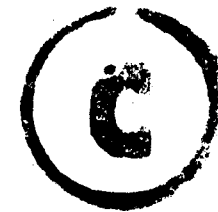


Madras christian colle

Magazine

1956 - March.

VOL. 25. NO. 2.



T45,6,211N

NS2.25.2

.98628



THE MADRAS CHRISTIAN COLLEGE MAGAZINE

Vol. XXV, No. 2

March 1956

Commemoration Day Address

Delivered by the Principal on 3 February 1956

I remember a Final Year Honours student telling me, one Commemoration Day many years ago, that he had attended the Commemoration Service that morning for the first time during his five-year course. He was a student who always threw himself wholeheartedly into the life of the College, so I asked him why he had never before attended the Service; and he told me that he had always been much too busy preparing his mind—and his limbs—for the more important activities of the afternoon. I sympathised with him, for he lived in a hostel 3 miles from the College and $3\frac{1}{2}$ miles from the sports ground, but still, with all due regard for his muscles, it seemed to me a great pity that, all those years, he had been missing one of the most moving experiences of our College life.

On Commemoration Day, we remember with gratitude our founders and our benefactors; we ask ourselves whether we are faithfully carrying on, and even improving, what they began; we see ourselves as the trustees of a tradition which began to be laid down before our fathers were born, and which, we hope, will continue and flourish long after we are gone and forgotten. And that perspective both humbles and inspires. It shows us that 'we are watchers of a beacon whose light must never die'; others set it alight; we in our day must tend it; and then we pass on, and others will succeed us, but the light will still be shining.

We remember with gratitude our founders and our benefactors, but perhaps it is not necessary *every* year to speak of them in detail—the men who broke new ground, beginning in faith what we now take for granted—those who supported them with prayer and gifts—the multitude of people who, through a hundred and twenty-one years, have continued to give that support, praying that this College may be used as a means of blessing to India, and offering their gifts—large or small—in proof of the sincerity of their prayer. Those who read the College Magazine found something in the last number that would give them a mental picture of John Anderson, that devoted and resolute man who made the first beginnings. Dr Miller is of course still affectionately remembered as a wise statesman, and a great-hearted friend. But this College is not simply the work of these two founders. Others made their contribution by the way in which they responded and cooperated; still others took up the task of leadership when the first and second generation had finished their work; and they in their turn were loyally supported by some whom we can still remember, and by some who have been forgotten. We have many benefactors.

What was our College founded for? What was it that the first great leaders, and their successors, and *their* successors were aiming at? Let me quite bluntly say that their main object was to set forth Jesus Christ, as the Lord of all life and the Saviour of the World. Different

faiths, and perhaps even various shades of unbelief, are represented here today; not by any means all of us are committed to the faith that Jesus Christ is the Way, the Truth, and the Life. But we know one another, and trust one another, sufficiently well to be able to speak plainly and honestly about these fundamental things. So I don't even feel tempted to pretend that John Anderson's purpose in founding his school was simply to increase the supply of well-educated and intelligent boys in the City of Madras; or that Dr Miller's main purpose was merely to increase the total output of B.A.'s. Both Anderson and Miller, and those who most closely cooperated with them, and the majority of those who generously supported them, and the men who followed them in leadership, were concerned to set forth Jesus Christ as the Lord of all life, and the Saviour of the World. And that is still the over-ruling purpose of the College. But when one has said that, one must be careful to add that none of our pioneers and none of their successors, was ever prepared to offer bad education merely in order to get an opportunity for preaching the Christian Gospel. On the contrary, they believed that in the name of Christ they should offer only the best that they were capable of offering; they also believed that good education was in itself a preparation for the Gospel, and even an evidence of it. And that is one reason why the College has always been a 'mixed multitude,' and continues to be a mixed multitude even unto this day. There are doubtless many among us who came here because they wanted to be in a College which set forth Christ as the Light of the World. But there have always been many others, who came, not because it was a Christian college, but because they thought it was a *good* college. And it need hardly be said that many non-Christian members, both teachers and students, have enriched our college life by qualities of intellect and character which won our admiration and our gratitude, and of which we would not willingly have been deprived.

But here a rather perplexing question forces itself upon us. If, as I say, we must be described as 'a mixed multitude,' if we come here for different reasons and with different expectations, how can there be any unity in our college life? And if there be any unity in it, how can that unity be securely founded? (I think I am getting into deep waters here, but I want to try to swim in them, and I hope you will follow my floundering effort with sympathy!) We *are* conscious (are we not?) of unity and brotherhood in this College, and we are equally conscious that, when we think of the College as a whole, we cannot quite speak of unity and brotherhood arising from a common faith and a common loyalty to one Lord. Well, let us admit that to ourselves. Let us even admit that our happy sense of corporate unity is partly due to the simple fact that we are healthy human beings, living together in a pleasant place, with common academic tasks, diversified by common amusements such as sports and Hall days. But may we not say a good deal more than that? May we not say that the special quality of our life together in this College depends on two factors? On the one hand, the presence in it of a number of people who are consciously committed to Christ, so that they are trying to do their teaching and their studying, and to live their whole life, under his lordship and guidance. And, on the other hand, the presence of many who, while not so committed to Christ, are nevertheless guided by the faith that God is good and gracious, and that we are all his children, blessed by him in countless ways, and bound to honour him and obey him. That means that many of us are able to come together with a certain measure of common faith, and together to ask for God's guidance and for his blessing on our college life. We are able to come to God together and we can also learn from one another. Christians who are seeking to live in obedience to Christ are often deeply indebted to non-Christian friends who set them an example of discipline and devotion. I, for my part, gladly confess such a debt. And on the other hand I also confess my earnest hope and prayer that some who have not known Christ may learn through their life in college to recognise him as the Master in whom God comes to meet them, offering his love, and inviting their obedience.

Our experience of unity and brotherhood in this College, and most of the best qualities of our College life, are due to the fact that many of us can, and do, worship God together. In

a deeper sense, it is due to the fact that God himself has brought us together, in a College of which He himself is the founder and the benefactor and the head. And so as I look to the future on this Commemoration Day, my first thought is that it is the duty of us all to persevere with diligence in the paths in which God is leading us. If he has spoken decisively to some of us in Christ, and laid his hand upon us, let us continue in the way of Christian faith and obedience, offering our whole life to him; humbly seeking to be what he would have us be, to do what he would have us do, to go where he wants us to go; quick to share our knowledge of him with all who are willing to hear us, and to learn all that they can teach us. If others among us are not persuaded that God has spoken a decisive word to them in Christ, let them nevertheless also go forward faithfully. Let them go forward in their faith that God is good and gracious, and all of us the objects of his care—and let them likewise be always ready to walk in the paths by which he leads them.

There is one practical consequence of all this that is equally applicable to every one of us. If we are endeavouring to live by faith in God, it follows that in everything that we do, as teachers and students and members of a college community, we must aim at the highest excellence. You will not think I am suggesting that any one of us by the excellence of his living could ever establish a claim to God's approval—for we are sinners. But if we are sinners whom God looks upon in mercy and forgiveness, and if we want to respond in grateful obedience, then surely we are committed to a continual effort after the highest excellence of which we are capable, in all our individual and in all our corporate endeavour. In teaching and studying, in the exercise of the faculties with which God has endowed us, in the discharge of every task—however great, or however humble—that may be laid upon us, in all our life together in College, let us honour the God to whom we pray by offering him the very best that we can offer, trusting him to forgive our failures, but never content to offer him what is shabby and second-rate.

'In all our life together here in College,' and also, of course, in the various responsibilities that will come in later years. If it has been our habit here to look to God for his blessing, and to offer him our work day by day, then let us continue so in the years to come. Through all the changing paths of life, although we are separated from one another, God will always be near to us. And we can still look up to him for blessing, and we must still for his sake be the best that we can be, and offer to him the very best that we can offer.

Science and Religion

Reflections on Dr Raven's visit to the College

We live in an age of science which Herbert Dingle calls the age of 'Ultra-Specialization'. A highly mechanised world—where 'man desiring no longer to be the image of God' as remarked by Nicholas Berdyaev, 'becomes the image of the machine', which almost 'de-humanizes human life'. What, according to him, is taking place in the world to-day is not the crisis of humanism, but the crisis of humanity. During the last half century, the results of science and the beliefs of religion had come into a position of frank disagreement, a crucial point where the peaceful future of humanity itself is at great threat. Whitehead warns us 'when we consider what religion is for mankind and what science is, it is no exaggeration to say that the future course of history depends upon the decision of *this generation* as to the relation between them.'

Canon Charles E. Raven, a profound scholar of both these apparently antagonistic forms of human experience, can be called, in Joseph Needham's terminology, a 'uniter' of these two vital and great forms of human experience indispensable for the progress of humanity. His recent visit to Tambaram and his scholarly exposition of the history and philosophy of science, its relation to religion and the significance of the unity of all forms of human experience towards the realisation of the Eternal and the Invisible, has been a great stimulus to our thoughts.

From the invention of the steam engine down to this Satanic age of the destructive atom-bomb, the tremendous and rapidly growing scientific achievements have completely transformed the whole conception of the physical universe into a sort of highly mechanised system and in the resulting new world order dominated by science, religion appears for some to be temporarily under a cloud and it seems at first sight that religion has little to do with the preoccupations of the scientist or the scientific world as a whole; but the moment a scientific worker begins to reflect upon the nature and methods of his science, he will find himself involved in its history and philosophy and hence its relation to historical, economic and intellectual factors, from which religious ideas certainly cannot be excluded. No sensible person would deny the tremendous ethical value of the scientific method or indeed of any of the other basic forms of human experience. Fortunately, the age-old belief in a rigid antithesis between the 'secular' and the 'sacred' which captivated Christendom for over a thousand years is now being repudiated by Christians awakened to the recognition that the segregation of religion from science was wholly incompatible with any real belief in the Incarnation.

The relation between science and religion is obviously significant in Christianity, since man's reaction to nature is intimately connected with and powerfully influences his concept of God, and in Christendom belief in the 'word made flesh' commits its upholders to a profound appreciation of the physical realm and makes Christianity the most materialistic of the world's great religions. The universe, like the Incarnation, reveals the nature of God. Science must in fact enlarge our whole concept of the scope and character of our religion. It is evident that the significance of religion for the interpretation of the universe, its value in illuminating present problems, in guiding and inspiring, redeeming and uniting mankind must be affirmed, demonstrated and made effective.

We must enlarge and purify our concept of God in the light of our achievements not only from the simple facts of everyday life, but also from the great discoveries of our rapidly growing science, whether it is discovery in modern astronomy, of the inconceivable immensity of this expanding universe, or the cataclysmic energy of the infinitesimal particle of an atom, or even the more sublime beauty of nature with all its wondrous living creatures. All that is in the earth or the universe, since it represents to a small or great extent the creative genius of God, the Creator, must contribute towards a greater and a more exact, complete and objective realisation of the immense glory of God. To the same end must we strive even in our understanding of history and scripture.

It is therefore essential to promote and encourage a closer cooperation between disciples of science and of religion, for without such understanding and cooperation there can be little prospect either of progress or of peace.

The rigid antithesis between the abstract, deterministic science and the concrete, 'free will' and personal religion, must give way in favour of the unification of all great forms of human experience, science, philosophy, religion, history and art into a kind of 'philosophia prima' or coherent view of the universe. The higher anthropomorphic man, that 'Great Amphibium', as Joseph Needham calls him, is in reality the very image or mirror of God, the Creator, endowed with enormous potentialities, and it is left to him to understand through his knowledge of the universe the real nature and glory of its 'Great Architect'. Poets and mystics have always said, that, in and through the transient is expressed and realised the permanent. Henry Drummond in his famous book 'NATURAL LAW IN THE SPIRITUAL WORLD' treats the 'supernatural' as a sort of continuation of the 'natural'. The laws of the Invisible are the same laws, projections of the natural, not supernatural.

The one remains, the many change and pass;
Heaven's light for ever shines, Earth's shadows fly;
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity.

291

The eternal verities of the Christian religion can never be affected by scientific researches whatever their results may be, but all is bound ultimately to resolve the prismatic multiplicity of our sense-perception world into the unity and changelessness of the eternal.

P. J. SANJEEVA RAJ.

Rāgas and Ratios

Pythagoras once came across five men hammering at an anvil producing an almost harmonious combination of sounds. On removing the discordant hammer he found that the weights of the remaining hammers were in the ratio 12:9:8:6. Legend or history, this anecdote exemplifies two complementary methods of investigating the subject, namely the experimental and the intuitive.

In the experimental method the *rāgas* are sung by a well trained musician and the frequencies of the notes produced by him are noted by the experimenter and then conclusions are drawn from the data thus collected. Apart from certain experimental difficulties, one grave defect inherent in this method is that what is discovered is the *rāga* as it is sung and not as it ought to be sung. To take an extreme example, if the musician had been trained to sing with the harmonium (in that case would he have been well trained?) an analysis of his singing would have probably revealed an equally tempered scale.

The intuitive method has its basis in the belief that all laws of nature must be capable of being expressed simply. But then what is simple in one type of terminology may be complicated in another; for example the law that the force of gravity is $\frac{g}{r^2}$ looks simple until one tries to express it in terms of the language of Relativity. So a first task of the intuitive method is to define a simple frequency ratio.

Simple Frequency Ratios

The frequency ratio (FR) of the musical interval between two notes is the frequency of the higher note divided by that of the lower. One may be tempted to define a simple FR as the ratio of two small integers; but actually it is found, for example, that 45/32 is a far simpler ratio than 13/11. Pure intuition, unaided by observation, simply does not work. So now we proceed to analyse the notes produced by the *Sruti* instrument *tambūr*.

The strings of a *tambūr* are set to Sa and Pa (the tonic and dominant, usually indicated by C and G). The FR of this interval (perfect fifth) is $\frac{3}{2}$. Apart from the octave (FR = 2), which does not change the name of the note, this is the simplest interval. Some time after the strings of a *tambūr* have been strummed the fundamental notes die and *antara Ga* (major third, E) emerges. This note has a frequency of $\frac{5}{4}$ relative to Sa and is not so simple as $\frac{3}{2}$; and in fact in the classical theory of harmony the perfect fifth is considered to be a perfect concord but the major third only an imperfect one. Out of these two FR's all other FR's can be obtained. For example:—

(1) *Śuddha Ma*, which is a fifth lower than Sa has the FR $2 \times \left(\frac{3}{2}\right)^{-1} = \frac{4}{3}$.

[Unless otherwise mentioned the FR's are taken relative to Sa].

(2) *Śuddha Dha* is a major third above Ma and hence has a FR

$$= \frac{4}{3} \times \frac{5}{4} = \frac{5}{3}$$

(3) *Śuddha Ri* can be considered to be (a) a fifth above Pa lowered an octave and so has a FR $= \frac{3}{2} \times \frac{3}{2} \times 2^{-1} = \frac{9}{8}$ or (b) a fifth below

$$\text{Śuddha Dha and so has a FR} = \frac{5}{3} \times \left(\frac{3}{2}\right)^{-1} = \frac{10}{9}.$$

(4) *Kōmal Ga* ($G_{\#}$) is a major third below Pa and hence has its FR

$$= \frac{3}{2} \times \left(\frac{5}{4}\right)^{-1} = \frac{6}{5}.$$

(5) *Tivra Ma* (Ma^*) is major third above *Śuddha Ri* and hence its FR

$$= \frac{9}{8} \times \frac{5}{4} = \frac{45}{32}. \text{ The FR } \frac{10}{9} \times \frac{5}{4} = \left(\frac{5}{4}\right)^2 \times \frac{8}{5} \text{ is not favoured as}$$

it involves the major third of a major third $\left[\text{FR} = \left(\frac{5}{4}\right)^2 \right]$.

Proceeding in this manner the following table can be constructed to give the FR's of all the *śuddha*, *kōmal* and *tivra* notes, which incidentally form the harmonic chromatic scale of Western Music.

Note	Symbol		Interval	FR
Sa	S	C	unison	1
kōmal Ri	R _*	D♭	minor 2nd	16/15
śuddha Ri	R	D	major 2nd	9/8, 10/9
kōmal Ga	G _*	E♭	minor 3rd	6/5
śuddha Ga	G	E	major 3rd	5/4
śuddha Ma	M	F	perfect 4th	4/3
tivra Ma	M [*]	F♯	augmented 4th	45/32
Pa	P	G	perfect 5th	3/2
kōmal Dha	D _*	A♭	minor 6th	8/5
śuddha Dha	D	A	major 6th	5/3
kōmal Ni	N _*	B♭	minor 7th	9/5, 16/9
śuddha Ni	N	B	major 7th	15/8
Sa	Ś	C'	octave	2

To this list may be added G flat (which is not found in Karnatic Music) having a FR = 64/45.

All the above FR's are of the form $\left(\frac{3}{2}\right)^a \left(\frac{5}{4}\right)^b 2^p$, where $a = 0, \pm 1$,

± 2 and $b = 0, \pm 1$ and p an integer adjusted to make the ratio lie between 1 and 2. Since the line of demarcation between simple and complex has to be drawn

somewhere, we shall consider these FR's to be simple and those having higher values for a and b [e.g. $\frac{225}{128} = \left(\frac{3}{2}\right)^2 \left(\frac{5}{4}\right)^2$ or even $\frac{25}{16} = \left(\frac{5}{2}\right)^2$] to be complex.

It must be noted that this definition uses only integers a and b .

Some Very Simple Rāgas

By avoiding semitones pentatonic *rāgas* which are pleasant to hear and easy to sing can be constructed. One such *rāga* which is found all over the world is

1. *Mōhana* :—

	S C	R D	G E	P G	D A	Ś C'
FR (I)	I	$\frac{9}{8}$	$\frac{5}{4}$	$\frac{3}{2}$	$\frac{5}{3}$	2
FR (II)	—	$\frac{9}{8}$	$\frac{10}{9}$	$\frac{6}{5}$	$\frac{10}{9}$	$\frac{6}{5}$

[In FR (I) the FR is relative to Sa(C), while in FR (II) it is relative to the preceding note.]

Both the FR sequences consist of only very simple FR's, a fact which accounts for the great popularity of this *rāga*.

Four other similarly constructed *rāgas* are :—

2. *Madhyamāvati*.

	S C	R D	M F	P G	N* B♭	Ś C'
--	--------	--------	--------	--------	----------	---------

3. *Hindolam*.

	S C	G* E♯	M F	D* A♯	N* B♭	Ś C'
--	--------	----------	--------	----------	----------	---------

4. *Suddhasāvēri*.

	S C	R D	M F	P G	D A	Ś C'
--	--------	--------	--------	--------	--------	---------

5. *Udayaravi Candrika*.

	S C	G* E♯	M F	P G	N* B♭	Ś C'
--	--------	----------	--------	--------	----------	---------

All these five *rāgas* can be produced (approximately) on the Piano or Harmonium by using the black keys alone. If the first of the three black keys (F sharp) is taken as the *Śruti* or key note, *Mōhana* is produced; if the second of the three black keys (G sharp) is taken as the *Śruti*, *Madhyamāvati* is produced; and so on.

Some Mēḷakartas

A *mēḷakarta* contains all the seven notes S, R, G, M, P, D, N without systematic twists in the above natural order of the notes. Given below are some examples.

1. (*Dhīra*) *Saṅkarābharanam*.

	S C	R D	G E	M F	P G	D A	N B	Ś C'
FR (I)	I	$\frac{9}{8}$	$\frac{5}{4}$	$\frac{4}{3}$	$\frac{3}{2}$	$\frac{5}{3}$	$\frac{15}{8}$	2
FR (II)	—	$\frac{9}{8}$	$\frac{10}{9}$	$\frac{16}{15}$	$\frac{9}{8}$	$\frac{10}{9}$	$\frac{9}{8}$	$\frac{16}{15}$

Both FR (I) and FR (II) consist of only simple ratios and so *rāga* is easy to sing. The only difficult interval even when singing non-consecutive notes is from F to B, an augmented fourth whose FR is $\frac{45}{32}$.

2. *Naṭabhairavi*

	S C	R D	G* E♯	M F	P G	D* A♯	N* B♭	Ś C'
FR (I)	I	$\frac{9}{8}$	$\frac{6}{5}$	$\frac{4}{3}$	$\frac{3}{2}$	$\frac{8}{5}$	$\frac{9}{5}$	2
FR (II)	—	$\frac{9}{8}$	$\frac{16}{15}$	$\frac{10}{9}$	$\frac{9}{8}$	$\frac{16}{15}$	$\frac{9}{8}$	$\frac{10}{9}$

In this *rāga* also the FR's involved are simple.

3. *Kīravāṇī*

	S C	R D	G* E♯	M F	P G	D* A♯	N B	Ś C'
FR (I)	I	$\frac{9}{8}$	$\frac{6}{5}$	$\frac{4}{3}$	$\frac{3}{2}$	$\frac{8}{5}$	$\frac{15}{8}$	2
FR (II)	—	$\frac{9}{8}$	$\frac{16}{15}$	$\frac{10}{9}$	$\frac{9}{8}$	$\frac{16}{15}$	$\frac{75}{64}$	$\frac{16}{15}$

FR (II) shows that the interval from D* to N is difficult. The rarely used interval G* to N ($\frac{25}{16}$) is also awkward.

4. *Māyāmāḷava gauḷa*

	S C	R* D♯	G E	M F	P G	D* A♯	N B	Ś C'
FR (I)	I	$\frac{16}{15}$	$\frac{5}{4}$	$\frac{4}{3}$	$\frac{3}{2}$	$\frac{8}{5}$	$\frac{15}{8}$	2
FR (II)	—	$\frac{16}{15}$	$\frac{75}{64}$	$\frac{16}{15}$	$\frac{9}{8}$	$\frac{16}{15}$	$\frac{75}{64}$	$\frac{16}{15}$

FR (II) shows that there are two difficult intervals in the natural order: R_{*} to G and D_{*} to N. They may be avoided (1) by omitting some notes, e.g.,

	S	R _*	M	P	D _*	Ś
	C	Dfl	F	G	Afl	C'
FR (I) I		$\frac{16}{15}$	$\frac{4}{3}$	$\frac{3}{2}$	$\frac{8}{5}$	2
FR (II) —		$\frac{16}{15}$	$\frac{5}{4}$	$\frac{9}{8}$	$\frac{16}{15}$	$\frac{5}{4}$

or (2) by changing the natural order, e.g.,

	S	R _*	M	G	P	M	D _*	P	N	Ś
	C	Dfl	F	E	G	F	Afl	G	B	C'
FR (I) I		$\frac{16}{15}$	$\frac{4}{3}$	$\frac{5}{4}$	$\frac{3}{2}$	$\frac{4}{3}$	$\frac{8}{5}$	$\frac{3}{2}$	$\frac{15}{8}$	2
FR (II) —		$\frac{16}{15}$	$\frac{5}{4}$	$\frac{15}{16}$	$\frac{6}{5}$	$\frac{8}{9}$	$\frac{6}{5}$	$\frac{15}{16}$	$\frac{5}{4}$	$\frac{16}{15}$

A change in the natural order also may introduce a very difficult interval, e.g.,

	S	R _*	N	S
	C	Dfl	B	C
FR (I) I		$\frac{16}{15}$	$\frac{15}{16}$	I
FR (II) —		$\frac{15}{15}$	$\frac{225}{256}$	$\frac{16}{15}$

This *rāga* is taught to beginners in Karnatic music may be with the view to eliminate as many contestants as possible in the first round.

5. Mēcakalyānī

	S	R	G	M*	P	D	N	Ś
	C	D	E	Fsh	G	A	B	C'
FR (I) I		$\frac{9}{8}$	$\frac{5}{4}$	$\frac{45}{32}$	$\frac{3}{2}$	$\frac{5}{3}$	$\frac{15}{8}$	2
FR (II) —		$\frac{9}{8}$	$\frac{10}{9}$	$\frac{9}{8}$	$\frac{16}{15}$	$\frac{10}{9}$	$\frac{9}{8}$	$\frac{16}{15}$

Though F R (II) is quite simple, the difficulty in singing arises out of the important note M* being rather strongly discordant with S.

6. Gamanaśrama

	S	R _*	G	M*	P	D	N	Ś
	C	Dfl	E	Fsh	G	A	B	C'
FR (I) I		$\frac{16}{15}$	$\frac{5}{4}$	$\frac{45}{32}$	$\frac{3}{2}$	$\frac{5}{3}$	$\frac{15}{8}$	2

FR (II) —	$\frac{16}{15}$	$\frac{75}{64}$	$\frac{9}{8}$	$\frac{16}{15}$	$\frac{10}{9}$	$\frac{9}{8}$	$\frac{16}{15}$
-----------	-----------------	-----------------	---------------	-----------------	----------------	---------------	-----------------

Besides $\frac{45}{32}$ in FR (I) and $\frac{75}{64}$ in FR (II), there is a really tough interval from

$$R_* \text{ to } M^* \text{ whose FR} = \frac{45}{32} + \frac{16}{15} = \frac{675}{512}.$$

The Greek Modes

The method of constructing the seven Greek modes will be evident from the scheme given below, where in each mode the final or the Śruti is in italics.

Mixolydian	...	<i>A</i>	B	C'	D'	E'	F'	G'	A'
Lydian	...	<i>G</i>	A	B	C'	D'	E'	F'	G'
Phrygian	...	<i>F</i>	G	A	B	C'	D'	E'	F'
Dorian	...	<i>E</i>	F	G	A	B	C'	D'	E'
Hypolydian	...	<i>D</i>	E	F	G	A	B	C'	D'
Hypophrygian	...	<i>C</i>	D	E	F	G	A	B	C'
Hypodorian	...	<i>B</i>	C	D	E	F	G	A	B

Since these modes contain only the notes of *Dhīra Śaṅkarābharanam*, the FR between any two notes cannot be more complex than $45/32$; so these modes move with ease and grace.

The method of constructing *rāgas* and modes are different and hence it is futile to try to establish an exact equivalence between them; but considering the distribution of tones and semitones the modes and *rāgas* can be paired as follows:—

Mixolydian	...	<i>Natābhairavi</i>
Lydian	...	<i>Harikāmbhoji</i>
Phrygian	...	<i>Mēcakalyānī</i>
Dorian	...	<i>Hanumatōḍi</i>
Hypolydian	...	<i>Harikāmbhoji</i> with <i>Saṅcāra</i> P to P
Hypophrygian	...	<i>Mēcakalyānī</i> with <i>Saṅcāra</i> P to P
Hypodorian	...	<i>Hanumatōḍi</i> with <i>Saṅcāra</i> P to P

In medieval times, by a logical extension of the Greek system, some more modes were introduced; but they involve no new principles and hence are not considered here.

The Major and Minor Scales

For about three centuries the mainstay of the European musicians has been the major and the two minor scales. The major and the harmonic minor scales

correspond to *Dhiraśaṅkarabharaṇam* and *Kīravāṇī*. Since the harmonic minor scale is difficult to sing it is modified into the melodic minor thus :—

Ascending:	S	R	G _*	M	P	D	N	Ṣ
	C	D	E♯	F	G	A	B	C'
FR (I)	1	$\frac{9}{8}$	$\frac{6}{5}$	$\frac{4}{3}$	$\frac{3}{2}$	$\frac{5}{3}$	$\frac{15}{8}$	2
FR (II)	—	$\frac{9}{8}$	$\frac{16}{15}$	$\frac{10}{9}$	$\frac{9}{8}$	$\frac{10}{9}$	$\frac{9}{8}$	$\frac{16}{15}$
Descending:	Ṣ	N _*	D _*	P	M	G _*	R	S
	C'	B♯	A♯	G	F	E♯	D	C
FR (I)	2	$\frac{9}{5}$	$\frac{8}{5}$	$\frac{3}{2}$	$\frac{4}{3}$	$\frac{6}{5}$	$\frac{9}{8}$	1
FR (II)	—	$\frac{9}{10}$	$\frac{8}{9}$	$\frac{15}{16}$	$\frac{8}{9}$	$\frac{9}{10}$	$\frac{15}{16}$	$\frac{8}{9}$

Some Modern European Scales

1. The whole tone scale associated with the name of the French composer Debussy (1862—1918) (who, by the way, did not invent it) can be written as*

	C	D	E	Fsh	A♯	B♯	C'
	S	R	G	M*	D _*	N _*	Ṣ
FR (I)	1	$\frac{9}{8}$	$\frac{5}{4}$	$\frac{45}{32}$	$\frac{8}{5}$	$\frac{9}{5}$	2
FR (II)	—	$\frac{9}{8}$	$\frac{10}{9}$	$\frac{9}{8}$	$\frac{256}{225}$	$\frac{9}{8}$	$\frac{10}{9}$

The awkward ratio $\frac{256}{225}$ makes one think that this scale is not based on singing techniques; but rather on keyboard instruments, which are equally tempered. If we substitute an equally tempered scale, all the ratios in FR (II) will be replaced by the sixth root of 2. The ratios in FR (I) will be powers of this root, and in no case do the notes differ from those for the just tones by as much as a seventh of a semitone.

2. A scale in greater conformity with the Karnatic system was invented by the Russian composer Scriabin (1872—1915) :—

	C	D	E	Fsh	A	B♯	C'
	S	R	G	M*	D	N _*	Ṣ
FR (I)	1	$\frac{9}{8}$	$\frac{5}{4}$	$\frac{45}{32}$	$\frac{5}{3}$	$\frac{16}{9}$	2
FR (II)	—	$\frac{9}{8}$	$\frac{10}{9}$	$\frac{9}{8}$	$\frac{32}{27}$	$\frac{16}{15}$	$\frac{9}{8}$

In Karnatic music this scale is known as *Gurupriyā*.

*Rṣabhapriyā with P omitted

3. Edmund Rubbra (Born 1901) in his carol '*Dormi Jesu*' uses a scale which on transposition to the key of C becomes

	C	D	E♯	F	G	B♯	C'
	S	R	G _*	M	P	N _*	Ṣ
FR (I)	1	$\frac{9}{8}$	$\frac{6}{5}$	$\frac{4}{3}$	$\frac{3}{2}$	$\frac{9}{5}$	2
FR (II)	—	$\frac{9}{8}$	$\frac{16}{15}$	$\frac{10}{9}$	$\frac{9}{8}$	$\frac{6}{5}$	$\frac{10}{9}$

An examination of FR (I) and FR (II) shows how well suited the scale is for the tender lullaby the carol is. This scale is known in Karnatic music as *Puṣpalatikā*.

Conclusion

By confining the attention only to the *śuddha*, *kōmal* and *āvra* notes forty out of the seventy two *mēlakartas* have been ignored; and to the notes considered only the simplest of the possible frequency ratios have been given. No reference has been made to the permissible foreign notes in *rāgas*. Verdi's *Scala Enigmatica*, Schönberg's atonal series and Haba's quarter tones have not been mentioned. The omissions have been many; but it is hoped that sufficient material has been presented to show that some properties of a *rāga* can be studied by analysing frequency ratios.

Here are a few general remarks to conclude the article :—

1. A *rāga* is simple or difficult according as the frequency ratios involved in singing it are simple or complex.
2. In a difficult *rāga* it is possible to have a simple progression (a) by omitting some notes or (b) by changing the natural order of the notes.
3. A *rāga* cannot be condemned simply because the frequency ratios involved in singing it are difficult; for a difficulty while scaring away the novice might attract the accomplished musician.
4. *Rāgas* with simple frequency ratios can express qualities like poise and tenderness; but qualities like passionate feelings and mystic yearnings require *rāgas* with complex frequency ratios.

ADAIKALAM A. GNANADOSS.

David William Devanesen

Not many of the present members of the College Staff knew Dr Devanesen as a member of the Staff. The privilege of paying a tribute to his memory on behalf of the Staff therefore falls fortuitously on me. I remember Mr Devanesen as a handsome young lecturer and as a much respected teacher of my colleagues in the Honours Classes who were doing Zoology. Later, for a year, when I was a junior member of the Staff I met him frequently in the Lecturers' Common Room. In those days the non-professorial staff congregated together while there was a separate and somewhat inviolable common room for professors. I used to be greatly impressed by Mr Devanesen's quiet, unassuming and courteous manners while totally incapable of appreciating his scientific erudition.

Mr Devanesen had a distinguished academic record in this College; won several prizes and in 1910 carried off the Caithness Prize and Jubilee Medal of the University. He joined the College as a Lecturer in July 1911 after a short spell of work in the Sarah Tucker College, Palayamkottai. After having worked for nearly ten years as a Lecturer he went to London in 1920 taking his family with him and returned in 1922 after taking his doctorate from the Imperial College of Science and Technology. He was appointed Professor of Biology in 1923 but resigned after a year owing to the death of his wife under tragic circumstances. He joined the Department of Fisheries in 1925 and retired as Assistant Director of Fisheries in 1943. He was widely known as an outstanding zoologist and marine biologist. In 1933 he was awarded the Silver Jubilee Medal on the occasion of the King Emperor's Silver Jubilee and in 1940 the title of Rao Sahib was conferred on him by Government in appreciation of his outstanding scientific and administrative work in the Department. Among his major scientific works are 'Food Fishes of the Madras Presidency', 'The Edible Oyster', and 'The Pearl Oyster'. After his retirement, Dr Devanesen became deeply interested in Tamil Literature. He published biographies in Tamil of Vedanayagam Sastriar, the evangelical poet of Tanjore, and of the Rev. N. Devasahayam, the famous Lutheran Pastor. He was greatly respected for his scholarship and intellectual attainments, for his genial and unassuming nature and for his high principles.

The last years of his life were in his own home town of Palayamkottai. He had suffered some of the hardest blows which life can inflict but to the end his keen mind and lively imagination kept him alert and fully occupied. He left unfinished such diverse writings as a publication for the Government of India on the life of the pearl oyster, a book of stories for children and a translation of one of the most ancient Tamil classics. He loved to speculate on the origin of words, the antecedents of peoples and other matters of archaeological interest and he used to say that imagination was as necessary for successful research work as scientific reasoning.

For some years he suffered from imperfect health, but he made light of his weakness and to the end he kept up his wide interests and his consideration for people. The College remembers with gratitude one who brought many gifts to her service.

Our sympathies are very much with his son who is a professor here, and his three daughters, one of whom is a student here. He is the first former professor of the college to have had a son also become a professor.

His death at Palayamkottai on the 13th of February 1956, at the comparatively early age of 68 years has deprived the country of a scholar who constantly shunned the limelight and the community of an example of purposeful but unostentatious living.

RAJAI AH D. PAUL.

S. Vaiyapuri Pillai

Sri S. Vaiyapuri Pillai was a student of the Madras Christian College. In the year 1912 he was awarded Chinnaswami Pillai prize and Sethupathi gold medal for his proficiency in Tamil. He studied law and practised in Tinnevely for some years. He was the chief editor of the Tamil Lexicon compiled by the Madras University and completed the work in 1936. He was the Reader in Tamil in the research department of the Madras University for ten years and has edited Purathirattu, Pathinenkilkanakku works, Tamil Nigandus Tholgoppian etc. When he retired from the Madras University he was appointed as a Professor of Tamil in the University of Travancore. He was a member of the executive committee of the Saiva Sithanatha Mahasamajam and helped in editing Sanga Illakkiam Chinthamani etc. He has published several books and showed a new method of approach to literary criticism. It is a pity he was not spared to complete his edition of Kambaramayanam and Nalayrabrandham. In his death the Tamil literary world has sustained a great loss.

P. ALALASUNDARAM.

Indian Writers in English: Fiction*

Dr K. R. Srinivasa Iyengar, in his book *The Indian Contribution to English Literature*, gave currency to the term 'Indo-Anglian' for books written in English by Indians. His list of such books, a select one, fills twenty pages, and in the ten years since he wrote many titles have been added. Indo-Anglian literature began towards the middle of the nineteenth century, and for a long time consisted mainly of pamphlets on current questions, essays which tended to be in the style of Emerson, and poems of which Gordon Bottomley said that most of them made him think of Matthew Arnold in a saree. Toru Dutt, a Bengali girl who died of consumption at the age of twenty-one, in 1877, wrote a novel in English and another in French, as well as several volumes of poetry; but the English novel, after appearing in a magazine, was never reprinted. With a few more exceptions, Indo-Anglian novel-writing began about 1920.

I am leaving aside on the one hand authors like R. C. Dutt, B. C. Chatterji and Rabindranath Tagore, who composed in their mother-tongues, even if, as Tagore often did, they afterwards translated their books into very good English; and on the other hand authors like the witty and irreverent Aubrey Menon, though he is of Indian descent, and though two of his best novels, *The Prevalence of Witches* and *Rama re-told*, deal with India; for he thinks and writes altogether as an Englishman—or rather Irishman. And we are forced to confine ourselves mainly to authors who managed to get their books published in England, for the production and sale of English books in India (except for text-books) is badly managed, or badly supported, and even a good book has little chance to survive. We may not have lost many good novels this way, but I think we have lost some good short stories.

* Recorded for A.I.R. External Services by Rev. J. R. Macphail, and printed by permission of the Director, All-India Radio, External Services.

Even so, the list is long. It begins with K. S. Venkataramani, who died only the other day: he published *Paper Boats* (short stories), *Murugan the Tiller*, and at least three more novels, from 1921 onwards.

After 1930 there are two great names, *Kanthapura* by Raja Rao, and *Coolie* by Mulk Raj Anand. Anand has given us many more novels, for example, *The Big Heart*; but Raja Rao as far as I know has added only a few short stories. There are also *Twilight in Delhi*, by Ahmed Ali, and *The Ghost City* (short stories) by G. K. Chettur.

It is after 1940 that the flood begins. D. F. Karaka wrote *Just Flesh, There lay a City*, and *We never die*. R. K. Narayan gave us *Swami and Friends*, delightful sketches of boyhood in his imaginary South Indian town of Malgudi, and has gone on steadily with *The Bachelor of Arts*, *The Dark Room*, *The English Teacher*, *Mr. Sampath*, *The Financial Expert*, and many short stories. About the same time come *Men and Rivers* by Humayun Kabir; *So many Hungers* by Bhabhani Bhattacharya; *Rickshawallah* (short stories) by Manjeri Iswaran; and *Athawar House* and *Cold Rice* (short stories) by K. Nagarajan. For some reason there seem to be few new names to add after 1950. I can think only of *All about Mr. Hatterr*, by G. V. Desani, and *The Mask of the Lion*, a story about leprosy, by A. T. W. Simeon; and I do not know whether Mr Simeon is an Indian.

These are books I happen to have read myself, and noted in my diary. There are many more that I have only read about: *Love and Life behind the Purdah*, by Cornelia Sorabji; *My Brother's Face*, by D. G. Mukerji; *The Love of Dust*, by Shanker Ram; *Tomorrow is ours*, by Ahmed Abbas; *Nectar in a Sieve*, by Kamala Markandaya; and *Maura*, by Huthi Singh (which appeared under the aegis of E. M. Forster).

But a mere catalogue conveys little, and I think I can best spend the few minutes left by talking about one book only. As a sample of this interesting backwater in the stream of English fiction, I choose *The English Teacher*, by R. K. Narayan. Mr Narayan is perfectly at home in English, and writes clearly, pleasantly, and when the chance comes beautifully: and yet it is a thoroughly Indian book.

The hero, Krishnan, tells his own story. He is a lecturer in English in a missionary college at Malgudi. He likes his English Principal, his colleagues, and his students; he clearly loves his subject, and writes English poems. Yet he is a displaced person, and he wonders whether he is doing his students any good.

'I was merely a man', he says, 'who had mugged earlier than they the introduction and the notes in the Verity edition of *Lear*.... I did not do it out of love for them or for Shakespeare but only out of love for myself. If they paid me the same one hundred rupees for stringing beads together or tearing up paper bits every day for a few hours, I would perhaps be doing it with equal fervour.'

He lives at first in a students' hostel, taking his turn in the queue for the bathroom. Then he sets up house with his young wife Susila and their infant daughter; and their happiness together is described intimately. But she dies of typhoid, and he is in despair.

This brings us to the middle of the book. It now opens up unexpectedly. Krishnan meets two eccentric old gentlemen, both described with great humour. One of them tells him he has received messages from Susila in the other world, by automatic writing; and with his help Krishnan tries to open up conversation with her. The messages that reach him are

confused, and she explains that she isn't very good at it yet. He has moments of scepticism or exasperation, but on the whole the experience is happy.

Meanwhile the other old gentleman interests him in an amateur nursery-school he is running. He also interests him as a man, for he is odd. For example, he never uses a towel. 'Even after a bath,' he says, 'I just keep standing till the water evaporates, and then put on my dress with the result that every day my wife creates a most fearful row outside the bathroom, because you know it takes a little time for a wholesale drying like that.' This may sound trifling by itself, but many such trifles add up to something. His wife doesn't approve of his unconventional ways, and keeps the children unwashed and untaught just to spite him. He has given up trying to get on with her. He has complete confidence in a quack astrologer met by accident. He knows exactly when he is to die, but he hasn't told his wife about it. 'That lady', he tells Krishnan, 'will have the surprise of her life. That's why I'm so patient with her.' The day for his death comes, and to his perplexity he finds himself surviving it. He quickly decides that the astrologer meant that on that day he was to turn into a religious mendicant and disappear, and he does accordingly.

In the end Krishnan sends his little daughter to live with his parents, for he has learned reluctantly that he can't bring her up very well alone; and he resigns his post in the college, to take over the nursery-school. And when he has made his choice, he has a vision of Susila that fills him with joy. There the story breaks off. It looks as if Krishnan, after all his floundering, has reached solid ground; and yet one wonders whether in his nursery-school he won't sometimes be homesick for the Albert College.

So much for the actual story. I will add, instead of comments, a quotation. Krishnan goes to wait for the bus from Trichy.

'There was a miserable tamarind tree with sparse leaves, under which were gathered three women waiting to catch the bus, a cooly waiting for fares, an ass in the neighbourhood who could not stand the heat of the day—and a *jutka* with horse strapped to it; the *jutka* man had just brought it in so that there should be a patch of shade on the horse's snout; he seemed to feel satisfied that he had saved the horse from the heat of the sun. The *jutka* man was also waiting for the bus to arrive and provide him a fare. He waited for the bus, felt drowsy, curled up in his seat and was soon asleep. The donkey moved nearer and put his mouth into the bunch of grass thrown down to the ground for the horse to munch while the master slept. The donkey pulled out a mouthful, at which the horse stamped and neighed. The cart driver woke up and flourished his whip at the donkey. And we enjoyed the whole show, although the sun baked us.'

Ziegenbalg

* A broadcast talk by Chandran Devanesen

During this year Protestant Christians all over India will be celebrating the 250th anniversary of the landing of Bartholomaeus Ziegenbalg at Tranquebar.

Who was Ziegenbalg and why does his name mean so much to the Protestant citizens of our country? What is the significance of these celebrations?

We have been reminded on several occasions by our Prime Minister, Pandit Nehru, that Christianity is one of the religions of our country which has long flourished on our soil. When we study the story of Christianity in India we find that it spread from four cradles of the faith in our country—four places on our soil which are held in reverence by Christians—Cranganore, Goa, Tranquebar and Serampore.

Cranganore in Travancore is where St. Thomas the apostle is said to have landed nearly two thousand years ago.

Goa is associated with the work of the great Roman Catholic missionary, St. Francis Xavier.

Tranquebar, where Ziegenbalg landed, marks the beginning of Protestant work in India. There is a monument standing on the seashore at Tranquebar on which there is the following inscription: 'Here by the grace of God landed on the 9th of July 1706 Bartholomaeus Ziegenbalg and H. Plutschau. Erected by the grateful congregation of the Lutheran Mission in the Jubilee year 1906.'

Eighty-seven years later the great Baptist missionary, William Carey, settled in Serampore in Bengal making it the second centre of Protestant work in India and the fourth cradle of the faith.

Tranquebar, which is the Anglicised form of Tarangambadi meaning 'the village washed by waves', is today a sleepy little town with a quaint old-world air about it, on the east coast, in the district of Tanjore. The town is dominated by a gaunt, sombre-looking old building which reminds one of a mediaeval castle in Europe. It looks strangely out of place against its foreground of yellow sand and sparkling waves. You feel instinctively that it would have looked more at home against a cold wintry background of leafless trees, white snow and gray clouds. And there is nothing surprising about that feeling because Dansborg, as it is called, is a fortress built by the Danes in 1620.

What is an old, abandoned Danish castle doing on the east coast of India?

There is a lot of interesting history behind the brick and mortar of this old, empty building. By the beginning of the 17th century, Protestantism had firmly established itself in Europe and several vigorous national modern states had arisen. These states were not only rivals for power in Europe but also in the sphere of maritime trade and colonial expansion. The Empire of Portugal was waning and Protestant powers like Great Britain and

Holland were sending their trading vessels to the East. Christian IV, the ambitious king of Denmark, had extended his sway over Norway and its dependencies Iceland and Greenland. He was also extremely keen to increase the maritime power of Denmark and to compete for trade with countries like India. Christian might have succeeded but for his disastrous involvements in the Thirty Years War during which the power of Denmark was overshadowed by the spectacular rise of Sweden under King Gustavus Adolphus.

The story of how the Danes established themselves at Tranquebar is an interesting one. In 1615 Sena Ratna, the King of Kandy in Ceylon appealed to the Dutch for help against the Portuguese who were threatening his kingdom. Since his emissary Bouschouwer could get no help from the Dutch he went to Copenhagen to plead with King Christian of Denmark. The moment chosen by the emissary of the frantic king of Kandy was opportune as the Danish East Asiatic Company had been formed and an expedition was on the point of sailing for the East. The first ship to reach Ceylon was captured by the Portuguese. The remaining Danish fleet, which reached Ceylon in 1620, discovered that the island was under the control of the Portuguese. Finding there was no assistance they could give the King of Kandy they sailed for Tranquebar which was in the territory of the friendly Raja of Tanjore. A *firman* was granted them by Ragunatha Nayaka of Tanjore on the 19th November 1620 and Tranquebar became a Danish settlement which lasted till 1845 when it was ceded to the East India Company.

Tranquebar had flourished as a Danish settlement with a population of 20,000 for eighty-six years before Ziegenbalg arrived. The Lutheran Church conceived the idea of sending two young men with a sound university education as missionaries and the project received the blessing of the Danish King.

Ziegenbalg was a young man of twenty-three when he first saw the Danish fort at Tranquebar. He laboured in India for a short period of ten years. But they proved to be momentous years for the Christian Church in South India.

An initial set-back awaited the two eager young men, Ziegenbalg and Plutschau, when they first set foot on the soil of India. Fearing that his trade might suffer, the unfriendly Danish commander of the settlement had them imprisoned in the dungeons of the Dansborg castle. The gloomy dungeon in which Ziegenbalg was confined can be seen to this day. It features in the film on the life of Ziegenbalg produced in connection with this 250th anniversary of his arrival in our country.

But he was soon released and began his labours in the settlement. There were a number of slaves in Tranquebar and these humble men were the first to respond to the message of Ziegenbalg. But within a short time his work extended to the surrounding villages. He founded schools and some of the pupils lived with him in his own home. Six months before he died in 1719 he witnessed the dedication of a cathedral, the New Jerusalem Church as it is called, in Tranquebar. Beginning with a few slaves, a Christian community large enough to build a Church had come into being before the pioneer died.

Ziegenbalg was an able scholar and a good linguist. He learned to read and write Tamil by going to a *pial* school and sitting there alongside the children. He was quick to recognise the value of Tamil and that the masses could only be reached through their mother tongue. He wanted to be thorough in his knowledge of Tamil. So he studied Tamil religious and philosophical writings and wrote a Tamil grammar. He set about translating the New Testament into Tamil. All Tamilians will remember Ziegenbalg as the pioneer who built the first Tamil printing press. His translation of the New Testament

which appeared in 1714 was one of the first Tamil books to be printed in South India. He was also responsible for the first paper mill in our country. Finding that imported paper was unsuitable for printing with Tamil types he started a paper mill at Porayar, a suburb of Tranquebar. A number of translations and publications flowed from his pen.

The success of the Protestant mission in India depended to a large extent on the character and devotion of its first missionary. If we remember Ziegenbalg with gratitude today it is because the quality of the life he lived was such that much good has resulted from it both for the Christian community and our country.

Even as I speak a great celebration is going on in Tranquebar. Today Dr Rajah B. Manikam* was consecrated as the first Indian bishop of Tranquebar, a crowning achievement of the labours of Ziegenbalg. Dignitaries and representatives of the Lutheran Church representing many nationalities, and coming from countries as far apart as Indonesia and Japan in the East and Sweden and the United States in the West, are gathered together today at Tranquebar to praise God for the life of Ziegenbalg, and for the coming of age of the Lutheran Church as an Indian national takes over from Bishop Johannes Sandegren of Sweden who has just concluded forty-eight years of service to the Christian community in South India.

Christian IV, the ambitious King of Denmark, dreamed of imperial splendour. He wanted to found a colonial empire based on the port of Tranquebar. His dream was never realised. Another humbler man, Ziegenbalg, dreamed another dream. It was not a dream of colonial enterprise and imperial glory. It was a dream in which a group of people would come into being pledged to live and work for our country in the spirit of Jesus Christ, the Prince of Peace. All that is left of King Christian's dream is an old castle on a desolate strip of sand. Ziegenbalg's dream lives on in the lives of the members of the Christian Church in India. May they be worthy of the tradition of service set by Ziegenbalg, a tradition of service to the Church and to our beloved country!

Two Hundred and Fifty Years

The quiet little coastal town of Tranquebar, once a Danish trading centre, came to life again as hundreds of people from different parts of India came to take part in the quarter millenium Jubilee Celebrations of the landing of Bartholomaeus Ziegenbalg and Heinrich Plutschau the first Protestant missionaries to India. It is from Tranquebar that Protestant Evangelistic operations spread all over the country. The landing on July 9, 1706, of Ziegenbalg and Plutschau was an event as significant as the Reformation, for since then churches have been established all over Asia and Africa.

January 12th was observed as the day of Mahanad. 'Sowing and Reaping' was the main theme of the day and all the speakers based their thoughts on John 4: 31-38.

As the King of Denmark, Frederick IV, took the initiative in sending Ziegenbalg, the present King was invited to send a representative of the Royal House to take part in the celebrations. He commissioned Bishop Schioler of Roskilde where many ancient kings of Denmark lie buried. At the Jubilee Memorial Service Bishop Schioler conducted the opening devotion on Romans 11: 33-36, the words which Ziegenbalg is said to have asked to be read for him when he was about to die. In the afternoon session the question of Church Union was discussed and the progress made in the conversations between the Lutherans

* January 14th, 1956

and the Church of South India was noted with satisfaction. Principal Russell Chandran of the United Theological College Bangalore presented the CSI attitude hoping that the ultimate merger will result in a wider new church in South India.

The Jubilee Celebrations were the occasion for the consecration of Dr R. B. Manikam as the fourth Bishop of Tranquebar. He is the first Indian Lutheran Bishop. The consecration took place in a specially erected pandal that could hold the thousands who had gathered at Tranquebar. Bishop Sandegren preached the consecration sermon on II Corinthians 12: 9 'My grace is sufficient for thee, for my power is made perfect in weakness'. The exhortation to the new Bishop was read in 30 different languages of India, Indonesia, Malaya, Taiwan, Hong Kong, New Guinea, Africa and of western lands.

Among those who took part in the public meeting in the evening of the 14th at which Dr P. V. Cherian presided, were Bishop Lilje, President of the Lutheran World Federation, Dr Franklin C. Fry, Chairman of the Central Committee of the World Council of Churches, Dr Visser't Hooft General Secretary of the WCC, Dr D. G. Moses of the International Missionary Council, Bishop Sumitra, Moderator of the CSI, Mar Thoma of Travancore, Mrs Myrdal, Swedish Minister in New Delhi and Mr A. M. Thambunan, Deputy Speaker of the Indonesian Parliament.

Bishop Manikam took his B.A. (Hons.) Degree from our college in 1921 and was on our Staff in the English Department for a time. It was of special interest to see many former students of the college taking part in the celebrations. Among past or present members of the Staff, there were Prof. J. P. Manickam, uncle of the new Bishop, Rev. J. D. Asirvadam and Mr R. D. Paul, and among former students Principal Dr D. G. Moses of Nagpur, Principal Savariyoyan of Madurai, Bishop Chellappa of Madras, Mr Victor Balasundaram, director Trichy A.I.R. and his assistant Mr A. S. Theodore, and Prof. Jacob Kumaresan of Gurukul. There were present also seven Bishops of the CSI.

On the 16th a reception was held at the Doveton-Corrie School in Madras to bid farewell to the retiring Bishop Sandegren and welcome the new Bishop Manikam. A public meeting was held immediately after, at the Vepery YMCA at which Rajkumari Amrit Kaur presided. The reception and the public meeting had been organised by the Tamil Nad Christian Council under the leadership of Prof. Chandran Dévanesen.

In connection with the Jubilee Celebrations the Executive Committee of the Lutheran World Federation held its Annual Session in Madras (the first time in the East) from January 16-19. This was followed by the Asia Lutheran Conference from January 20-22. Mr A. M. Thampunam of Indonesia, Mr Kiske of Tokyo and Bishop R. B. Manikam were elected co-chairmen. Important questions relating to Life and Witness of the Asian Churches, including the need to make the church in each area rooted to the soil, were considered. Great progress made in self-support and missionary responsibility was noted with satisfaction.

The Asia Conference, while recommending that there should be theological training centres in the various lands of the East, proposed to develop Gurukul in Madras as a research centre for theological studies for the whole of Asia. The importance of the work of colleges as leadership training centres was greatly stressed.

It was a matter of very great satisfaction that these celebrations were ecumenic in character and many churches of various denominations are planning to carry on these celebrations at suitable seasons during this Jubilee Year.

College Notes

Recent Visitors

The College is often privileged to receive distinguished visitors. This term two names need special mention, those of Canon C. E. Raven and Dr Billy Graham. Canon Raven has spent a lifetime in Cambridge and counts among his personal friends many of the leading scientists of today as well as churchmen and laymen of many kinds. He has lived through a period of great conflict between religion and science and lived to see the scientific outlook change so completely as to be almost unrecognisable.

Out of this rich experience Canon Raven spoke with authority, charm and humour to University teachers, to the College Staff Study Circle and to students, and he preached in the Anderson Hall.

The acute conflict of the nineteenth century between science and religion arose partly from the failure of Church leaders to realise and face the revolution in their thinking which modern science has made necessary, partly from the dogmatic attitude of scientists. In Canon Raven's youth the scientist and the theologian lived in two universes so differently conceived that it was almost impossible for a student to be both a scientist and a Christian. Science thought of the universe as a three-dimensional closed system in which physics and chemistry had only to be pursued far enough to make possible a complete description of the universe and accurate prediction of future events within it. God, if He existed at all, had created and started the great machine, but he was outside it and outside the realm of science. The theories of quantum mechanics and Einstein's theory of relativity have completely altered the picture. The universe is now conceived as a multi-dimensional space-time continuum in which there is a permanent element of uncertainty. Some things are known to be unpredictable. The laws of science are no longer thought of as

eternal and immutable but as summaries of statistical averages.

The development of biology, psychology and the social sciences have enlarged the field of science to cover the whole realm of the intellectually knowable, including things which cannot be weighed and measured. The study of the human mind is showing that it is not within human capacity to stand apart from the universe and describe it objectively. Science is showing man not only what he can know and achieve but also the limits of knowledge and achievement. The ideas of purpose and design in the universe are no longer completely ruled out, because the statistical evidence against randomness is overwhelming. The scientist of today is a humbler and less dogmatic man than he was at the beginning of the century.

Another thing which has changed the attitude of the scientists towards art, philosophy and religion is the discovery of the dehumanising effect of early and complete specialisation. Many young scientists during the last war were called to highly specialised work which absorbed all their time and energy. After the war they emerged, not with well-integrated and mature personalities but as people with one-track minds incapable of interest in any but their own small field of enquiry. Another cause of this warping of personality is the vast accumulation of all kinds of knowledge in our time. No one can know more than a fraction of what has been discovered. It is therefore necessary to find something which will help men to full development, something that will give unity to their knowledge and purpose to their lives. Canon Raven felt that university teachers who can do this will be among the most important people in university life, but that those qualified to give this kind of teaching are few at present.

The scientists are now trying to correct the tendency to fragmentation of knowledge and over-specialisation by encouraging students to study the humanities. One summer in Cambridge the head of the great Cavendish laboratories closed his institution every Monday for some weeks to allow such of his staff as wished to do so to attend a series of lectures on the great religions of the world, given by men who believe and practise those religions. The lecture hall was packed every week.

Canon Raven quoted a great liberal historian as saying that we must realise that there can be no peace on earth until men reach some agreement as to what constitutes the good life. The world is threatened with disaster for want of such agreement. Scientists see this danger clearly. They are putting into mens' hands weapons and power which can be used for good or evil, but men are not at one about what is good and what is evil. Christians believe that in Christ God has shown them what He means human life to be and they have a chance to be heard such as they have not had for centuries. It is therefore urgently necessary to find the men who can express the changeless Christian faith in terms the scientists can accept and who know how intractable human nature can be changed so as to produce the type of man through whom God's will in modern science can be done on earth.

Madras Christian College, which has always stood for the will of God to be done in education and in public life, has a part to play in training men for the work of bringing to bear on scientific learning the wisdom of Him who is the light of the world. A great responsibility is laid on us all—students and staff alike. The decisions we make and the way we live may help to determine whether our world will accept the challenge to unity in obedience to God or whether it shall continue on its historic road to war and ruin. God is saying again to us today, 'I have set before you life and death, . . . therefore choose life.' Each of us must choose individually. The world's fate depends, not on scientific discovery, but on moral decision.

This choice has been put before us all from another angle by Billy Graham, the American evangelist. The crowds who went to hear him are evidence of the spiritual hunger in India today. The common man in our bewildering world knows he is a sheep without a shepherd and Billy Graham's absolute conviction that Jesus Christ is the only good shepherd draws people like a magnet.

Dr Graham spoke to a crowded Anderson Hall and many students and staff members heard him in Madras as well. A number from our College community came forward in Madras in response to the call to accept Jesus Christ. For some it was a first profession of faith, for others the renewing of a commitment which, to be effective, must be a daily act of will. For every day there are opportunities to say, 'Not my will but thine'. Every day the Cross has to be taken up at the point where God's will crosses our will. Every day we must give ourselves as slaves to Him whose service is perfect freedom.

Farewells to Dr Boyd

There was a meeting under the auspices of the Association of University Teachers, to bid farewell to Dr Boyd; held in the Senate House, with the Vice-Chancellor presiding.

Prof. M. K. Shanmugam, Principal of Sir Theagaraya College, Madras, President of the Association, in welcoming guests, said that the Vice-Chancellor had very gladly accepted his invitation to preside at this meeting, as an old student of the college, who had the highest regard for the successive principals of the college. He said that the esteem in which Madras University is held by other universities, not only in India, but in other countries of the world, is due largely to our Vice-Chancellor. Mr Shanmugam recalled that he himself had been for five years a student of Madras Christian College, and a pupil of Dr Boyd's. He had learnt so much of the appreciation of English poetry that the names of Wordsworth and Dr Boyd were inseparable in his mind.

The Vice-Chancellor said 'It has been my privilege to know Dr Boyd intimately from the time he became Principal. I doubt whether anyone has had the opportunity of knowing so many sides of his life as I have; for I have been associated with him in every kind of activity: the University has put upon him many kinds of responsibility, and looked to him in many difficult tasks. It is my duty as Vice-Chancellor to express the gratitude of the University to him.' Speaking of the succession of past Principals, he said that Dr Miller's name will never be forgotten, and that when, in connection with the centenary of the University next January, the history of these hundred years comes to be written, no name will be honoured more than that of Dr Miller. And the later Principals, including Dr Boyd, have maintained those great traditions.

The Vice-Chancellor expressed the hope that Dr Boyd would re-visit India, either in some new office, or on repeated visits, assured that there will always be for him the warmest of welcomes.

The Raja of Chettinad said we were proud to pay our tribute to one who has served our country so well. He endorsed what the Vice-Chancellor had said about the need to retain English as the language of university instruction for some thirty or forty years, and as a major ancillary language for a much longer period.

Mr Justice Basheer Ahmed Sayeed said that Dr Boyd had had the same high traditions and the same high standards as of earlier generations in the college. It was his sphere to shape the destinies and mould the character of the young men.

The Rev. Father L. D. Murphy referred to the time for silent prayer with which the meeting began. He said that he was tempted to use that time in prayer that Dr Boyd would not be embarrassed; but that it had in fact been his prayer that God will spare Dr Boyd for many years in the work he takes up, and that God will give the increase to his toil. 'I cannot think of Dr Boyd', he said, 'except in terms of excellence.'

Referring to what earlier speakers had said of earlier principals, he said 'It requires great experience and great courage to follow the fine traditions laid down by those masters. Dr Boyd has had the unique experience of having to build up the tradition in a new place—in Tambaram. He has made of Tambaram what is in the best sense of the phrase a show place. When the University Inspection Commission visited Tambaram recently, we were impressed with the general atmosphere of scholarship. Other speakers have referred to Dr Boyd as one who maintains high discipline; it is a discipline achieved through kindness. There is no cold or chilly atmosphere. Dr Boyd allows students an easy congenial access without losing dignity. I pray that God will bless his toil in the years to come.'

Prof. R. Krishnamurthi, Principal of Pachaiyappa's College, recalled his time as a student in Madras Christian College. He was on the staff of the college when Dr Boyd first came to India; and has in more recent years been closely associated with Dr Boyd on many university committees, councils and commissions. He said that many people think of a good member of committees as one who can resolve difficulties, but 'Dr Boyd is one who prevents the difficulties from arising.'

On behalf of the Association, Prof. Shanmugam presented to Dr Boyd an address in which they say:

We bid you farewell on your retirement from the Principalship which you have held so worthily and with such distinction. You have not only followed sedulously and undeviatingly the ideals of your renowned predecessor, Dr William Miller, but left the mark of your genial and shining personality on every aspect of collegiate life.

You have led your students, fortifying them all the time against the dangers of half-knowledge. Pedantry was your *bête noire*. Your approach to all problems connected with higher education, was refreshingly original and individual, revealing an insight that was sustained by a penetrative wisdom and a profound scholarship.

As administrator, you have held up the ideal of discipline. Character-building has

always been in the forefront of your aims while shaping the education of the young men who have come thirsting for knowledge from the distant countries of the world. Yours is the discipline of a liberal education that promotes the all-round development of the human personality in natural and congenial surroundings.

Your austere life and missionary zeal will ever be an inspiration to the young folk who have passed through your hands. Your retirement will create a void in the University of Madras. The Syndicate, the Senate and the Academic Council of the University will in the years to come certainly miss painfully the genial presence of a youngish looking Doctor whose infectious *bonhomie* and robust commonsense often flashed forth in every word that he uttered to the delight of all.

May the Almighty shower on you more and more of His gifts so that you will draw the necessary strength of body and mind to execute His will in whatever sphere of duty He may be pleased to employ you in future. *Au Revoir!*

In his reply Dr Boyd said that although his family and a great many friends are in Britain, he will be leaving behind far more friends when he leaves India. He hoped to meet many either when they visit Britain, or when he visits India, and to have news by frequent letters. 'I shall depend more than I can say on my contacts with India.' He expressed his gratitude for the kindness of those who had spoken; and for the kindly hospitality of a vast number of friends at every period of his years in India. 'There is a very happy relationship indeed between the staffs of the colleges in South Indian universities. The Syndicate of Madras University is a happy band of brothers, because of the inspiring leadership of our Vice-Chancellor, who is outstanding for vision and energy: anyone who has worked with him must be filled with admiration and gratitude.' Dr Boyd disclosed that his own mind had been made up to retire in 1956, as early as nearly two years ago. He concluded 'I hope to continue close contacts with Madras, and with you my friends here.'

There was a very pleasant farewell at the Old Boys' Cricket Match on Saturday 11th

February, when a silver salver suitably inscribed was presented to Dr Boyd by Mr V. Pattabhiraman on behalf of the visiting team.

The farewell arranged by the College Union for the whole college was a very moving occasion. It was a family farewell, for although the whole Hall was full, and all the verandahs, it was only members of the College who were present. The student-chairman made the best speech we have heard him make. Dr Boyd said that the gift made to him by the students would be used to buy some article of furniture which would constantly remind him of students whom he has known so intimately in Tambaram. He told us humorously of a legendary college in which, when students were bidding farewell to their Principal, they all dissolved into tears. We could not do that, but 'words are sometimes more difficult than tears'.

Other Farewells

We have also unfortunately to bid farewell to Mr and Mrs J. B. Saunders. In their three years here they have endeared themselves to members and friends of the college. Mrs Saunders will be very greatly missed in the Tambaram Welfare Centre: she has quietly done very responsible work for the women and children who come there.

Mr Saunders has stimulated us all by the refreshing vigour of his exposition of economics. He is impatient of clichés, and of any abstract discussion which would make economic studies into a mere logomachy. Economics is in fact not a branch of literature, but a practical study of how human welfare may be increased.

Although it is a great loss to the college to have Mr and Mrs Saunders go, it is good to know that it is to the Indian Statistical Institute, in Calcutta, that they are going. There Mr Saunders will be working on the Second Five-Year Plan. His economic learning will be put to very practical service for India.

We have also to bid a temporary farewell to Mr and Mrs Chandran Devanesen, who

are both going to America. Mr Devanesen will be away for two years. They will be missed at many points of college life, and so will their children, three bright and active boys.

We have all been distressed to hear that the Rev. G. C. and Mrs Martin have been involved in a bus accident, and are in hospitals in eastern England, about half way between Edinburgh and London. Mr Martin has made a good recovery from his injuries, but Mrs Martin will have to be in hospital for some months to have a bone-grafting operation on her back. We hope and pray that she will make a perfect recovery.

As soon as Dr Boyd's retirement was accepted, the College Council decided that the Rev. J. R. Macphail should be Acting Principal until a new Principal is appointed. His colleagues are all very happy about this; feel it to be very right; and are looking forward with confidence to the coming months.

The Magazine

This term K. Raman is literary editor. All the student-editors have taken part in collecting news from the secretaries of Halls, of societies and of games. We do not have a complete coverage of events: a number of important matches have been played; many distinguished visitors have come and addressed student societies; fancy-dress farewell-parties have been held; and they have escaped the notice of the Magazine.

The most common criticism we hear levelled against the Magazine is that we have many pages of reports of societies which 'no one ever reads'. We venture to think that most people who are active members of a society do read the report of that society.

When you have left college it may be about the Hall or society you were a member of, or the team you played in, that you will most want to read in the Magazine.

We do want our Magazine to reflect the life of the college, to be a good souvenir of our time here. Several articles in this number refer to the visits of notable men; they are not mere reports, but reflections, showing something of the effects in our lives and our thought of our meeting these men. We have in this number, too, lively accounts of the college sports, one in verse, suited to the gaiety of the occasion. And a responsible review of the college play.

The photograph of Dr Boyd printed as frontispiece to this Magazine, is by D. Henry Thiagaraj; and the black-and-white drawing opposite page 107, is by S. R. Nagarajan. We count ourselves fortunate to have in college at the same time two students so outstanding in their respective arts.

Tamil, Telugu and Malayalam

The Madras Christian College Magazine of 60 years ago published Tamil articles, and contributed to the Tamil renaissance.

For many years now it has been our custom to issue separately the sections in other languages—in some years in one language, in some years in another. This year supplements to the Magazine, or separate Magazines, are being published in Telugu and Malayalam. Students of the college, who belong to the respective language societies, receive one copy each. Subscribers to this Magazine, other than present students, may receive a copy of one supplement, on request to the Manager of the Magazine, who is Bursar of the College.

PAMMAL LEPROSY CLINIC ANNIVERSARY

November 12, 1955



Rev. Dr Boyd in conversation with Sri B. Parameswaran, Minister in charge of Harijan Welfare, who presided.



L. to R.—Sri C. T. Kurian, Prof. C. Devanesen, the Rev. Principal, the Hon. Minister, Dr W. F. Kibble.

Photographs by D. Henry Thiagaraj

THE COLLEGE PLAY

HAMLET

November 18, 1955



Left to Right.—J. D. Hall—Laertes; P. M. Cole—Bernardo; Lakshmi Devanandan—Ophelia; S. Mohan—Francisco; S. C. Sudarisanam—Marcellus; C. R. Arulambalam—Polonius; S. Ranganathan—Player King; G. Koshy—The Ghost; Vasanthi Devi—Queen Gertrude; P. E. Daniel—King Claudius; Background—The Four Trumpeters—M.C.C. School Boys; Andrew David—Horatio; Lalie Abraham—Player Queen; G. S. Gopalakrishnan—Hamlet; Vijay Padaki—Lucianus.



Dr Boyd with the College Union Chairman (right) and Secretary after the farewell meeting on February 16, 1956.

V. A. Subramanian

Hamlet

Dealing with a play by Shakespeare is like dealing with a famous temple. The prestige of his name and the complexity and brilliance of his language and imagery daunt the reader and drive him into the arms of the expert. Many are intimidated by the expert and all he knows of the background to the subject whether it be the poetry of Shakespeare or the sculpture of a temple and the mythological allusions contained in it. They feel they cannot hope to make proper use of reading of Shakespeare or a visit to a temple unless they know as much as the expert; in their effort to stand beside him and share his satisfactions they exhaust themselves and blunt the faculties of appreciation. It is true that some temples as some plays of Shakespeare are not architecturally satisfying, they are museums of sculpture, rather; but even in them the newcomer may apprehend the beauty and the struggle without categorising his impressions or identifying every episode and figure. Yet the best temples are primarily architecture and make their impressions immediately; the individual pieces of sculpture must be subordinate to the main design, the whole must be a harmony that works on the imagination without the conscious mind necessarily being able to analyse, to isolate and interpret the single impressions. If the expert makes this difficult; if he shames us with his learning to abandon our fresh and innocent approach before we have equalled his experience or knowledge, we must put up over the entrance to every temple 'Beware of the Expert' as we put up over a gate 'Beware of the Dog', not signifying that the dog is a savage, dangerous, unreliable dog, but that he must be noticed, treated rightly and sometimes kept chained up. Above all we must see that we are modest enough not to expect quite the same satisfactions as the expert, but not so modest as to neglect the satisfaction which we may be able to enjoy at our level.

Shakespeare was a practical play-wright, writing for a living theatre that catered for the ordinary semi-literate—and perhaps even illiterate—man of his day as well as for the intellectual few who had read the Greek and Latin classics and knew the gossip of court circles. There was something for all, but not everything was for all. It is true that Shakespeare's plays are worthy of the expert's study; it is also true that they may be used as museums of metaphor, of rhetoric, of versification and all kinds of wisdom, but they are not primarily that; best of them are plays, as the best of the temples are architecture, and make their impressions immediately and wholly, the details contributing to the harmony of the main design, but not necessarily worth notice for themselves, at least until the main design has been presented and absorbed.

With the standards of English in India going down it is more than ever important that plays of Shakespeare should be performed on the stage that students should learn to see Shakespeare's work whole, as it was meant to be seen, in its full architectural splendour not peer at it, detail by detail, through the scholar's spectacles. We should aim to put on far more performances of Shakespeare in the colleges than ever before, because this is the most effective and economical way of getting into touch with him. The experience of life and splendour, the emotional release, the beauty of Shakespeare are within the reach of an un instructed audience in a theatre, they see a vision far more real than the phantom which the pages of notes in a book can ever help the text to conjure up.

It was therefore a courageous, appropriate and necessary act of Mr Macphail and the Dramatic Society of Madras Christian College, Tambaram, to put on Hamlet this year. Their success should give courage to others. Even though some of their success may have

been due to the exceptional experience and ability of Mr Macphail as producer, and to the remarkable talents as an actor and the intelligence and sensitivity of Mr Gopalakrishnan who took the part of Hamlet; even though the energy and resource of Mrs Devanesen rendered the costumes a delight, yet there was a good deal that any other college that cared enough about putting on Shakespeare worthily might also have achieved. It was evident for example, that the film of Hamlet had been watched very carefully, but the lessons learnt from it had been completely absorbed and one was not conscious of direct imitation; for instance, the duel scene was made credible along the same lines as in the film, but lived and acted, as it were, afresh.

The acting of the King was good, some touches were excellent, but his voice was not always audible. The part of Polonius was not over-acted, as all too easily happens; it was quite possible to believe in him and also in the contempt and fury he aroused in Hamlet. Ophelia was very good indeed; her acting was modest and engaging; her singing was true, clear and touching. The performance was probably based on a great deal of study of the literature dealing with the significance of her part, but it could just as easily have been a natural performance sympathetically or intuitively conceived. Some of the other performers were difficult to hear and some were not above average in acting ability, but Shakespeare's words do so much for the actor, that they almost carry him with them, however uninspired he may seem.

There was only one simple set, modified by the drawing of curtains for certain scenes. In this too the value of Shakespeare to amateurs was shown; because Shakespeare wrote for a stage without scenery or spot-light—the splendour of the costumes doing duty for stage-lighting to fix the eyes of the audience on the speakers—elaborate scenery is quite unnecessary and frequent changes of set slow up the performance beyond the endurance of a cinema-minded generation, except in the most highly organized modern theatres equipped with the latest devices for quick scene-changing. The costumes in this production, especially the magnificent cloak of the king which quite took our breath away, fulfilled their traditional function of rivetting our eyes with their beauty and brilliance of colouring. Altogether the production and the organization of a total impression were masterly, there was no need to remind oneself that this was a student production, it was excellent of its kind. The Anderson Hall is not good for sound and some of the performers must learn to speak more clearly; but Shakespeare was presented faithfully and dramatically. Some of us missed Rosencrantz and Guildenstern and the grave-diggers, perhaps, but the performance was probably long enough for those reared on a diet of cinema. Above all we must be thankful to Mr Macphail for his understanding and suitable production, bringing out the beauty and significance of Shakespeare, but within the technical limitations of his stage, cast and audience.

F. L. BILLOWS.

The Eighth Session of the Indian Conference of Social Work

Bangalore

The Conference began on the 27th December. After dealing with the preliminary requisites like registration etc., we went to see the city of Bangalore, since the inaugural function took place only at 5.30 p.m. On behalf of the Reception Committee, Mr T. Siddalingaiya, its Chairman and a former Minister of Mysore, welcomed the delegates. He said that India was today facing the colossal problems of poverty, disease, squalor, and ignorance. It was to discuss these questions and to stimulate welfare services and public opinion on progressive lines that such conferences were held. They had to evaluate the result of their efforts and evolve a system of cooperation among the Government, Municipal and voluntary organisations to solve their problems. Public administrators must serve the public in the same missionary spirit as voluntary workers, which alone could lay the sound foundations for a welfare state.

Inaugurating the conference, His Highness Sri Jayachamrajendra Wadayar Bahadur, Rajpramukh of Mysore, said that social work called for the mobilisation of all available talent and enthusiasm of all citizens. In the days of their political dependence some proportion of rational talent was perhaps wasted in the performance of dull, routine duties in the public departments. He also observed that they should guard against that now, and on the non-official side, they should see that talent was not directed to personal ambitions and group rivalries but was exercised in the interests of the greatest number. He pointed out that science and technology had bound the world together into a single physical entity. It is for the social work to lead the way in making the world united and harmonious. He also explained that well-planned and extensive welfare activities are necessary to help every citizen to acquire knowledge, health and a reasonable sense of well-being. In the conclusion he said 'We should now bestir ourselves to realise the vision of Dr Toynbee, of the twentieth century as the century of social progress.'

On the 28th December, the next day, the delegates listened to the addresses of the chairmen of the 3 groups. Shri C. B. Gupta, Minister, U.P., stressed the need for expansion and reorganisation of village industries (especially agro-industries) which form the main plans of the schemes of community development. The Hon. Justice Shri A. S. P. Iyer, Madras, discussed the two problems 'The beggar problem' and 'The problem of legal aid to the poor', which are connected with each other. He cited many illustrations and quotations, and the committee recommended many progressive suggestions to the Government. Shri B. Gopala Reddi, Chief Minister of Andhra, explained the sufferings and distress of the Tribes and gave the detailed programme of the Government of India's work in eradicating their troubles.

On the 30th visits to the various institutions began. We visited Abala Ashram, Beggar Colony, Binny Mills, Seva Ashram, Indian Institute of Science, Kasturba Child Welfare Centre, Cubbon Park and Lalbaug. The entertainment committee provided us with entertainment after dinner. The students of Sanaathana Kala Kshetram exhibited their talents in Bharatha Natyam and in some other Indian classical dances.

On the 31st, after a very heated argument, many resolutions were passed. The president concluded the conference with the hope that the Central Government would consider the resolutions seriously and implement them without much delay.

The Conference broke up, the three hundred and fifty delegates from various places once again got scattered after a pleasant memorable meeting at the Central College of Bangalore for five days.

S. SUNDARARAMAN,
V. M. CHELLAMUTHU.

A Revolution Conquers the Land

On the 18th of April, 1951, the 'backward classes' of a small village in the Nalgonda district of the Telengana Region in Hyderabad State sought the help of Vinobha, with an appeal for the redistribution of 80 acres of land in the village as a desperate remedy to save themselves from death from hunger and repression. This was in an area where the gulf between the rich and the poor was probably wider than anywhere else in the country. Attempts to restore peace and order both by the State Government and by private agencies had proved a failure.

Vinobha reached the place on foot, and appealed to the essential goodness of the land-owners. The effect was completely revolutionary: a young zamindar came forward with an offer of no less than 100 acres of his fertile land. Touched by this amazing drama, Vinobha resolved that very night to tour the country and collect land.

The basic principles behind the Movement are essentially twofold. The first of these is the dictum that 'All land belongs to God', which is but a corollary of the more significant and conspicuous theorem, 'All property belongs to God'—immortalised by Tulsidas in the words '*Sampathi Sab Raghupati Ki Ahi*'.

The second principle referred to is that 'He who feeds his body must work it'. These principles have been translated to mean, first, that nobody is to remain landless in India, and secondly that everybody who eats must do some productive labour for a certain minimum number of hours a day. The contrast to these principles presented by conditions in India, as elsewhere, is too well known to be mentioned here.

The method to operate the said two principles is that of love and self-suffering, i.e. Satyagraha and Conversion. Vinobha's appeal is not one of pity and he wants the rich to make their gifts not in a spirit of arrogant generosity but in a spirit of dutiful devotion, as they cannot ignore the writing on the wall. The movement reposes faith in the essential goodness of man and follows the lead given by Gandhiji in the political sphere in South Africa. Vinobha, his ideal Satyagrahi, seeks to demonstrate the same in the socio-economic sphere in India and aims at economic equality on sane and kindly lines, avoiding all bitterness and inhumanity. More important than the gifts secured in the Movement, therefore, is the spirit behind it—a spirit which is badly needed not only in India but all the world over in this age of violence and frustration.

In the matter of collection of land, the progress of the Movement can be seen from the following figures:—

1951—60,000 acres	1953—19,87,000 acres
1952—403,000 „	1954—34,00,000 „
1955—(Estimate)—42,00,000 acres.	

In all, the number of the donors was a little over 4 lakhs, and over 1,500 workers have dedicated their lives—'Jivandan'—for this Movement. Furthermore, nearly 150 villages have been donated wholesale as 'Gramdan' up to 1955.

The first preference in the redistribution of collected land is given to landless agricultural labourers, followed by those with insufficient land and with no other occupation, with other categories coming next, if any land is left over. The task of picking out the most deserving persons is placed on the landless themselves. In the case of a failure to reach agreement, lots are drawn and land is allotted accordingly. The settlement is registered in the presence of revenue officials, free of charge. The land received should be cultivated by the recipient himself for at least 10 years, and cultivation should start within three years of the receipt of land. It may be mentioned here that due to various difficulties, legal, financial, etc., and the dearth of constructive workers, the process of redistribution of donated land has been extraordinarily slow.

Bhoodan is to be viewed as only the first step in the peaceful revolution which Vinobha desires to bring about in India by the end of 1957. The year 1757 may be said to have marked the beginning of the British rule in India at the battle of Plassey, in 1857, the people of India revolted against the foreign rulers for the first time on a large scale and laid the foundations of a political revolution in this country. Acharya Vinobha Bhave earnestly feels that the year 1957 must witness the success of a peaceful economic revolution in India. The Bhoodan Yagna will, of course, be the spearhead of this revolutionary movement.

The implications of the Movement are the immediate concern of the sociologist, the economist and the political scientist. Three aspects stand out for special treatment: the collection and distribution of land, the subsequent position of the settlers and finally, the role of the state in relation to the Movement as a whole.

India with an area of about 1.3 million square miles is the seventh largest country and judged by her population of 361 million, ranks second in the world. About 83% of the population live in villages, of which there are about 5.6 lakhs. Agriculture is the predominant activity, on which depend about 70% or roughly about 250 million people.

As it is, the average size of cultivators' holdings in India is 7.5 acres. If the total cultivated land in India were to be blindly divided among the 361 million people, which is what a superficial application of the first principle of Bhoodan would presumably lead to, then everyone would own about 1.5 acres. Some sort of co-operative farming, therefore, becomes a necessity. It is gratifying to note that attempts at co-operative farming in some of the villages in Bihar, donated as 'Gramdan', have already met with remarkable success.

No one seems to be more alive to the great question of the 'after-care' of the new settlers on land than Vinobha Bhave himself. The acceptance of gifts for the sinking of wells—'Koopdan'—and the procurement of agricultural implements—'Sampattidan'—are motivated by the desire to help the impecunious donees in the proper utilization of the land donated by the people.

The ultimate social and economic structure of India, as visualised by Vinobha and other Sarvodaya workers, seems to be a self-supporting decentralised economy in which the village, as the crucial unit, is expected to play a prominent part.

As is only to be expected, it is when we come to examine the role of the State in relation to the movement taken as a whole that opinions seem to differ most widely. One group of Sarvodaya workers seem to believe that Bhoodan is capable of solving the land problems of India without State-assistance. It is argued that legislation would thwart the very objective of Bhoodan by interfering with the non-violent process of persuasion and a change of heart. Other workers, on the other hand, recognising the inherent limitations

of the movement, point out that there is no real conflict of principles involved in the State and the Sarvodaya workers trying to solve the rural—the national—problem jointly.

Acharya Bhave himself, though not quite explicit on this point, does not seem to contemplate the possibility of the ultimate 'withering away of the State' and appears to offer a more or less permanent lease of life to the State, although indisputably on an altogether different basis from that of today. Till now, he has attempted to cooperate with the State wherever possible and has not been reluctant to make use of the official machinery whenever necessary.

Except for an occasional dissatisfied grumble here and a dissenting voice there, the people of this country as well as many outside it, are wholeheartedly behind the Bhoodan of Bhave, which is novel in many of its aspects and unique by all standards. Although one might not agree with his assertion that centralised planning in India is neither feasible nor desirable, it cannot be denied that his Movement is based on certain very sound foundations. It is undoubtedly a wonder by itself, but it will be positively unrealistic to assume that it will provide a quick panacea for all our ills—social, political and economic. Some problems which are of vital importance from the point of view of rapid economic development, population control, for example, are clearly outside the scope (and perhaps against the spirit) of the Movement.

Even in those fields which are directly covered by the Movement, it is extremely doubtful how far the Movement can proceed by itself, without the help and support of outside agencies, especially the Government. This will be particularly true in the rehabilitation of the new settlers on land and in the provision of adequate financial, irrigational, marketing facilities, etc., to the producers either direct or through cooperative agencies.

That one of Gandhiji's own disciples should try to demonstrate to the world that economic issues can be tackled by kindly and non-violent means and that social structures can be reared upon a purely humanitarian basis, is a matter of great interest to us. Bhoodan Yagna is *not* just a movement for land redistribution, but for sharing of life as such. It recaptures, as Dr Radhakrishnan puts it, 'the social order as the family writ large'.

As Bhave himself once said 'the land problem would be solved in one way or the other all over the world. Hence I do not worry about how much land I get. My only concern is the depth to which the right thought finds place in the hearts of the people.'

He has unbounded faith in his movement. To quote him once again, 'Bhoodan is the way to *Sacha Swaraj* (True Freedom) and I want to assure you that I would refuse to die until *Sacha Swaraj* is established'.

One should, I think, admire the audacity of the author even though one may not feel disposed to share in all his aspirations.

P. B. KRISHNASWAMY,
5 Hons. Br. IV.

On Living to be a Hundred

From the earliest epochs of history, human life has been a struggle for survival. Right from the misty beginnings of the Neolithic Age, the ancestors of modern man clung tenaciously to a life that natural forces—in the form of fierce wild animals and mysterious agencies such as earthquakes and forest fires—were perpetually trying to wrest from their hands. Man had then but little more than his instincts and a few crude tools fashioned by his rough hands to protect him. But he survived and emerged into the dawn of civilization. An intelligence supplemented his instincts and he began clinging to life with all the means that this intelligence afforded him. He tried not only to make his life more comfortable but, above all, to prolong it. For years the iatrochemists of Europe searched for the elixir of life, an elixir that would confer everlasting youth on them, but an elixir that eluded their most ardent experiments.

The search for the elusive drug died down after some time but the desire to live burnt on as fiercely as ever. In the modern world, disease is being conquered (so we think) and hopefully we whisper: then why not Death also? But biologists tell us now that by the very nature of his structure, because of the complexity of his organism, man's body is doomed to perish.

A cell like the amoeba that lives in isolation, is, they say, blessed with potential immortality. It divides and subdivides itself, its forms multiply, but it lives on, till destroyed by larger creatures. But, ascending the scale of evolution, we find that the more highly developed animals all die. To man, in all his vanity, it seems most improper that a thousand thousand slimy things (like the amoeba) should live on while he, the blessed *homo sapiens*, he, the *raison d'être* of all creation, should die. But is this all true? Is the amoeba actually 'potentially immortal'? A closer examination reveals that after all, the amoeba and man are not so very different. The chief difference seems to be that whereas the chances that an amoeba's life will end remain the same as it gets older, the chances that a man will die increase rapidly as the wear and tear of age tell on him. As we leave the elementary single-celled creatures and go to more highly developed animals, the cells begin to specialize. There is a division of labour; while certain cells take up the job of reproduction others become highly specialized nerve cells. These nerve cells cannot reproduce themselves; '*there lies the rub*.' The same nerve cells bear the strain of all our thoughts and actions, of all our worry and excitement, and it is small wonder that they give way after about a hundred years.

What happens to a man when he gets old? His hairs turn grey and tend to fall off, his teeth decay, and his body becomes vulnerable to disease. Connective tissue infiltrates into the different organs of the body, hardening the arteries and replacing some of the nerve cells in the brain; certain irreplaceable structures of the body are lost; the senses become less acute; the muscles shrink and lose their tone; and the man concerned has the sickening feeling that he may soon be 'Sans teeth, sans eyes, sans taste, sans everything.'

The essential change in the body is that it can no longer adapt itself so well to outside influences as it once used to do. Physiologists also tell us that the endocrine system, that all-important system which governs the balance between the different mechanisms of the body, decreases in activity, with the result that the body can no longer use up energy at the rate it used to do.

But is all this natural? It has been happening for thousands of years but man continues to hope that it is not natural. His various attempts to live on bear testimony to this.

Mention has already been made of the iatrochemists' futile search for an elixir of life. A very old method of trying to prolong life consisted in bringing old men into contact with the bodies of young girls. In modern times certain physicians have brought out 'Rejuvenators' and 'Life Prolongers' while surgeons have made frantic attempts to make old men young again by transplanting the sex glands of monkeys into them. It is interesting to examine the logic of these persons' reasoning. Observing that the sex instinct goes down with age, they conclude that stimulating the sex instinct will make one young. But senility is marked by so many pathological changes that one particular adjustment is quite insufficient.

The famous German physiologist Elié Metchnikoff tried another line. In the large intestine, especially in the part called the caecum, are found millions of bacteria which may cause any food particles left there to putrefy (resulting in harmful effects) if the digestive system is not working properly. Metchnikoff noticed that farmers in a certain part of Bulgaria lived exceptionally long and he thought he had discovered the secret of long life when he found that they consumed a great deal of sour milk every day to keep in good health. Sour milk destroys many of the harmful bacteria in the large intestine; so Metchnikoff began to dose himself daily with fairly large quantities of buttermilk. Unfortunately, he passed away one fine day when he was only seventy-three.

Heredity seems to play an important part in longevity. Long-lived children are often found to have had long-lived parents (more often mothers). Experiments with plants have shown that hybridization may be used to breed longevity, that when dissimilar genes are mated together many of their individual harmful characteristics are suppressed. However, this does not seem to be a very practicable method to apply to human beings, for human marriages are usually made with other considerations, perhaps far more important ones, in mind. But who can tell; it may be that in a brave new world hybridization will be practised on a large scale so as to result in the mass production of long-lived workers.

Examining the various causes of death in the modern world, we find that more persons die from heart disease, cancer, and mal-nutrition than from any other single cause. Eating too much, especially eating food with a high fat-content, has a disastrous effect on the heart and the surrounding blood-vessels while consumption of tobacco, alcohol, and other drugs greatly weaken the heart. So perhaps one thing a young man can tell his elders (above 40) with safe impudence is not to eat too much fat but to take sufficient calcium and vitamins in his diet and chew a large amount of leafy greens.

Perhaps the most promising line of research has been that concerned with the rate of living. Fatigue, worry, and stress not only depress the heart but also throw the whole finely adjusted hormonal mechanism of the body out of balance. Experiments with fleas and rats have shown that an animal kept half-starved in its prime of life and then given just enough food to keep it alive lived remarkably longer than an animal that was fed well and allowed to run about. It appears as if in order to live longer we will have to slow down our rate of living, to spin out life's web to its fullest. James Hilton gives us the same message in his vision of Shangri-La (in *Lost Horizon*). Moderateness in everything, even in moderateness, says he, and you will live for two or three hundred years. Sir E. Ray Lankester, an eminent British physician, has similar advice to offer us. To live long one must eat less and, drink less, work less and play less, and hurry less and worry less. But surely someone will now ask: Will life then be worth living? Not many will relish the prospect of entertaining a fate like that of those poor half-starved fleas and rats. And there is a

Sanskrit proverb that it is far better to flare up for a moment and be extinguished than to smoulder on for a century.

Yes! now we have arrived at the heart of the matter. Is longevity worth the trouble? Is it at all desirable? Imagine how crowded the world would soon be if everyone continued to live for 150 years. Will man be induced to sacrifice his enjoyment of a few more years of life just out of consideration for his fellow men? But wait! for there is another consideration, too.

Philosophers have wondered for centuries why this maddening lust for life should be implanted in frail, ephemeral beings who know only too well that they must die. Metchnikoff, in his book *The Nature of Man*, offers a possible solution. As there is an instinct for life, may there not be also an instinct for death? He tells us of a certain insect he observed—the dayfly, more poetically known as the ephemerid.

Ephemerid! The name itself is suggestive. It crawls out of its chrysalis, it mates and after a short while it dies. Its span of life as a dayfly is very short. And before it dies there are a few hours when it seems to have lost all its desire to live. It lies quite still and does not even try to resist when one tries to catch it. It is as though the instinct of life had been replaced by an instinct for death.

Metchnikoff thinks that if we live long enough, about a hundred and five years or so, the instinct of death will come upon us. Death that appears so unnatural will lose all its horror. We shall no longer struggle at our death-bed, clutching vainly at the shreds of life and frantically trying to fulfil our unsatisfied desires with vague dreams of another life to come.

But in the meantime what are we to do? The best way to a satisfying old age seems to be a healthy, serene life. And above all, we must remain young at heart. Here is the advantage teachers have—the company of youth with its rich smiles and happy, flashing eyes; is this not more invigorating than any elixir? Even though our arteries must harden and our hairs grow grey, even though our muscles must shrink and weaken, let us try and preserve the youthful smile on our lips and the clear sparkle in our eyes. For after all, that is the essence of a happy life.

K. RAMAN,
III B.Sc. Hons. (Physics).

Address Presented

by

The Students of the Madras Christian College,
Tambaram,

to

The Rev. A. J. BOYD, M.A., D.D.,
Principal,

On the occasion of his retirement.

DEAR SIR,

WE, the students of your College, offer to you this address of farewell as a small token of our respect and affection for you.

SIR, it shall ever be a matter of pride for us that in you we have had a principal who, as ably as his predecessors, has upheld the noble traditions of this College. Through all the days of war, of the freedom struggle, and of peace, you so guided this College that it might ever have students aiming at the best in scholarship and conduct. Discipline has always characterised your work as Principal, but with it there has been that sympathy and understanding of realities that endear a teacher to his students.

SIR, it gives us pride to bserve also the respect in which you are held as an educationist. We are certain that University bodies, the governing councils of colleges, and the various committees that you have served, will be the poorer in the absence of your sage advice.

BUT, perhaps, Sir, we shall remember you best for your qualities as a man. The good cheer that you provided us of a Sunday night, the sparkle of your wit on a hall day, your half-serious and half-jocular prodding of a recalcitrant student in the corridor, the wonderful memory that you had for faces, names, and antecedents, your interest in all out-door activities—these, we assure you, Sir, will go down in our collegiate history and be handed on from one generation of students to another.

SIR, may we add that it has moved us to see you also as a Christian and missionary? Your devotion to the religious and to the social-welfare activities of the College has made it clear to us that the motive force of your work here has been your faith in your Master. May we in this College be the better for what we have seen in you.

AND now, Sir, we wish you good health and all happiness in your retirement. May God bless you.

YOUR AFFECTIONATE STUDENTS.

MADRAS CHRISTIAN COLLEGE,
TAMBARAM, SOUTH INDIA.

16 February 1956.

On Filming the Classics

The stage production of literary classics necessarily entails a conflict between two interests,—the interests of art and the interests of commerce. It would be foolish to deny the existence of such a conflict. But one likes to think that it ought to be resolved and such interests reconciled by anyone who professes to produce a classic. Similarly it is hard to sympathize with the D'Avenauts, Drydens and Nahum Tates who set about tinkering with old masterpieces and making them, as they say, palatable to modern taste. The classics, certainly, are books for all time. If things be so bad on the stage, one fears it must be worse on the screen. For if we consider a work of art as the focus, its dramatisation is the first remove and its filming, as it were, the second remove, from the original.

But approaching the problem from a different point of view it is quite right to maintain that no play is complete unless it has been performed : that the drama and the theatre must be considered as one. There have always been people who prefer to experience Shakespeare's plays in their own imagination. Those who quote the authority of Charles Lamb (on 'Lear') forget that his extreme view was provoked by the blasphemous lines

Shakespeare and Garrick like twin stars shine
And earth irradiate with a beam divine.

Lamb's essays 'On some of the old Actors' bears abundant testimony to his love of the stage.

The more pedantic of the critics argue that the cinema, being no more than the focussing of projected light upon a small square screen, does not help us in the temporary suspension of disbelief which was Coleridge's demand for an intelligent appreciation of any work of art. It cannot be denied that a film representation of Euripides's 'The Trojan women' without the corporeal presence of a Dame Sybil Thorndyke will not be half so satisfying as a stage performance. But for such loss there is enormous recompense. In days of cinemascope and stereophonic sound and the three-dimensional effect we are no longer obliged to be damped under the realisation that we are after all witnessing 'a focussing of projected light'.

With regard to the problem of Shakespearean production it is best to illustrate with the films so far produced. Sir Laurence Olivier's Hamlet and Henry V were masterpieces : Orson Welles's Othello was a great picture while his Macbeth was not bad. Romeo and Juliet (not with Laurence Harvey, but the earlier one, with Norma Shearer and Leslie Howard and with Barrymore as Mercutio) was very good indeed ; while that most ambitious of all Shakespearean pictures, M.G.M.'s festival film Julius Caesar—even despite the great John Gielgud himself—was disappointing in its second half. The more one reflects on these pictures, the more one realises the importance of the two primary aspects of Shakespearean production—the problem of dramatic verse and the problem of interpretation : T. S. Eliot has proved at length the subtlety and the complete adaptability of Shakespearean rhythm in his book 'Poetry in Drama'. The real difficulty lies in securing the absolute attention of the audience to the magnificence of Shakespearean verse. Everyone, of course, knows that with Shakespeare, poetry has no validity as sheer poetry but has always a dramatic function to perform. But with him, at least we could say that the drama is in the poetry and certainly one cannot realize the full dramatic intensity unless one realises the full poetic intensity.

And for such a realisation the ear has got to be given the ascendancy over the eye which M.G.M.'s 'Caesar' with its usual Hollywoodian glamour did not do and therefore failed.

It is true that Shakespeare himself has lamented the way 'The wooden O' had cramped his genius (Prologue Henry V). And indeed, if he had been living in our own age and had seen the burning of Rome in 'Quo Vadis' or the fall of the temple in 'Samson and Delilah' or the army-march in 'The Fall of Berlin' he would have been immensely pleased and impressed but it is a moot point whether he would have thought it handsome to use all this pageantry at the moments of his greatest poetry. For at its richest Shakespearean verse demands our undivided attention with as little distraction as possible. 'Henry V' was more successful than 'Hamlet' as it was a very active play making comparatively little demand on profound and intricate poetry. But not so the others. Olivier partly and Orson Welles fully exploit this psychology of Shakespearean production. In the film Hamlet the play starts after the recital of the central lines to an almost blank screen. Similarly in 'Macbeth' the 'tomorrow and tomorrow' lines are spoken to a blank screen touched with a cloud on two—not the fine cloud-shots one sees in 'Othello' but only cloud that emphasizes the very repose of the sky and almost 'teases us out of thought as doth eternity'.

The problem of interpretation remains. Ronald Watkins in his book on producing Shakespeare calls it sinister to suggest that there are different methods of Shakespearean production. But one fails to understand why there cannot be more than one way of dramatic interpretation while there can apparently be dozens of critical interpretations. For instance, not every one would have agreed with Sir Lewis Casson's representation of 'The Fall of Wolsey' (at the Museum Theatre in Madras). He spouted with anger the lines 'O ! Farewell to all my greatness etc. . . .'. Now, should the speech create an impression of anger or of remorse and quiet reflective pathos ? It cannot be, as one friend made out, that Sir Lewis Casson has lost all his teeth. 'He will, no doubt, with reasons answer you'. The problems of adaptation and production are as absorbing as they are important.

S. R. NAGARAJAN,
P.G. II vii.

'To Cut or Not to Cut . . .'

To cut or not to cut the class, that is the question
 Whether 'tis better for the brain to suffer
 The pangs and torments of a boring lecture
 Or to take to heels from the host of troubles
 And by beating it, end them? To cut, to scam;
 No more; and by cutting, to say we end
 The boredom and a thousand natural ills
 That a class is heir to? 'tis a consummation
 Devoutly to be wished. To cut, to scam,
 To scam, perchance to be caught; ay, there's the rub
 For, from that exit, what calamities may occur
 When we have shuffled off from this jail,
 Must give us pause. There's the respect
 That makes a boring class of so long life:
 For who would bear the boredom of an M.I. Class
 Of Old English Grammar, of Spenser's allegories
 Of the endless allusions of Milton, of Wordsworth's preaching,
 Of Browning's obscurity, of the mysticism of Thomson,
 And the rhymeless, reasonless rabble, moderners call Poetry,
 When he himself might his quietus make
 By slowly slipping away? Who would bear
 To sweat and grunt under a fuming roof,
 But that the fear of something after the act,
 The dreaded T.C. after whose receipt
 No truant ever returns, puzzles the will
 And makes us rather bear those ills we have,
 Than fly to others that we know not of.
 Thus the T.C. does make cowards of us all;
 And thus the native hue of resolution
 Is sicklied o'er with the pale cast of fear,
 And many a student, whose courage seeks the door,
 With this regard, his footsteps turns away.

[With apologies to Shakespeare]

K. C. BALACHANDRAN,
P.G. I. Br. iii.

The Crow on the Rails

O! Chance crow, pecking at thy mourning array,
 Quite oblivious of the black death
 That rumbling draws near, ever so near!
 But what sixth of senses doth warning send?
 O, what nerve tingling with the vibrating rail
 Doth give thee notice
 Of the smoking death?
 Can thine eye be so sharp,
 Keener than the snake's,
 To espy the coming demon?
 Or thy powers auricular so perfect be
 To translate the shrill blood-curdling cry
 In the grey nuclei of thy brain
 As the cry of death?
 What muscle propels thy wings
 In hasty flight, as thou 'scapest its wheels?
 What is't, that saves thee?
 Is it God, or Fate or mere Instinct?
 Thou knowest! Chance crow, pecking at thy mourning array.

S. MOHAN
II, i-a.

Our College Sports

With mingled feelings dawned the day—
 The day of sports, our College Sports;
 Trembling hope, certainty, 'patient humility'—
 The same reflected in many hearts fluttering in Guindy.

The sun was up, the blazing rays
 Spread out to watch the sports;
 Or, did they intend to tire our boys?
 O fie! it was in vain.
 Even the staff, with hearts still young,
 Trod on through the field;
 They lived again their student-days
 At heart—and oh! the shield!
 Feeling 'three' did stir their hearts—
 Their looks betrayed, for all their art.
 And now, to the gallants of the field,
 The cynosure of fluttering lilies,
 And of supporters all
 It is their day,
 Indeed a glorious day!
 The Blues and Blacks of Heber Hall,
 Bubbling with all the glories amassed;
 Boxing has exhausted one, alas!
 Pole-Vault and Sack Race unchallenged yet,
 Those Heber-lions undaunted.

Seven times to hold the Shield !
 But beware the narrow win.
 S. T. H. of maroon hue,
 Oh ! the wonders performed by you !
 The 'jumping-jack' of M.C.C.
 Will jump to the moon, but for gravity.
 Shoulders itched to hold aloft
 'Just the Right Man'—though very short.
 Waver not from the sportsman-spirit,
 And better luck awaits you.

The Old Gold and White of Selaiyur,
 Was he a deer, a rabbit, or kangaroo ?
 Hurdles, mere threshold for him,
 Raced not, but reached for laurel.
 And oh ! the splendid javelin-throw !
 Well done, 'Chinee', bravo !
 Hold on your spirits high, Selaiyur,
 And spring a surprise on all.
 The servants' and the pickers' race
 Were all smartly done ;
 And the old students' 'stylish' race
 Was a nice diversion.
 The clowns, the pipers, drummers all,
 The liveliest of the lot—
 The embodiments of sportive spirit,
 Each Hall, with its own unit,
 Cracking jokes and scattering wit,
 With heartening and disheartening cheers,
 Echoing and re-echoing through the space,
 Curbed but by the N.C.C.
 The guards of M.C.C.
 Ha ! then comes our beloved Boyd's speech,
 That sweet hint on 'finance'.
 And then of course, the President,
 Well 'looked after' by his wife,
 Spoke the usual stuff,
 And victors got their cups.
 The rest was all a hullabaloo . . .
 But the Heber-colours rose up high,
 And the proud warden trying to vie,
 With his little son grown as high.
 Thus the day ended,
 Happy hearts parted,
 With sweet memories.
 In the world's wide Sports-field,
 Let us to the goal,
 March on and on,
 But remember,
 With true Sportsman Spirit.

JANAKI MENON.
Honours 4, Br. vii.

Time on Wings

The morn was yet to be born ;
 The winged shadow of lamps on walls grew lighter ;
 The Crimson,
 Far, far in the horizon
 Spoke of a new day, new hopes, new life.

The caressing beams of a golden ball announced light,
 Light to expose darkness,
 Light to warn drowsiness,
 The Bat and the round-eyed Owl.
 This golden hawk that spins across the space
 Reminds us of duty, time,
 Of things undone and things yet to do.
 Response and responsibility, it awakes
 In a sleep-walking mind.

MATHEW ZACHARIAH,
Class IV, Gr. iv b.

Billy Graham

I

On Monday 23rd January, Dr Billy Graham, the famous revivalist, spoke at our College. Seldom has one seen the Anderson Hall so packed at such short notice, students and others from Tambaram and outside flocked to listen to a much publicized and talked-about personality.

Dr Graham's message was very simple : he preached Christ crucified, unto the world foolishness, but to them that believe the power of God unto salvation. He gave us his diagnosis of the strife and disorder in the world : there is a wall between man and God erected by man's disobedience to God, and the Logos was made flesh and was crucified to break that wall thus effecting a reconciliation ; there can be no peace among men because they are not at peace with God. Man has a living soul which has a disease called sin by the Bible. However good you are you have that disease and only Christ can heal you—with His Blood. In fact he spoke the same things which are preached in various forms in thousands of churches every Sunday. Somebody remarked afterwards that we didn't need Dr Billy Graham to come and tell us all that. But that is precisely the point : we listen to the gospel so often that in revivalist parlance we are 'gospel-hardened'. We build up a defence born of familiarity—many sleep through sermons.

That is where Dr. Billy Graham comes in. He compels us to listen, almost compels us to come in. Practically everybody remarked that they would like to hear him again. He has a fine personality : he is handsome—in a streamlined sort of way—is 6 ft. 2 in. tall and is immaculately dressed. On seeing him for the first time one thinks he is a matinee idol rather than an evangelist, in fact rumour has it that he was offered movie stardom. His pronunciation, though American, is distinct, his voice is rich and powerful

and in his mouth the Word of God certainly does become sharper than any two-edged sword. All these attributes make for a forceful personality which is an important cause of his success. It is said that as a salesman of tooth brushes he outsold his district manager. Many of those who heard him in College felt that he could talk the sheerest nonsense (not that he did) and still hold an audience. But his personality should not be a stumbling block, for, as Dr Schneider observes, God works through personalities; and besides it takes much more than a selling personality to fill Harringay Arena for 30 consecutive nights. There is, further, an intense sincerity about the man, the throbbing burning appeal of one who is no charlatan. His balanced attitude towards everything impresses favourably the more fastidious in his audiences and has secured for him the support of so many different Christian groups.

Dr Graham's talk at our College and his public addresses in Madras produced results. To many it meant a change in their lives, others were deeply impressed. Whether these results will be permanent or not only time can tell. But Dr Graham does all that is humanly possible to see that they last. He appeals more to the conscience and the will of listeners than to their emotions, he does not leave converts in mid-air but tells them to join a Church and he prepares an efficient follow-up campaign. To be genuinely fruitful an evangelist should present Christ in a clear manner and then get out of the way himself. When one returns from a revivalist meeting it is the image of Christ, not the picture of the preacher, that should be burning in one's mind. This is difficult for a personality like Dr Graham but even there he does his best. And where man ends God begins. We require something more than Dr Graham's personality and technique (however elaborate that may be) to explain his success, and many are persuaded to say that that something more is God.

P. E. DANIEL,
IV Hons. iv.

II

'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' St. Mark 28: 19. A great multitude of men and women have obeyed the great 'Go' of their master, in their own times and respective spheres. They were spent for the kingdom's sake. In this twentieth century Dr Billy Graham has enlisted in the army of Christ.

When we learnt that such a great man was to come, our joy knew no bounds. On Monday 23rd January, 1956, Dr Graham addressed the College.

The hall was fully packed, and students crowded the corridors both upstairs and downstairs. Those who learn and those who teach were present at the service.

As the time for his arrival drew near, the audience was silent and expectant. Dr Graham arrived and was led into the hall by the Rev. J. R. Macphail who told us how sorry Dr Boyd was that another engagement kept him elsewhere. The service started with a song in praise of 'the king of heaven', who has 'ransomed, healed, restored, forgiven', the world. The scripture portion was taken from St. Mark, first Chapter, 14th verse to the 21st: 'Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, the kingdom of God is at hand: repent ye, and believe the gospel'. At the

request of the Rev. J. R. Macphail, Dr Graham went forward to speak. There he stood on the stage, a fair, handsome youth of about thirty-seven years with a smiling countenance. The face which is the 'index of the mind' bore testimony to the inward joy and peace which the world cannot give. He was head and shoulders above many others physically and spiritually. Before commencing his speech he expressed his happiness to be in the midst of youth, who will decide the destiny of India and the world at large. He cracked a few jokes; then he plunged into his message. His faith is built on the firm rock of the word of God and on every subject the Bible is his final authority.

I do not attempt to give the full details, but my aim is to stress the central theme of his message. The world is at a critical moment now. Every one talks about the prospective World War III. Already the two World Wars have raised many problems and endangered life. If a third World War breaks out, then the human race, along with other living beings may be wiped out. Some ask 'Are not the so-called Christian people in America and elsewhere responsible for the wars?' Yes, they are, because some are only nominal Christians and many are not Christians at all. God has created heaven and earth, sun and moon, stars and every planet in the heavens. The fowls of the air and the beasts of the field were made by Him. God has created man also. God 'breathed into his nostrils the breath of life; and man became a living soul.' Man is not merely a mass of flesh and bones arranged skillfully. He is more than that. He has a soul. We discern good things from bad, we have memory power. These are characteristics of a soul. Now the soul has a disease. The Bible calls it SIN ('The Bible says,' 'The Bible calls,' these are his favourite phrases and he uses them often.) Man has sinned against God. Sin is a rebellion against God. 'Who-soever committeth sin transgresseth also the law for sin is the transgression of the law.' The Americans have sinned, the Russians have sinned, the people in Great Britain have sinned, and every one of us has sinned. We have sinned in so far as we have broken the ten commandments of God. We have sinned for we have failed to live according to the Sermon on the Mount.

Men are selfish, proud and covetous. They hate one another, envy one another and steal. There is discrimination and bitterness in the minds of the present generation. Shall this state of affairs continue? Is damnation of the World inevitable? Shall we sleep on a sofa doing nothing about it? We think that the World's problem is only dangerous weapons. Our real problem is not the atomic bomb, it is not even the hydrogen bomb but man who is the author of them both. It is man that pulls the trigger. HUMAN NATURE is the world's problem today.

'From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?' says the holy book. If human nature can be changed, our problems are solved. How can human nature be changed? Some say, 'Change the circumstances and everything will be all right'. In America they have tried this. The standard of living has been raised but crimes and confusion have not decreased. That is no solution at all. Is there no way then? Is man's condition so desperate? God has a solution for every problem. God has come down to the earth in the form of a man. He is Jesus Christ. Jesus was an easterner. So Christianity is an eastern religion. God loves man. But because a holy God cannot be indifferent to sin his judgement falls on us. Can God love us and also send us to hell? Jesus answers, 'God so loved the world that He gave His only begotten son, that whosoever believeth on him should not perish, but have everlasting life.'

Jesus Christ came into the world preaching the good tidings from heaven. He lived for thirty three years. He was crucified with two felons. On the cross with thorny crown

and bruised face, flogged and bleeding he hung, as though forsaken, between heaven and earth. The sin of the whole world was laid upon him. On the cross he solved every problem. Human nature can be changed by believing in his name. This is no theory. Many have had this experience of being born again. Their old nature has changed. Thousands confess this to be true. To Dr. Graham this believing in Jesus Christ has meant a total change. 'If any man be in Christ, he is a new creature: old things are passed away and behold, all things are become new'. Jesus Christ can cure men of stealing, lusting, hating, discrimination, and envying.

When you repent for all your sins and ask God's forgiveness, God pardons and transforms you at once. There will be 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance' in human hearts. Thus by changing HUMAN NATURE Jesus Christ can really solve all the problems of the World.

In reply to the objection, 'I am only one small soul among so many,' let me give you an illustration used by Dr Graham. In a huge meeting in the U.S.A. all the lights went out. The earth was covered with a curtain of darkness. Suddenly a spark was seen. One man had struck a match. Many others followed his example. Everywhere lighted matches were seen and there was enough light to continue the meeting. So let us strike our own matches, I, mine; and you, yours. Let us set the world ablaze for God. Let us declare to the whole world there need be no chaos when there is light. Let us all unite in this act of driving out darkness and solving the world's problems, through the help of the Lord Jesus Christ, who is the king of kings and lord of lords.

P. S. THANGADURAI,
Class III Gr. Ib.

Indian Bird-Lore

Legends and superstitions concerning birds are fairly common all over the world. In the West they believe that the Pelican feeds its young with its blood. The Hoopoe is supposed to contain within it a stone which when placed upon the breast of a sleeping man compels him to reveal all the crimes he has committed. The Nightjar is often blamed for feeding from the udders of cows and goats—hence the name 'Goatsucker' for this bird. The Kingfisher, it is said, builds its nest on the waves; so to help the bird hatch out the eggs the ocean remains calm for a few days. These days the sailors call 'halcyon days'. Another common belief is that the Swan, just before it gives up the ghost, breaks out into melodious music. It was this belief that made Coleridge write the lines:

"Swans sing before they die; 'twere no bad thing
Should certain persons die before they sing."

The contribution of India to bird-lore has been voluminous. In ancient Sanskrit literature, for example, we come across numerous references to birds which are interesting. Even the names given to some of the birds—*Parabritham* for the Koel, *Parabrithu* for the Crow, *Bhujangabhukku* for the Peacock, to mention just a few—show that the authors knew something at least of the habits of the birds concerned. The Sanskrit poets had some pet 'superstitions,' if they can be called by that not very flattering title. Most of such 'superstitions' were just *Kavisangetas*—some beautiful figments of the imagination, which lent charm and grandeur to their descriptions of nature. One of the most popular of these *Kavisangetas* is the belief that the *Vezhambel* (the Hornbill) drinks only rain-water. The bird has a casque over its bill whose

pose is not proved beyond dispute to this day. The poets tell us that the bird never from stagnant pools but quenches its thirst only with pure water from the clouds. The *bel* prays to the clouds to send forth showers and in answer to these prayers it rains. Water falls on the trough-like casque over the bill of the bird and it quenches its thirst. Such *Kavisangeta* met with in Sanskrit poetry has it that the *Chakora* (the Crow) feeds on moonlight. Then again, the Swan, it is said, if given a mixture of milk and will drink the milk alone, leaving behind the water.

Do not think the poets themselves took these beliefs seriously or intended others to take them seriously. Poets all over the world have indulged in such reckless flights of the imagination. And even if sometimes they did not know what they were talking about, it is pardonable for the one reason that they were poets. Still we find an ornithologist like Douglas Dewar getting irritated over the unbridled licence exercised by the English poets in dealing with birds. He says: 'Of all the disseminators of unnatural history the British poets are the most deserving of censure. Tennyson, Morris and Sir Edwin Arnold are exceptions.... The greatest calamity that can overtake a bird is to fall into the hands of the average British poet. No myth is too nonsensical to be swallowed by that worthy.... Few of them have any true sympathy with nature, hence their works are collections of unnatural history. Nevertheless they claim to be 'ministers and high priests of Nature.' Truly indeed has it been said,

'The poet and ornithologist
Differ in ways absurd;
One says: 'The birds is on the wing';
The other says: "No such thing,
The wing is on the bird".'

Coming to Hindu mythology we find some birds fortunate enough to have been selected as the *vahanas* of Gods. The Swan is the *vahana* of Lord Brahma. For Lord Subramanya the Peacock is the chosen bird. Anyway, this sanctity attached to the Peacock has served the purpose of affording the much-needed protection to this vanishing species. This religious belief has been far more effective than Section 3 of the Wild Birds and Wild Animals Protection Act, 1912, of the Government of Madras in preventing the reckless slaughter of the most gorgeous of Indian birds. Then again, the Brahminy Kite is *Garuda* for the Hindus. It is the *vahana* of Lord Vishnu. A fine steed indeed! As far as airworthiness is concerned that bird is safer than our rickety Dakotas.

Talking of the Brahminy Kite—the Mohammedans call the bird *Ru-Mubarik*, which means 'lucky face.' The bird is so called from a superstition that when two armies are about to enter into an engagement the appearance of one of these auspicious birds over the head of either of the armies means victory to that side. A cynic could remark: 'Now, since there must be quite a dozen Brahminy Kites hovering over every army in the field in India, each side should always go into battle feeling cocksure of success.'

Our people have an interesting superstition relating to the nesting habits of the Baya Weaver-bird. When the Baya builds its well-known retort-shaped nest, inside on the wall of the egg-chamber it sticks a small pellet of mud. Nobody, most probably not even the Baya itself, knows for certain why that patch of mud is there. Ornithologists used to believe that the hard pellet served as a ballast preventing the pendent nest from being blown about in the wind. But the pellet is of a very small size, only about $\frac{1}{2}$ to 1 oz. in weight and it will not in any way help to steady the nest. Another discredited theory is that the Baya sticks insects in the mud as a store of reserve food against hard times. Probably the habit is just a form of atavism, the relic of some ancient custom at one time beneficial to the species. But

our villagers have a very fine theory as to the use of this patch of mud. They fondly believe that the mud pellets are used as wall-brackets and that while the mud is still soft the Baya sticks fire-flies in it which serve to illuminate the inside of the nest. This is nothing more than a superstition, a colourful one all the same. Writing about this romantic belief, the inimitable 'Eha'* says: 'This is one of those things which one cannot help wishing were true. The scientific spirit, which we of this century worship, with its relentless demand for whole burnt offerings of sentiment and oblations of proof, is a spirit of dry wind withering the garden of the soul.'

Another nest which figures in Indian bird-lore is that of the Crow-Pheasant. It is supposed to portend good luck to come across a nest of this bird. The villagers believe that the Crow-Pheasant is an expert hakeem and knows the use of many valuable herbs which it incorporates into its nest. One such herb is a root which is an all-cure, many times more effective than the latest known antibiotics. To separate this root from the nest, the nest should be torn to pieces and dropped in a river with a fast current. This root alone will be seen to flow against the current! Then again, the Crow-Pheasant knows of a root which can melt iron by its mere touch. It is not very difficult to acquire this herb. Get the chicks of a Crow-Pheasant and fasten them with iron chains. Then the mother bird will bring the secret herb, melt the iron chains using it and free the chicks. The rest is easy for you. The uses of such a herb are obvious, especially where an occasion arises for you do go behind the bars.

Before we pass on, a word about the Crow. Do you know why this Known Desperado looks at you with its head screwed to one side? Well, there is a story behind it. The Crow, so we are told, can see with only one eye at a time. This is because of a punishment inflicted by Sri Rama on Jayanda, an *asura* who came in the guise of a Crow and molested Sita.

All over the world Owls have earned a bad reputation as birds of ill-omen, though in the West sometimes the Owl is looked upon as the bird of Minerva and symbolic of wisdom. In Kerala there is an Owl which has become particularly notorious under the name *Kālankozhi* meaning the Fowl of Yama, the God of Death. When this bird is heard to cry people feel sure that shortly there will be a death somewhere in the vicinity. The sound of *Kālankozhi* is not pleasant to the ears, to say the least. The bird has two kinds of cries. One consists of four *staccato* hoots repeated rapidly, something like 'gu-gu-gu-goo.' This cry the local people take to mean '*Kuthichudu*' which is an order to dispose of the body of whomever it may concern. The other cry of the bird is a loud, eerie, quavering *Chu-huāā*, which for the villagers means *Pavvāā*, a cordial invitation to come to the other world. When this Envoy Extraordinary and Minister Plenipotentiary of the God of Death announces its arrival there will soon be a minor commotion in the near-by houses. All the old women in the neighbourhood will come out in a determined attempt to drive away the cursed bird. Grandma adopts several stratagems to force the departure of the bird. First, she will start calling Lord Narayana at the top of her voice and God is sure to come to the rescue of this damsel in distress. Or she will tie a knot at the end of her dhoti, tighten it with all her force and quite confidently believe that it is as good as strangling the bird. Another method of attack is to put an iron in the fire. This is supposed to have the effect of branding the heart of the bird. No *Kālankozhi* in its senses would remain there for long in the face of all this.

I have considerable doubt as regards the identity of this *Kālankozhi*. We cannot be quite sure which particular species of Owl it is, unless the bird is shot in the act of giving out its weird cries. Most probably it is either the Mottled Wood-Owl (*Strix ocellata*) or the Brown Wood-Owl (*Strix indranee indranee*).

* E. H. Aitken, author of 'Common Birds of Bombay' (1901), re-published as 'Common Birds of India', of 'A Naturalist on the Prowl' and other books.

Legends and superstitions about birds stimulate in the average man an interest in our feathered friends and prod him into studying them more and more. But sometimes such legends and superstitions also stand in the way of all rational thinking. This is nowhere more exemplified than in the case of the famous Thirukalikundram Birds.

About nine miles away from Chingleput lies the village of Thirukalikundram. There at the temple of Vedagiriswara everyday at about midday two Vultures come down and take rice from the hands of the temple priest. These two 'sacred birds' are White Scavenger Vultures, or, if you want a more imposing title, *Neophron Percnopterus ginginianus*. The local Purana has it that there were two sages, Poosha and Vithatha by name, who were doing penance at Thirukilikundram. But alas! one day they were cursed to become Vultures for transgressing the orders of Siva. These Vultures, so the story goes, start from Benares in the morning, go straight to Rameswaram and there have a dip in the sea. Then on their way back they stop at Thirukalikundram for lunch and reach Benares by night-fall. The birds, it is said, will attain freedom at the end of Kaliyuga. We are also told that when a sin-stained human being approaches the portals of the temple the birds refuse to show themselves. One writer remarks: 'This taken in connexion with the fact that thousands of men have seen these sacred birds says much for the moral condition of the Madras Presidency.'

For the student of birds this phenomenon has certain interesting aspects. The Neophron is by common consent the ugliest and dirtiest of all birds. This species is held in detestation by all classes. Writers on birds vie with one another in abusing the bird. How did such a bird come to be worshipped? How did these Vultures become tame and come to like rice? There is another point which is more interesting than these. The local belief is that this has been going on like this for centuries together. I have not been able to get any satisfactory evidence to prove or disprove this belief. If there is any truth in this belief then definitely there have been more than two Vultures in the show. I have made many futile attempts to strike at the bottom of this mystery. But it always ended up with the same old story. The legend about the birds has taken such a firm root that it would be unpardonable heresy on your part to suggest that these two 'sacred birds' are only as holy as any of the numerous White Scavenger Vultures that congregate near the tanneries in Chromepet.

The study of these and the many other legends and superstitions about birds is no doubt a very interesting one. But far more interesting would be the study of the actual life and habits of our birds. Even though ornithology is a fairly well-developed science today there are many avian problems for which we have still to find the answers. The amateur bird-watcher has a very wide field open before him in which to make some fresh discovery. Why does the Hornbill have a casque over its bill? Why does the Hornbill have eye-lashes? What is the purpose of the patch of mud in the Baya's nest? Why do King-Crows go about in triplets? What is the social code of the Babbler? How does the Cuckoo deposit its eggs even in inaccessible nests like that of the Swallow? Is the drumming of the Woodpecker vocal or mechanical? It is for you...and you...and you to find out the answers to these questions.

B. VIJAYARAGHAVAN,

II P.G. Br. iv

The Yellow Metal

'Silence is golden'—Anon.

As we muse over those words, we sometimes wonder why the coiner of this saying should have associated silence, holy blissful quiet, with so material and concrete a thing as gold. However, all this only goes to prove in what high honour and love man cherished this yellow-gleaming metal in ages past. Gold, a simple, dully gleaming metal though it be, has indeed played a very significant part in the economic and cultural development of man. Its effect on the character and behaviour of man was primarily due to its physical properties, its rarity, its suitability as a medium of currency and as a means of personal ornamentation. In our country, too, gold was prevalent in dim ages gone by, for mention of Indian gold is found in the Rig Veda, the Sutras and the Puranas, in the great Epics, in Hebrew writings, and in Hellenic literature.

Though of fairly widespread occurrence, while it is of little commercial importance in North India, gold has been mined successfully in the quartz-bearing regions of Mysore, Hyderabad, Madras, and Bombay. There is little doubt that at some unknown period in the mists of Indian history (roughly 2,000 years ago) a race of people, highly skilled in the rudiments of mining and metallurgy, prospected and explored the gold-bearing parts of South India. Their method of mining must have been very crude; and while difficulties would have presented themselves in the form of monsoon water, etc., no reef or vein of quartz, bearing ample gold, seems to have escaped their attention. It is interesting here to note that Captain Munn, a late official of the Hyderabad Government, recorded that in Raichur District, at Hutti, all payable quartz was mined to a depth of 640 feet, a record not only for India, but, perchance, the world over! Modern knowledge about gold in Mysore dates from the discovery made by Lieutenant Warren of the Royal Engineers, in 1804, that near the present Kolar Gold Fields, the local inhabitants were working in the streams and nullahs. It is noteworthy that present-day mines have all been established only on deposits indicated by ancient workings.

Leaving the distant past and slowly entering the present, although it is far beyond my powers to go into details of mining practice or to render any account of technicalities of production, it is my intention to give my own impressions of present-day mining.

A gold-mining town is essentially dotted with shafts. Everywhere one turns, the eye meets the tall, stately headgears of the shafts. The shaft actually consists of a metal framework mounted over the bore in the ground. Over two wheels at the top of the metal tower, pass iron ropes which carry the lifts. Everywhere is the din of the machines, the clanging of bells, the roaring of the lifts and the dusty grins of toiling miners. Trolleys, led by small locomotives, seem to be perpetually crossing our path. To stand in a lift, to leave the friendly surface level, to stand there, bewildered at the speed with which the lift drops, to fear the inky darkness around us, and to gladden as it is dispersed by the miners' lamps, to feel the pressure against our ears, to want to cry out and then suddenly hearing the clanging of bells, to feel the lift stopping, to blink in the sudden glare of lights, to step out on a platform, to rejoice in the cheerful grins of the dust-begrimed workers, to realise all at once that we are down, down below the surface that we knew, is an experience which once gone through, is unforgettable, unforgotten....

The ore is broken by drilling holes and blasting with high explosives. Ore thus broken is drawn off and hoisted to the surface. Here, under the supervision of metallurgists, a complicated, chemical process of separation and recovery of the precious metal is carried out. The gold thus got is, however, once again smelted and then cast into bars. The casting operation is one which makes us hold our breath in admiration. Even if our opinion of gold as a whole may not be very high, when we see it in its dissipated, molten form, when we stare dumbly at the glittering, regal cascade that is poured out into the moulds, our convictions and ideas are sure to be transformed. It is then, in its loveliest and purest form, as it is slowly poured out, that we realize its actual value and its beauty.

The extremely hazardous, and sometimes frightening, conditions under which these miners work to extract this precious metal go to show the tenacity of purpose and courage of heart of these men. One of the principal problems confronting miners is the occurrence of rockbursts. Rockbursts may vary from the mere spitting of a few fragments of rock from the face of an underground working to a strong explosion damaging hundreds of feet of brick-lined shaft excavated in solid rock half a mile away from the mine itself. Another danger a miner has to face is that ever-present one of a fire, which may be caused by a carelessly left cigarette butt. In spite of the fact that elaborate precautions have been taken against these dangers, one has to face the painful fact that from time to time accounts do reach the newspapers about how this man was crushed by falling boulders or how that man was suffocated by smoke in a narrow tunnel.

Mining, then, is essentially a man's job and it offers a splendid career to the keen, ambitious man who is not seeking security first, but who likes a spice of adventure and finds satisfaction in a constructive occupation that makes a positive contribution to the world's welfare. Yes, to endanger one's life, to know that at any moment anything may happen, and yet go down to wrest the thin veins of gold from Mother Earth, yes, it is truly courage worth praising. 'No occupation,' a very experienced miner once told me, 'is more important than mining, and no profession is a greater test of one's character or demands a wider range of knowledge and a more comprehensive training than that of the properly trained mining engineer.'

And, as we ponder over the fancies and ambitions of these men, who strive to get something they never see, who leave behind their anxious wives and beloved offspring, who are uncertain of the next day's, why, the next minute's, happening, as we ruminate, we come to a deeper realisation of their virtues and to a fuller understanding of their character. The most inspiring and glorious trait of their lives shines forth, throwing out its brilliancy; their bravery, which, though a characteristic of such poor men, is still the offspring of truly noble hearts, glitters in all its majesty.... like.... like gold? Ah! Again do we not compare the abstract with the concrete?

'Gold! Gold! Gold! Gold!
Bright and yellow, hard and cold....
How widely its agencies vary,—
To save—to ruin—to curse—to bless,—'

(THOMAS HOOD)

S. MOHAN,
Class II, Gr. i-a

Short Story

My Cursed Luck

I had just finished the story for my College Magazine : there it was, written out in five neat pages, and I was sure it would be published in the magazine, for the story was so interesting (so I thought).

I left them on my table and went to my friend Gopal, wishing to tell him about my success in getting up a story fit for the College Magazine. I wanted to ask him to think out an appropriate title for the story. That night the rain came down in torrents and it 'blew a whiff' as the sailors say.

Next morning I went into my room to get something, and lo ! there were the sheets of my story lying scattered all over the room. I put them together but found only 3 pages—and the two lost pages contained the climax of my story ! I searched every nook and corner of my room but could not find them. I was cursing my foolishness in leaving them like that without even pinning them together when I saw my little brother using one of those very sheets for keeping his tooth powder. I knew full well that he would not give it to me if I asked him for it, since he bore me a grudge for having taken away one of the mangoes he had stolen from my neighbour's compound. I slowly went near him and, seizing him by the sleeve, tried to pluck away the paper from him. But the little imp raised such a hue and cry that I was afraid my father would come and scold me. In this dilemma suddenly I got an idea, and running into my room, I brought and thrust the mango of discord full into his face and wrenched away my precious sheet from his hands.

But I had yet one more sheet to find. After a vain search all over our compound, peeping over the compound wall I saw my missing gem lying all wrinkled and dirtied, exposed to the sun and rain. How was I to get it back ? My neighbour, a circle inspector, suspected me of stealing fruits from his garden. He therefore had his compound strictly watched by some policemen who were asked to guard his compound at nights instead of the town. All these obstacles prevailing, I could not get back the sheet by fair means.

So Gopal and I hit upon a plan for getting the paper back at night. The plan was a nice one on paper, but putting it into practice was another matter. We resolved to get into the compound at night-fall, and get back the sheet.

At about seven o'clock we jumped over the wall. With a palpitating heart, I stole up to where the paper lay and picked it up. Just then a heavy hand fell over my shoulder and, looking up, I saw a policeman, 'grinning horrible a ghastly smile'. Gopal, too, was caught. My heart sank within me and I wished the earth would open and swallow me up. We were taken to the inspector. He was talking with my father. Everybody seemed to be conspiring to make me as miserable as possible. The great man looked up.

'So, you are the fellers, is it ?'

'N-n-o, Sir!' I managed to gasp out, and then gaining courage told him the whole story and gave him the sheet of paper to prove my innocence. It was the letter written by the hero to the heroine of the story. It ran as follows:—

My dearest Sushila,

You cannot imagine how I feel after not having seen you for so many days. Whenever I come that way to catch one syllable from your dear lips, your brute of a husband comes and sends me scurrying away....

The inspector's face turned livid with anger, 'So you are also writing love-letters to my wife, you—blackguard!'

How was I to know that the circle inspector's wife was also named Sushila? My father stared blankly at me. The inspector bored holes through me with his eyes and the policemen stood there in comic attitudes.

Suddenly, Gopal ran out and brought the remaining sheets containing the story and gave them to the inspector. The misunderstanding was at once cleared up and I got my sheet back.

The story was late for the magazine, but it was published in the next issue after all.

R. JAGADESAN
III. B.Sc. ii.

Book Review

Introduction to Analytical Conics

C. T. Rajagopal and V. T. Srinivasaraghavan (Oxford University Press). Rs. 5/8.

Two famous professors of mathematics, of Madras, are bringing out this valuable book, enriched by their long experience on teaching various branches of mathematics. The need for a book like this has been felt by teachers for a long time, even though a number of stereotyped books on the subject are available in the market.

It gives a very good introduction to the subject, starting with straight lines and circles. The traditional method of treating the ellipse, parabola and hyperbola separately first, is abandoned to avoid unnecessary repetition and the common properties of the

three curves are dealt with first. The abridged notation used throughout the book is very helpful. It is an ideal book for the students of the Third Honours class and the B.A. and B.Sc. (Main) students and it contains all that is necessary for the subsidiary mathematics student.

The subject is made interesting by the historical notes in a number of places and the frequent references to recent books and journals on the subject. The mechanical construction of conics and the practical applications in astronomy, navigation and construction of bridges make it all the more fascinating. The spirit behind the book seems to be entirely different from the usual textbooks and we look forward to books by the authors in other branches of mathematics.



Halls and Hostel

Bishop Heber Hall

Events in the latter half of the academic year proved a severe challenge to the Heber spirit. Unkind weather threatened to mar the joy at the Hall Day, and the Thomasians determined once more to wrest the coveted athletic shield from us. They gave us a keen contest.

We had Mrs C. B. Schiff, Principal, Bishop Cotton Girls' High School, Bangalore, as our chief guest on the occasion of our Hall Day, while the Rev. L. Schiff delivered the commemoration address that morning. Both staff and students combined speedily to carry out the emergency alternate indoor plans in face of the inclement weather. Certainly it proved the Great Day in Tambaram.

We are once more the jealous guardians of the Athletic shield—for the seventh year in succession—and our Warden enjoyed his triumphal 'joy ride'. While congratulating the St. Thomasians and Selaiyurians on their spirited challenge, we, staff and student, athlete and non-athlete, cannot refrain from a certain amount of self-congratulation ourselves. Tom Wason deserves mention for having set up a new college record in the Pole Vault. Three of our Heberians—J. D. Hall, John Pancharatnam and N. Ezekiel represented the University in boxing from our College. J. D. Hall had the meritorious honour of leading both our College and the University teams. We are also very happy to note that A. Shamshuddin, our ace sprinter, leads the College athletic team.

The elections this time were most keenly and hotly contested. The remarkable feature was the atmosphere of friendliness and sportsmanship that prevailed among the rival candidates and parties.

It will not be out of place to mention the very devoted and spirited services of our Warden Prof. Chandran Devanesen to Heber. He will not be with us for the coming two

years or a little more and Heber will miss him not a little. We wish him *bon-voyage*. Mrs Devanesen no less deserves our warm thanks for her interest in all our activities. May Heber ever maintain undimmed and untarnished her bright and glowing traditions.

Heber for Ever.

T. THILLAINATHAN,
General Secretary.

St. Thomas's Hall

The following was the report read out by the Prime Minister, Bernard Lysander, on the Hall Day (Jan. 21, 1956) when Mrs. G. Parthasarathy was the chief guest:

It is my privilege this evening to welcome Mrs Parthasarathy, our chief guest, to our midst on this occasion. Mrs Parthasarathy is no stranger to us. Her voice has echoed in our halls. While her illustrious husband, Mr Parthasarathy, negotiates peace on an international plane, Mrs Parthasarathy has come to us to-day with her messages of good will and peace from our great neighbour in the metropolis. We are grateful to you Madam, for gracing our annual day celebrations with your presence. Saint Thomas's Hall extends to you a very warm and cordial welcome.

In my brief outline of the multifarious activities of our hall for the year, it is not possible to give a full and proper account of the stir and bustle that has enriched our life in this hall. I shall, however, endeavour to present a modest review of the salient features of our many-sided achievements.

The affairs of the Hall are ably conducted by our Hall Cabinet, which comprises a Prime Minister and seven ministers. Our Speaker, a stern and solemn figure, guides the deliberations of our Parliament in the most dignified fashion without any fear or favour. It is no easy task considering the fact that our Parliamentary Sessions are

never complete without a spate of stentorian spokesmen for one cause or another. Our members, knowing well as they do that eternal vigilance is the price of freedom, keep the ministers always on their toes and thus help the administrative machinery of wheels within wheels roll on smoothly and steadily.

The Minister for Information has filled the reading-room with a variety of magazines as different as 'Time' and 'Kalki', so that most of our readers possess an amazing amount of information on various matters from the national income of Venezuela to the velocity of the cyclone at Vedaranyam.

Tradition has it, that the standard of debates in St. Thomas's is always on the upgrade and this year, in particular with such stalwarts as R. Sivalingam, K. Menon and P. E. Daniel—all three are in the College debating team—our debates ministry stands as an incomparable institution of its kind in Tambaram. Our debaters have won several trophies at inter-collegiate elocution contests and it is a matter of pride for our Hall, that our Minister for debates, R. Sivalingam, will be representing the University of Madras at the inter-university elocution contest to be held at Waltair shortly. We wish him all success. The 'Lyceum', an offshoot of our ministry of debates, is the 'nursery' of our potential debaters, and the secretary assures me that the galaxy of orators we have in our Hall is enough to hold a miniature Bandoeng Conference here.

In the University Exams. the members of our Hall generally acquit themselves creditably. The two shining examples of our academic brilliance are Mr Mitra and Mr M. M. Rajendran, who stood first in the University in Zoology M.A. and Physics Honours respectively and both of them adorn our teaching staff.

We give a lead also in other fields. At a historic session of our Parliament, it was unanimously resolved that the Coupon system must be introduced in the purchase of mess extras. The formalities were then

speedily gone through and the system has been introduced in our Hall. The advantages of this system in the wise management of our resources were amply borne out within a month, and it is edifying to note that it has stimulated thoughts along the same lines in our sister halls.

Our Non-vegetarian mess minister has put the mess in order and has proved himself a connoisseur of good food. He claims to have been responsible for the slaughter of more chickens in the Hall than ever before. No wonder he has more feathers in his cap than anybody else.

We have behind us a long tradition of great sportsmen and record-breaking athletes.

S. Sundaralingam, a handsome athlete of ours, won his colours in the inter-university athletics at Bangalore.

St. Thomas's serves with distinction in the National Cadet Corps—India's second line of defence. Apart from a number of smart young cadets all the three under-officers belong to our Hall.

The sprightliness of life in the Hall has not blinded us to the plight of the less fortunate around us. Scores of our volunteers serve in the Rural Service League. The student-chairman, S. A. Chellappa, is also the Chairman of the Madras Students' Social Service League. R. Arumugam is the Secretary of the College Rural Service League.

The staff-members of our Hall are a constant source of inspiration to us. We welcomed into our midst Mr Crispin Devadas, who pin-points the defaulters at roll-call, the silent and solemn Mr P. G. Muralidhran, Mr K. S. Ramachandramurthy, the mathematical figure, and Mr V. V. Subrahmaniam of impressive physique. Mr T. V. Seshan, who was trained in the administration of the Halls left us to administer the foreign affairs of our country. Mr and Mrs Sargurudoss lavish their parental affection on our freshers in the Inter House. Mr I. M. Mathai is the most interesting live-wire in the Hall and he is therefore in charge of electrical undertakings. Dr and Mrs Thangaraj continue

to help us unstintingly whenever we approach them with our problems. The Rev. R. S. Macnicol, one time Warden of our Hall, left us to take charge of one of our sister Halls and we gratefully acknowledge his services to the Hall.

The *genius loci* of our Athenian democracy, is our beloved Warden, Rev. J. R. Macphail. He lives in the Olympian heights of his flat in serene happiness and in the fulness of wisdom. Strictly disciplining himself he stresses the discipline of our Hall. Though he very often sympathises with us, he sees no reason why anyone should be late for roll-call. He is a sobering influence on our youthful enthusiasm. In our minds the initials J. R. M. stand for 'Just the Right Man'.

In this happy report I have to introduce a sad note. The news of Dr Boyd's intended departure fills our minds with a sense of grief. No Hall-day in Tambaram is complete without his genial presence. On an occasion like this it is customary for Dr Boyd to shower compliments on us and then when our joy and expectation have come to the meridian, to say that they are not to be taken seriously. This being, sir, your last Hall-day in St. Thomas's, we take it for granted that you want your compliments to be taken without a single grain of salt. Sir, we wish to make a solemn promise: Even after your departure, we shall continue to contribute liberally to the Cooper fund and so you need not have any misgivings as to its future. We wish you many happy years of well-earned rest in Scotland, because we know that your heart is in the Highlands and that wherever you wander, wherever you rove the hills of the Highlands forever you love.

The Student Christian Movement in our Hall caters to our spiritual needs. Thus nurtured in body, mind and spirit we grow from day to day under the guidance of our members of the staff into useful citizens to serve God and Country. Freshers may come and Seniors may go but St. Thomas's Hall will go on forever.

Selaiyur Hall

At the Hall Day on Saturday 28th January, the chief guest, Dr Narayana Menon, Director of the Madras station of All-India Radio, made a witty and effective speech, to the audience of 1,300—rather too large a number to be comfortably accommodated in the Hall or in Anderson Hall.

The forecast given by the meteorologists for the day was 'a passing shower', and when light rain fell in the morning we hoped that the shower had passed. But the sky was heavily overcast throughout the day, and much discussion went on whether to have all the celebrations indoors, and then a heavy shower fell at four o'clock, just as guests were beginning to arrive.

The guests were entertained at a happy though crowded buffet tea in all the verandahs, and everyone was eager to help in the change-over which the rain necessitated. Many chairs were carried to the Anderson Hall, and stalwart shoulders carried the grand piano. Not all the stage properties could be carried across, and the entertainment was limited for that reason. But it was a good entertainment, and a happy evening. Everyone was happy to have so many friends with us, in spite of the rain and the mud.

Here is the report read by the General Secretary, S. C. Sudarisanam, at the Hall Day:

We have come to yet another Hall Day, and to this our eagerly awaited evening we extend to you a most cordial welcome. To us in Selaiyur, the Hall Day represents the culmination of a year's relaxed work and to make it festive we have done our best. To describe our Hall life as it actually exists is not easy and it will be useful to remember that facts mentioned in the process are just incidentals necessary in any such description.

What the Selaiyurian eagerly looks forward to at the end of a day's hard work is the visit to the mess. We don't always eat the best food in Tambaram, but all the same we eat to live. K. J. Mathew and P. C.

Ramamurthy, the mess secretaries, have done a good job of catering to rather conflicting tastes.

Our Librarian, R. Gunasekharan, has found by experience that curtains are necessary in the Library to ward off glare and mosquitoes. The result is that this year the magazines have been put to much better use. P. Kunhiraman Nair, the literary and debates Secretary, has enabled us to listen to a few good speakers. The discussion club that he arranges provides a useful practice arena for some of our prominent debaters like B. Vijayaraghavan and S. R. Nagarajan. Like all good children we would like to boast of our work. K. Raman Unni, Ibrahim Battei and P. G. Muralidharan were all first class men in the Hons. examinations; and the last mentioned is now in another Hall teaching them some English. V. Jayabalan, in his quiet and unassuming way, does his work for the R.S.L.

The entertainment side has not been neglected and this evening we'll see if Humayun Dhanarajgir can't produce a handsome entertainment. This year we gladly revived the somewhat dormant gramophone club. A good many Selaiyurians make full use of the club and we see no reason why, in following years, members of this Hall should not enjoy music this way, unless of course, 'Hi-Fi' enters the system.

Incidentally, Selaiyur has made one very substantial contribution to the College. It was in one of these flats that Dr Boyd was groomed to accept the responsibility as Principal of the College. Enclosed within exquisitely tempered walls, he absorbed all Selaiyur's culture only to impart it for the benefit of the other two halls as well.

The Staff in Selaiyur, usually with us and sometimes at us, have been of immense help to students. We welcome this year Mr Jayapaul, Mr Vijayamadhavan and Mr Rajendran. Mr Macnicol is back as Warden. We are only sorry that his family isn't here to share with us the happiness of hall life.

Selaiyur has, as usual, an array of sportsmen. M. L. Bright, our Games Secretary, and Titus Mathews represent the university in Basketball. John Kottil is the University goal keeper in football and R. R. Nair is now away at Patna playing the Inter-University hockey final. A magnificent fight put up by G. Chandy in the inter-collegiate meet earned him a place in the 'Varsity Boxing team.

Selaiyur must pay special thanks to Raja Dhanarajgir for having donated a beautiful Cup for the interblock sports. It seems fitting that it should be won for the first time by the Inter House under the leadership of P. V. Parthasarathy, an outstanding and charming athlete.

Sports. Selaiyur is going through some very lean years. It is extremely difficult to explain this after so many years of unquestioned supremacy. Well, I suppose accidents happen in the best of circles. The shield will come back, and pretty soon too.

Working for this Hall Day has been hard work but good fun. To all those who have contributed to make it what it is, we are very grateful. We are specially thankful to Dr & Mrs Narayana Menon for having taken a few hours off to relax with us this evening.

Before I close this report, there is just one thing I would like to mention. As we all know Dr Boyd is leaving College for good and it is the very great privilege of Selaiyur to entertain him at a Hall Day for the last time as Principal of the College. His contribution to the College and the Halls is far too immense to appreciate in a report like this. On behalf of Selaiyur, may I tell you, sir, that as you go back to Scotland, you take with you our remembrance, our wishes for good luck, and all that is happy and, what is more, our very deep affection.

Women Students

Soon after the women students day, celebrated in Tambaram for the second time, the examination fever set in, and the vacation followed at its heels.

On 2nd October we celebrated Gandhi Jayanthi day by singing a few songs early in the morning and listening to a talk about Mahatmaji by one of our girls.

The noise of the fireworks we had on Deepavali night mingled with the shrieks of delight from the girls and ended up with ice-cream and a sudden full-throated burst into spirited singing.

On the evening of 26th November we had the Rev. J. R. Macphail with us to conduct our carol service, and soon after the terminal dinner, the hostel Christmas party began with games and fun and ended with the unexpected arrival of Santa Claus himself!

After flag hoisting on Republic Day we had sports for the servants and the students. The skipping spirit of youth was abundantly evidenced and the girls proved themselves to be vigorous and vivacious athletes. We set in for the tug-of-war between arts and science students with great energy and such was the enthusiasm displayed on both sides, that the issue could be decided only by the sudden disintegration of the rope itself!

Mr David distributed the prizes. In the evening we gave a special tea to the servants.

On 2nd February we gave a party to the staff-wives, as a token of our gratitude for the willing help and guidance they have rendered to us whenever we sought them.

We have always enjoyed Dr Boyd's visits to Guindy and apart from that we know that he has ever had our well-being at heart. We cannot adequately express how much we have appreciated his leadership and his un-failing kindness to all of us. As he goes away from us he carries with him our deep regard and gratitude.

Mrs David has so endeared herself to us that we cannot imagine life in Guindy without her. She has been more than a Warden to us—she was a mother and a friend.

On the whole it has been a happy and successful year and I hope it will continue so in the year to come.

L. SUNDERESAN,
General Secretary.



DR BOYD IN CHARACTERISTIC MOODS



D. Henry Thiagarajar

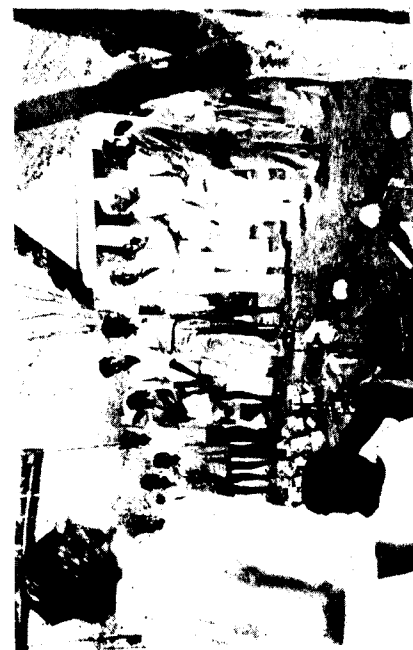


Mrs Parthasarathy with Dr Boyd at St Thomas's Hall Day.

T. V. George



Dr Boyd addressing the gathering.



Watching the Exhibition.



The entertainment provided by girls of the village.
Photographs by D. Sundaram



The Chief Guest, Prof. M. K. Shanmugam, with
Dr Boyd and Mr Sargurudoss.

Societies

The Rural Service League

Patron—Dr 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.

MEDICAL

Chairman—Mr K. Subrahmaniam, B.A. (Hons.)

Secretary—S. Sundararaman.

MANUAL LABOUR

Chairman—

The Rev. G. Paul David, M.A., L.T., B.D.

Secretary—D. Thirunavukkarasu.

ADULT EDUCATION

Chairman—

Mr G. Vadivelayutham, B.A. (Hons.)

Secretary—S. M. Abdul Wahab.

COTTAGE INDUSTRIES

Chairman—Mr R. J. Chelliah, M.A.

Secretary—Dewan Mohamed.

GENERAL STAFF ADVISERS

Mr C. B. Padmanabhan, B.A. (Hons.)

Mrs Rani Siromani, M.A.

STUDENTS' REPRESENTATIVES

Bishop Heber Hall—D. Sundaram.

St. Thomas's Hall—S. Mohan.

Selaiyur Hall—V. Jayabalan.

Guindy Hostel—Miss I. B. Muddamma.

Non-residents—

Miss Usha Gandheker C. S. Ranganathan.

ANNUAL REPORT

1955-1956

The Rural Service League with its newly elected office-bearers started to function in the beginning of this academic year with the

usual buoyancy and enthusiasm. Under four distinct departments, namely Manual Labour, Medical, Adult Education and Cottage Industry Squads, the League spreads its net of activities over six villages—Old Tambaram, Managalapuram, Vinobhanagar, Mappedu, Thiruvancheri, and Irumbaliyur.

The Halls

In the beginning of the academic year, meetings were held in all the three halls for explaining the purpose and functions of the R.S.L. On Independence Day Heber and Selaiyur Halls conducted sports for the village children and supplied them with sweets and coffee. St. Thomas's Hall fed the poor villagers by foregoing one meal. Old magazines were collected in all the halls and presented to the Village Library. We thank the members of the halls for their whole-hearted co-operation and help. Our Hall Secretaries are S. Mohan (St. Thomas's), D. Sundaram (Bishop Heber), V. Jayabalan (Selaiyur).

Non-residents

Even though the non-residents did not undertake any specific project, they continued their support by making frequent visits to the village. We thank C. S. Ranganathan, our Non-Resident Secretary, who helped us in contacting the external agencies.

Women Students

Women students, as in past years, are active members of the Medical Squad and some of them attended the First Aid Course also. We thank Miss Molly Kurien, Miss Usha Gandhekar and Miss I. B. Muddamma for their energetic help.

Finance

The vicissitudes in the financial strength of the R.S.L. have been a disturbing factor in 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 the 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 the R.S.L. Hence it is my great duty to extend the gratitude of the League to every student of Christian College for their liberal material support.

The R.S.L. School

The Elementary School run by the League has been the recipient of four additional facilities, namely the Children's Playground, the Lavatory for the use of the Staff, an alarm time-piece, and the well, which is of great use to the villagers also. The School with 256 children has 7 Teachers, of whom 4 are males. Some of the children receive Harijan Scholarships provided by the Government. The children are given a free midday meal throughout the year. The buildings of the School underwent thorough repair and at present the general condition of the School is very satisfactory. We profoundly thank our Vice-President, Mr M. Sargurudoss, who has been the Correspondent and Manager of the School. Our thanks are due to the Church World Service for their gifts of cereals, milk powder and vitamin tablets. We express our thanks to Mrs Devanesen who continues to supervise the feeding of the children. We thank the Bursar of Christian College for his kindness in giving an attractive stage-screen to the R.S.L. School.

Weaving Centre

Our Weaving Centre is situated just behind Selayur Hall. There are 6 looms and a dozen poor boys are employed from Selayur village. They are given a free midday meal. We have an agreement with a weaving concern in Anakaputhur which pays us at a piece rate for weaving the yarn they supply. We thank Mr Bennett Albert for having taken up the difficult task of managing the Centre. The Weaving Master Mr Kanniah Naidu is a faithful worker.

Adult Education

The ardent Abdul Wahab infused a new life into the squad by introducing various changes. Evening classes are conducted

for the High School children of Old Tambaram. A Library was started under the name 'Pakutharivu Padippakam' and magazines for this Library were provided by the Residents of the Halls. On Deepavali and Pongal days competitions in essay writing, singing and elocution were conducted for the children. Pongal festival was celebrated in Old Tambaram and Mangalapuram where Pongal was distributed to the children. We thank Mr G. Vadivelayutham who is the Chairman of the Squad. We thank the Tambaram Panchayat Board for its kindness in giving a daily newspaper and the cost of kerosene to the village Library.

Medical Squad

The Medical Squad working under the guidance of S. Sundararaman and Mr K. Subrahmaniam deserves a special word of praise since it successfully conducted the First Aid Certificate Course. This Course, given under the auspices of St. John's Ambulance Association, has yielded benefit to 40 of our members. The free Dispensary in Old Tambaram continues to extend its service to the villagers. A medical inspection of the children of the R.S.L. School was conducted and according to the Doctor's prescription, Shark Liver Oil, Yeast Tablets, etc., are supplied to the children. We owe a deep debt of thanks to Dr (Mrs) Devadoss for her free medical service in conducting the medical inspection of the School and her initiative in delivering the Lectures for the First Aid Course. We thank Dr K. E. Thomas also for his help. Being encouraged by Dr Kibble and Dr Ramanujam, the Squad tried hard to open a Leprosy Clinic but owing to the difficulty in getting a suitable spot in the neighbourhood of Tambaram, the attempt for the present has been suspended.

Manual Labour

The commendable job of the Manual Labour Squad was the trip to Thiruvannamurkuppam village to help the SCI (Service Civil International) in completing the road connecting the sea-coast and Thiruvannamur village. The major part of the repair work of the School was left to the masons and the Squad

offered its help now and then. Apart from fixing the play materials such as the seesaw, swing and slide, the Squad undertook the task of setting right the fence and levelling the premises of the School. D. Thirunavukkarasu and the Rev. G. Paul David are in charge of the Squad.

Cottage industries

Under the leadership of Mr R. J. Chelliah and Mr Dewan Mohamed, this squad is distributing various kinds of seeds to the villagers, encouraging them in kitchen gardening. It undertook the task of decorating the School with flower gardens. It helps the R.S.L. School in its Cottage Industries schemes which consist of mat-weaving, basket making, etc. A women's unit has been formed in the village for the purpose of teaching crochet work to the village girls.

In other villages

Apart from Old Tambaram, 4 other villages, viz. Mappedu, Thiruvancheri, Vinobhanagar and Irumbaliyur, share our attention and work. We contribute towards the cost of kerosene for the night schools in Mappedu and Thiruvancheri and milk powder is distributed to all the villages. A small school is run in Vinobhanagar with a single teacher paid by the R.S.L. Preparations are in progress for opening primary schools in Thiruvancheri and Mangalapuram.

Madras Students Social Service League

We continue to co-operate with the MSSSL, taking part in all its activities. It is a matter of pride to all of us that our Student Chairman, Augustine Chellappa, is the Student Chairman of MSSSL also. He has been a constant source of encouragement, enthusiasm and energy to the League. We headed the list in selling the maximum number of tickets for MSSSL Variety Entertainments. 13 of our leaguers attended the Certificate Course conducted under the auspices of MSSSL. 7 others are attending the Certificate Course conducted by the Madras Adult Education Council.

Donations

Our thanks are due to several friends in India and abroad who have helped us with

their gifts. We express our sincere thanks to Mrs Chambers who continues to be our most liberal and generous supporter.

Thanks

We are very grateful to Mrs Chambers, the regular visitor to our annual day. We thank our Patron, Dr Boyd, who always listened to us patiently and shared our hopes and fears. We thank Mr Stephen for his efficient handling of our accounts; his timely advice in financial matters was of great use to us. We express our thanks to Mr Royan who considerably helped us in the construction project of our village school. Our thanks are due to Mr Dhanapal, the President of Tambaram Panchayat Board who, with a special interest in Old Tambaram, illuminated it with electricity and provided the village with tap facilities. The Report will be incomplete if I fail to mention our thanks to Mr Chandran Devanesen who has been the friend, the guide and the philosopher of the League. Lastly, I extend my warm thanks to all the members who cooperated with the Secretaries throughout, in making the year a successful one.

R. ARUMUGAM,
General Secretary.

Economics Association

I said in the last report that we should have a heavy programme during the rest of the year, but we were successful in having only two meetings.

We had Mr V. V. Giri, M.P., Bar-at-Law, former Labour Minister, Government of India, with us on 15th November 1955. In his brilliant exposition of the position of Labour in India he stimulated the thinking minds of the Association. Tracing the development of planning in India, Mr Giri pointed out that labourers should be made to feel that the enterprises in which they had to toil were their own. He favoured the industrial management by workers as a preliminary step towards the achievement of that goal. Referring to Trade Unionism in India, the veteran labour leader deprecated the tendency for outside politicians to control Trade Unionism. He expressed himself against

party politics entering Trade Unionism, in the interests of the growth of a healthy Trade Union Movement.

The second meeting during the period under review was held on 2nd February 1956, when Dr S. Chandrasekhar, M.A., M.Litt., Ph.D., Director of the Indian Institute for Population Studies, addressed the Association on the 'Indian Population Problem'. In his magnificent analysis of the situation, the famous demographer showed how bad the Indian population problem was. Through a profusion of statistical information he emphasised that India was, beyond doubt, over-populated. While pointing out the solution for the problem, Dr. Chandrasekhar said that there were four ways of solving this problem. Through rapid growth in agricultural productivity, rapid industrialisation of the country, internal migration, and external emigration, the problem could be solved. This report cannot truly reflect Dr Chandrasekhar's excellent talk. He is a rare combination of an economist and an orator.

I thank the speakers who honoured us with their presence in our midst.

At this state, it is my painful duty to record the departure of Prof. Saunders from this institution. In 1954, the secretary of this Association wrote of him as 'a young jovial professor to whom we can hitch our wagon with pride and confidence.' His qualities as a man and a teacher deserve all praise. It is a sad thought that the future generations that enter this Alma Mater should be deprived of the guidance of such a teacher. However, we are glad he is joining the Statistical Institute at Calcutta whose services are greatly needed at this critical juncture of our economic development. I thank him for his guidance and help.

A still sadder thought is that our beloved teacher Dr Boyd is leaving us this year. Though it may not be possible to have a glimpse of this towering personality walking through the corridors I am sure that his greater spirit will for generations influence the life in this College. We pay our humble homage to him.

The Association has good speakers. Our

debating team won the Rolling Cup a Pachaiyappa's College this year.

We are having a farewell function for Prof. Saunders and for the final Hons students. I would like to thank both students and members of the staff for their co-operation. This report would be incomplete without a mention of our student-chairman, Mr E. Muthuthambi, whose advice has always been indispensable.

G. GURUNATHA RAO

The Photographic Club

President—Dr M. A. Thangaraj.

Co-Secretaries—D. Henry Thiagaraj,
4 Hons ii.

N. R. Bunshaw, II class ii group.

The members of the club exhibited their keen interest in photography by doing the developing, printing and enlarging by themselves. So we have divided the members into small groups and a student-leader was appointed to teach the group. We had two meetings in which Dr Thangaraj explained the fundamentals of photography.

We have now bought a printing box which helps us a great deal in doing printing work more quickly and comfortably than before. Some of our members are taking classic photographs and they all hope to learn more for they find photography such an interesting hobby.

D. HENRY THIAGARAJ,
N. R. BUNSHAW,
Secretaries.

Andhra Bhashabhi Ranjani Sanghamu

In the second term we had a meeting on 17th October 1955, inviting Sri K. Sabha of Andhra Prabha weekly. He spoke on 'Kisan Literature'. Our president Mr Francis presided. The speaker stressed the importance of Kisan Literature.

We celebrated our Cultural Day on the 28th October. Sri A. Nageswarao, the versatile Film actor, presided. Sri Ch. Radha Krishna Sarma spoke on the occasion. Our Vice-President Sri A. C. Kamakshi

Rao welcomed the guests. Mr Sarma spoke upon the importance of culture. And Sri A. Nageswarao, the president of the meeting, declared his opinion that art is not for art's sake but for the people. The Secretary proposed the vote of thanks. After the meeting the guests were entertained at a dinner.

On 17th November we conducted a debate in Telugu. Our President Sri Francis presided. Many members of the association took part in the debate. Our Joint Secretary proposed the vote of thanks.

I am glad to report that our debating team consisting of G. Gurunatha Rao and J. Srinivasa Rao won three rolling cups and individual prizes also. G. Arulnatha Rao stood first in the University Inter-Collegiate debating competitions and also won the first prize in the debating competition conducted by Chennapuri Andhra Vignana Samithi. The team richly deserves a word of praise.

We conducted the inter-collegiate oratorical competitions on Monday, 6th February 1956, for the Gollapudi Rolling Cup and the Sangham's Rolling Cup. Our team once again stood first and our Sangham's Rolling Cup for Women was won by the Stella Maris College team consisting of Kumari Indira Bahadur and Kumari T. Muthili. Individual prizes were also awarded to Gurunatha Rao. Srinivasa Rao and Kumari Indira and Kumari Muthili. Mr & Mrs Balagurumurthy (A.I.R. and Q.M.C.) and Mr N. Raghava Rao of the Balananda Sangham, acted as Judges. After the debate Kumari Muthili and Mr P. Sathayanarayana entertained the gathering with some light music.

I am glad to report that we have published a Telugu supplement to our College Magazine this year. We hope to conduct two more meetings before we depart for the year.

We thank Mr Francis, our President, for the valuable guidance he was giving us all through the year. He has become a source of inspiration to us all.

N. SUBBA RAO,
Secretary.

Radio Club

We had a busy time this year and our activities can best be described in B. Franklin's words: 'work as if you were to live one hundred years'. The Notice Board was always full of notices and the club always full of members trying their skill in radio-construction.

The senior members of the club straight-way began the construction of five valve superhet sets. The juniors thought it best to have a try at one-valve straight receivers before constructing the Superhet. By this time, we have constructed nearly twenty single valve sets and four superhet sets. All of them received as well as the commercial sets.

The members are liable to lose their interest in radio construction if they don't know what they do. So to avoid this, we had some lecture classes now and then.

It is my pleasant duty now to thank Dr Thangaraj, Messrs. K. B. Rajangam, B. M. Arthur and S. S. Thanaraj for their valuable help and suggestions. I also wish to thank all the members for their co-operation and particularly P. V. Venkatakrishnan and T. V. George, whose help was of immense value.

Y. VITTAL PAI.

Hindi Premi Mandali

ANNUAL REPORT

As we sit down to record the progress of our Association this past year, as we muse over the incidents and experiences of this year gone by, one cannot help but feel a deep sense of gratification and happiness. For this year has been a very interesting and engrossing one for all of us.

First in our list of experiences come our fortnightly meetings. Though the topics of our discussions ran the full gamut of present-day debatable subjects, though our talks were now about non-violence and then suddenly about a third world war, though we were heatedly discussing about democracy this moment and even now gesticulating about religion, the full-throated eloquence

of our members, the warm-hearted co-operation of everyone, acted as a goad to make us conspire new ideas. One or two papers were read by our potential authors, while an oratorical contest picked out our representatives for the Inter-collegiate Debating Competition.

Even now, we are full of anticipation, eagerly expecting the valedictory meeting on the 9th February, when Sri Srivastava, the Controller of Communications, Meenambakkam, will deliver the valedictory address. We also have ambitious plans about giving the audience some entertainment. And we hope and pray that it will be successful.

Our helpers and workers are too numerous to mention here, but we take full advantage of this opportunity to thank them for their help and cooperation. As Shakespeare said, we 'regret the daintiest last, to make the end most sweet' and thank Sri A. C. Kamakshi Rao, our President, with a heart full of gratitude and eyes full of respectful admiration, for his invaluable and ever-ready advice and help both at times when we jumped in triumph and when in perplexity, we wrinkled our brows in puzzled thought.

S. MOHAN,
Secretary.

The Philosophical Association

'All our knowledge is ourselves to know'

Patron—S. P. Adinarayan, M.A., PH.D.

President—

C. T. Krishnamachary, M.A., PH.D.

Student Chairman—R. Gunasekaran, 5 HONS.

Secretary—D. Henry Thiagaraj, 4 HONS.

Treasurer—Miss Ch. Rema, B.A. II P.G.

Class Representatives—J. F. James, 5 HONS.

R. Kirupakaran, 4 HONS.

S. M. Abdul Wahab, 3 HONS.

Philosophers are sometimes called the 'wandering Israelites.' Thank God we are stationed inside Madras Christian College compound though our thoughts travel

beyond time and space, cause and effect and matter. Thus in our philosophical exodus we met the compassionate Buddha—The Light of Asia—when Dr A. Theagarajan, M.A., M.B., B.S., addressed our association on 17th October 1955 on 'Buddha's Philosophy.' He enlightened us to pursue the path of enlightenment and he spoke with clarity of thought in simple terms telling us many anecdotes to explain the main teachings of Buddha. Buddha, he said, opposed philosophy when it was thinking for thinking's sake and playing on words, but philosophy considered as a way of life was not opposed by Buddha, since he taught men to live a life that will attain Nirvana. There was a lively discussion and Dr Theagarajan did his best in answering the questions. We realised that the speaker who was moved by Buddha's philosophy was filled with compassion to serve mankind by his service as a doctor in the Government Mental Hospital, Madras, and he believes that evil can be conquered by the eightfold path of Good.

In this age of co-existence, the question whether religions can co-exist is still problematic. It is very interesting indeed to hear Sri K. Narayanaswamy Iyer who spoke about religious parallel thoughts from his deep study of sacred books and from his own point of religious experience. The speaker travelled all over Europe and had rendered his service for peace, unity and love by composing songs for which he was congratulated by leaders like Dr Frank Buchman, founder of the Moral-Rearmament Movement. Sri Narayanaswamy Iyer studied the Holy Bible and the Gita intensively and picked up so far a hundred and eleven parallel thoughts between the two scriptures. It is surprising indeed to see that not only ideas but also words are parallel in some contexts. He spoke about fifty parallel thoughts and then entertained us by a thought-promoting song which is a comparison and contrast of Jesus Christ of Nazareth and Krishna of Dwaraka. Dr S. P. Adinarayan presiding at the meeting pointed out the fact that the parallelisms cannot solve the doctrinal differences. The meeting was well attended. I offer my thanks to all members who helped me in arranging the meeting so successfully.

We are very glad that the Fifth Madras Inter-collegiate Philosophy Students' Conference, held on 11th February 1956 at Vivekananda College, was a great success. The Vice-Chancellor, Sir A. L. Mudaliar, inaugurating the conference, tried to inculcate in us the responsibility of using the philosophic knowledge of our country to ease the world's tensions. Dr S. P. Adinarayan in his presidential address on 'The Philosophy of Co-existence' pointed out that co-existence was possible on the political level, desirable on the religious level, but impossible on the ethical plane. Our thanks are to Bikshu Gnanoratna and D. Muthananda Swamigal who represented our college in the symposium exploring the causes and cures for world tensions with reference to Master Minds. Thanking the Philosophy Association of Vivekananda College, we are expecting our turn to have the philosophy conference in our college next year.

An Advaitin speaks of the Unspeakable and writes of the Unwritable and still how intelligible and comprehensible it was, when we heard Dr T. M. P. Mahadevan, professor of philosophy, University of Madras, with his clarity of thought and lucidity of expression, as he delivered the valedictory address on 15th February. We are very grateful to Dr Mahadevan for spending the evening with us and for his clear exposition of modern trends in philosophy and religion. He exposed the scepticism of the logical positivists, and the short-sightedness of the protagonists of religion and appealed to the audience to take a philosophic interest in religion to bridge the gulf between the religions. In short, he emphasized the great need for the study of comparative religion. In his brief talk Dr Mahadevan gave glimpses of the depth of his profound philosophic knowledge and it stimulated our thinking.

This report will be incomplete if I do not mention the efforts of our Student-chairman R. Gunasekaran and the services of the Treasurer Miss Ch. Rema. Thanks to the staff members who are helping our activities. Special reference should be made to our

President Dr C. T. Krishnamachari without whose wise advice all my endeavours will fail, and with a deep sense of gratitude I express my sincere thanks to him.

Though to most of us the association reminds of an end in this academic year I think all of the members are aware of the fact that philosophy is immortal. From the year 1887 when our association was founded philosophy students of this college began to realize the one fundamental purpose of life which all philosophers are putting in various ways by various words. And this purpose is—to insure the happiness of man through the co-operation of mankind.

D. HENRY THIAGARAJ,
Secretary.

Malayala Samajam

In a very lively debate held on the 10th October the proposition that 'the dowry system should be abolished in the nearest future' was carried in the house. The prime mover of the proposition was V. U. Kurian. He was supported by Miss Suguna Devi. K. V. Bhaskaran opposed the motion. George Koshy spoke in favour of the opposition. Others who participated in the debate were Jacob John, George A. Mathew, P. Kunhiraman Nair and P. T. John.

For the purpose of selecting representatives for the inter-collegiate debate, another debate was held on October 31st on the subject that 'War is inevitable for the present generation'. K. C. Balachandran and V. K. Kurian were selected and K. C. Balachandran qualified for the final debate.

It was decided to hold the annual celebrations of the Samajam early in the third term, lest they should inconvenience the examination in any way. Nearly four hundred persons attended the meeting held immediately after the tea on 19th January. Our chief guest Mr N. Gopala Menon, (Speaker, Legislative Assembly, Madras) presided over the meeting. Mr C. T. Kurian gave the welcome speech. Mr Gopala Menon who was an Old Student of Madras Christian College, in a homely and humorous talk gave an account of the reminiscences of

his own good old student days. G. B. Mohan, the Student-chairman, proposed the vote of thanks.

The following were the important items of the variety entertainments held on that evening. The Skit 'Vicharichathu Polalla', (written and directed by Miss Suguna Devi), a dance, and a boat-song were the items contributed by the women-students. Among them Miss Shanta kept the audience spell-bound with her exquisite dance and splendid acting. Miss Vimala Varma's portrayal of a male character won the appreciation of all. Misses Vasanthi Devi, Suguna Devi, Molly Kurian, Leela Joseph, Anne Abraham and Sarojini were the others who took part in the day's performances.

'Thullal' by Balakrishnan Thampan and party was unique and drew the spontaneous applause of all. V. U. Kurian and K. V. Johnny acted in the humorous skit, 'Lady Kuttiyamma'. George Koshy and party provided very good entertainment with their enchanting songs.

As usual this year also we are bringing out an issue of 'Kairalee Kumari'—the annual publication of our Samajam. 'Kairalee Kumari' symbolises the desire of the Samajam to provide an outlet for the literary talents of its members.

Our Valedictory was held in February and thus brought to close a year of successful activities.

K. J. MATHEW,
Secretary.

The Christian Union

(STUDENT CHRISTIAN MOVEMENT)
'Jesus Christ—The Reconciler'

Office-bearers for the year 1955-'56.—

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.—

J. G. F. Collison.

S.V.M.U. Secretary.—D. M. Emmanuel.

Drama Group Secretary.—

C. R. Arulambalam.

Christian Forum Secretary—P. E. Daniel.

Bishop Heber Hall Secretary—

M. P. Kamalraj.

Selaiyur Hall Secretary—

A. Mohandas Moses.

St. Thomas's Hall Secretary—

D. Henry Thiagaraj.

Women Students' Representative—

Miss Lakshmi Devanandan.

Non-Residents' Representative—

J. R. Dhanaraj.

'Any organisation which has the word Movement in its title must be uncomfortable if it has any tendency to stand still. The heritage of the Student Christian Movement in India, as elsewhere, is one of advance'. Thus begins the report for 1954-'55 of the Student Christian Movement of India. And as we review our work during the last few months we are thankful to God that, in spite of many failures, this union also has been advancing the five-point programme of the S.C.M.

Study

We sent a delegation of about fifty-five members to the Provincial Camp held during the Pooja Holidays in the Anderson High School, Chingleput. It provided an opportunity for our members to meet and live with S.C.M. folks from other colleges. We can quite honestly say that a few of them at least were awakened to the spiritual and social needs of the times by attending the Camp.

Many of the twelve study groups that we boasted of in the September report have ceased to function. This lethargy towards the end of the year is an annual occurrence and to combat it we have made provision for a Study Secretary in the next Committee who will be in charge of S.C.M. Study

activities in the whole College. Yet we are very glad to say that in St. Thomas's and Selaiyur Halls some groups are still meeting very regularly and that the S.V.M.U. Study group has made much progress on the book 'That they may have Life' by D. T. Niles.

The Christian Forum which was intended to give an outlet to the intellectual activities of the Christian Youth met thrice this year. Two papers were read: 'Christian Culture and India' by Mr Chandran Devanesen and 'Christianity and the Asian Revolution' by P. E. Daniel, the latter of which appeared in the National S.C.M. Magazine 'Darshan'. In the third meeting we discussed 'Conversion'—conversion being the talk of the town, thanks to Dr Billy Graham's arrival in India.

Worship

The College has provided the students with ample facilities for worship in the Halls and the College, with which the S.C.M. fully associates itself.

Yet corporate worship is offered on Tuesdays at the non-residents' meetings, Wednesdays at the S.V.M.U. meetings and on Fridays at the R. Sq. prayer meetings. The Selaiyur Hall S.C.M. conducted a Carol Service for its members towards the end of the second term. Prayer groups which are the power-generation centres of the movement meet informally in all the Halls.

Evangelism

The activities of the Drama Group, the Films Division, the Sunday Schools and the S.V.M.U. may be brought under the broad head: Evangelism.

The Drama Group has staged seven plays at ten different times this year. Two new plays 'The Beautiful Gate' and 'The River' by Mr Macnicol, which we staged in the College and at the Provincial Camp, were very much appreciated. We did the medieval play 'Everyman' at the Area Religious Drama Festival and again in our College on 17th February, 1956.

As the grand finale of the activities of the Drama Group for this year we had a Religious Drama Evening on that date in

St Thomas's Hall. In compliance with our invitation the Women's Christian College Drama Group Staged the play "The Better Part" which was followed by a morality play 'Everyman' presented by our group. We thank the Women's Christian College S.C.M. for their kind gesture.

This is the first time in the history of the Drama Group that three new plays have been produced in one year. We have also made an attempt to present drama and music in Indian languages this year. But for the whole-hearted co-operation of Mr Macnicol and Mr George Mathai we would not have been able to perform these 'miracles' at all!

Film Shows

In the three film-services that were conducted in the course of this academic year five films were shown. Apart from the two films 'Dust and Destiny' and 'Human Growth' screened earlier we were able to show 3 more films 'God so loved the World', 'The Life of St. Paul' and 'A missionary in Africa' this term. We are grateful to Mr G. Siromani and M. L. Bright who made these shows possible.

Sunday Schools

We have now eight Sunday Schools and about 375 children on the rolls. Twenty enthusiastic and very regular students, of whom 6 are women, teach in these schools. In some underprivileged places like Vandalur we cater to the body as well, by distributing free milk, this being made possible by the gracious help of Mr and Mrs Devanesen.

On the twenty-ninth of November, 1955, Rev. H. S. Thanaraj, one of our former Sunday School teachers, spoke entertainingly to the children. Four hundred wide-eyed children received presents from 'Santa Claus'. We are happy to report that many members of the S.C.M. were also present at this function. Our regular activities for the year came to a close with the anniversary and prize-giving service on 26th February 1956.

It is indeed a great loss to us that we will have to say good-bye to Mrs Devanesen,

who for more than a decade has been the mainstay of the Sunday School Union. We will always be grateful to her for her sympathetic interest and help.

The S.V.M.U.

The members, in addition to meeting regularly for prayer on Wednesdays at 9.30 a.m., have had three fellowship breakfasts. At the last fellowship meeting, on the 10th February, 1956, Mr R. D. Paul gave a talk mainly addressed to those who leave College this year with the intention of doing Christian Service.

The visits to the Servants' quarters—where, incidentally, we have started a new Sunday School—is an activity of the S.V.M.U. launched this year. The Telugu group is still visiting the quarters every week but somehow the Tamil group seems to have lost their interest. We request the future generations not to give up this great effort which has spelt so much satisfaction and joy to the visitors and those they visited.

'Thought for the Week' quotations which appear in all Hall notice boards are a source of inspiration and comfort to many.

The Rev. Roland Brown, faith-healer and famous speaker, addressed a packed gathering of students on 30th January, 1956. The general theme of his address was 'It is easy to be good if one wants to be'. Again, on 10th February, 1956 Mr Jeyaraj Daniel spoke to the members on 'Christian living'.

Social Service

Experience has shown us that though many students decide to work in Pammal at the beginning of the year and start off with great enthusiasm, they stay away as the year draws to a close. Work in Pammal has almost ceased to be a student affair. It may be mentioned that Hindu friends—students and others—put us to shame by their devotion to the work. As most of the regular volunteers will be leaving Tambaram by April for the Summer holidays we will be in bad need of students from the city to carry on the work without interruption. We earnestly hope non-resident members

will co-operate whole-heartedly in this matter.

We are glad to report that recently we treated the thousandth patient in Pammal. We are also grateful to God that this year in addition to providing student volunteers we have been able to give Rs. 50/- to the work for the first time.

The presence of E. V. Joseph—a blind student—in this College has stirred many into a concern to do something for the blind in Tambaram. A meeting was held under the joint auspices of R.S.L. and S.C.M. on 23rd November 1955 when Mr B. A. Nandagopaul (Principal, Govt. School for the Blind, Poonamallee) spoke on 'Education of the Blind'. The committee is giving serious thought to the suggestion of starting a library for the blind in Tambaram.

At this juncture we may say that the little co-operation we had with the R.S.L. has opened the door for brilliant possibilities in doing combined social work. We hope that both unions will continue this policy of co-operation.

Finance

Thanks to the very generous contributions of the resident members, the movement enjoyed a time of financial prosperity, this year.

We apologise to the resident members for not providing them with 'Aikya', the S.C.M. newspaper, for the last few months. However, we have the assurance from the National Study Secretary that it will come out again. We shall send the home-addresses of all the subscribers to the Editor thus ensuring that they will receive it even after leaving the College.

In Conclusion

As we say good-bye to Dr Boyd, our retiring Principal, we realise how much he has contributed to the growth and nurture of this movement. Despite his various other duties he has always been very sympathetic towards and keenly aware of our problems. And we take this opportunity to thank him most heartily for all he has been to us and

our prayers will always be with him, wherever he may be. We also wish to thank Mr and Mrs Devanesen, who will shortly leave for America, for their abiding interest in us.

We never want to leave the impression that we have achieved something. We only wish we had done more when we realise the opportunities we have lost forever of witnessing to the Master. And for the little we have done, we shall remember that it was God who worked in us both to will and to do of His good pleasure.

MATHEW ZACHARIAH,
General Secretary.

The College Union

When I start writing this report I proudly look back to a number of successful 'house-full' meetings.

The activities of the Union for the second term started with a meeting on Oct. 6th. Prof. V. T. Harlow, Beit Professor in Commonwealth History in Oxford University, spoke on 'The essential conditions of democratic government'. He analysed the various aspects of the party system, toleration of religious, racial and linguistic minorities, Rule of Law and administrative machinery. He said that a democratic form of government depends to a great extent on politically matured electorates. He, therefore, called upon the University Students to realise their responsibility and to play their roles effectively. On Oct. 10th, Mr V. P. V. Rajan of 'The Mail', speaking on 'Peace and Press' recalled his acquaintance with pressmen in America. While answering a few questions he was one with the students in condemning the 'yellow journalism'.

The vast concourse present for the symposium on 'Planning for National Reconstruction', indicated that many of our students are plan-conscious and that they are very eager to know more about the Five-Year Plans. Opening the symposium, Mr P. Ramamurthy, leader of the opposition in the Madras Assembly, quoted facts and figures to establish his claims. The powerful and impressive speech of the Politbureau

member was marked with pungent remarks and it lacked no humour. The thunder was followed by the melodious speech of Miss S. Vijayalakshmi, M.A., M.Litt., of the Praja Socialist Party. She was in no mood to contradict the criticisms of the communist speaker, but, after adding a few more criticisms, suggested some alterations in the plan-frame of the Second Five-Year Plan, for its effective execution. The last speaker, Prof. J. B. Saunders, started with his characteristic humorous remarks and propounded the theoretical background for sound planning.

The United Nations Day was celebrated on 1st November. The veteran Congress leader Dr P. Varadarajulu Naidu, M.L.A., presided and Mr S. C. Kibble of the U.S.I.S. in his speech brought forth the achievements of the U.N.O. He allayed the fears of those who think that the U.N.O. will be extinct in a few years' time. Dr P. Varadarajulu Naidu condemned the attitude of certain nations regarding the admission of New China. He stressed that students should have an open mind regarding world problems. Dr Naidu revealed that his last visit to the College was on the occasion of the opening ceremony of the College in Tambaram.

The Madras University inter-zonal final debate was held in our College under the auspices of the Union. The subject for the debate was, 'Old things are the best'. Miss Prema of Mangalore zone was given the first prize and Miss Grace Adiappa of Madras zone was given the second prize. Indeed, the students had a treat of interesting speeches from the gems of different zones. Our thanks are due to Mr Borron of the British Information Service, Dr Arokiasamy, Reader, History Department, Madras University and Mr A. G. Venkatachari of Indian Express, who officiated as judges.

The next 'thriller' which evoked great interest was the symposium on 'crime'. While introducing the participants of the day, Dr S. P. Adinarayan, who presided over the symposium, commended the Union for arranging such symposiums. Mr P. N. Venkataramani, the massive officer from the Criminal Investigation Department, said that

the analysis of the past history of a good number of criminals showed that most of them were juvenile delinquents. Therefore, he pleaded, the reformatory schools for juvenile delinquents themselves should be reformed. Mrs N. Ramadurai, an Honorary Magistrate, took a sympathetic view of criminals and she blamed society for breeding criminals by its biased view of them. 'Mothers', she said, 'should pay more attention to children to prevent them from falling into undesirable company'. Major S. Parthasarathy, Professor of Psychology in Presidency College—formerly on the staff of our College—analysed the psychological background of the criminals and said that the criminal tendencies in a person are due to heredity, intelligence, environment and personal deviations. He, however, emphasised that any one of the conditions alone cannot be the cause of crime. The lawyer who was invited to give his opinion was absent. Speaker after speaker pointed out that a criminal too should have been invited to participate in the symposium. Earlier indeed there had been a suggestion from some quarters to this effect. But then the secretary was over-cautious and refrained from doing so!

The last meeting of the second term was on November 22nd. Miss Muriel Lester, the hostess of Mahatma Gandhi in London, dealt with the current international situation and said that violence, in whatever form it may be, will never help to maintain peace. A volley of questions were asked on war and peace and she suitably replied to them.

Hall-Days, sports, farewells, valedictory meetings of the various associations, examinations, and other pre-occupations that usually mark the third term prevented me from arranging many more meetings. Yet we made a good start with Dr C. E. Raven, former Vice-Chancellor of Cambridge University, speaking on 'My Experiences in Russia'. The student-chairman, while introducing the speaker, recalled his own visit to the Soviet Union. Dr Raven gave an unbiased view of the happenings behind the 'iron-curtain'. His tour, he said, was un-sponsored.

The inter-collegiate debate for the Gordon

Matthews Cup and the Pennathur Seshiah Cup was held on February 2nd. The subject of the debate was: 'Resolved that all marriages should be arranged by the Chief Justice'. Ten colleges participated. The Gordon Matthews cup was awarded to Presidency College and Pennathur Seshiah Cup to Queen Mary's College. Individual prizes were given to Miss Grace Adiappa of Presidency and Mr S. Sunder of Vivekananda. Mr Horten Heath of U.S.I.S., Mr P. K. Sundaram, Lecturer in Philosophy, Madras University, and Mr S. Parthasarathy of 'Sport and Pastime' were the judges. Our sincere thanks to them.

We were fortunate to hear Dr Ram Manohar Lohia, Leader of the Socialist Party of India, on 14th February. Dealing with the States Reorganisation Committee Report and language problem, he vehemently criticised the Congress Party for taking different stands in different places regarding linguistic division of the country and thereby confusing the public. He condemned Police firings in a country which is wedded to Ahimsa. Earlier, a minute silence was observed as a mark of respect to the late Dr David William Devanesen, formerly the Professor of Zoology in our College.

The College Union Farewell Meeting in honour of Dr Boyd was held on 16th February. He was garlanded by the general secretaries of the three Halls and a bouquet was presented by the Secretary of Women's Hostel. George K. Mathew read out the Farewell Address. Miss Vera Augustus presented the gift as a token of our kind regards to him. The student-chairman announced that a trophy would be instituted in Dr Boyd's name. Dr Boyd, thanking the students, said that they had in the College a spirit of unity and friendship of which all are proud and he appealed to the students to bring close together work and worship.

The Debating team met with a modest share of success this year. R. Sivalingam crossed the hurdles in the quarter and semi-finals of the Madras University Debate. He came out with flying colours in the Inter-University Debate held in Waltair, snatching off the second prize. P. E. Daniel and

S. R. Nagarajan won the Kasturi Ranga Iyengar Rolling Cup awarded by Y.M.I.A., Madras. Daniel won the first prize in the same debate. Kunhiraman Menon won the Principal's Cup in the debate held in Pachaiyappa's College and the first prize in the debate held in Venkateswara Hostel.

The Secretary represented the College in the World University Service which serves the student-population in different fields, especially in giving medical help. The student-chairman and secretary were members of the Madras Students Council.

I thank Dr A. J. Boyd, our President, for the keen interest he had shown in the activities of the Union. I am very fortunate to have been the secretary under his presidency. I cannot forget his personal encouragement often given to me in the words of 'short but energetic secretary'. On behalf of all members of the Union, let me record the deep appreciation of his guidance. Farewell, Sir. We wish you many more happy years.

I also thank Mr B. Albert—silent but immense source of inspiration—for his kind co-operation and guidance. I am grateful to the student-chairman and all members of the Union for having co-operated with me throughout my term of office. Thank you all very much!

We gave a fitting farewell to the Rev. Dr Boyd, our President, on 16th February. An address and a gift were presented as a token of our kind regards to him. A trophy is expected to be instituted in his name.

M. SIVANANTHAM.

Astronomical Society

President—Dr W. F. Kibble, M.A. Ph.D.

Secretary—P. V. Srinivasan Hons. Br. i.

Our Society began functioning rather late this year due to unfavourable weather conditions. The cloudy Friday nights of the first two terms made it impossible for us to view any heavenly body through the telescope. But we compensated for this disappointment we had by holding a series of celestial observation classes during the third term starting on Friday, 6th January '56. All the

practical classes of Astronomy were well attended by most of the students of Astronomy and others as well who showed keen interest in seeing the heavenly objects very close to them in great detail.

Helped by our President and Mr A. P. G. Siromani, our Astronomy Lecturer, we were able to identify a good number of constellations of stars, spread over the blue bed of heaven, we had also the great pleasure of observing the craters, depressions and some of the mountain ranges on the Moon, which are the distinguishing features of the lunar scenery. The planet Jupiter afforded us unforgettable delight whenever we saw that with its satellites. On Thursday 9th February, we viewed Jupiter once again and then a number of star clusters. The next morning, at about 3.30 we had the opportunity to enjoy the unsurpassed beauty of the planet Saturn with its rings which presented a picture as charming as it was impressive and sublime. We concluded our observations with the brilliant ruddy Mars. Since then we have been observing the Sun, and saw two large groups of sunspots moving across the Sun, in mid-February.

P. V. SRINIVASAN,
Secretary.

Mathematics Association

The activities of the association for the latter half of the year started with the reading of a paper on 'Theory of Relativity' by K. Radhakrishnan II P.G. Br. i. with Mr A. A. Gnanadoss M.A. in the chair on Monday, 31st October. He collected many a good and useful piece of information from various books and produced a really valuable paper.

The next meeting was held on 7th November when Mr K. R. Kaprekar, B.Sc., B.T. of *Devlali*, spoke on 'Short cuts in calculations and Mathematical tricks.' He did research on 'Short cuts' even when he was a teacher in a school. He is a quite an interesting personality and he did his level best to convince us by his 'Short cuts'. None of us can afford to forget the great joy he showed when he explained his working to us.

Mr P. V. V. S. Sastry addressed our association on 'Mathematical machines' on 23rd January, 1956. He explained the functioning of an electronic machine which was constructed at the Raman Institute of Science, Bangalore, and which performs the four fundamental operations of algebra upto seven digits. Mr K. R. Rajagopalan B.Sc. (Hons) presided over the meeting.

The topic 'Calculus of Variation and applications' was dealt with by Dr K. A. V. Pandalai of the M.I.T. on Friday, 27th January. This was a well attended meeting. He explained Hamilton's Principle and gave some important examples based on it. He also dealt with some general topics which were especially beneficial to the outgoing students.

The valedictory meeting of the association was held on Thursday, 9th February. An annual social and farewell for the outgoing members of the association followed. A photograph of the members and staff was taken on that occasion.

We are very grateful to Dr Kibble M.A., Ph.D., our beloved President, who was always at our disposal and was the guiding force behind our activities. My sincere thanks are also due to the members of the staff for their guidance and help and to the various class representatives. But for the wholehearted co-operation and active participation of every member of Association, I feel I could not have carried on the work so successfully and I thank them wholeheartedly.

S. SUNDARAMAN,
Secretary.

Sanskrit Association

President—U. Venkatakrishna Rao, M.A.
Secretary—N. Balasubramanian.

At the beginning of the second term we thought it appropriate to treat the college to a splendid course in delightful classics. Naturally the choice was Kalidasa, the poet *par excellence* in Sanskrit lyric. P. R. Raghavendran (IV B.A.) was kind enough to set the ball rolling by reading a paper on Kalidasa, which was marked by a keen sense

of scholarship and was pregnant in aesthetic import. Enjoyment apart, we should not omit to add that it was very helpful from the point of view of our examinations.

We had another interesting lecture by R. Kalyanasundaram (5th Hons. Br. iv.). It is refreshing to notice that a student who should be normally rattling the dry bones of economics did really find it proper to spread the 'Message of Sanskrit' in a thought-provoking discourse. He said that the solution to our present international problem could be found by a close study of the Sanskrit language and literature—politicians take note! Another interesting feature of the day was the Presidential address delivered by our vice-President Sri V. S. Renganathan entirely in unadulterated sonorous Sanskrit. It came as a revelation to the audience most of whom have never heard such a speech given extempore.

The annual Inter-collegiate Recitation competition for the award of the Pennathur Visalakshi Ammal Rolling Cup held on 4th February 1956, attracted many a manly contestant from men's colleges and formidable rivals from the fair sex. The Sanskrit Association treated the visiting professors and speakers to the delicacies of St. Thomas's Hall and initiated the friendly contest. Thundering applause greeted the announcement that the best team from Vivekananda carried the day by winning the cup. Softly then did the champion of Stella Maris, Miss Parvathi, and two others from Presidency and Vivekananda walk up the stage to acknowledge the prizes for the best individual orators.

Our college team, like the other contesting teams, put up a good fight and was duly appreciated by the judges. As the year was drawing to a close we had a valedictory address to mark the beginning of rest, only to start with renewed vigour in the coming year.

I am happy to place on record the invaluable help and encouragement received at the hands of our President, Sri U. Venkatakrishna Rao and Sri V. S. Renganathan our ever youthful Vice-President. The extra-

ordinary interest in our activities evinced by the other members of the college having allegiance to several other associations is a happy indication of a brighter future.

Shanthi! Shanthi! Shanthi!

N. BALASUBRAMANIAN,
Secretary.

Karnataka Bhashabhivardhaka Sangha

The activities of our association in the second term began when Dr Govinda Rao, Professor in the Stanley Medical College, addressed the Sangha on October 20th. He spoke about his experiences in the U.S.A., where he had his higher education. Further he explained to us the important place given for the development of medical service in the Second-Five Year Plan of our country.

On November 1st a debate under the auspices of the Sangha was held to select the two best speakers to take part in the inter-collegiate Kannada debating competition. The theme was 'War is inevitable in the present generation'. The number of participants was encouraging.

The valedictory address of the Sangha was delivered by Dr Govinda Rao. Prof. K. Narasinga Rao presided.

C. M. MONAPPA,
Student Chairman.

Tamil Peravai

With undiminished enthusiasm the Peravai continued its activities during the second and third terms. A debate was held on Oct. 7, 1955, on the subject 'World Peace is a mere dream'. Another debate was conducted on Nov. 2, on the proposition 'War is inevitable for the present generation'. A team con-

sisting of the following six students was selected to represent our College in the Inter-Collegiate Debates: Abdul Wahab, S. Ranganathan, Venkataramanan, R. N. Ranganathan, K. T. Nalliah and M. Sivantham.

On Nov. 14, Kambar Day was celebrated. The Student Chairman presided and Mr A. S. Gnanasambantham (Prof. in Pachaiyappa's College), spoke on 'Kamban Kavithai'.

A meeting was held on 10 January in which Mr Ganapathi Pillai (Prof. in Ceylon University) spoke on 'Ceylon and Tamil Nad.'

Pongal Day was celebrated on 27 January. After the Pongal party a meeting was held in Anderson Hall and Miss Inthrani of Ethiraj College and Mr S. V. S. Manyam of 'Anantha Vikatan' addressed the gathering.

A debate was held on February 13 for the award of the Ramachandran Prizes. S. M. Abdul Wahab got the First prize and S. Ranganathan and Arumugam shared the second prize. Our thanks are due to Mr Chelliah and Mr Sargurudas who acted as judges.

The Inter-Collegiate Debate was held on February 17 in Anderson Hall for the award of the Pennathur Seshiah's Rolling Cup. Our College team came first this time.

The Valedictory meeting was held on Feb. 24.

We wish to express our sincere gratitude to our beloved President Mr P. Alalasundaram and our Vice-president Mr K. Vadi-velayudham for their guidance, and all others for their kind co-operation.

R. N. RANGANATHAN,
Secretary.

Athletics

Boxing

We began training in the second term with just over a month remaining before the tournament. We used this period for sparring in the ring and the fitness of our team raised our expectations.

On the first day of the tournament, held at Engineering College, we won all our fights except two. R. Prasannakumar Reddy lost to the eventual victor of the junior-weight class, and went down fighting gamely. N. R. Ezekiel also had the misfortune to meet a more experienced boxer who finally won the pin-weight class.

On the second day of the meet we lost three fights. S. R. Jebamoni acquitted himself quite creditably and lost after a hard struggle. M. C. J. Thotardri after reducing his weight to make his class could not give his best performance and lost on points. N.R.H. Bunshaw fought pluckily against a redoubtable opponent and lost narrowly after giving a good account of himself.

In the semi-finals the next day P. E. Daniel in the paper-weight class puzzled his opponent with his unorthodox style, but lacking experience could not follow up his advantage. C. R. Arulambalam with wily ring-craft held his opponent, who was ultimately the winner of the weight class, at bay, and fought scientifically until an unlucky nose injury compelled the referee to stop the fight and award it against him. Andrew David in the welter-weight class lost narrowly on points to a steadier opponent.

In the finals K. Thirumalai, fighting gamely despite a hand injury, lost in the junior-weight class. Being his first year in the ring, he justified all expectations and should go far with good coaching. J. S. Pancharathnam, cool and collected, won the paper-weight class easily keeping his—unruffled attitude throughout the tournament. H. G. Bonjour and

A. Y. Shirazi fought out the Bantam-weight final. Giving a clean and fast exhibition of good boxing, they thrilled the crowd with their sporting display. Bonjour was the winner and Shirazi the runner-up in this encounter. J. Stephen fought his way into the final of the featherweight class and put up a grand effort for a novice. In the light-weight final J. D. Hall repeated his success of previous years and took the weight. In one of the best and closest fights of the evening G. Chandy fought magnificently against a more experienced opponent, hitting scientifically and with skill. We lost the coveted shield by one point to Engineering College.

Later in the year the University team, led by our College Captain, visited Allahabad for the Inter-University Tournament. The team was composed mainly of our college boxers and gave a clean and sportsmanlike account of itself in and out of the ring.

In conclusion, I thank Mr C. A. Samuel who, as our college and University coach for the past two years, has always given us his valuable advice and unstinted co-operation. I thank our President Mr C. A. Abraham for his guidance and support of the team, and finally, I would like to thank Dr Boyd, who as our unofficial patron has throughout given us the benefit of his stimulating presence and encouraged the noble and manly art of self-defence.

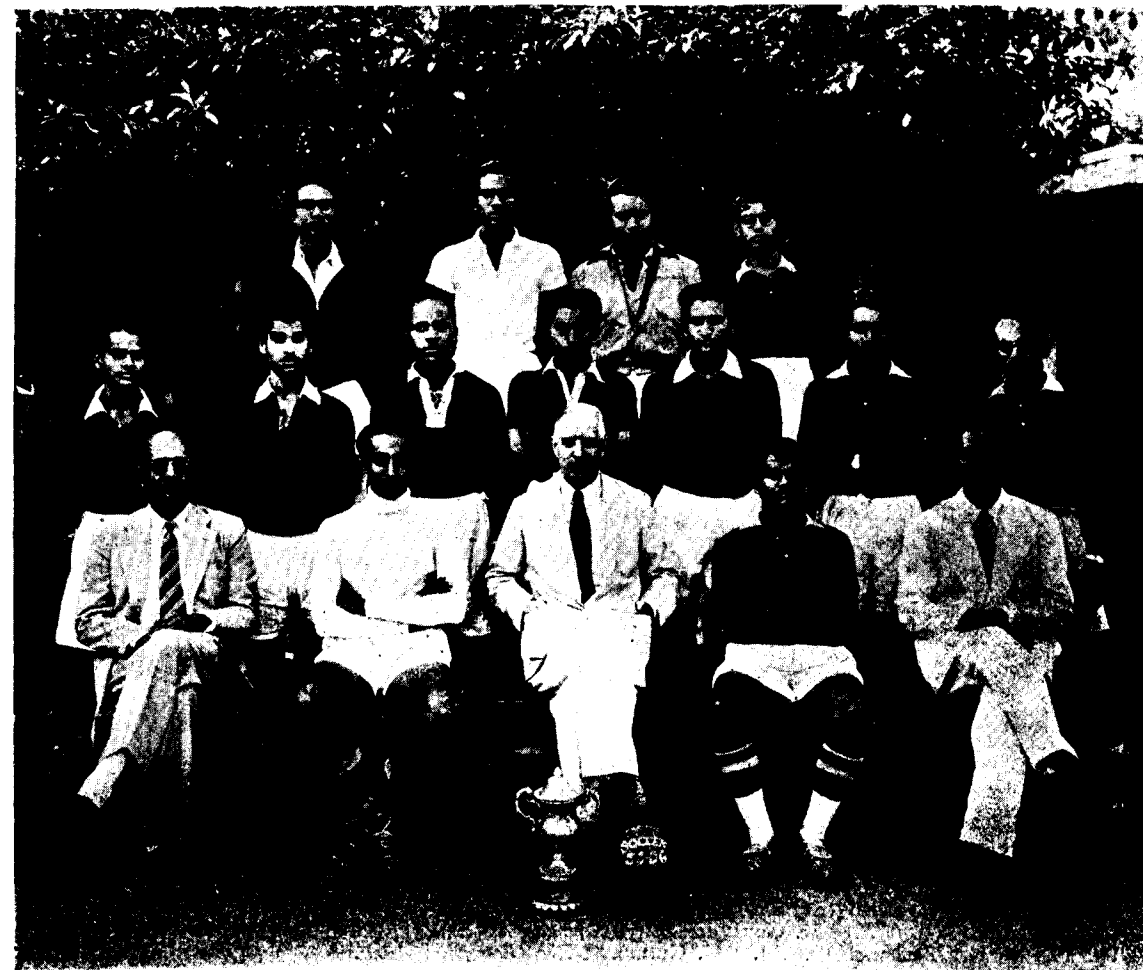
J. D. HALL,
Captain.

Football

This year's season was inaugurated in a characteristic way i.e. by our football president Mr Phanuel kicking the ball to the court and scoring a goal. After a few days practice a very young side with no outstanding players was selected. The beginning of the season did not seem very enterprising.

THE COLLEGE FOOTBALL TEAM—1955-56

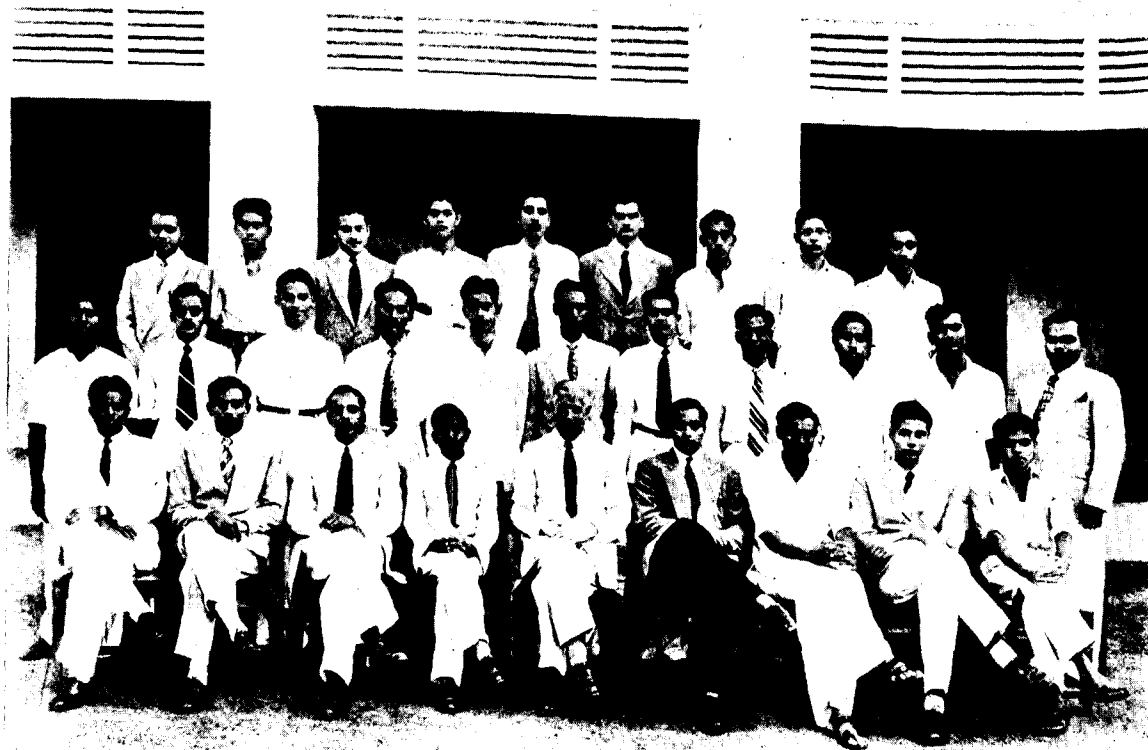
Winners of the Inter-Collegiate League—Sir Arthur Lawley Cup



Seated (L. to R.)—Mr C. A. Abraham (Physical Director); John Kottil (Captain); Rev. Dr A. J. Boyd (Principal); E. Chandran Jayapal (Vice-Captain); Mr G. J. Phanuel (President).
Standing—Front row (L. to R.)—V. Jayaraman; A. D. Srinivasalu; Kashumba Metamba; R. V. R. M. Roy; K. Ranganathan; R. Thiagaraj; R. Narayana Reddy.
Standing—Back row (L. to R.)—S. Panchalingam; S. Arumugam; Kushall Doss; V. T. Srinivasan.

MADRAS CHRISTIAN COLLEGE UNION

Office-bearers of Affiliated Associations, 1955-56



Sitting : (L. to R.)—E. Muthuthambi (*Economics Association*); S. Augustine Chellappa (R.S.L.); Mr Bennett Albert (*Vice-President, College Union*); M. Sivanantham (*Secretary, College Union*); Rev. Dr A. J. Boyd (*President, College Union*); S. Ranganathan (*Student-Chairman, College Union*); V. Chinnasamy (*Tamil Peravai*); S. R. Nagarajan (*English Honours Association*); S. Balamohan Thamby (*Malayala Samajam*).
 Middle Row : (L. to R.)—M. Gurusidda Setty (*Kannada Association*); R. Arumugam (R.S.L.); Dr Abraham Thomas; Mathew Zachariah (S.C.M.); G. Gurunatha Rao (*Economics Association*); D. Henry Thiagaraj (*Philosophy Association*); S. Sundararaman (*Mathematics Association*); P. V. Srinivasan (*Astronomy Association*); R. N. Ranganathan (*Tamil Peravai*); N. Subba Rao (*Telugu Association*); C. Jegannathan (*Natural History Association*).
 Top Row : (L. to R.)—Y. Vittal Pai (*Radio Club*); R. Gunasekaran (*Philosophy Association*); C. M. Monnciation; J. D. Hall (*English Honours Association*); K. P. Manamohan (*History and Politics Association*); N. Balasubramaniam (*Sanskrit Association*); S. Mohan, K. Raman (*Hindi Prem Mandali*).

But with a determined mind to do our best in the Inter-Collegiate matches we started practising hard, and fighting hard for laurels. Day after day and match after match this young side slowly began to improve in all departments of the game.

During the Michaelmas holidays we went for a short tour to Vellore. We came back with a good record of winning three matches, drawing one and losing one. This short tour helped us to a great extent to do well in all the ensuing matches. On our return from Vellore five of us were sent for University trials of which three got in. The University Captain was from our College.

The second term was a busy period for during the period we had to meet some of the strongest opponents. In the Inter-Collegiate League zonal fixtures we came second in the zone. In the final of the Inter-Collegiate League we shared honours with Pachaiyappa's College; thus retaining the Cup for the second year.

In the Inter-Collegiate knockout tournament (Wilson Cup) we were runners-up losing to Pachaiyappa's College, the strongest team in the tournament.

This year we formed a College 'B' team. A few matches were arranged and the players showed great interest.

Much of our success we owed to the untiring efforts of Mr Phanuel whose encouragement was responsible for our success. 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 our Principal.

Last but not least we owe our thanks to the I.A.F. football team, Tambaram, for having given us practice.

May I take this opportunity to mention that this is one of the best teams that I have captained and the success is due to the co-operation, team work and sporting spirit shown on and off the field.

To end the season we had a Old Boys v. Present Football Match, which we enjoyed very much.

Who is Who—

Chandran Jayapal.—Right extreme, College Vice-Captain, University Captain, Madras district footballer, good dribbler.

V. T. Srinivasan.—Right in, Baby of the team, plays an intelligent game.

A. D. Srinivasalu.—Centre forward, University representative, good shooting abilities.

S. Panchalingam.—Nippy forward, good shooting abilities, especially for angular shots, top scorer, All-Jaffna player.

V. Jayaraman.—Left extreme, promising player, needs improvement in centering.

R. Thyagarajan.—Right half, rises to the occasion, hard working.

Kashumba Mattemba.—Centre half, very hard working, dependable as centre half. Centre of attraction for the spectators.

K. Ranganathan.—Left half, plays a robust game—useful player, overcomes opposing forwards by his tackles.

R. Narayana Reddy.—Left back, Fiji Island player—puts his heart and soul into the game.

R. V. R. M. Roy.—Right back—Clever in tackling and intercepting the opposing forwards, good in corner kicks, has powerful kicks.

John Kottil.—Goal keeper, Captain.

S. Arumugam.—Left back—played a few matches, asset to the team, has hefty clearance.

Richards.—Left extreme—Capable of sprinting along the line with the ball, good crosses, new find.

Kushaldas and P. G. Cherian also played a few matches.

JOHN KOTTIL,
Captain.

Basketball

We played the last match of the zone in the League tournament against the Veterinary College. We beat them by a big margin. In the semi-final we beat Madras Medical College and moved to the finals. There we

had to meet the strong and experienced Law College team. They won the match and the tournament.

In the Inter-Collegiate Knock-out Tournament we defeated Presidency College and then Loyola College. In the final we again met the Law College. This time the match proved a keen affair. It was played at a very fast pace. We led by 24 to 14 points in the first half. However, they slowly came up and equalled the score at 35. But we led again and just one minute before the final whistle the score was 40-39 in our favour. Then they got two free throws, both of which they converted to their advantage to win the match by 41 to 40 points. Though we lost we fought gamely till the last whistle was given.

It is with satisfaction that we look back on our performance of this year. Our College was well represented in the University Basketball team which won the Inter-University tournament at Lucknow this year.

Who's who in the team.—

Guards :

Paul Joseph—Vice-Captain. Played for University for the past two years. He was selected to represent Madras State also.

Joseph Mathew—'Samson' of the team. Playing for the College for the second year in succession.

R. Ramaswamy—A new comer to the team this year.

Forwards :

M. L. Bright—One of our best players. Represented Madras University for the last two years. Represented Madras State also.

V. Shanmugasundram—Handsome player. Represented Madras University this year.

P. Natarayan—A fast scorer. Proved his worth in many matches.

R. Sundaralingam—A stylish player. He is good as a guard too.

M. Karupplah—Newcomer to the team. Very keen,

Joseph John—Another new comer. Keen and hard working.

Titus Mathews—Captain. Playing for the third year in succession for the College.

Represented Madras University this year.

I take this opportunity to thank all those who helped us in various ways, especially Dr M. A. Thangaraj, our President, Mr C. A. Abraham, the Physical Director, and Dr Boyd who was a source of great inspiration to us all.

TITUS MATHEWS,
(Captain).

Cricket 1955-56

As usual, the final team was selected after a sides game. The team did not possess players of outstanding ability, though as a team it had great hopes. The team had many youngsters, and only four of last year's regular players. The selection of the final team was made difficult because the standard of most of those who came to the nets was almost the same; I think the team for next year ought to be better than the present one. The final team is :

M. Subramaniam (Captain); B. Palaniappan (Vice-capt). J. B. S. Mani; S. C. Sudarisanam; W. David; P. V. Krishnamurti; U. N. Babu Rao; D. G. Tampoe; P. T. Koman; Safdar Ali; S. Panchalingam; K. Rajendran; A. Chandy; S. Ray; Henry John and Ahmedullah.

The year started off very badly for us and against Clubwallah's XI we fared very badly. It was our batting which let us down that day, and which let us down on many more occasions in the season. Not that our batting is bad, but we just did not have the luck.

After the first inter-Collegiate match, which we won easily mainly due to some brilliant bowling by S. Panchalingam and good batting by K. Rajendran and Ahmedullah, we thought the team would do very well; no doubt, it did, but it was too late.

We lost the second match due to unforeseen circumstances and this turned out to

be the turning point and upset all our calculations. After what happened in this match, we were not as enthusiastic as before. The better team did not win this time.

We were truly beaten by Law College the next week. K. Rajendran bowled very well and we skittled out Law College but our batting again failed. The Law College won because as a team they were better. Palani and Safdar fought back for the 8th wicket but Ranganathan beat them. We won the remaining matches rather easily; though Arts College were lucky to force a draw on a dead wicket. Our fielding and bowling were really very good and if the youngsters continue this performance next year, I have no doubt that it will be a hard team to beat. Ahmedullah is an ideal opening bat and he has been the most successful batsman of this season.

A. Chandy is another promising youngster and like Ahmed, he should also improve his defence and should be more patient. He has his brilliant fielding to help him in getting into any team, and he should try to keep it up.

K. Rajendran has all the necessary qualities that a good cricketer needs but he must improve his temperament. Same thing applies to Sudarisanam also; he must be a little more confident of himself.

As a whole, the fielding of the team has been very good, outstanding among them being Palaniappan, W. David, Chandy and Ray's brilliant wicket-keeping. The only defect of the team is its weak batting which can only be improved by constant-practice and I would advise every one to have his own kit. The College has a good opening attack in David and S. Panchalingam. I should say, quite frankly, that it was the best team I had ever captained and I fully enjoyed every moment of it. The team had the spirit and for every match our combination improved. Pachaiyappas and Law would have found us more difficult later on.

In the Duncan Cup, for the first time in my college career (mind you, it was 6 years), the College team entered the Second round. This was mainly due to the brilliant bow-

ling of K. Rajendran, ably supported by W. David and the fighting partnership between Ahmedullah and B. Palaniappan.

We won the second round also easily, this time mainly due to the brilliant bowling by W. David, and some good fielding. I was hurt in this match and during my absence, B. Palaniappan showed what a good captain he would be. So the honour of this victory is shared between B. Palaniappan and W. David.

We hoped to get into the final but bad luck would not have it against Law College. Our fielding slackened and due to easy catches being dropped we lost the match. Rajendran and Chandy brought us hopes of victory in their fighting 6th wicket partnership, but were very unlucky not to have done so.

There is nothing more to say about the team. I only hope they maintain the same enthusiasm and regularity in practice and the result will come of their own accord. P. V. Krishnamurti being more a bowler than a batsman, did not have much to do, but on the occasions he bowled he was successful. Safdar Ali is a vastly improved player this year and he proved to be another very safe field, this was mainly due to his interest in the game. If he continues on the same lines in future, he can do far better and can prove to be one of the most stylish batsmen the College has ever produced. Tampoe and Koman did not get enough opportunity to shine but they did show class, Tampoe against Arts College and Koman against Loyola. Henry John should prove to be an able partner to Ahmed next year but he must go a long way in his fielding.

Here are the scorers:—

1. **Veterinary College 58** (W. David 3 for 23. S. Panchalingam 6 for 17).
Christian 64 for 2 (Ahmedullah not out 25 K. Rajendran not out 35. T. Rai 2 for 17).
2. **Pachaiyappas 151 for 7** (T. Harihara Sastry 37, T. U. Gupta 50, K. Sampath Kumar 24. W. David 2 for 42 M. Subramaniam 3 for 27).

THE MADRAS CHRISTIAN COLLEGE MAGAZINE

Christian 81 (M. Subramaniam 28, A. Chandy 22, M. K. Murugesh 6 for 14).

3. **Law College 108**. (R. Srinivasan 24, Rammohan Rao 21, K. Rajendran 5 for 30, Safdar Ali 2 for 8).

Christian College 96 (Ahmedullah 19, S. Ranganathan 7 for 13).

4. **Christian 133 for 9** (Henry John 21, K. Rajendran 39, A. Chandy 36, Suryanarayan 5 for 27).

Govt. Arts 85 for 6 (Gopinath Pai 32, K. Rajendran 3 for 33, M. Subramaniam 2 for 18).

5. **Stanley Medical : 69** (M. Subramaniam 4 for 19, P. V. Krishnamurti 2 for 10).

Christian 73 for 1 (Ahmedullah 35 not out, S. C. Sudarisanam 22).

Duncan Cup.

1. **Christian : 128** (Ahmed 42, B. Palaniappan 25, Henry John 20).

Govt. Arts 60 W. David 3 for 28, M. Subramaniam 2 for 28, K. Rajendran 4 for 1).

2. **Loyola 71** (W. David 6 for 28, K. Rajendran 3 for 17).

Christian 73 for 7 M. Subramaniam not out 27, A. G. Kalwant Singh 3 for 26).

3. **Law 152** (G. Ranganathan 57, U. Narayanaswami 32, M. Subra-

maniam 4 for 48, A. Chandy 4 for 42).

Christian 97 (B. Palaniappan 24, P. R. Sundaram 5 28).

From the above scores we can easily see that the luck of the batting and bowling was in the hands of the youngsters and they can confidently face the next season.

I owe a lot to Mr C. A. Abraham for bringing me to this level and the constant encouragement he had always given to us. I feel very sorry for leaving the College and Mr C. A. Abraham. Every member of the team will remember about the wonderful evenings they had together in the company of Mr C. A. Abraham.

I just cannot express my feelings in bidding farewell to Dr Boyd. The Cricket team next year will not have his honourable presence and the constant encouragement he gives everyone. His absence will be greatly felt by all.

I am grateful to everyone in the College for their constant encouragement. I am happy that I have done something to keep up the reputation of the College during my six years stay in the College. I sincerely wish the future players to do the same and keep the flag of the College always flying. Always play for the College and never for individual reputation.

M. SUBRAMANIAM
(Captain).

The Inter-Collegiate Athletic Meet

Christian fared well in the annual Inter-Collegiate Athletics meet, held on Feb. 18 and Feb. 19, coming a close second to Y.M.C.A. The meet was keenly contested, Christian College leading at the end of the first day, largely owing to the efforts of P. V. Parthasarathy.

The notable achievements of Christian College were in the 400 metres hurdles (in which P. V. Parthasarathy set a new record of 57.4 sec.), the High Jump (where G. A. Manuel broke the existing record by clearing 5 ft. 10½ in.), the 5,000 metres race (where the first and second R. J. Samuel and H. L. M. Hashim, were both from Christian), the Pole Vault (won by T. Wason), and the 110 metres hurdles (which again P. V. Parthasarathy won with effortless ease).

Christian College also secured a number of 2nd and 3rd places :

200 metres :	3	A. Shamshuddin.
400 metres flat :	2	N. Rajasingham
800 metres	2	N. Rajasingham
1500 metres	2	R. J. Samuel.
Long Jump	2	Jebaraj Thomas.
Hammer Throw	2	T. Vivekanandaraj.
4 x 400 metres Relay :	2	Christian.
	3	E. J. D. Albert.

Commemoration Day Sports

The Sports, this year, was as usual, full of excitement, anxiety and animated gaiety. It was a close fight among the three Halls. Heber just managed to 'do it' again. St. Thomas's was a very close second. Selaiyur achieved distinction by producing the largest number of new records. Perhaps Heber never had to fight so hard for the shield as this year. This is the 7th time in succession that they are winning the shield.

It was an eventful evening and no less than seven College records including one inter-collegiate record were broken. The outstanding athletes of the meet were P. V. Parthasarathy, R. Sundaralingam, N. Rajasingam, R. J. Samuel and A. Shamshuddin; all of whom came first in more than one event. The best of these was P. V. Parthasarathy of Selaiyur who created 3 new college records—in the 110, 200 and 400 metres hurdles events, and also bettered the Intercollegiate record in 200 metres low hurdles by 0.2 secs.

If there was keen competition on the track proper, there was keener competition among sections of spectators in their cheers, threats and boasts. A small glimmer of originality showed in the display of 'nāmams.' The women students, it is worth noting, unusually, took considerable interest in the proceedings.

The meet was a tremendous success, for apart from the high standard of the athletics the events were gone through with clock-work precision. The events over, Dr Boyd welcomed Mr. N. D. Sundaravadelu, Director of Public Instruction, who presided, and Mrs Sundaravadelu who distributed the prizes.

Mr C. A. Abraham proposed a vote of thanks and called for three rousing cheers for the President. With three more special 'hearty' cheers for Dr Boyd the crowd dispersed, every one in high spirits.

Here are the results of the Meet.

- 400 Metres Hurdles.** 1. P. V. Parthasarathy—S—Time : 59.8 secs.

NEW COLLEGE RECORD.

2. N. Rajasingam—T—
the former record was 60.5 secs. created by M. Jackson
Prakasam of Heber Hall in 1954.

- Hammer Throw.** 1. T. Vivekanandaraj—T—Dist : 83 ft. 4½ inches.

2. T. W. Devdas—H—
1. S. Armugam—T—Dist : 32 ft. 1¾ inches.

- Shot Put.** 2. T. J. Wason—H—

- Javelin Throw.** 1. Long Seh Chein—S—Dist : 127 ft. 3½ inches.

NEW COLLEGE RECORD.

2. T. H.D. C. de Silva—T—
the former record was 127 ft. 1¼ inches created by A. G.
Chelvaraj of Heber in 1945.

- 110 Metres Hurdles.** 1. P. V. Parthasarathy—S—Time : 16.5 secs.

NEW COLLEGE RECORD

2. G. A. Manuel—T—
the former record was 17 secs. created by J. E. N. Isaacs
of Heber Hall in 1944.

- Pole Vault.** 1. T. J. Wason—H—Height : 10 ft. 7 inches.

NEW COLLEGE RECORD

2. J. S. Pancharatnam—H—
the former record was 10 ft. 6½ inches—created by A. R.
Rasiah of Selaiyur Hall (1952).

- 100 Metres.** 1. A Shamshuddin—H—Time : 11.6 secs.

2. S. Panchalingam—H—
Long Jump. 1. R. Sundaralingam—T—Dist : 21 ft. 8 inches.

NEW COLLEGE RECORD

2. Jebaraj Thomas—H—
the former record was 20 ft. 11 inches created by
M. M. Chandy of Selaiyur in 1943.

- 400 Metres Race.** 1. N Rajasingam—T—Time : 53.25 secs.

2. E. J. D. Albert—H—
Discus Throw. 1. J. W. Devadoss—H—Dist : 86 ft. 4½ inches.

2. T. J. Wason—H—

- Hop Step and Jump.** 1. K. Ranganathan—S—Dist : 41 ft. 1 inch.
2. G. A. Manuel—T—

- 200 Metres Hurdles.** 1. P. V. Parthasarathy—S—Time : 26.6 secs.

NEW COLLEGE RECORD

2. K. Shivaraman—H—
the former college record of 26.8 secs. was created by
the Selaiyurian H. A. Spitteler in 1938.
the Inter-College record was also 26.8 secs. created by
D. J. Toomey of Madras Medicals.

- High Jump.** 1. R. Sundaralingam—T—Height : 5 ft. 7 inches.
2. G. A. Manuel—T—

- 800 Metres Race.** 1. N. Rajasingam—T—Time : 2 min. 7.6 secs.
2. E. J. D. Albert—H—

- 5000 Metres Race.** 1. R. J. Samuel—T—Time : 17 min. 52.2 secs.
2. H. L. Md. Hashim—H—
This was the first time that this long distance race was
included in the list of events for the Commemoration
Sports.

- 200 Metres Race.** 1. A Shamshuddin—H—Time : 23.7 secs.
2. Jebaraj Thomas—H—

- 1500 Metres Race.** 1. R. J. Samuel—T—Time : 4 min. 38.2 secs.
2. E. J. D. Albert—H—

- 4×100 Metres Relay.** 1. Bishop Heber Hall—Time : 46.5 secs.
2. Selaiyur Hall.

This was the decisive event of the day. It was most unfortunate that R. Sundaralingam, St. Thomas' ace sprinter, in the home dash, lost hold of the baton, as he was heading to breast the tape ahead of Heber's Jebaraj Thomas. It was only this dramatic win that made Heber's position safe.

- 4×400 Metres Relay.** 1. St. Thomas' Hall—Time : 3 min. 43.0 secs.
2. Bishop Heber Hall.

- Sack Race.** 1. Dhali Gowder—H—Some comic relief !!
Pickers' Race. 1. Ganesan.
2. Danaraj.
a very fast race.

- Servant's Relay.** 1. Athletic Department.
2. Science Department.

- Old Boys' Race.** 1. Sam Theodore—T—Time : 24 secs.
2. A. Alexander—H—

- 4×100 Metres Inter-School Relay.** 1. Madras Christian College School : Time : 47.9 secs.

NEW RECORD

2. Corley High School—the former record was also created by the holders with the timing of 48 secs. in 1951.
- 4×200 Metres Inter-College Relay.**
1. Y.M.C.A. College—Time: 37.68 secs.
 2. M.I.T.

CHAMPIONSHIP POINTS: HEBER 112; St. Thomas' 103; Selaiyur 63.

P.S. As Dr. Boyd said, there seems to be some finality about the number 7; and Heber might not be so lucky again. So,

Don't lose heart Thomasians—buck up Selaiyurians—some more. L.A.

We might add that the Announcer, Mr C. F. Dwyer has attended the Sports every year since he joined college in 1923.

College Magazines Received

The Scottish Church College Magazine, Calcutta, Vol. XLVII, No. 1, December 1955.
 The Madras Engineering College Magazine, Vol. XXIV, Parts 1 and 2, July 1955. —
 Journal of the Stanley Medical College, Madras, Vol. XVI, No. 1, November 1955
 Pediatrics Number.

Providence College Magazine, Kozhikode, Vol. II, September 1955.

Preachers at the College Services

Third Term

- | | | | |
|----------|----|----|---|
| January | 8 | .. | The Rev. J. R. Macphail |
| | 15 | .. | The Rev. R. S. Macnicol |
| | 22 | .. | The Rev. Canon C. E. Raven, D.D., formerly Master of Christ's College, Cambridge, and Vice-Chancellor of Cambridge University |
| | 29 | .. | Mr F. P. D. Penning, Christian Literature Society, Madras |
| February | 8 | .. | The Rev. E. O. Shaw, Church of Scotland Mission, Chingleput |
| | 12 | .. | The Rev. H. Osborne, Christ Church, Madras |
| | 19 | .. | Dr W. F. Kibble |
| | 26 | .. | The Rev. T. R. Foulger, Meston Training College, Madras |
| March | 4 | .. | The Rev. Dr A. J. Boyd. |

WHEN YOU LEAVE COLLEGE

You will wish for news of the college, of your former fellow-students, and of the societies to which you belong.

Subscribe, therefore, to the Magazine!

Fill up the form below, and hand it to the Bursar's office NOW.

.....

The Manager,

Madras Christian College Magazine

Please send me the Magazine for 1956-57, to the address given below.

* I send herewith Re. 1-8

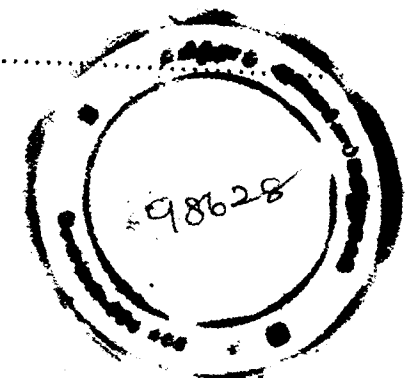
* Please send the first number by V.P.P, for Re. 1-15

* Cross out one of these two lines

Signature

Name.....

Address.....



Contents

	PAGE
COMMEMORATION ADDRESS ...	55
SCIENCE AND RELIGION ...	56
RABAS AND RABAS ...	59
OBITUARY ...	
DAVID WILLIAM DEVANESAN ...	68
S. VAIYAPURI PILLAI ...	69
INDIAN WRITERS IN ENGLISH ...	69
ZIEGENBALG ...	72
TWO HUNDRED AND FIFTY YEARS ...	74
COLLEGE NOTES ...	76
HAMLET ...	81
INDIAN CONFERENCE ON SOCIAL WORK ...	83
A REVOLUTION CONQUERS THE LAND ...	84
ON LIVING TO BE A HUNDRED ...	87
FAREWELL ADDRESS TO THE REV. A. J. BOYD ...	90
ON FILMING THE CLASSICS ...	92
POEMS:	
TO CUT OR NOT TO CUT ...	94
THE CROW ON THE RAILS ...	95
OUR COLLEGE SPORTS ...	95
TIME ON WINGS ...	97
BILLY GRAHAM—I ...	97
Do. II ...	98
INDIAN BIRD-LORE ...	100
THE YELLOW METAL ...	104
SHORT STORY:	
MY CURSED LUCK ...	107
BOOK REVIEW ...	107
HALLS AND HOSTEL ...	108
SOCIETIES ...	113
ATHLETICS ...	128
THE INTER-COLLEGIATE ATHLETICS MEET ...	133
COMMEMORATION DAY SPORTS ...	133
COLLEGE MAGAZINES RECEIVED ...	136
PREACHERS AT THE COLLEGE SERVICES ...	136
PHOTOGRAPHS:	
DR BOYD ...	80
PAMMAL LEPROSY CLINIC ...	81
HAMLET ...	81
FAREWELL TO DR BOYD ...	107
LINE DRAWING: DR BOYD ...	112
DR BOYD—TWO PHOTOGRAPHS ...	112
ST. THOMAS' HALL DAY ...	113
RURAL SERVICE LEAGUE ...	123
FOOTBALL TEAM ...	128
COLLEGE UNION SECRETARIES ...	129

Frontispiece

Facing page

745A
1/2/14
NOV 25 1914