURUNATHA RAO,
Secretary.

Mathematics Association

I have immense pleasure in submitting the report of the Mathematics Association for the first term. We began our current academic year by electing the following committee:

President—Dr W. F. Kibble

Secretary—S. Sundararaman, 4th Hons.

Class Representatives :

5th Hons.—A. Muthusubramanian

3rd Hons.—R. Kittappa

iv B.A.—J. Srinivasa Rao

iii B.A.—N. Julius Joharatnam

The association was inaugurated on Friday, the 19th August, by Dr Eric Sponder, of M.I.T. with Dr W. F. Kibble, our president, in the chair. Dr Sponder spoke on 'Approximate Solutions of Algebraic Equations'. It was much appreciated and listened to with interest by all and the members felt a need to develop a taste for mathematical research.

On Friday, the 26th August, A. Muthusubramanian, 5th Hons. read a paper on 'Preliminary Statistics' under the chairmanship of Mr A. P. G. Siromani, M.A. He collected a good many data from various books and papers and submitted a really valuable paper on Statistics.

I thank our president, the staff and the members for their hearty co-operation.

S. SUNDARARAMAN,
Secretary.

History and Politics Association

It gives us great pleasure to say that this year the History Association succeeded in arranging its longest tour so far. The excursion party visited various places of historical importance in and around Mysore—Bangalore, Seringapatam, Sravana Belgola, Belur and Hassan. The party left Madras on 26th August for Bangalore by train from whence it proceeded to Mysore and other places by bus. The bus journey, despite its tediousness, was a pleasant one, and it covered a distance of 400 miles. The party which consisted of 34 members, including three members of the staff, was very well conducted under the efficient leadership of Prof. Chandran Devanesen.

In Mysore the members of the party were delighted by the smiling gardens, laughing fountains and cascading waters of the beautiful Brindavan gardens. At Belur all of us appreciated and admired the architectural splendour of the temple. Everyone was struck by the gigantism of the statue of

HISTORY ASSOCIATION EXCURSIONS



T. Thillainathan
Kailasanath Temple at Kanchipuram



J. Sampath Kumar
Chenna Kesava Temple at Belur



C. P. Madhavan
Prof. Devanesen and students take lunch in the shade at Seringapatam.

ZOOLOGY EXCURSION TO PORTO NOVO AND KRUSADI



C. P. Ramachandran
Deep in the slush



H. Ganesh I
Ready to sail off



C. Jegannathan
Learning at Krusadi

Gomateswara at Sravana-Belgola, which is the chief pilgrim centre of the Jain community in India. The well laid out gardens of Lal Bagh and Cubbon Park captivated the minds of all.

My thanks are due to the members of the staff and the students for their co-operation in making the tour a grand success.

For the rest, we hope to have many more busy activities during the course of this year.

K. P. MANOMOHAN,
Secretary.

Radio Club

President—Dr M. A. Thangaraj, M.A., Ph.D.
Vice-President—Mr K. B. Rajangam, M.A.
Secretary—Y. Vittal Pai, 4 B.Sc. Hons. ii.

The Club, with Dr M. A. Thangaraj, M.A., Ph.D., as the president and Mr K. B. Rajangam, M.A., as the Vice-president, tries to make up for the present-day compartmentalisation of knowledge by having its membership open to all the students of the College. It combines theory with practice and claims, though humbly, that it gives its members a clear understanding of the principles of transmission and reception of wireless waves. The members are trained to construct radio sets and thus, if they can afford it, they can have their *own* sets not much worse than the commercial ones.

The membership fee of the club was increased from Re 1 to Rs 2 this year with a view to increase its usefulness to its members. There was phenomenal enthusiasm among the students for joining the club and 61 students were enrolled as members as against 50 last year. The club began its activities with an inaugural address by Sri K. S. Hedge, Professor of Electronics, Engineering College, Gu. 4v. From then onwards it is functioning with unflinching energy with the co-operation of the members of the Physics Staff who are always with a helping hand.

Y. VITTAL PAI,
Secretary.

Tamil Peravai

The Office-bearers for the year 1955-56:

President—Thiru P. Alalasundaram, M.A.
Vice-President—Thiru G. Vadivelayutham, B.A. (Hons.)
Student-chairman—V. Chinnaswamy
Secretary—R. N. Ranganathan
Asst. Secretary—V. Kandhavanam

The Class Representatives:

Shaik Allaudin—I u.c.
T. Franklin—I u.c.
M. Vanjiappan—II u.c.
E. Arumugam—II u.c.
J. Elango—III B.A.
K. Kuppuswamy—IV B.A.
R. M. Arunachalam—B.A. (Hons.) P.G. classes.
J. Francis—B.Sc. & B.Sc. (Hons.) classes.
Miss Pearlina Thangam—Women Students' representative.

The inaugural address of Tamil Peravai was held on 4th August 1955 in the Anderson Hall. Thiru T. Chengalvarayan, B.A., LL.B. (Ex-Mayor of Madras) presided over the function. Miss T. N. Ananthanayaki, B.A., B.L., delivered the inaugural address.

Thiruvalluvar Day was celebrated on August 25th under the presidentship of Thiru A. Govindaswamy, M.L.A. Thiru R. Nedunchezian M.A. spoke on the greatness of Thirukural and pointed out that Valluvar is an universal benefactor.

In the beginning of the second term Bharathiar Day was celebrated on September 30th. when the student-chairman presided. Thiru Muthuramalinga Thevar, M.L.A., delivered a lecture on the scientific aspects of Bharathiar's poems.

A series of debates and meetings are going to be conducted in the course of the second term.

R. N. RANGANATHAN,
Secretary.

Sanskrit Association

President—Sri U. Venkatakrishna Rao, M.A.
Vice-president—Sri V. S. Renganathan, B.A., B.O.L.
Secretary—N. Balasubramanian

After a period of hibernation the Sanskrit Association sprang to life late in July and

started its functions in the traditional manner with the election of office-bearers. In August the formal inauguration was made by Dewan Bahadur K. S. Ramaswamy Sastri with Prof. U. Venkatakrishna Rao in the chair. The distinguished speaker succeeded in attracting the attention of the elite of the college. As many as a score and a half were treated to a scintillating lecture on 'Sanskrit culture and the Modern Age—Action and Reaction'.

The secretary has since started a campaign of informal discussions (outside class hours). But in conformity with the traditions of societies at large, the prospects are bright for regular meetings.

N. BALASUBRAMANIAN,
Secretary.

Malayala Samajam

At the close of the last academic year the following were elected as office-bearers for the year 1955-'56.

Student-chairman—K. M. Thomas
Secretary—K. J. Mathew
Treasurer—A. G. George

In the election which followed the resignation of K. M. Thomas, this year, G. Balamohan Thampi was elected as the student chairman.

On 22nd July an informal meeting was held to elect the various class representatives. Mr C. T. Kurian was unanimously elected as the President and we are indeed very happy that he accepted our request even though he has multifarious duties and obligations.

8th August—We arranged for a meeting and tea-party in honour of Dr K. M. George who left for Delhi to take up his new post as the Assistant Secretary of the Sahitya Akademi. It was an occasion to express our sadness at the prospect of missing him who above all was most affable and kind to all of us. Many of the members—both staff and students—expressed their feelings on the occasion. The function was of a dual importance because it was both a send-off and an inaugural. Mr M. Govindan, the famous essayist, gave the inaugural address, Mr C. J. Thomas, a well known writer from Kottayam, spoke on the necessity of such associations.

The first general body meeting of the

Samajam was convened on 25th August to discuss and decide about the activities of the Samajam for the year.

Onam was celebrated in a simple but befitting manner on 31st August. Almost all members attended the tea-party held in the library gallery. Our chief guest was Mr P. K. K. Menon. The meeting which was held in the Anderson Hall was presided over by the student chairman. Mr C. T. Kurian welcomed the gathering. Mr P. K. K. Menon in his speech emphasised the social implications of celebrating Onam. Being interspersed with light music the meeting was enlivening. The Secretary proposed the vote of thanks.

K. J. MATHEW,
Secretary.

Hindi Premi Mandali

President—Sri A. C. Kamakshi Rao, M.A.
Student-chairman—K. Raman.
Secretaries—S. Mohan, Kripal Hardayal.

Our activities this year began with the inaugural meeting, which, much to our disappointment had to be postponed once before it could actually be held. We were indeed fortunate in having with us Pandit Ramanand Sharma, of the Hindi Prachar Sabha, and after the Student-chairman, Sri K. Raman, and the President, Sri A. C. Kamakshi Rao, had concluded their welcoming words, we sat back, as it were, to listen to the usual account of the loveliness or the value of Hindi. Greatly were we surprised, when Pandit Ramanand Sharma averred gravely that he had come there, not to advertise the beauty of Hindi, as might be popularly supposed, but to help us form our opinion about it. His whole speech was flavoured with that kind of pleasant objectivity. The meeting concluded happily with a vote of thanks from the Secretary and the National Anthem.

We are very glad that there has been a large increase in the number of Hindi students this year and the members of class I, this year, are exhibiting a profound interest in the activities of the Mandali, which is very encouraging.

Our first meeting was held on Sept. 29th. There was a debate on the subject: 'Will

Non-violence solve the problems of the World?' There was a large and appreciative audience, from among whom many voiced their views on the subject. The only two members who were against Non-violence had, however, to acknowledge defeat when not only the Student-chairman, who presided, but also Sri A. C. Kamakshi Rao, who was an interested spectator of the proceedings, clearly supported the use of Non-violence.

We contemplate bringing into effect many novel ideas, and with the growing interest among the members and the whole-hearted co-operation they offer, we are sure we will be successful. I would be failing in my duty if I do not mention the encouragement, the help and the support that Sri A. C. Kamakshi Rao, our gracious President, has been giving us, and with him there, to criticize our faults and to acclaim our successes, we are sure we will be justified in calling ourselves, if not a perfect association, at least one which is on the road to perfection.

S. MOHAN,
Secretary.

Andhra Bhashabhiranjani Sanghamu

Patron—Dr S. P. Adinarayan, M.A., Ph.D.
President—Sri P. R. P. Francis, M.A.
Vice-President—Sri A. C. Kamakshi Rao, M.A.
Student-chairman—K. Sivaramakrishna, B.Sc.
Secretary—N. Subba Rao
Joint Secretary—B. Harinath

Class Representatives :

K. Srinivasulu, P. G.
K. Chandramouli Reddy, (Hons.)
A. Dasaradharamiah, IIIrd B.A.
M. Mallikarjuna Reddy, Ist u.c.

By holding an informal meeting on 11th July 1955 we started our activities. The new members of the Association were introduced to the old members.

On 21st July the inaugural address of the Association was delivered by Sri M. Venkatarangayya, Retd. Professor of History, Andhra University. Dr V. N. Sarma, Principal of Children's Garden School, Mylapore pre-

sided. The speaker gave an interesting and valuable lecture on the introduction of Hindi as India's official language. The president of the meeting, who is a Professor in German literature stressed the importance of studying the German language. He advised students to learn as many languages as possible. The Student-chairman welcomed the guests and Sri P. R. P. Francis, M.A. introduced the president and speaker to the gathering.

'All modern books should be written in the spoken dialect' was the subject for the debate conducted on 18th August 1955. All the members of the Association took a lively part and most of them expressed their views in favour of the proposition.

On the sad demise of Sri Sarada, a well-known Telugu writer, who was by birth a Tamilian, and who acquired a good knowledge of Telugu, a condolence meeting was held on 22nd August 1955. The Association paid a tribute for the valuable contribution he has made to the Telugu language and literature.

A debate was held on 3rd October 1955 to select a team to represent our college in the inter-collegiate debate competitions. 'Study of Hindi alone will bring unity among the people of India' was the subject for the debate. G. Gurunatha Rao, J. Sreenivasa Rao and K. Vijayarama Rao were selected. The Student-chairman presided.

We shall be conducting a number of oratorical competitions and meetings during this and the next term. We wish to publish a magazine in Telugu this year.

My thanks are due to our President Sri P. R. P. Francis M.A., who has been guiding us with his ripe knowledge in all our activities.

N. SUBBA RAO,
Secretary.

Karnataka Bhashabhivardhaka Sangha

For the year 1955-56, the following office-bearers were unanimously elected.

President—Sri K. Narasinga Rao, M.A., L.T., M.A. (O.L.)
Student-chairman—C. M. Monappa
Secretary—M. Gurusidda Setty
Treasurer—K. C. Medappa

Class Representatives :

I.U.C. A. D. Nithyanandam

II U.C. R. Krishnamurthy

III B.A. K. P. Prabhakaran Nair

IV B.A. A. Seshagiri Rao

B.sc. P. M. Krishniah

Honours Representatives—K. Vijayavarada
Rao & S. DorairajuWomen's Representative—Kumari Floris
Rajeeva

The inaugural address was delivered on 17th August by Sri A. R. Narayana Rao, Superintending Engineer in the Madras Electrical Department. He spoke on 'Atoms for Peace.' On 30th September a debate was held on 'How far the education of women is beneficial to family life,' under the chairmanship of Sri K. R. Rajagopalan, B.Sc. (Hons.), Lecturer in Mathematics. The number of participants in the debate was encouraging.

M. GURUSIDDA SETTY,
Secretary.

Athletics

Hockey

We have had a very successful season so far and are leading in our zone at the moment. The large proportion of new comers has not been detrimental to the standard of our game which is evidenced by the fact that our first victim, Central Polytechnic, went down by the wide margin of 5 to 1.

The match against Pachaiyappa's provided all the thrills of an evenly balanced game, our winning goal coming through a shot corner late in the second half. The match against Presidency was an example of really fast hockey in which we proved faster, winning two-nil. Against Stanley Medical we gave yet another good performance, Nair excelling in brilliant goal keeping. The scintillating stick work of Sampath and Bonjour gave us an early lead which we kept up right through.

Much of our success we owe to the untiring efforts of the Rev. Paul David whose constructive criticism after every match is responsible for our improvement. Our performance would not have been half of what it was without the encouragement of Mr C. A. Abraham and the inspiring visits of Dr A. J. Boyd to the field.

Who is who in the team :—

R. R. Nair.—Goal keeper—A Madras Varsity player for the second year in succession. Rises to great heights when occasion demands.

S. Ray.—Right Back—A new find. Plays with great determination. Player who can always be depended upon.

J. Verghese.—Left Back—A great asset to the team. Possesses a powerful shot and is steady in his position. Varsity Player.

N. Devaraj.—Right Half—Possesses a good hit and follows up well behind the forward line.

P. V. Parthasarathy.—Centre Half—Clever in tackling and intercepting the opposing forwards.

K. C. Medappa.—Left Half—Has come to the rescue of the team many a time with his timely interceptions. A Varsity player with a bright future.

Manjit Singh.—Right Extreme—Is hard-working but his hits are feeble.

H. G. Bonjour.—Right Inner—A very good dribbler and is one of the best players in the forward line. The chief goal-getter of the side.

Vijay Palekar.—Centre Forward. Captain.

K. S. Medappa.—Left Inner. A promising player. Can go a long way if he improves his hits.

Sampath Kumar.—Left Extreme. The most improved player of the team. Has good ball control and is quite nippy.

The following have played as reserves: G. S. Jaiker in the half-line, Lal Singh and W. David in the forward line.

Results—

Christian beat	Polytechnic	5	1
"	" Stanley	2	0
"	" Vivekananda	5	0
"	" Pachaiyappa's	1	0
"	" C.N.T.	8	0
"	" Presidency	2	0

VIJAY PALEKAR,
(Hockey Captain).

Hockey Tour

Our college Hockey Team, consisting of twelve members and a manager, Rev. Paul David, went on a Hockey Tour of South India from the 11th to the 18th of September. The prospects were not too bright at the start when three of our regular members of the team could not make the trip due to unavoidable circumstances. The substitutes whom we took in their place, however, gave a good display and the tour on the whole was successful.

We left on Sunday by the Tinneveli Express reaching Tinneveli the following afternoon, and stayed at St. John's College, Palamcottah. Our first match was against St. John's, holders of the Palamcottah Hockey Shield. We were the first to score and it was only late in the second half that the Palamcottah champions equalized through a penalty goal. In view of the fact that it was the first time that we were playing on gravel ground the performance was really satisfactory. R. R. Nair as custodian, John Verghese in deep defence and Hamilton Bonjour as left inner played thrilling hockey. Next we defeated the Veterans of Palamcottah, consisting of some Ex-Christian College students, the match being a personal triumph to Bonjour who scored a hat-trick. The hockey we played was full of thrills and spills with the result that by the end of the second match three of our players were badly injured. Our next match was against a picked Palamcottah XI and proved to be the best match of our tour. Our combination, in general, was of high order and in particular, the intermediate line kept feeding our forwards and fighting their forwards. Medappa our left-half, despite serious injury on the head gave a good display of grand hockey. The play on both sides reached a high water-mark the only goal being scored by our opponents late in the second half.

Kovilpatti was the scene of our next two encounters. Our first match against Kovilpatti XI consisting of players from local clubs and colleges, we lost in spite of inspiring display by Sampath Kumar and Bonjour. Our second, against an improved Kovilpatti XI ended in a draw due to the impenetrable defence formed by the iron backs S. Ray and Verghese and the ever vigilant goalkeeper Nair.

We took this opportunity for some sight-seeing in and around Tinneveli visiting the Agricultural Research Institute and a match factory at Kovilpatti and also the Hydro-electric Scheme at Papanasam.

In fine we enjoyed the tour and gave a good account of ourselves, due in the main to the sound counsel and fatherly care of our manager, Rev. Paul David.

Team :—

R. R. Nair, John Verghese, S. Ray, K. C. Medappa, Parthasarthy, G. S. Jaiker, Sampath Kumar, H. Bonjour, Vijay Palekar (*Captain*) Lal Singh, Manjit Singh. Reserve: —Kurian.

Results of our Hockey Tour :

Christian drew St. John's College	1	1
„ beat Veterans of Palamcottah	4	3
„ lost to Palamcottah XI	0	1
„ lost to Kovilpatti XI	1	2
„ drew Kovilpatti XI	2	2

—VIJAY PALEKAR,
Hockey Captain.

Basketball

This has been one of the busiest seasons the College Basketball team ever had. We played a record number of matches this year. We have been business-like right from the start and a careful selection of the team was made.

We had some really brilliant matches this year. Our players rose to great heights in our match against the strong Training Command (I.A.F.) team which had the stout backing of no less than five Services players. We were unlucky to lose the match by a narrow margin, the score being 41-44. Once again we showed our true colour when we put up a gallant fight against the formidable Maintenance Command team led by Flight Lt. Kapoor, the National Basketball Captain.

In the Intercollegiate league tournament we did extremely well. We made a brilliant start by beating the Govt. Arts College. The score was 104-14. Next we defeated Presidency by 43 to 26 points. However we lost to the strong Law College team by 22-41. We had an easy victory over Jain College 84-23. We trounced Stanley Medical by 81-20. We will be playing the final match of the zone against the Veterinary College.

The novel feature of this year's activity was the match we played in honour of our old students, the importance of it being to establish closer relations with our old boys.

We had a very successful tour during the Michaelmas holidays in Coimbatore. We beat Govt. Agricultural College, Govt.

College of Tech. and P.S.G. College of Tech. We could not finish our match against Y.M.C.A. since night failed us.

Basketball has become the most popular game of the College and our matches were very well attended. I thank our President Dr. Thangaraj who has ever been helpful with his timely advice. Our thanks are due to the Physical Director Mr C. A. Abraham for his instruction and enthusiasm and to Dr. Boyd, who encourages us greatly by his presence at the matches and even during College practices.

TITUS MATHEWS, B.SC.

Captain.

Boxing

We started the season early with the majority of the old brigade. There have been some new finds to augment the team which annexed the Lalitha Sastri Shield last year, notably A.Y. Shirazi and J. Stephen.

Under the able guidance of Mr C. A. Samuel, who coached us to victory last year, we hope, with hard effort and a little luck, to prove worthy defenders of the trophy at the Inter-Collegiate tournament at Engineering College.

My thanks are due to Mr C. A. Abraham for his timely help and advice and also to Dr. Boyd whose frequent visits to the pavilion enabled us to train with renewed vigour.

J. D. HALL,

Captain.

Volley Ball

The College Volley Ball team for this year was selected in the beginning of the first term as usual. Mr. Wise Blessed Singh, who captained the team last year left us and Idicula Chacko took his place. In the beginning of this year we played a few practice matches against the I.A.F. Tambaram.

S. Arumugam, vice-captain, is for the third year in the college team and has improved greatly. His smashes are powerful. He stands a good chance to be selected for the University team.

C. J. John our star defence player is in the team for the second year. He continues to thrill the spectators and frighten the opponents with his overhead and deceptive services, which gain greater force with the increase in the strength of his moustache. He played for the Madras University last year.

Shamsuddin and Joseph Henry are the other two offence players, who acted their part equally well in all matches and have shown much improvement this year.

Maharajan, one of our defence players is on the team for the second year. He is good at boosting.

Chellamuthu is a new find to the team. He is a promising defence and shows vast improvement.

Idicula Chacko, the captain, played for the Madras University team last year and for the Madras State Team which visited Ceylon in October 1954. He captained the Travancore University team in 1951 and was also a member of the T.C. State team.

The opening match of the year was against the Government Arts College. It was the beginning of a series of victories. We have played six league matches so far and it is a matter of supreme satisfaction for us, that we have not lost a single match. One of the contributing factors is, perhaps, the shining baldness of our captain which dazzles the eyes of our opponents in the evening sunshine.

Scoring is as follows :—

Won against Arts College	15 : 1	15 : 2
„ „ Presidency	15 : 5	15 : 8
„ „ Law College	15 : 8	15 : 7
„ „ Jain	15 : 2	15 : 8
„ „ Stanley	15 : 9	18 : 16
„ „ Meston	15 : 0	15 : 7

I take this opportunity to express my hearty thanks to Dr M. A. Thangaraj, President, Mr C. A. Abraham, Physical Director, and Dr A. J. Boyd, for their encouragement which has proved a great help to our success. We are also thankful to the I.A.F. Team Tambaram for their help.

IDICULA CHACKO,
Captain.

A Football Tour

On 8th Sept. at 8.45 p.m. all the members of the football team assembled at the Central station, and got into a big compartment. At 21.05 hours with the best wishes of our friends who had come to see us off we started. Till we reached Perambur all the members thought that the strain of the examination studies was on us and that we would all go to sleep immediately. But as we passed Perambur Mr Phanuel supplied all the members with a variety of Indian sweets. And after having eaten the sweets we could feel the effect it had on us acting more or less like an alcoholic drink. Gradually this pep began to work in the bodies of all the members reminding us of the sleeping beauty's story. This was the beginning of our sing song. Thyagaraj, 'Thalat' of our football team came out with his songs and all the members in the compartment woke up to hear him. Chandran who had decided not to take part in the entertainment, because of an attack of stomach trouble had to break his vow after hearing Kashumba Matembe's folk songs.

At last we came to Katpadi and when we crossed the over-bridge we found the police van was waiting to take us to Vellore. As we got into the van we had a feeling that we were like some convicts being taken to the Central jail. At about 3 a.m. we reached our destination. Our host Mr Ebenezer had made arrangements for our stay at the Police Training College. It took about half an hour for us to settle down. Luckily the sentries did not trouble us. By this time we got our kerosene lamps and we were shown our rooms, each member getting a room for himself. The zoology students began to feel the real meaning of the word cell and also to understand why Robert Hooke chose to call the units of the tissues cells.

The sleep during the night was not very pleasant, because the mosquitoes, feeling that we had trespassed into their Tippiu Mahal—name of the building where we stayed—began to trouble us with their unmelodious music and sting. Strictly speaking it was a fight between Gulliver and the Lilliputians.

Early in the morning at 6 we got up and went for practice for we took things seriously

from the first day. By this time Mr Ebenezer had come to meet us and he joined us in the practice and gave us valuable hints. At this time we learned that Mr Ebenezer was an old Christian College football Captain.

At 8 a.m. we went for our breakfast. The food was of real first class quality. After breakfast we came into contact with all the members of the P.T.C. who had come to see us and help us.

The first day we spent in our barracks taking rest. But at 5 p.m. the first encounter on the football field took place against the Minerva Football Club, the winners of the Vellore Football League. In this match we could not play with our first eleven. Richard played on the right extreme position instead of Chandran who had stomach trouble and Cherian played on the left extreme position. Strange to say after a piece of good passing we opened the score and within one minute they returned the goal. In the second half our opponents scored one more goal. In short we lost the first match by 2 : 1 our scorer being Richard.

On the 10th we played against the Reserve police. To the great surprise of the Vellore citizens we defeated this reputable side by a big margin of five goals, which included a 'hat-trick' by Srinivasalu. The first goal was a solo spectacular effort by Panchalingam. The last goal was scored by Cherian. In this match Thyagaraj exhibited great positional play and Arumugam played in the left back position with 'Herculean strength'. We won this match by a five-nil victory.

The next day, being Sunday, was observed as a day of rest. It was a red-letter day for Chandran Jaipal for the papers announced that he was selected to represent Madras in the inter-district football tournament. We had arranged to go to the Amarvathi forest, but due to conveyance difficulties it was cancelled and the members of the team were allowed to do what ever they wished but were to return before 11 p.m. Mr Phanuel, the President of our Football Association and manager of our team, set out on a great supposed-to-be-zoological expedition with his butterfly nets to Chittoor. But I do not know what butterflies he got with them and

instead of bringing back butterflies he brought Zebra fishes.

Monday the 12th Sept. was a day of great importance to many of us for in the evening the real encounter with our Sister College—Christian Medical College—took place. It was a day when Woodwork and Master missed chances and so deprived us of a big victory. The Medicos opened the score after a bout of good passing. The lead was maintained till half time. Slowly the encounter between the Medico boys (spectators) and the Vellore public started. This was a scene which cannot be easily forgotten. Slowly our supremacy on the field became evident. In the second half we scored 3 goals. Chandran who took part in this game played well, and Srinivasan, the baby of our team, gave his equal support. Chandran's play was a delight to watch. Kashumba as centre half was the schemer of the day's play. In the deep defence Roy was a tower of strength. Whatever may be said of us our opponents gave us the toughest of times. The scorers for us were: Panchalingam (2 goals) and Srinivasalu (1 goal). Towards the end of the game Chandran was hurt and was removed to the hospital.

On the 13th we played against the Katpadi Challengers. Our opponents scored first. In this match Mr Ebenezer played for us and he

showed us that young blood still flows in him and he showed his ability as an ex-Christian College football captain. In the second half we scored one goal and drew level with them. The game on the whole was one of thrills and excitement, both parties trying to score. Panchalingam scored off a spectacular left foot drive.

On the 14th morning we played an additional fixture against Vellore Blues. This side proved to be a strong side. They scored first and then Srinivasalu scored for us. The last goal was scored by Cherian. In this match Kushal Das and Reddy played well.

After the match we got into one of the police vans to be thrown out of Vellore.

On the whole the tour was a success. The goalie, our captain led the team accompanied by Mr Phanuel. We lost one match, drew one, and won three matches.

May I take this opportunity to thank both Mr and Mrs Ebenezer for their great hospitality and little Sumitra for keeping us amused with her entertainments and pranks. Last, but not least, may I thank the sporting citizens of Vellore and the authorities of the Police Training College.

JOHN KOTTIL,
Football Captain.

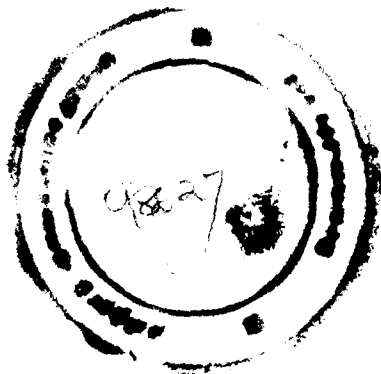
Preachers at the College Services

First Term

July	6	..	The Rev. Dr A. J. Boyd.
	10	..	The Rev. Harry Morton, Study Secretary, Student Christian Movement of India
	17	..	The Rev. R. S. Macnicol
	24	..	Dr Paul Brand, Christian Medical College, Vellore
	31	..	Dr S. P. Adinarayan
August	7	..	The Rev. J. R. Macphail
	14	..	The Rev. J. B. Saunders
	21	..	The Rev. Dr A. E. Inbanathan, Christian Medical College, Vellore.
	28	..	The Rt. Rev. Lesslie Newbigin, Bishop in Madurai
September	4	..	Mr Chandran Devanesen

Second Term

September	25	..	Dr M. A. Thangaraj
October	2	..	Dr W. F. Kibble
	9	..	The Rev. J. R. Macphail
	16	..	The Rev. Harry Daniel, General Secretary, Student Christian Movement of India.
	23	..	Mr Noble Rajamani
	30	..	Dr F. Muliyl, United Theological College, Bangalore
November	6	..	The Rev. Dr P. D. Devanandan, Literature Secretary, The Council of Y.M.C.A.'s of India and Ceylon.
	13	..	Mr R. D. Paul
	20	..	The Rev. R. S. Macnicol
	27	..	Dr S. P. Adinarayan
December	4	..	The Rev. Dr A. J. Boyd



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