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**MADRAS
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THE MADRAS CHRISTIAN COLLEGE

Vol. XXVI, No

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The Principal's Report for 1955-56

It has become our custom to roll three solemnities into one, bringing together our College prize-winners, our new graduates, and our Old Boys. We have here those who have gone out into the wider arena of life outside these college walls, their successors still in college, and those who are now hovering between earth and heaven, or heaven and earth. I am glad to say that eight of our new graduates, including the most distinguished, are members of staff. The younger members of our growing family see what they may become some day, the older ones are reminded of what they were, so that we are all able to exercise man's prerogative of looking before and after. And the College, saying Godspeed to some and welcome back to others, is encouraged to get on with its present task.

It is fitting that the first part of our proceedings, the prizegiving, should be presided over by a representative of the Church of Scotland, the founder and the largest benefactor of the College. It was the Church of Scotland more than any other single body that made it possible for us to move from Georgetown to Tambaram nearly twenty years ago, by making an unconditional gift of the Georgetown buildings, its sole property. Like the other contributing societies, it has long since withdrawn from the direct management of the College, which is now vested in local bodies, the Association and Council; but it still takes a lively interest in the College, and continues a large annual grant. We may also welcome Mr Shaw personally, for he happens to be very much the senior non-college member of the College Council, and he has always been both active and effective. We also welcome Mr N. Gopala Menon, as representing the Old Boys, who in another place will shortly address the new graduates.

While I am recalling history, let me add a word about the High School. The College and School are now far apart, but the School is the mother of the College. It is well that we should remember it this year, for it is the semi-jubilee of our Headmaster, Mr Kuruvilla Jacob.

Coming to the present, the main thing of course is the retirement of Dr Boyd, who had been Professor of English for 31 years, and Principal for 18—longer than any Principal before him except Dr Miller himself. Dr Boyd always fought against flattery and humbug, and people never got into the habit of complimenting him; I doubt whether anyone ever said 'I was Dr Boyd's pet student'. He practised a humorous and business-like simplicity of manner; and we hardly realised how much we depended on him, or how much we owed to him, till he announced that he was retiring. We were all a little surprised, I think, at the singular proofs that were then shown of how deeply and how widely he was loved. No one is better placed than I am to see how much he did and how well he did it. It seems to me, looking back, that he was able to carry on all his activities as he did, first because of his simple and humble faith in God as the beginning and end of all, and second because he always looked for the essentials in anything he had to do with, religion, teaching, administration, policy and planning, people,



fun and games ; so that he could do different things without getting them mixed up or letting them conflict. When he became Principal, a year after we came to Tambaram, the senior members of staff had had to spend themselves largely on money-raising and planning, and the College was comparatively low in study and discipline. He had played a large part in all the planning himself, yet he was able in a few years to tighten up discipline and to raise standards of every kind, because everybody came to know that he was not the man to sacrifice one good for another inconsiderately, or to mistake appearance for reality, or to subordinate people to ideas and rules ; he wanted better exam-results, but he wanted his students to get good degrees in such a way as to get something even better at the same time, good habits and trained minds. He improved attendance, partly by fining us, but also by helping us to see, as he saw, that slovenliness is hateful. He made us all more efficient, so that we could hold our heads up among the colleges of Madras ; but he also made us a happy family, himself a genial elder brother rather than a stern parent. His work was sound, because it was done for the glory of God, and it lasts on. I testify humbly and gratefully that many times over, since April, I have been deeply touched by the friendliness and helpfulness shown to me, his reluctant successor, by Old Boys, by University and Government people, by colleagues in the College, by senior students, and not least by the office-staff. This is one more debt that I owe to Dr Boyd, for it is partly at least for his sake that so many people wish the College to prosper.

Another long chapter closed with the resignation of Mr K. Narasinga Rao. After teaching Kannada in this College for 36 years, he was almost due to retire, and in the middle of the vacation he was asked, without solicitation, to join the editorial staff of the Malayalam Dictionary in Trivandrum. He was told, I must say inconsiderately, to start work there immediately ; but it was characteristic of him that he refused to leave us till he knew that his work here could be carried on so as to satisfy us and himself ; and he had put his successor, Mr Venkatarama Bhat, into harness before he got on to the Trivandrum Express. Mr Narasinga Rao was always quiet and unassuming, but he had made a high place for himself by the integrity of his scholarship and by his gentle courtesy and warm affection ; and we wish him many years of happy and useful work in his new sphere.

Mr John Saunders was with us for only three years, but in that time he had impressed us all by his single-minded devotion to his subject and by his personal interest in his students ; and he was coming to be known as an economist far beyond the College. As his three years were coming to an end—that is the period of probation for an overseas professor—he was invited to work direct for the Government of India in the Indian Institute of Statistics in Calcutta, and felt it his duty to accept. We were lucky to find Dr Chandrasekar, who has done many things in many countries, in Madras and for the moment free ; and we are glad to have him as Visiting Professor, apparently well content to occupy a professor's chair again after so much flying round the world.

Mr Chandran Devanesen has gone for two years to do post-graduate work in Harvard University, and we hope that ultimately the College will gain by his experience of a third continent ; but meantime we badly miss both him and his wife. His place is taken by Mr C. J. Nirmal. Mr R. J. Chelliah has followed Mr Devanesen to work in Pittsburgh, and has been replaced by Mr P. B. Krishnaswamy. Mr V. M. Thomas has returned from three years of post-graduate work and pastoral experience in Chicago. He naturally brings with him his wife, and she has resumed charge of the Women's Hostel, which has been served very ably in her absence by Mrs David. In Chemistry, Mr P. S. R. Radhakrishnamurti has taken the place of Mr V. Subramanian, who is on a year's study-leave.

The larger scope of the Pre-University course has brought us two additional Lecturers, Mr P. G. Muralidharan in English and Mr S. Krishnaswamy in History.

In the Intermediate Examination of 1956 we did not equal the previous year's record of a 94 per cent pass, but except by comparison with that, our 87 per cent pass was good. And in another way we have advanced. In round numbers, 150 passed, 50 in the 3rd class, 50 in the 2nd, and 50 in the 1st. The B.A. remains our weak spot : this year exactly 50 per cent passed the whole examination. We had one 1st class and three seconds in the Second Languages (the first in Telugu), and seven seconds in the Optional Subjects, and no classes in English. This, I say boldly, is in part due to bad examining. I taught the class myself in both years, and several times valued their papers, and I know that some members of it were worth a second class at least. A vicious circle is at work. For various reasons the B.A. class at present includes a considerable number of worthy gentlemen who don't want it but can't get anything else, so that the examiners have to make an effort to recognise merit when it does appear. But the effort should be made, and I suggest that this should be looked into when the reorganized courses are taking shape. Our University examiners are overworked, perhaps because they are underpaid—and in 1957 they will have to deal with an enormous new exam as well as all the old ones.

In the other exams, our results are thoroughly good, in particular as regards 1st and 2nd classes. In the B.Sc. 77 out of 91 passed, 85 per cent, no fewer than 62 of them in the first and second class. In the B.A. Honours 64 out of 64 passed, four in the 1st class and 30 in the 2nd; in the B.Sc. Honours, 14 out of 14 passed, six in the first class, eight in the second, and none in the third. Of the Arts M.A.s, 52 out of 56 passed, 16 in the 2nd class; of the Science M.A.s, five out of five passed, one first class and all the others second. In two Honours subjects, History and English, we took all the first classes that were going ; and we carried off 8½ University prizes. It is easy to pay too much attention to exam-results, but if we are sure that our students worked honestly, we may be glad that they were successful ; and we may be glad that Dr Boyd's last year was a good one.

In Inter-collegiate athletics, for a change, we won the league tournament in football. We were also runners-up in football knockout, hockey league, basketball league and knockout, volleyball league and knockout, boxing, and athletics. It is a solid achievement to win practically all the second places, but it is a little tantalising too. This year we have several promising teams, and we look to them to show the same staying-powers as their predecessors, with slightly more finish. We were represented in eight University teams, especially in boxing, and found captains for the University in football, boxing, and badminton-shuttlecock. We also provided (for the first time) one of the University's women athletes.

The N.C.C., with 154 cadets and 3 officers, has a good record all round, and won the inter-company competition in Squad and Arms Drill.

The Rural Service League worked steadily in four squads, Manual Labour, Medical, Adult Education, and Cottage Industries, and in six villages. The Elementary School run by the League in Old Tambaram village had 256 pupils and seven teachers ; and with the help of Church World Service the children were given free midday meals throughout the year. The Weaving Centre, with six looms, gave steady work as well as free midday meals to twelve boys.

Other societies functioned as usual, some more lively than others. I will run beyond my period to mention a society inaugurated a few days ago, by name Student Service of the Blind. We have two blind students in College, one in the Pre-University Course and one already in the Fourth Honours ; they are both gifted men, and we are learning much from them besides an example of courage and resourcefulness. Some of us are asking how people with sight can give intelligent help to those without it ; and the members of the new society wish to try to learn Braille and to do things.

Sometimes a Report on the Year ought to look forward as well as back. This year the Pre-University Course has been introduced in Madras University, the beginning of the most thorough reorganisation of all its courses that the University has ever undertaken, a real attempt to make education better balanced and more comprehensive. Till now the Indian University, foreign-sponsored and office-ridden, has seemed unwieldy and immovable. It has now struck its tents and is on the march. Some people only pick holes in the new proposals, or proclaim that the scheme is being pushed through in a hurry. It is true that the blessed term General Education sometimes seems to mean only teaching our poor little chaps more subjects; the Pre-University Course is too like the old Intermediate syllabus compressed into one extra-length year. I myself regret the disappearance of the Honours course. On the whole, the reforms smell of the office and the committee rather than of the class-room. Above all, the main motive in the beginning, which was to add a year at school, is in some danger of being forgotten. But the change is on us, and we are involved in it whether we will or not. Shall we be dragged along, grumbling and bewildered, or shall we be changed ourselves? For a few years to come all of us, students, staff, and general public, are being given a chance to think afresh what we are trying to do in the university, and how we can do it best. A recent Pope has said that if you have a tradition you can be proud of, you should use it so as to make new traditions as fast as possible. In this College we have an inspiring tradition behind us; we have spacious, healthy, and dignified buildings; above all, the staff and students are friends living together and sharing a common task. It would be a shame if we did not all of us try to make the reforms work, as servants of India and as servants of God.

The New University Courses

In June 1953 the Government of India's Commission on Secondary Education recommended, among other things, that students should spend a year more in school and a year less in college. Instead of three years in the high school, two years in the Intermediate, and two years in the degree course, there should be four years in the high school and three in the degree course. The Radhakrishnan Commission on the Universities (1948-49) had made some far-reaching proposals with little effect. For various reasons the Lakshmanaswami Report, or a part of it, was translated into action with astounding speed. It was soon found to be impracticable to add a year on to the school course, for the schools were not prepared for it, the Government of Madras were opposed, and parents indicated clearly enough that they would not pay the cost. The proposal for a three-year degree course was nonetheless pushed on by itself, with a stopgap suggestion that for ten years or so the colleges should offer a 'Pre-University course' of one year. The school-leaving or university-entering age was not altered.

The proposal for a three-year degree course was recommended by other arguments as well as the argument that boys and girls should spend one more year in school. In particular it seemed to narrow some gaps between N. India and S. India; South Indian candidates for Government of India jobs had seemed to be at a disadvantage, which would now be removed. But such details don't matter much; what matters is that it came to be agreed throughout S. India that students should undergo a three-year course before sitting for a degree examination.

Pre-University Courses

In this College at the present moment we have more than 250 young gentlemen who are in the midst of the new Pre-University course, for the old Intermediate course has begun to disappear, and when the present Senior class comes to an end, there will be no more of it. But some of our pre-university students don't know what is happening to them.

THE NEW UNIVERSITY COURSES

In the new courses, the stages are re-named. The student still takes four years, if all goes well, to pass from the school-leaving examination to the B.A. or B.Sc. examination, but the four years are now named Pre-University Course, and 1st, 2nd and 3rd Degree Classes, instead of Junior and Senior Inter, and Junior and Senior B.A./B.Sc. or Third and Fourth year. For some years we shall all make some mistakes, and shall give or take many explanations.

But the reorganization isn't a matter of names only. There is an attempt to give every student a better-balanced and more complete education. In the Pre-University Course every student has to do a good deal of English and a good deal of one other language (usually an Indian language): these two languages together make up Part I. The rest of his time is to be divided almost equally between one group of subjects called 'Sciences' and another group called 'Arts'; two subjects being taken from each group, and these four subjects together making up Part II of the Pre-University Course. The division between the Sciences and the Arts is arbitrary; there is no easy or final way of deciding where Maths is to come. In the new courses Maths appears as a Science.

Different colleges may of course offer different subjects. In this College the student may choose under Part I, besides the English which is compulsory for all, Sanskrit, Tamil, Hindi, Malayalam, Telugu, Kanarese, or French—any one of them. Under Part II Sciences, he takes Physical Science and either Maths or Natural Science. Under Part II Arts, all students take History, but then have some choice as regards the second subject: it may be Advanced English, or Logic, or Psychology—Logic being available only for those who are taking Maths, and Psychology for those who take Natural Science.

A word of warning about the Pre-University Examination. It is to begin only in the middle of April, a month later than the degree and Inter (there will be one more full Inter examination, in March-April 1957); Pre-University students will still be at their classes while their seniors are already being examined. On the other hand, the whole examination should be over in a few days, for there will be no practical examinations. (In the Science subjects, except Maths, every student must do some experiments in a lab: but the colleges are to give a practical test as part of the selection examination.)

Under Part I English, there are two three-hour exams, one on Poetry and Prose, and one on 'non-detailed texts' and General Composition. Under Part I Second Language, there are two three-hour exams, one on prescribed texts and grammar, one on translation and composition. The maximum mark for each of the four exams is 100. In order to pass in Part I the student must get 80 marks in English and 80 marks in the second language. If he fails in either Language he must take both Languages again. This is important. From now on, no concentrating on one Language so as to get it out of the way and to tackle the other alone.

Under Part II, there are four three-hour exams, each with 100 as the maximum; and in order to pass in Part II the student must get at least 35% in each of the four. If he fails in any one, he must take all four again. This also is worth noting.

Classes are given on the total marks for all 8 papers, provided the student passes both parts at one attempt; Class I 60%; Class II 50%. A student passes with distinction in any subject in which he gets 75%, provided he passes in both Parts at one attempt.

The New Degree Courses

In 1957 any one who has passed the old Inter exam. will be able for the last time to choose from all the old courses, including Honours; after that there will be no Honours course

parallel to the Ordinary, and those who wish to have more than an ordinary B.A. or B.Sc. must take the three-year course first, and then a further two-year course for the M.A. or M.Sc.

The new degree course, like the Pre-University course, is supposed to be both comprehensive and balanced. There are four parts. Part I is English, and Part II a second language, and both are compulsory for all. Part III is called 'Optional Subjects', and consists of a Main and two Ancillaries (for some Main subjects, the syllabus provides a single composite Ancillary); the new Ancillaries are not very different from the old Subsidiaries, and only a few Ancillaries are allowed along with each Main. Part IV consists of two Minor Subjects. The Main subjects are divided as in P.U. into Sciences and Arts; if the Main is Science, the Minor must be Arts, and *vice versa*.

This College will probably offer as Main Subjects, in Arts, History, Economics, Philosophy and English (Philosophy Main and English Main will partly compensate for the Honours courses, which are to go); and in Science, Maths, Physics, Chemistry, Zoology, Botany. (The College hopes, from 1960 onwards, to offer post-graduate courses in most if not all of these subjects.)

The proportion and order of the different subjects, as regards teaching and as regards University Exams, are rather complicated. In Classes I and II, the student will have in the week up to eight periods of English, six of the Second Language, six of the Main, and three or four of each Ancillary (four if lab. work is included); also one hour or so of each Minor. In his third year, he will have a little English and a little Second Language, and the rest of the time will be given to the Main.

The University Exams are to be spread out over the 2nd and 3rd years. At the end of the 2nd year the student will have three exams in English and two in the Second Language, one exam in each Ancillary, and a combined exam in his two Minors. (When he enters the exam hall for the Minor Exam, he will be presented with a small book containing questions in all the Minor Subjects; he will have to keep his head if he is to pick out the questions that concern him, and to spend one and a half hours on each of his two subjects.)

In this College, also, every student will have two hours of Religious or Moral Instruction in each of the three years; so that the time-table will be pretty full for everybody.

It has taken a lot of time and trouble to work out this scheme, and nobody perhaps is quite satisfied with every detail, while some competent judges are doubtful about the whole thing. There may still be some small adjustments. But broadly speaking the time for discussion is past, and for some years to come the University is committed to the three-year degree course. The success of it depends mainly on the students who have to go through it. Will they try to understand what they are being asked to do, and will they try to do it with a good will?

Letter from Dr Boyd

8, MELFORT AVENUE,
GLASGOW, S. 1.
11th October, 1956.

DEAR EDITOR,

I am grateful to you for the suggestion that I write a letter for the Magazine. Friends to whom I owe personal letters (quite a number, I'm afraid!) are not asked to accept this as a sufficient discharge of my debt, but perhaps they will kindly look on it as a first instalment and a sign of good intentions.

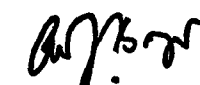
What have I been doing since the goodbyes in Madras Central Station, and the unexpected little aftermath at Renigunta, and the two days of meeting and parting in Bombay? Well, in the first place, it was pleasant to find that one of my fellow-passengers on the steamer was an ex-St.-Thomasian (K. B. Somanna), and, sixteen days later, to be welcomed at St. Pancras by another Tambaram product, T. S. Koshy. We Tambaram people are to be found everywhere. After the first excitements of home-coming, I went to Edinburgh for the General Assembly of the Church of Scotland—and met the Devanesens, the Martins, and the Macnicols! Mrs Martin was then still in hospital, but, as you know, she has made a marvellous recovery. Then I began the search for a new house which would suitably accommodate, not only my numerous sisters, but also myself, my surviving books, and the various treasures which I had carried off with me. The house was eventually found, and will all potential correspondents and visitors please note the new address? After that, a student conference at Swanwick (where J. R. Ratnanayagam, once Chairman of Heber, greeted me with an inarticulate yell, which, I think, indicated pleasure struggling with surprise), a brief interview with the Queen at Buckingham Palace, and a conference of teachers at St Andrews. The real holiday was to have begun in August, but the very serious illness of one of my sisters cast a shadow over that. I am glad to say that she has made some progress towards recovery.

During these months, I have met a number of Tambaram people besides those already mentioned—V. M. Mathew of the U. M. T. Sanatorium at Arogyavaram, visiting hospitals in the U. K. and continent—Sebastian Charles, recently ordained deacon in Portsmouth,—V. Benjamin, on study-leave from the Vellore Medical College—his brother Joseph, studying Ground-Engineering—Annie Jacob, also from Vellore. I'm told there is at least one Tambaram representative studying in Glasgow University, Chandrasekharan by name, and when term begins, hope to track him down and find out which Chandrasekharan he is who has had the good taste to choose Glasgow. Tourists tend to prefer Edinburgh's beauty to Glasgow's warm heart, but I'm hoping for visits from L. Subramanian (a Scindia Co., engineer), P. Gopinath Nair (returning from Ohio with a Ph.D.) and P. M. Mathews (bound for the States with a Madras Ph.D. already—I hope—in the bag).

Meanwhile, I am busy addressing meetings of divers kinds in sundry places. During the past three weeks, I have been in Argyllshire, Aberdeenshire, and Angus—can any clever lad tell me where Angus is?—and this weekend I go again to Aberdeen, to preach in King's College Chapel. But of course my thoughts are often in Tambaram. Even if my mind didn't wander back as a matter of course, there are so many things to remind me of you. This letter has been written with a beautiful pen given me by former students, at a writing-table which is the gift of the students of 1955-56; to my left is a fine bookcase which is also part of their presentation. I need hardly tell you that I exhibit these gifts with (carefully concealed) pride to anybody who comes within a mile of them. But, even if there were no such visible reminders, I shall never forget the affectionate friendship which I enjoyed through so many years.

I hope that the second term is going well, and that everybody is eagerly looking forward to the December examinations.

Yours ever,



History of Science in India

Dr Joseph Needham, reviewing the first symposium on the 'History of Science in South East Asia', held in New Delhi, remarks: 'The History of Science, pure and applied, in India still remains the greatest 'unknown continent', in the world of study, so important for the general cultural history of mankind In my opinion, future research on the history of science and technology in Asia will, in fact, reveal that the achievement of these peoples contributed far more in all Pre-Renaissance periods, to the development of world science than has yet been realised The study of the history of science in India remains enthralling.' Dr Seal, in his *Positive Sciences of the Ancient Hindus* says 'The Hindus no less than the Greeks have shared in the work of constituting scientific concepts and methods in the investigation of physical phenomena as well as of building up a body of positive knowledge which has been applied to industrial technique; and Hindu scientific ideas and methodology have deeply influenced the course of natural philosophy in Asia—in the East as well as in the West—in China and Japan, as well as in the Saracen Empire.' More recently, Dr S. L. Hora said at the Bose Institute at Calcutta, 'It is unfortunately little realised that ancient Indian literature and traditions can be coaxed, through patient and laborious studies, to yield gems of knowledge unrivalled in modern science.'

I will quote a few instances of such tremendous scientific achievements of our ancients.

In Mathematics—the usage of the trigonometric sine is noted from the Gupta period (*circa* 3rd Century A.D.) onwards; it was transmitted to the Arabs and thence spread to Europe about the 12th century A.D. The decimal notation was familiar to the Hindus centuries before the first appearance of this notation in the writings of Arabs or Greco-Syrian intermediaries. Astronomy was known from the Vedic period, but scientific astronomy started in about 499 A.D. when Aryabhata I taught astronomy to his pupils at Pataliputra. Geometry was enunciated by Baudhayana in about 800 B.C.

In Physics—dynamics, statics and acoustics were well known in the centuries between 500 B.C. and 500 A.D. Udayana in his *Kiranavali* argues about some experiments to demonstrate the weight of air.

Chemistry was taught in most of the ancient medical schools; Vasavadatta alludes to the preparation of a mixture of mercury used to induce deep sleep. Vrida (950 A.D.) notices the preparation of the sulphide of mercury and gives a formula for it. Rasarnava (*circa* 1200 A.D.) describes the colours of metallic flames. There were atomic theories and theories of molecular combinations in the Buddhist and Jain periods.

Systematic Zoology and Botany were started in about 600 B.C. by Susruta, Charaka, Prasathapada and Umasvati, etc. The preformationist view of heredity and development was adopted by Dhanvantri and Charaka, the latter especially believed in particles of heredity like the gemmules of Darwin. Atreya describes a germplasm theory similar to that of Weismann. The Buddhist scholar Dharmottava noted the phenomena of sleep in plants, Udayana noted the tropisms in plants and the Mahabharata refers to consciousness in plants.

Medical sciences were still more ancient in India; engineering and technological studies also were being pursued, but space forbids me from quoting them all here.

Why then, do all such treasures of ancient Indian knowledge lie dormant to-day? Why has India's contribution to human culture been ignored? And, how is it that its place in the

history of modern science is so little recognised today? Such may be some of the natural questions one may ask and it is worth answering them. It is our misfortune, if I may say so, that the scientific achievements of our ancients should have been, by a strange traditional system of oral transmission, passed on from generation to generation among a particular caste of society only; and that even if written down, they were written in the rather unfamiliar classical languages of Sanskrit and Pali, which unfortunately are being forced into extinction in the world of modern science today. Therefore, to unearth these deeply buried facts and to assess their merits and contributions requires a thorough knowledge of either Sanskrit or Pali, a profound knowledge of at least one of the modern sciences and a little experience in history too.

Scholars are prone to attribute a great antiquity to the science or writings of their own country and we often have a wide discrepancy between the dates assigned to any particular ancient Indian text; it may be that no two orientalists agree with regard to their date. Dr Needham himself was fully conscious of this difficulty in the Indian writings in remarking 'It is clear that the task is perhaps the most difficult of all those which face historians of science today, owing to the extreme uncertainties in the dating of the most important texts and even of actual objects which survive.'

To assess adequately India's cultural contribution to human knowledge and culture we need first the full co-operation of orientalists, historians, and scientists, who are unbiassed either by over-patriotism or over-modesty in correctly assessing the scientific contributions of their country; secondly, we need a standardized and universally acceptable method of dating of the original texts, so as to minimise divergences of opinion and disparities of statements, preferably by quoting original texts as well as the reference to source books for all dates; and lastly, a historian of science needs to make a profound comparative study of parallel and contemporary scientific achievements and traditions in the various other centres of ancient human culture and civilization.

This awakening recognition of our cultural heritage and contribution to science was probably initiated by the first symposium on the 'History of Sciences in South East Asia', held in November 1950 under the auspices of the National Institute of Sciences of India in collaboration with the UNESCO Science Co-operation Office in Delhi.

The recently constituted Indian Society for the History of Science is to be formally inaugurated at the forthcoming session of the Indian Science Congress at Calcutta in January 1957, with a symposium on the 'Role of History of Science, in Science Teaching.' The lofty ideals of the society for promoting intensive research in the history of science in India, for introducing its study into university curricula, for its improvement through discussions, symposia, publications, etc., are indications of the growing recognition of the importance of the history and philosophy of the science of our country for a more exact, complete and objective understanding of the history and evolution of human thought and culture as a whole down the ages.

The idea of opening a separate department of Indology devoted to this task, in the recently constituted Venkateswara University, is indeed a good one with the prophetic vision of restoring India's rightful place in the modern world as one of the ancient important centres of human civilization and culture.

P. J. SANJEEVA RAJ.

Dr Panikker—The Man and His Thought

On 12th July 1956, exactly at 5 p.m. we saw a man in a white cassock, entering our college campus riding on a motor-cycle. I could guess that this person must be the visitor whom Dr C. T. Krishnamachari had mentioned in class. It was indeed Dr C. T. Krishnamachari's friendship that had brought Dr Panikker to our college. The next day, at our college S.C.M. Freshers' Social, Dr Panikker was one of the guests. All of us wanted to know him; not only was he new to our college but also he seemed to be so much interested in our college activities. And to many of us he was a mystery.

Dr Panikker's personality constantly reminds me not to mistake appearance for reality. His life inspires us not to live in the world of superficialities and pseudo-realities. In fact I did not discover when he was talking to me, that I was conversing with Dr M. A. R. Panikker, a graduate of five European Universities and a professor of philosophy. It is interesting to note that he was born and bred in the continent of Europe. He is well-versed in European languages like French, German, Latin, and Spanish and knows Sanskrit and can express his thought convincingly in English. He is still comparatively young, and wears the white cassock of a Roman Catholic order. He is a Christian who goes beyond the organizational and conventional Christianity into the depth of the dynamic life and spirit of Christ. He started his University career as a Scientist with physics and chemistry but became a philosopher-theologian. He is distinct in his reasoning and learning, he is distinct in his faith and thought, and he is distinct in his life and outlook. What he says is true of himself as he believes that life becomes distinct when life is Christ-centered and that in Christ there is fulness of life.

During his stay in Tambaram Dr Panikker participated in many of our college activities. He attended our college Staff-students' Retreat and spoke in the Selaiyur Hall discussion group. He talked to the Student Volunteer Missionary Union prayer group and told them that the Christian task in the world is not to talk about the dogmas of religion or the doctrines of the Church but to live in Christ and to be with Him and to show that lively experience in every day's active life. He told them also that Christ is not only historical, moral, material and spiritual but that essentially He is real—by which Dr Panikker means the integral reality of all the realms of being.

As he talked to individual students, he pointed out the necessity to have an open mind not only to find and appreciate truth but to accept it in the realm of study. He is a lover of Indian Philosophy. While he talked about the truth in other religions, he did not become a compromising syncretist. When he talked about the value of science and reasoning, he did not land in abstract speculations. Talking about theology he expressed the harm of mere intellectual discursive theology. He is a convinced Christian thinker who is engaged in the task of bringing all thinking and carnal wisdom to the wholeness of Christo-centric reality. In his opinion all systems of thought, science and philosophy become disintegrated by specialization and turn into prodigal children who have gone astray from the fatherly and integrated knowledge of Christ. So he speaks for Theology as embracing all the realms of study and systems of thought. This does not mean the sum total of all sciences which is impossible for any one man to grasp. He wants us to be engaged in the task of being together in the unified Spirit of all knowledge by which one can get into the experience of reality—a reality which is integrated and organic, in which everything lives and moves and has its existence. At this point, Dr Panikker speaks like a Christian mystic. In his mysticism the immediate experience of Reality is the experience of Jesus Christ by being with Him. Jesus is the Redeemer of the world—the Cosmic Puruṣa—whose Body, the Church, is engaged

in developing the contemplative-insight or faith which will make us look upon every positive value as a reflection of the divine, a revelation of God, a living stone of His Church, the building up of the Kingdom of God and the beginning of the new Earth and new Heaven. In other words, he wants us to be in the communion of Christ who is the flow of life—the reality of the Universe.

The Philosophical Association of our college had the privilege of hearing Dr Panikker as he delivered the inaugural address on 'Philosophy and Theology: Reason and Faith'. In his address he emphasised the importance of the existence of human life—Existentialism; the need for contemplative insight and faith which covers all reasoning and rises above science and intellect to get into the wholeness of reality—Intuitionism; and the harm of philosophy becoming scientific and specialized—Anti-scientism. He stressed the wholeness of thought by the reunification of theology and philosophy—a new synthesis of the two based on intuition where real theology is authentic philosophy.

Dr Panikker the man, seems to me to be a Christian philosopher who makes his life a sacrament and whose thought communicates the living experience of the reality of Christ.

D. HENRY THIAGARAJ,
5 B.A. Hons—ii-a.

To Mysore and Bangalore with the Physics Association

On the evening of Saturday, September 8, it rained from 5.30 p.m. to give us a send-off from Tambaram. At Madras Central, there were 33 of us leaving on the tour, 2 members of staff, 29 boys, and 2 girls. At Bangalore next morning we changed trains for Mysore and by about 12.30 we were in Mysore—in the Maharajah's College Hostel.

After visiting the Maharajah's palace and seeing all the luxury and extravagance, still so carefully preserved—for the benefit of a Maharajah and thousands of curious sight-seers—we left for Brindavan.

It was dusk when we reached Brindavan. We roamed among the gardens and fountains till nearly nine, some silently brooding, perhaps over the beauty and grandeur of the place, some very eloquently lecturing to their companions about the Krishnarajasagar Dam Works, a great feat of engineering, others going on short boating trips in the moonlight, and still others wistfully looking at the couples on honeymoon.

It was late when we returned to the hostel and it was not till 9.30 or 10.00 next morning that our bus set out for the Chamundya hills. On the hills were one of the Maharajah's palaces, a temple and a few Hindu statues, besides the usual number of gossiping men and women. The hills look far grander when seen from a distance at night, when they are beautifully lit up.

From the Chamundya hills we went down to Lalitha Mahal, still another of the Maharajah's palaces, and a comparatively modern building. After that we had a look at the Maharajah's horses—a few of which were declared to be 'so sweet' by two members of our party.

After having seen so much of the remaining glory and greatness of historic Mysore it was a great relief to be in the zoo. We felt very much at home there and some asserted quite positively that they remembered those distant cousins of theirs (not so distant, maybe); and one was so jubilant at recognising his old friends that he got up on to the top of a slide and slid down with such velocity that the gathering momentum sent him for a somersault on the sand.

After lunch the party broke up into groups which went off in various directions, one impelled by the call of Brindavan, another to the silk and sandalwood factories and the art gallery, and still another group to the Central Food Technological Research Institute, where they learnt a great deal about preserving foodstuffs and pickling.

We met late in the evening and took a passenger train to Bangalore. The night air was chill but with 33 of us in a 18-seat compartment each of us was kept sufficiently warm by the heat radiated by his neighbours' bodies. To a detached onlooker we must have presented an amusing sight, our attempts to sleep resulting in various quaint and highly original postures, some trying to rest their heads on other persons' pillows, some on the persons themselves, and the nodding heads of a philosophic few groping for support on thin air.

A group of half-closed eyes and yawning mouths disembarked at Bangalore; there was a slight drizzle as the 31 men amongst us made for the Central College Sports Pavilion, where we were to be accommodated for the next three days.

That day we visited the Indian Telephone Industries (I.T.I.) and saw how telephones are made and tried to learn how the complicated network of phones in large cities works. After tea at Cubbon Park we went to Lalbagh but were able to spend only a short while among the flowers there. That day the party was not feeling very cheerful, having had to wait a long time at the I.T.I., but we were not to be depressed. Our singing that day was as merry and loud as on any other day. The songs sung by our party everywhere during the tour were characteristic of the party: there were a few contributions from the girls and rather liberal ones from the boys—all clearly expressing our indomitable spirit—not to be deterred from our purpose by hoarse throats or, in the case of a few, even by complete lack of any sense of melody or rhythm. Our trip so far had been fairly successful; we had managed to be not very unpunctual in following our programme, except perhaps when the very strict non-vegetarians of our party felt the call of some distant hotel.

Early on the morning of September 12 we woke up after our first night at Bangalore. The chill morning air drove away all our drowsiness and after breakfast we were off, even the strict non-vegetarians being on time. We first went to the Indian Institute of Science. It was lucky for us that an old student of our college, R. Srinivasan, now working in the Physics department in the Institute, and Mr V. V. Subramaniam, a present chemistry lecturer here, were there. We went through the physics section thoroughly; then a number of us went to the chemistry section while the rest saw the aeronautics department and the high voltage section. So interesting was it all that we were fairly late for lunch; so we came back again in the afternoon for a short visit to the telecommunications section and then went off to the Porcelain Factory, not far away. It was interesting to see there how cups and saucers and all sorts of toys are made from white felspar and how the coloured designs are transferred on to them.

It was time now to go to the Hindusthan Aircraft Factory, about 8 miles away. The bus-driver at first took the wrong route, but finally we managed to reach the place, about one and a half hours late. We saw the workshops there, with the giant hydraulic press, the welding

machines, the drills, and the incessantly turning lathes, and then went to see the aeroplanes assembled and kept in the hangars. Hardly had the noise of the aircraft factory died down in our ears than our bus was at the coach factory, guided by an obliging official from Hindusthan Aircraft Ltd.

The day's programme had been heavy and it was a relief to be back in Bangalore city—even the marketplace appearing strangely quiet after the deafening noise of the two factories. Perhaps a few persons saw that night dreams of giant lathes endlessly turning and heard the incessant grinding and squeaking. Nevertheless we woke up fresh the next morning. It was September 13, our last day at Bangalore and we decided to split up into small groups and visit various places.

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A group of us went to the Vidhana Soudha, the new Legislative Assembly building still under construction—a huge building, the inside of which reminded us of the extravagance of the palaces of the ancient Maharajahs. We then went to the Central College Physics Laboratory where we were shown the various parts in detail by an obliging demonstrator and an equally courteous lady research student. In the afternoon we visited the Mysore Lamp Works and saw all that goes into the making of an electric bulb—not only the work of a number of automatic machines but also amazing dexterity of hand, especially in the handling of the filaments.

With this our programme for the tour had been completed and we made ready to return. Mysore and Bangalore had both left an impression on us but perhaps it was quiet, artistic Mysore that we liked better (although one person declared on the last day that the cutlets he had tasted in the Cubbon Park restaurant at Bangalore were better than anything he had eaten in Mysore).

The tour had been educational; not only had we seen new things but we had met new people and made new friends and had got to know our old acquaintances better.

All had cooperated but thanks must be given in particular to the students who organized the tour and took care of the expenses and the two members of staff who were with us always with their helping hand.

Out of the thirty-three, only twenty got into the Bangalore Mail at night. Those staying behind waved us a warm goodbye at Bangalore City; and then we were back—to Madras and to homely Tambaram.

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

An Excursion to Kodaikanal

Really, a momentous decision was made, when it was resolved that the students of the Mathematics Honours should pay a visit to Kodaikanal, in the Summer Vacation of 1956. The honour of being one among the party fell upon me when the Secretary of the Astronomical Association, Mr P.V. Srinivasan, invited me to join the party. Accordingly a party of four students started on the journey, each carrying a few blankets to protect oneself from the cold weather at Kodaikanal. It was reinforced both in strength and quality by a couple of students, (doing the post-graduate course in Mathematics) at Kodaikanal Road (called properly Ammaia-naickanur).

The journey up the hills had to be done in a bus. It was indeed a spectacular sight to see the bus proceeding over the valleys and the hills. Lofty pine-trees marked the vicinity of our destination. Every thousand feet in altitude which we covered indicated an appreciable fall in temperature. As a result, when we arrived at our lodgings I could see our co-passengers hiding themselves in blankets.

Thanks to the generosity of the Kodaikanal Municipality, we were housed in a spacious hall, in the Municipal High School. The first engagement in our itinerary was a visit to the villa where Dr and Mrs Kibble were spending the summer. After a delightful tea party, in which Mr and Mrs Siromoney joined us, we had an instructive lecture, on the origin and development of Kodaikanal Observatory, from Dr Kibble. He used the occasion to explain in detail the Spectroheliograph. The night was horrible at first, for we shivered with cold. Dr Kibble was kind enough to provide us with a few more sweaters.

The next day was crowded with a number of engagements, the chief being a visit to the observatory. That spot had an attraction for us. We were directed to various departments. The staff at the observatory were kind enough to explain every detail with the help of charts and diagrams. The sunspots were shown to us reflected on a screen. It seems that a former director of the observatory, Dr Evershed, discovered a new displacement in the Solar spectrum, which he attributed to the rotation of the Sun on its own axis. I was delighted to hear from one member of the staff that this Evershed effect is one of the experiments that confirm the theory about the rotation of the Sun.

The next department was the ionospheric section in which we were able to see the apparatus which transmitted electromagnetic radiation of varying frequencies and also received the beam reflected from the ionosphere on a photographic screen. Charts depicting close parallelism between sunspot activity and variation in the 'critical height' of the ionosphere were shown to us.

The Bhavnagar Telescope is an asset to the observatory. Mounted on a massive framework, it is capable of rotations about two axes, one parallel to the earth's axis, and the other perpendicular to this. These motions are regulated by electric motors, controlled by the observer. The dome, which can itself be rotated, has a slit through which the telescope can be directed to any part of the wide sky.

We had the opportunity of observing the moon, nebulae and a few stars. However, our observations were impeded by the clouds which have often spoilt the efforts of many scientists to observe solar eclipses. The Library of the observatory contains a lot of books which are of immense value to students of Physics.

We had to limit our stay at Kodaikanal to 48 hours. We made a hurried visit to Madura. Thus on the 27th of April '56 we were back at Madras.

I must confess that in spite of the shortness of our stay at Kodai, and the smallness of our party, we enjoyed the excursion well, for which a vote of thanks is due to our lecturers and professor. Finally I would like to quote what Dr Kibble said in one of his conversations with us. His words were 'A visit to Kodai is incomplete without seeing Mr K. Subramanian, our lecturer in English'. Thanks to him, we were able to lodge at the Municipal High School, for it was he who got the permission of the authorities.

S. V. SUBRAMANIAN,
5 B.Sc. Hons. Br. ii.

Zoological Tour to Mangalore

After the tedium and excitement of the examinations, which came to an end on the evening September 7, we students of the zoology main B.Sc., went to our respective places in order to pack up the things for our excursion. We were asked to meet at the Central Station at 8.00 p.m. sharp. Amidst the crowd we saw our Doctor with his famous camera and wrist-watch, our lecturer Mr Mithra with his style of dressing as a student of the modern age, and Mr Phanuel with his beautiful bush shirt and binoculars. At 8.45 p.m. we got into the train and at 9.00 p.m. sharp the train puffed out very slowly. During its movement, the excitement was so great that those who came to see us off began to shout and cheer.

Everybody, being very tired both mentally and physically, searched for a place of rest. Only a few were lively enough to join the musical party. Here I must mention the lively enthusiasm shown by our lecturer who accompanied the music not only with his rhythmical claps but also by singing melodiously to the tune of the mandolin. At last he too, being tired, went to sleep and the music faded away.

The next morning the train reached Bangalore. Here we got down and, leaving our luggage in a restaurant, had a wash and a good breakfast. We then went to see the city. As we did not have enough time we roamed about the Cubbon Park and some went to the other park. We had our lunch in a hotel. In Bangalore we met one of our old college students, Mr Murphy David, who kindly helped our Doctor and party by giving us a lift in his car up to the cinema theatre. We saw and enjoyed 'So this is Paris'. We had our dinner at the station, packed our luggage into the compartment, and said Good-bye to Bangalore.

Next morning we were in Mysore, at an early hour. We had our camp there and visited the Zoological gardens which were beautiful and had many specimens of zoological interest. From there we ascended a mountain having one thousand two hundred steps. At about three-fourths of its height there is a single stone from which a *Nandi* has been shaped out. The topmost point is occupied by the Maharaja of Mysore's palace. In all its splendour it stands beautifully on this hill. The space between these two is occupied by a grand big temple.

At 5 p.m. we started for the most glamorous place at night in Mysore, the Brindavan Gardens. Here we met the lecturers and students of the Physics Association of our College. Returning to our camp spot we had a good rest.

Early in the morning we got up and started for Mercara, leaving Mysore in two batches by bus. In Mercara, the hilly country, we had the opportunity of meeting Mr Madiah who is an old student of our college. He helped the party a lot. We had our lunch there and after a while we met our college student Miss Meera who accompanied us to the Mercara fort and told us about the famous elephants.

From here we went to 'Bhaga Mandala' which is an apiary. An apiarist explained everything to us and seeing the honey, we all gave orders for one bottle or more. From there we visited the 'sangam' where the two rivers meet the Cauveri. Here Mr Phanuel collected two small fishes. He gave them in charge of a student who lost them. I must mention the road from the fort and the truck by which we travelled. The driver was a reckless driver; I say so because of his driving so badly on the road which was not tarred. It twisted and was uphill most of the time. However, we arrived safely at the college. Here I must mention the help given by all the college people, especially Mr Madiah and Miss Meera, and thank them for their whole-hearted kindness. On the college premises Mr Phanuel also collected a crane fly known as Tipula, generally called Daddy-longlegs. The main features of interest in Mercara are the college and the fort which stand on separate hills. After a night's rest we started for Mangalore.

Mangalore, the collection spot of our tour, was unfortunately not a very successful spot from that point of view. We arrived in Mangalore at about 11.00 a.m. on the 11th Sept., Tuesday. Here we met Miss Kanaka, an old student of our college, and Mr Sanjeeva, Miss Vilasini's uncle. We camped at the choultry known as the 'Jain Bhasti'. We walked to the fisheries freezing plant. Here there were two processes: the cold storage and the deep freezing. Shrimps and fishes are exported to America.

The next day was our field-tour day when we went to the 'sand pit' to collect. We collected plenty of shells, fishes, rays, snakes, crabs, etc. Scoliodon and Scomber were found profusely. Several species of prawn, Penaeus, several fishes, cuttle fish, Loligo, the ribbon fish or Trichiurus, several rays, pomfret, Stolephorus, Hemiramphus, Tetrodon, Mugil or the mullet, Sillago and several crabs were collected here. Those who wish to have a look at these specimens can, with our Doctor's permission, see them in the museum. Two interesting specimens collected in Mangalore are a human skull, and a vertebra of a whale.

After this we visited the college, which has an artistic Catholic Church within its gates. Finally we went to see a picture and returned to the Bhasti. We all had a short but sweet and sound sleep that night, everybody being exhausted after the day's work. The next day, we went to the station and there I and some others of the party left the main party in the train for Madras. The parting was so sad that our hostess had to control her feelings to keep from crying, while our mandolinist pretended to cry.

I thank on behalf of our party all who helped in this excursion, especially the hosts of Mercara and Mangalore.

S. JOSEPH SIMON.

Krusadi—in retrospect

Three long cheers went up in the air as our boats pushed off from Krusadi, bidding goodbye to the island, a short stay, one which had linked us with it with ties of the greatest familiarity and intimacy.

The island covers an area of hardly one and a half square miles. The shore is sandy and sometimes muddy or covered by sponges or Porites. Peacock and passerine birds that swarmed over the scrub jungles were the only creatures we saw. We could think of only a few specimens of the species *Homo sapiens* (most of whom have adapted themselves to an almost piscivorous life) when Mr Sanjeevaraj asked us to collect the vertebrates. A few mammals were later sold to us by the fishermen; but the vertebrate fauna of the island is generally very limited. Large bodies of saline water may have kept the peninsular amphibians from migration. Snakes too were seldom found.

Some of the vegetarians in our party became adapted to a carnivorous diet. We had brought our own cook. The food was prepared to our taste—a fact that probably speaks more about our taste than about the skill of the cook. We were divided into six batches and we served our own food, during which process we learnt that after all self-help is the best help. It was a surprise to most of us when we saw Dr (Miss) Beaden taking food in true Indian fashion without the help of such extra-corporeal limbs as forks and knives. She had become gradually adapted to the Indian mode of 'food concentration'—perhaps a case of reversed adaptation. To Dr Beaden we owe a great debt of gratitude for having recorded our impertinence by means of her camera.

Our daily routine at Krusadi would begin with a sumptuous breakfast, at 4.30 a.m., after which, dressed in khaki shorts and accoutred with 'Phanuel bags', Kilner jars, tubes, bottles, nets, etc., we would roam the shores of Krusadi energetically searching for the stray specimens sometimes washed ashore by the waves. The severe cyclone that had hit the island recently had claimed the lives of several pelagic and sedentary animals. The sites of our morning collections were the islands of Pully and Shingle; and evening collections were around Krusadi. The Rev. Father alone could escape the ceremonial ducking in the Gulf of Mannar. Sponge Bay, which is mostly shallow, provided us with an ideal swimming pool.

The flesh is weak after a heavy lunch; but a nap can give precedence to the more important work of dissecting *Astropectens* and sea urchins from the open laboratory. Before 7 o'clock in the evening the specimens are accorded to their respective genera and phyla often accompanied with 'Three ships sailing by'. A well deserved dinner is served to the tired zoologists squatting on the barren floor of the verandah of the Research Institute.

As night fell the still calm island of Krusadi would vibrate again into life, its atmosphere resounding with the song of the man with only 'six pence' or of the laments of the 'dreadful sorrow' over Clementine. Doctor was early to bed and early to rise. We, the men students, would sleep in the open air gazing at the starry heavens above us.

When you were about to collapse on your bed you were taken by surprise by the voice of shouting 'Plankton C Batch—12 p.m. to 2 a.m.'; that meant two hours at sea in the cold with lidless eyes battling vainly against sleep. The boat slowly drifted into the calm, waters, occasionally lit up by bioluminescent copepods and protozoans. The aim

was the collection of the plankton and the study under the microscope of various protozoons and mainly the larvae of several animals.

But it was morning when I came to myself and saw the boats slowly approaching the mainland. By 7.30 in the morning we reached Pamban Bridge. The rocky pools of Pamban afford the necessary habitat for a variety of sedentary animals, Nudibranchs and Polychaetes. The Dhanuskodi Passenger steaming over the bridge was a nostalgic sight.

We reached Rameswaram the same day and were put up at the Dharmashala. Doctor made it a point to see that porters were seldom employed. The collection at Rameswaram was not so good as that at either Krusadi or Pamban. There were several siliceous and calcareous sponges proliferating over large masses of corals and affording shelter for many Polychaetes. Sepia could be seen lashing through the water. The diving fishermen helped us generously in bringing up a few samples of the bottom fauna. Many students got their names and those of their dear ones engraved on Cypraea and Strombus shells. It is said that sometimes they had more shells of 'artistic merit' than they had paid for—a department of study more proper to the psychiatrist.

At Madurai we were welcomed by the beaming face of Mr Ragland, who took this nest of 'singing birds' to his residence at Thirumangalam. All of us found a brother in Davy. The hospitality of the Ragland family is a chapter in our excursion that cannot be willingly forgotten.

Our next assault was on Thekadi, a forest station on the western ghats, standing at an altitude of 3,000 feet above sea level. The wild animal sanctuary reflected in the calm cold waters of the Periyar lake is a sight the glory of which dies in the telling. Sambhur deer were moving in herds of three to seven, totally unconcerned with what was happening in the lowland plains. We collected a large number of butterflies and beetles, but Mr Sanjeevaraj, as usual, was more interested in the leeches.

The 'Swaraj' took us to Kottayam, down in the plains. We could survey a long succession of huge crags, covered with thick green foliage. Nothing broke the majestic silence of the cloud-capped hills but the rustle of a passing wind or the drumming and jamming of the bus. The sinister atmosphere of the plains, where scorching heat prevails for the greater part of the year, exerted over me a fascination for which the more prosaic among the party had unlimited contempt. Clouds forming like pearls and glistening in the sun on a wet day is not a very uncommon sight, but the beauty of the rolling clouds that crowned the hill near Kottayam still flashes across my memory with unusually compelling force.

At Vandiperiyar the bus stopped all of a sudden. Miss Swani rushed out of the bus; for beside it stood three venerable faces smiling welcome. As for us we got enough to eat, and plenty of tea besides, probably from the Vandiperiyar plantations. It was a great blessing to have had with us lady students who had agreeable relatives almost wherever we went.

We went by boat from Kottayam to Cochin. At Cochin we had our breakfast at Sacred Heart College, Thevara, which has wide scope for researches in marine biology. The last lap of our journey was by the Cochin Express, which brought us back to Madras, and then we were back again at merry old Tambaram.

K. GOVINDAN,
4 Hons. Br. v.

Excursion to Hampi

Hampi to-day is a wild and desolate place. But once upon a time, it was a city of wide-spread fame. For its marvellous size and prosperity, for its richness and magnificence, few other cities in the world could compare with Hampi in those days. It was to such a historic place that the History Association arranged an excursion this year.

The excursion party left Tambaram for Hospet on August 9th by the Bombay Mail. We could travel very comfortably in the train because the railway authorities reserved for us a carriage. Our thanks are due to them. Some of our students lessened the tediousness of the journey by singing songs, playing on the mouth organ, etc. The party arrived in Hospet on August 10, at about 1 p.m. Immediately after washing their faces and finishing lunch, the students set out in a van to the Tunghabadra Dam site.

The executive engineer of the Tunghabadra Dam, Mr Venkataramana Bhat, accompanied us in a truck, and took us to all the important places in the Dam area. He took a great interest in us and explained to us all the details, with great patience. Everyone of the party should feel obliged to him, for without his guidance, we would not have been able to learn so many things about the Dam. For some of the students of the party, it was their first visit to a dam site and they were really thrilled to see construction work being carried on, on such a magnificent scale. We went up the Dam in an electric lift and saw everything from a vantage point. The skill displayed by the engineers and other workers who took part in this constructive work is remarkable. The Tunghabadra Dam is one of the landmarks in India's march towards prosperity.

On the top of a small hill adjoining the Dam is situated the newly-constructed rest house 'Vaikunt'. It is a beautiful building, an ideal place in which to spend our leisure time. The lovely park in front of the 'palace' and its natural surroundings will tempt anybody to soar to poetic heights. From the top of the tower here we got a bird's-eye view of the whole area. For the short time that we stayed in 'Vaikunt' we felt that we were in the real 'Vaikunt' (heaven).

Another important place that we saw in the Dam area was the power house. The work there is still incomplete. But yet we got an idea of what a power house was like. As one goes round this place, one would perhaps think about the wonders that man has achieved in surmounting natural barriers. Such ideas flash into our minds and one feels gratified.

Just near the power house there are two beautiful parks. One is still to complete its growth. In the evening the coloured lights, the water playing from the fountains, the finely-cut grass, bushes trimmed to the shape of animals etc., all greet the eyes of the visitor.

On the morning of Saturday, August 11th, after having our breakfast, we started for Hampi. The whole place, as I told you previously, is in a ruined condition. It is a wild and abandoned place with granite hills all over the area. Today one can scarcely imagine this place to have been the proud capital of the Vijayanagar empire. We do not know whether the founder of the empire selected this place with a purpose or whether it was accidentally chosen. But one thing is clear and that is that it is an ideal place from where an empire could be built having military and strategic considerations in view.

We first saw the most important temple, the Vittalaswamy temple. It was begun in Krishnadeva Raya's time and was never completed. It is the most magnificent building among the ruins. On the pillars and walls of the temple are depicted scenes of all kinds of gods, dancing girls, animals, etc. The scenes are pregnant with realism, vitality and power. They all look buoyant with life and freshness. It is difficult here to give an idea of the great skill displayed by the craftsman in depicting the scenes. They have to be seen to be appreciated. The small sacred pillars of this temple produce musical sounds when struck by a wooden stick. The monolith stone car which is in front of the Kalyana Mandapa of this temple is another monument of the greatness of the Vijayanagar architects. This temple has been praised by Longhurst as the 'finest of its kind in South India'.

While approaching the Vittalaswamy temple we saw what is known as the 'Hampi bazaar'. On either side of the road, which is 37 yards in width, are to be seen what are now square pillars. In those days there may have been roofing on these pillars, and articles of trade might have been kept under them. We are told that in Vijayanagar there were as many as six such huge bazaars, where different articles of trade, including jewels and precious stones, were offered for sale. That gives an indication of the prosperity and wealth of the Capital in those days.

Nearby is the 'King's Balance.' On the birthday of the king, the king and his queens sat on one side of the balance and on the other side were added precious stones, food, clothes, etc. All these were distributed to the poor on that day.

The next important building we saw was the queen's bath. It is built in Indo-Saracenic style. In the middle of the building is a pool where the queens used to bathe. On all the four sides of the pool, there are beautiful balconies, where perhaps the queen's maidens watched.

From there we went to the 'Dasara Divva'. It was built by Krishnadeva Raya. On the raised platform, which is 6 or 7 yards above the ground, the king used to sit and witness the colourful pageantry of the Maharamanavami celebrations. Elephant fights and other amusements were also arranged on such occasions. On the plinth of the enormous platform are depicted in an artistic way the various poses of dancing girls, the marching of the soldiers, elephant fighting, etc. The carvings are full of life and expression.

The next important building we saw was the Hazara Rama temple. 'It is a perfect specimen of the Hindu temple architecture of the Vijayanagar period'. The story of the Ramayana is illustrated in pictures on the pillars and walls of this temple. The whole story is depicted with great skill and ornamentation. Mention must be made of the four pillars of polished black stone inside the temple. The delicate beauty and elegance of these pillars and the scenes depicted on them cannot be described but must be seen.

We then saw the Lotus Mahal which is another specimen of Indo-Saracenic architecture. We are told that the queens here used to spend their leisure time in playing and amusing themselves in various ways. Nearby was the queen's palace, which is entirely in ruins; and only the platform can be seen. Just near the Lotus Mahal are situated the elephant stables. It is a huge building built in Indo-Saracenic style, where the state elephants were kept. There is a small museum here kept by the archaeological department.

Next we saw the giant statue of Ugra Narasimha. It is a monolith, 22 feet high. Despite the giant stature of the statue, the details and the finish are well executed. By the side of Ugra Narasimha is another huge monolith, the Siva Linga. It is in perfect condition and is the object of wonder and admiration.

The last place that we visited was the Pampapati temple. It is a very big temple with a towering shrine on the eastern side. It is the only temple which remains undamaged. We do not know why the invaders left this temple intact. Anyhow it is one of the best temples among the ruins.

All those who have either read about the ruins or have seen them will have invariably had one thought and that is—how good it would have been if everything of Vijayanagar had been kept intact. Everyone who visits the place with a certain amount of imagination will certainly feel sorry to see the ruins. So many magnificent things were so ruthlessly and so suddenly destroyed. The ruins of Hampi will always linger in the minds of those who have visited the place.

Though the whole place today is a vast and impressive open-air museum of Hindu monuments, it still breathes something of the vanished splendour of Vijayanagar.

K. SUBRAMANYAM,
5th Hons. Br. iii.

The Ethics of the Kural

Albert Schweitzer, Nobel Laureate, examining Indian Thought and its Development, commends the Kural for drawing with sure strokes the ideal of simple ethical humanity. He says, 'There hardly exists in the literature of the world a collection of maxims in which we find so much lofty wisdom.' It is not a religio-ethical code. But it is essentially a humanitarian system of moral thought in touch with the reality of good and evil. It tells us what you and I ought to do as we live in this world. It speaks of an ethics which is eternal and universal. Its ethics is boundless in its domain and has no exception whatsoever. Concerning the conduct of man to himself and to the world, it deals with the most varied questions of life. And its sayings are significant, characterized with nobility and good sense. It shows the way of life which creates happy human relationships and fosters noble ideals.

The Kural is sublime ethical thought clothed in Tamil poetry. It is the expression of the 'ethos' of the Tamils and the culmination of the ideals of a civilization about 2,000 years ago. It has influenced eminent thinkers and the Rev G. U. Pope translated it into English. 'Kural' means short strophe. It is short and sound. Since the people consider it sacred and precious it is 'Thiru Kural'. Thiru Valluvar was the weaver of the 1330 maxims contained in the Kural. The maxims are in distich form—the first line containing four feet and the second line three. The greatness of Thiru Valluvar has struck the people's poet, Barathi, who says of him: 'By the birth of Valluvar the Tamil Nad got everlasting fame. Valluvar as a poet has a deep insight into the moral problems of life'.

Life in the Indian tradition has four salient features: Virtue, Wealth, Love and Devotion. The Kural takes the first three and has nothing to say about the fourth, as the author conceives that Goodness leads to Knowledge, and both of them produce Joy, and if these three can be realized in life that in itself is Eternal Life. The Kural builds its ethical system on the basis of the affirmation of the world and its reality. It is not supra-ethical, but ethics itself. In Western moral philosophy, we have systems based on the sentiments, or the intelligence, or the will. The Kural deals with all the three. The greatness of the Kural lies in bringing together the willing, the knowing, and the feeling aspects of the human personality and in the making of an integral ethical system out of them.

'Virtue' is the first portion of the book covering the wide range of the activity of human will. It starts by paying homage to the Supreme Being from whom morality originates. The first verse of the Kural tells us: 'A is the first letter of the alphabet, as the Primal Being is First in the world. The Supreme Being is the first cause of the world.' Yet, the Kural knows no sectarian religion. At the same time it does not deny God. In fact, it has a moral proof. Valluvar's morality is also metaphysical. His metaphysics comes from his moral experience. He is the Immanuel Kant of the East! Further 'Swimming in the Ocean of Birth is difficult if one does not go to the Feet of God who is the Ocean of Virtue'—(8). Life has its vicissitudes as the sea waves. So we look forward with faith to get moral power from God. The Psalmist in the Bible says: 'The God of Israel is He that giveth strength and power unto His people'. This thought is made clearer by Jesus who taught his followers to pray . . . 'Deliver us from Evil; for Thine is the Kingdom and Power . . .'. What an agreement between the Bible and the Kural! Both say the same and it is evident in the first chapter of the Book.

The enigma of virtue is solved by the simple definition: 'Virtue is the guiltlessness of the Mind', and it is further qualified as 'Virtue is not yielding to Envy, Lust, Wrath, and Bitter words'. One can realize this only by living the moral life at home. This is made clear in a legend. One fine morning an enquirer approached Valluvar and asked him to tell him the right way of life, whether to become a hermit, or to live in a family. The answer was demonstrated. Valluvar called his wife, Vasuki, a woman of chastity, who happened to be at the well drawing water. She left the water jar hanging at the well and hurried home obeying her husband's call. At breakfast, when he was eating the cold rice left over from supper, according to a Tamil custom, he said it was hot. She at once brought a fan to cool it down. At noon, he let something fall and called for a light. She straightaway brought a lamp. Thereupon the inquirer exclaimed: 'I have the answer! If a man gets such an excellent woman as partner of life the practice of domestic life is more laudable; otherwise it is better to become a hermit'. We are not concerned about the authenticity of the story which explains the chastity, obedience, and service of a wife. The Kural wants one to live at home where you find virtue in action. So, 'Home-Life is virtue and is better when one does not blame it.'

Ethical activity springing from love can only be realized at home, and the practice of virtue there will make one feel that the whole world is the home of humanity, experiencing the brotherhood of mankind by loving others. Of Love the Kural speaks: 'Those who love belong to others, but the loveless take other's belongings.' Hence the curse: 'The life of the loveless is like the sprouting of a dried-up tree on a desert'. 'The loveless are skeletons covered by skin; for the path of life is love'. Life is precious and real and none should abuse it but glorify it by one's conduct. And asceticism is not appreciated. Life that is realized in the ethical activity of love is sacrificial and does not negate life. Such an ethical love is in climax in the life of Jesus Christ who gave his life out of his love for the depressed, the downtrodden, and the neglected in life. In the Kural virtue is not only positive qualities like Discipline, Fear of Vice, Honesty, Hospitality, Giving, Grace, Gratitude, but also Non-anger, Non-enviousness, the Non-covetousness and similar negative qualities.

The Epistle of St. James tells us that the result of Lust is Death (ch I: v 14 & 15). And the Kural adds to it: 'Lust is the seed of inevitable suffering to all the living at all times'. The reward of the righteous has a place in the Kural but it goes beyond it when 'True liberality gives it rein'. The Kural has affinity with the Bhagavat Gita and Buddhism in inculcating inner freedom from the world and a mind free from hatred but it wants, like Christ, to express the inward purity in outward action. Like the Nishkamakarma of the Bhagavat Gita—To do good is our action; fruit is not our concern; and like the Kantian doctrine of the Categorical Imperative—Good should be done for its own sake; the Kural tells us: 'Even if

there is no higher world, still it is good to give'. In doing good things like giving to others, one should not care even about the crown in heaven. Here, certainly, Ethics is limitless in its demands. Like Kant, the Kural postulates Freedom of Will, Immortality, and God. The argument for God is consistent, as the Moral Governor of the Universe. The argument for immortality goes with the doctrine of the Transmigration of Souls. The cycle of seven births is explicitly told. Here, like most other systems of Indian Thought, the Kural suffers from the insoluble problem of the freedom of will and its relation with the moral fatalism of the cycle of births and deaths. There are two points which we can draw from the study of the whole book: that the existing religious belief might have influenced the author or the post-Kuralian thinkers might have added some of their thoughts as the last chapter 'FATE' which contradicts and curtails the freedom it has granted 'On the Emphasis of Virtue'. The opinion of some scholars that Valluvar was influenced by the teachings of Jesus Christ through St. Thomas, the apostle, is debatable indeed.

The second division of the book is the domain of Wisdom, known as 'Wealth'. Here Wealth is shown in its material and spiritual aspects. It deals with the knowing aspect of man. Wealth is the major part of the book with 700 verses. Here the moral man gains knowledge of how to maintain the life that has been dedicated for ethical activity. In this, the Kural tells us about Error, Knowledge and Perception. These are all auxiological rather than epistemological. Intelligence is concerned to act promptly, by making right decisions, judging one's ability, finding the proper time and place. Judgments are passed on vices like gambling, drinking and prostitution. Then it deplores beggary, illiteracy, poverty and other social evils and explores the values of Agriculture, Citizenship, Education, Economics, Human Relations, Medicine, and Politics. The Kural conducts one into social life, and prescribes public relations, and guides one to do his duty to society. About friendship it advises: 'Do not make friendship to joke and to laugh as it is meant to correct one when he goes wrong. Friendship is made not by the smile of the face only but by the smile of the heart with love.'

The Kural has a lot to say to our muddle-headed politicians who gamble on people's life. No wonder that Valluvar speaks of government more than a politician, for the name 'Valluvan' was given to the Chief Executive of the king's court in the ancient Tamil states. His democracy was within a monarchy as the king's rule was like a God's rule. He prescribes qualifications for an Ambassador, describes Diplomacy, and talks about Administration, Defence, Foreign Relations with allies and enemies, Justice and other fields of government. Like Plato's King-Philosophers, the Kural's rulers are matured in wisdom to rule the country, caring for the welfare of the state and respecting people's life. Education has an eternal value, for 'One should learn without a mistake and then follow what he has learnt'. Doing and knowing makes education. The result of such an education is service to society as 'those who are learned delight in imparting knowledge to others in the world'. The Ethics of the Kural makes humanity come out of animality and aim at divinity.

The third part of the Kural is 'Love'. It comes after the realization of 'Virtue' and 'Wisdom'. Willing leads to knowledge and both willing and knowing takes you to the life of feeling. And one has to feel it for himself. In the Kural, volition, cognition and emotion are in a state of equilibrium and they are checks on each other. Thus the balance of life is maintained by the three activities of a person. Life is not fully realised if one lacks virtue or wealth or love. All these should be experienced by one in his life to be a real man in this world. Hence the Kural speaks about these three aspects of personality and life. The Kural lauds earthly love, in 250 verses. Any attempt to interpret them as songs depicting the mystical relationship of the human soul with the heavenly Redeemer is an injustice to this book, as it would be to the Song of Solomon, in the Bible. Human Love is plainly indicated as a clean practice of the domestic life.

Womanhood is exalted in the Kural's moral philosophy of life. From the fundamental principle that woman has more responsibility to practise virtue, we derive a secondary concept that the woman enriches man's life. But it does not put women on a higher pedestal. Of course, men and women ought to be virtuous and practise chastity. Chastity is the virtue of the ethics of the Kural. But it should be rightly understood. It is not cheap and acquired by imposed restrictions on men and women through religious traditions and customary morals. It is achieved by costly sacrifices through the freedom one has. A woman has responsibility to practise the good and to teach its value. Morals, here, deal with the emotions and enable one to the right use of them. A man's personality as a psychological growth is incomplete without a tender woman's role in a man's life, and his life is enriched by the feeling that comes from the fellowship of a woman. The ethical realization of life is incomplete when we exclude emotions like love. 'Love' says Dietrich Bonhoeffer, 'now becomes the superior ethos of the personal, which perfects and completes the inferior ethics of the purely real and institutional.' By Valluvar's treatment of Love we infer that Love is not mere sensuous satisfaction of the body but the spiritual union of two persons, that forms the basis of higher life or completes the fulness of life. Kant's categorical imperative emphasises the willing aspect of man more than the feeling, to do our duty. But feelings often give rise to finer qualities of virtuous life—which Kant ignored—and no doubt love is the best of them. So Valluvar assigns a status to emotions equal to that he gives will and knowledge. Here Valluvar excels Kant! Further, we find that as a wife 'a woman sustains purity, service of the husband, and keeps up the prestige of the family' and as a mother 'she delights more, when she hears that her son is well-conducted, than when she gave birth to him'. We find in this book that freedom to choose, and to love, is granted that we may live by practising virtue and preserving the values of life.

One has to only wonder how such an ethical society as that depicted in the Kural has degenerated into the present society that exists in South India,—I mean with all the social evils in it. No doubt when corrupt religious practices and traditions dominate it results in the suppression of the moral realization of life and eventually social evils appear.

The present society has to emerge out of irrational taboos, religious superstitions, and traditional morality in order to create a moral society to see the significance of moral and social life. For they rob the individual of his freedom to exercise free thinking, and freedom to live as he thinks. Otherwise we will perish in our ignorance of moral values, without free life. The Kural promotes the dignity of life, and venerates human personality. For life is full of moral significance. Everything that is concerned with man's life—education, economics, politics, religion and other social systems—should be judged by the moral value of life. If one takes the moral challenge individually, an abundant life is promised through noble virtues, lofty wisdom, and sublime love in the Ethics of the Kural.

D. HENRY THIAGARAJ.



Gul Mohur avenue in St. Thomas's Hall



Periyar Wild Animal Sanctuary

H. Ganesh Rao
(See Page 18)



Onam: Cast of the play with the officers of the Malayala Samajam

On Writing an Essay

When you are asked to write an appreciation of anybody's work, my young friends, what do you do? You comb all the libraries in the great metropolis, go through the author's works, and then form an appreciation. Instead of reading all that criticism, here is an easier way—

I feel all useful and correct criticism should be based not on reading the books but on the popularity of the books. Of course, the problem faces us, how to judge the popularity? Here it is. Once I happened (as it happens very rarely) to draw out a book from a library in the city. The cover of the book, with a coat of dust, revealed to me its popularity. Yet, I had the patience to turn it over and see the first page wherein is the list of dates on which the book was borrowed by the members. Only three dates were there: Oct. 1948, December 1953 and July 1954. Needless to say, I placed it back in its safe and permanent abode.

A much easier way of deciding the popularity of the book is to go through the comments which your predecessor—the genius—after undergoing the torture (or pleasure) of reading it patiently, has written there, for the benefit of posterity. So it happened and helped me when I opened a copy of William Shakespeare's *The Tempest*: see and judge for yourselves.

In the marginal space of each page I came across several comments out of which I gained all my knowledge—enough for the best essay. The first comment read: 'Ah! this is brilliant!'. Immediately I noted down the lines and the comment. Another comment was: 'Shakie, your Miranda is an angel: let me love her'. This helped me greatly in my essay on Miranda. I changed the comment a bit and jotted down: 'Shakespeare's Miranda is a very loveable character: she is almost an angel.'

Not infrequently an occasional critic, like me, comes across, in a book in the public library, conversational pieces between the previous readers. One wrote on the same play: 'There ought to have been some sword-play between Caliban and Ferdinand'. To this adventure-loving genius, there was a reply underneath by another reader with commonsense: 'Friend, first of all, how dare you attribute to such a beast-like creature as Caliban the art of sword-fighting? Then, how could a delicate lover like Ferdinand fight with such a crude beast?' Mechanically I wrote down: 'Shakespeare has brilliantly managed to keep the beast—Caliban—in check with the aid of Prospero's magic powers. Had he been a little more powerful, the whole play would have run on different lines'. Again, 'what a contrast is there between Caliban and Ferdinand!—the one, so crude, primitive and beastly: the other, so delicate, gentle and refined'.—This is certainly matter enough for an essay—the best essay too. If you still want more material just look up one or two more copies!

Besides material for any essay, you will be kept in touch with the affairs going on around you in your city. There will be comments on political leaders, lovers, students—covering almost all classes of society. Some comments are harsh and carping; some, critical and justifiable; according to the nature of affairs dealt with. But some are really so witty and funny that you cannot but say, 'Lord, what fools these mortals be!'

K. SADASHIVA RAO,
5 B.A. (Hons.), vii.

Why was he there?

He wondered why he was there. As he sat huddled in the corner in that grey, dusty prison cell, he shivered. The morning was cold and the wind, as it blew in through the barred window, had a raw edge, and his thin cotton shirt stuck on him like a wet wrapper. A lone policeman sat outside on the wooden bench with his round shoulders hunched grotesquely, lost in deep thought. What could he be thinking about? Perhaps of him? No, not that. He couldn't mean anything special to the hardened policeman. A case of mere juvenile delinquency!

It all started at his home. He could see the beloved little thatched hut, the cluster of coconut palms, the yellow sands gleaming in the sun, and the sea lashing at them, blue and placid afar, but turgid and foamy at the fringes. But there was poverty, grim and stark, stalking through their homes. How often had he not buried his clenched fists in the sand and cried out? Only the waves rose higher than ever and rolled over the sand. All the memories of those secure, homely days seemed to rise in unison and mock at him now, as he sat there, cold and miserable. What a fool he had been to run away from it; and yet, how could he have done anything else?

He could see vividly each day of his life in the little village. His father was a small fisherman who had no boat of his own, but was hired by richer persons and received a share in the day's catch—a mere pittance—for his hard labour. In his youth, he must have been a handsome, well-built man. But the incessant struggle and the meagre reward it brought had broken his spirit and aged him prematurely. Ever since his son could remember, his father had been a grim-faced, petulant man. His mother was of a different mould, an efficient little woman full of life. Yet, years of privation and child-bearing had told upon her health. She went about her work as briskly as ever; but now, she paused more often than before to draw breath. And there was that ominous cough. He was the eldest of the lot. The others were two silly, feather-brained little girls who played about the sands nearly the whole time, and a little cherub of a baby boy, aged only one and a half years. He had never cared very much for the girls, but he was attached to the baby in a fantastic and almost pathetic way. He had an intensity of feeling rare in a thirteen year old lad.

There was no greater tragedy for a boy of his class than to possess a proud and sensitive spirit. Humiliations and rebuffs, which failed to ruffle the other boys, cut him deeply. He brooded for days over things on which other boys would hardly waste a moment's thought. As a boy he had often begged his mother to allow him to go with her to the market. She had always refused to take him with her; perhaps with her motherly instincts, she had divined rightly that the fierce self-respect of the boy would never stand the sight of his mother haggling and cajoling ill-mannered men to buy her wares. She often sighed wearily. Sensitiveness was so unusual in one of their class and it boded no good to anyone. She wished she could take him in her arms and press him to her heart as she had done when he was her only boy. But, it could not be. There were many things to be done—ever so many things.

His feelings for his mother had also suffered a change. The plump, bright woman who had been the pivot of all his earliest dreams was no longer there. As the other children came, he had often felt sorely neglected and there was resentment and bitterness in him. But as he watched his mother become dowdy and haggard as days passed, he had only pity for the woman. His old feelings of trust and affection could never return.

For his father he felt neither pity nor anger. He would watch him with cold, contemptuous eyes. He always had long tales of insults and humiliations by his tyrannical employer. And to the boy's mother, over his *conjee*, he would drop dark hints as to how he intended to do in his employer some day. She would implore him not to do anything rash. She need

not have been anxious on this account. The boy knew that this particular worm would never turn. A violent spasm of nausea shook his frail body. For once, he almost wished his father had done something rash. Then, he could have feared him and looked up to him as a man.

And yet, what a tyrant was he at home and what painful rows they had every day! His wife and his children lived in mortal dread of this drunken sot.

• The policeman outside stirred. He had lit a beedi and was now puffing at it thoughtfully.

It was dark outside. The tiny wick flickered and cast a pale glow inside the hut. For two days and nights, he had not stirred from the bed-side of his baby brother. That frail body had become a steaming rod and as it tossed and moaned feebly, shots of pain and anguish seemed to rack his own body. Propped up against the wall, his mother had dropped off to sleep out of sheer physical exhaustion. Her mouth was partly open and contorted in sleep. And in the pale light, the dark rings around her eyes looked like the hollows in a death's-head. He shuddered involuntarily.

Suddenly he noticed that all was deathly still around him. The baby had ceased tossing and seemed to have gone to sleep. He bent over and looked into the dear, wasted face, that now seemed relaxed in sleep. All at once, a suspicion shot across his brain. Could it be dead already? The lips were discoloured and the body was cold. . . . The tiny wick flickered violently as a passing gust of wind shook the hut, and went out.

That night he ran away from home. Life in the city followed a different pattern. The huge, impersonal city left him alone to get over his grief. And as he emerged from his grief, he was absorbed by the flotsam section of the population that every city possesses. He was a smart lad who could use his fingers deftly and there was no dearth of fools who went about careless and preoccupied and invited such attentions. He took to his profession with a vengeance, for it gave him a thrill of pleasure to rob a respectable citizen of his purse.

The train of memories continued. He could see that fateful evening now. He was in the park. It was crowded with the people returning from the festival and he saw a lone figure dozing in the corner of a cement bench. It must have been the outlandish clothes the man wore that attracted his attention to him. He was one of those Pathans from the North who practiced usury in our cities—a big, burly man with hard, shifty eyes. What type of a man was he? Merciless and ravenous with debtors and a tyrant at home, perhaps? As he drew closer, he saw in the loose pocket of the man's shirt, a black, leather wallet. He darted like a shot and was gone. The Pathan was still dozing.

Behind a tree, he opened the wallet, his heart in violent palpitation. It contained some currency notes and he was about to throw away the worn-out wallet when something else caught his eye. Tucked in a corner of the purse was a locket of the type old-fashioned women wore around their necks. It was silver-framed with the picture of a baby lying on a bare wooden plank.

The sight of this unleashed a flood of memories in him. He could see his blasted home and it seemed as though his little baby brother was looking up at him from the picture. Was there a look of mute accusation in those large, expressive eyes? This big, burly man, in all his wanderings across the land, had jealously carried this little picture, done by some clumsy village artist, as though it were his most precious possession. As he journeyed from land to land, this little picture of his baby left behind in his far-off mountain home was the treasured link with his family. Behind a gruff exterior, the man concealed a heart of gold.

Fate had struck a cruel blow to him in snatching away his own baby brother. Could fate have been equally harsh to this Pathan also? His whole self seemed to rise in rebellion and condemn him. At that moment, he knew he could never rob the man of his picture. It had to be replaced.

It was a desperate thing to do. The crowd had thinned down considerably. Could he approach and get away from the Pathan without catching somebody's attention? But, it had to be done. He advanced cautiously and had almost slipped it in when a hand clutched the scruff of his neck.

The rest was only a blurred memory. Events and scenes moved on at a dizzy pace. He passed through it with a muddled head, comprehending little of what people were saying to him. At the police-station, a fat officer questioned him. From outside, a babble of excited voices floated in.

The inspector was taking down the Pathan's statement. He asked the policeman to remove the boy to another room. As he was being led away, he heard the coarse, guttural voice of the Pathan saying, 'Oh, that locket! That isn't mine. A woman pawned it to me for two rupees.'

The policeman threw away the stub and began to pace up and down...

He still did not know why he was there.

V. P. JAYAKUMAR,
5 Hons. Br. iii.

O The Swift Moment

O the swift moment of life is ended,
and again the earth is now.
I saw a girl in the sunlight singing,
the stars in her hair, in her eyes release;
I saw a brown bird in the blue air, winging
in aimless flight among the trees;
I saw a child from a low branch swinging
with clear cool laughter into the breeze;
I saw small green leaves happily making
spring music; I saw heart's ease.

But girl and bird and child and leaf
must hear the voices of pain and grief;
each to a daily death returning,
for the life of joy is brief;
so winging bird and golden girl,
so singing leaf and laughing child
are lost in the unceasing whirl
of When and Wherefore, Why and How;
for the swift moment of life is ended,
and again the earth is now.

F. R. STANLEY.

Fire

Fire is so familiar that it hardly needs a definition. Man has known fire for a very long time indeed. Traces of fire appear among the earliest human relics, right from Paleolithic times. The earliest travellers brought back news to their respective countries of fire being used in certain other countries. It is believed that there was never any race of men which lived without using fire.

Although we have no real knowledge as to the original use of fire, or as to man's discovery of the art of kindling a flame, primitive legends, the usage of primitive people and ancient religious ceremonials give us some clue to the answer. Man appreciated fire long before he knew how to kindle it. He realised the value of a fire. He thought it was useful not only for warmth, but also for cooking food, warding off wild beasts, and driving game out of jungles.

Early men used to preserve fire very carefully. People of the Andaman Islands, who were said to have been ignorant of the art of kindling fires, used to carry smouldering sticks with them when they went out to fish or hunt for food. They always kept them burning. Among certain Papuans, there used to be a sort of custom of keeping burning embers of slow-burning wood in their houses. They always kept the wood burning. One member of the house used to be in charge of the fire and it was the duty of that person to see that the embers never died out. Being superstitious people, they believed that if the fire was extinguished bad luck would follow in that house. The Australian aborigines were also in the habit of preserving fire. They would rather make long journeys to gather fire than make one themselves!

Fire has constantly been associated with worship, religious rites and sentiment. In the ancient Jewish religion, and in many others, fire was the means whereby offerings were transmitted to the deity. In many cases fire itself is worshipped. The ancient Mexicans had a fire-god. To some sects of people, the sun represents fire and such people worship the sun. Even today, fire-worship is found in Hinduism, which is an 'offshoot of the old Aryan cult.' The Hindus still consider the Sun very sacred. They believe in the eternal existence of the Sun. It is this belief that has brought about the presence of a small fire at a Hindu wedding ceremony. Many people believe that this fire is to add a sacred touch to the occasion but others believe that this fire represents the immortal witness, and since the fire represents the Sun, the witness lives on.

There have been many legends as to the art of fire-making. According to one legend from Persia, a hero named Hushenk once hurled a stone at a snake. It missed the snake but struck a rock whereupon fire was seen, as sparks, for the first time in the world.

The uses of fire have been innumerable. Quite some time ago, fire was used as a medium for sterilization. It is used in transport, industries, laboratories, homes and in so many other places.

In spite of its usefulness, fire is dangerous. Great fires have been noted in history. One of the earliest was in Rome when Nero was emperor. The great fire of London in sixteen-sixty-six burned for four days causing extensive damage. Chicago suffered from a fire in eighteen-seventy-one in which a hundred thousand people were made homeless. A great fire followed the earthquake in Tokyo in nineteen-twenty-three which killed seventy thousand people and rendered a million people homeless.

K. R. CHANDRAN,
Pre-University Class,
Group ii-b.

Evolution

We all know that plants as well as animals in the world consist of many species, each of its own type, some very simple and others highly organised and specialised. It is but natural to ask how all these species of both plants and animals came into existence.

The concept of Evolution states that all plants and animals have developed from relatively simple, undifferentiated, unicellular organisms, many of whose descendants, through the ages, have gradually acquired an increasing complexity of structure and have adjusted themselves to a changing environment.

One result of this process has been, for example, that unicellular plants and animals which once lived in water gave rise in the course of time to descendants able to live on dry land. It is generally accepted that mammals and birds, otherwise known as the 'glorified animals', which are on the highest rung of the ladder of evolution, have evolved from reptiles, which have sprung up from amphibians, which in turn have come from organisms living in water.

Life as a whole creeps slowly upwards, becoming fuller, fitter and more free. Leaves become better assimilatory organs, gills better adapted for absorbing oxygen from the water, lungs better organs for breathing. See how the brain of the man makes him capable of a much fuller life than is possible to the ape which has an inferior brain.

In the vast majority of plants and animals, no doubt, the steps of evolution have been towards greater specialisation, greater complexity of parts, increased efficiency in their functions, towards higher organisation. Such evolution is progressive. But there are instances when evolution is regressive. Thus in the production of parasites, evolution brings about simplifications and is regressive. Tape worms, liver flukes, and other endo-parasites are good examples. They lack organs of locomotion, and efficient coverings of the body; instead they have membranous coverings through which the semi-digested food of the host is absorbed.

Although the idea of Evolution occurred again and again in the thought of the world, only in the latter half of the 19th century did it gain popular acceptance. As to how evolution has been brought about, there is a conflict of opinion. One theory supposes that modifications which arise in each individual in the course of its life, brought about either by its activity in response to external stimuli or by the dwindling of its organs from lack of use, are inherited by its offspring, and in the long run may produce different varieties. Thus hair, the long fur of species which live in the cold countries might be supposed to be due to the inherited effect of the climate. The chief factors which contribute to these changes are temperature, food and light. The effect of changing environment upon animals can easily be illustrated. Just consider the evolution of the camels—when the animals of the same type migrate to varying environmental conditions they tend to develop differences in accordance with the changes. The Bactrian camel of Central Asia has developed long shaggy hair for protection against cold. The Arabian camel of the deserts has broad pads on its feet to facilitate walking over the sand. What more is needed when it has developed pouches in its stomach to store water? The South American Llama on the other hand shows another line of development and so does the Alpaca.

Again the effect of use upon a muscle is to increase its size, and hence the great size of the wing muscle of birds. On the other hand, the dwindling which is caused by the disuse

of organs is seen for instance in the flightless wings of the ostrich and kiwi, the vestigial tail of man and the appendix, which is a common source of disease in man, but a useful organ in the rabbit. Thus organs which are not used become useless and ultimately disappear or remain rudimentary—hence the presence of such a large number of vestigial organs in man.

This theory put forward by Lamarck was known as the law of 'Use and disuse'. He explained that the loss of the hind limbs of the whale and the limbs of the snakes was caused by their disuse when the tail and the ventral scales became the chief organs of locomotion in the respective cases.

Another hypothesis was Darwin's theory of natural selection. It supposes that the evolution of species is caused by the destruction, through adverse circumstances, of certain kinds of individuals in each generation before they can breed. The result will be that the next generation will not inherit the peculiar features of those individuals, which therefore gradually cease to appear in the species. Thus in a cold country, those mammals which had no thick fur either died of cold or were so enfeebled that they could not compete with the rest in the struggle for existence. In a herd of wild horses pursued by wolves, the slowest would be called upon to make an unpleasant sacrifice, so that by virtue of this sacrifice the next generation would be descended from those members of the species which are swiftest.

Many animals produce thousands of offspring—the Siamese fighter gives rise to a progeny of about 600-700 young ones, the blowfly produces about 20,000. A pair of rabbits would give rise to a progeny of about 14 million in 4 years, but life is not going to be so easy for all. Some individuals would be feebler or slower, some less cunning or less protective by colour or less warmly clad than the rest, and as a rule, these will be the first to be destroyed. What could they do but welcome the unpleasant guest—death; the survivors will give rise to a new species which would be better adapted. This has been summarised in the popular phrases 'The survival of the fittest' and 'The weakest go to the wall.'

These illustrations show that external factors have influenced evolution very greatly. The evolution of great groups is accounted for by these theories. These are by no means the only theories which explain evolution. There are many more but time and space do not permit me to make any mention of them. These are some theories on whose evidence evolution is based and may at any time, as new facts become known, be replaced by more comprehensive ones.

Science itself must evolve; the theories of a hundred years hence are bound to be different from those of today. Yet it is on the work done till today that tomorrow's theories will be built.

There is nothing in the concept of evolution that need lessen one's belief in the existence of the Supreme Being.

T. H. D. CHITRADASA DE SILVA
3 B.Sc. iv-b.

On Travelling in a Mofussil Bus

The mofussil buses, it seems to me, have become the gossiping centres of the city and suburbs. One can enjoy the real pleasures of a bus journey by travelling in a mofussil bus, which is often filled with rustic chatterboxes, who have the divine quality of entertaining a congregation with their discussions of various kinds. It is true that sometimes the conductor, in an effort to make the purse of his boss a bit more heavy, takes in more passengers than usual, thereby causing many a peace-loving man to sacrifice half his seat in order to accommodate the new-comer.

But apart from that, a journey by a mofussil bus is really worth the money that is collected for it. The conductor, the saviour of the passengers, is at times most entertaining, and it is a rare opportunity for any man to be able to listen to his harangue. One generally associates a bus-conductor with a brutal fellow who, as if to mock at the waiting passengers, shouts a verdict of 'Edamille (இடமில்லை)', and whistles for the driver to drive on.

In my sincere opinion it is the bus-conductor who has received the double blessing of God—and only a genius who has put all shame aside can compete for a bus-conductorship. You can get everything you want from the conductor—news from every nook and corner of the country—information regarding the latest film on show—and even some important facts about the health of a common village cat. A conductor is, in short, an automobile news centre.

I had once an opportunity of travelling in a mofussil bus the conductor of which was a jovial person, middle-aged and moderately built. He had an extraordinary gift of the gab, and could drown the sound of the engine with his voice. He was discussing politics with a few of the passengers who had never been able to distinguish between A and B. Politics being a very common subject of discussion and 'the last refuge of a scoundrel,' I paid little attention to the conductor's lecture. Suddenly, as I looked at the conductor, a fraction of his conversation entered my ears. He was saying: 'and if the Congress loses, the Communists will surely win in the election. Who do you think will be the Premier? Bulganin.' I got interested. I found an admiring listener asking him: 'If Prakasa gives up the post of President, then who do you think will be President in his place?'

The conductor replied in a serious tone: 'Why, Churchill, of course.'

The bus stopped at that juncture, and I got down, feeling sorry in my mind to realise the real condition of the village folks and other illiterate people—at the same time smiling at the funny (or rather absurd) information given by the conductor in answer to equally funny questions.

ARABINDA BHATTACHARYA,
P. U. Group i-b.

Words of Arabic and Persian Origin

A part of the legend and romance of the English language comes from the Muslim world; which includes countries which traditionally have been lands of fantastic beauty. Such was the Baghdad of the Caliphs and the Persia of Firdausi. Arabia is the land of pearls and flowers, silks and embroideries, and indeed the land of wanton luxury. Take the names of a few precious stones; the jasper is from the arabic 'yasb'. Lapis lazuli and its colour azure are both from Persian 'lajward', meaning blue. Even the measure carat which was adopted by the French during the scientific age of Laplace and Lagrange, goes far back to Arabia, to the word 'qirat.' The tender jasmine is the 'yasmin' of Arabia; the fairy lilac is the 'lilaj' of Persia. Scarlet, too, is actually from saqalat, a kind of scarlet cloth sold in South Arabia. Speaking of cloth, the common taffeta, is just the Persian 'taftah', meaning woven.

The chemise, a familiar undergarment, was brought by the Crusaders from the 'kamiz' of Baghdad. You will be still more surprised to hear that the habit of wearing socks, too, seems to have originated in Baghdad. The common sash is from the Persian 'shast', a turban.

To pass on to food, the word rice is said to have had the following adventures. 'Uruzz' or 'ruzz' (from the Zend) to 'oryz' (Greek) and thence to 'ris' in French. During the Muslim invasion of India, the Arabs named the tamarind tree 'Tamar-ul-Hind', the 'fig of India.' The sweetmeat candy seems to have come from 'qandah', and sherbet is recognised as Muslim in origin. The delicious kebab is a Turkish dish of skewered lamb or 'shish kebab.'

Talisman comes from the Arabic 'tilasm', which is a charm. The minarets which we see quite often in North India are from Arabic 'manarat', meaning a lighthouse. It has been suggested that the Arabs saw the lighthouse of Alexandria and named it 'manarat' from the root 'nar' to shine. Caravan is from the Persian 'karwan'. Ryot, which became notorious during the Hastings administration of India, is known to have come from the arabic 'Raiya', to be led.

Two very warlike terms—Satrap and saracen have interesting origins. Satrap goes back to the Zend 'shoitra-pati'. Indians will at once recognise this as being connected with the Sanskrit kshetra-pati or the Hindi chatra-pati; all these mean the same, lord of the field. Saracen was the name given to the Eastern Arabs, the Moors, the 'Sharkeyn' as opposed to the 'Maghribe', the Moroccan Arabs.

And now let us take a peep into the region of the dead. The ugly ghoul was a demon that robbed a grave; genie is obviously a cross between 'jinn', a spirit in Arabic and the Latin 'genius.'

Certain words are not so easily recognised. For example how many would know that fake is from 'fakir'? The Arabic 'fakir' is a beggar and also a kind of magician, and the aristocratic British pronunciation of the word would actually come to 'faker'. From that fake logically followed. Admiral was formerly spelt 'ammiral', which gives a better clue to its origin—the familiar Arabic 'amir', a chief. Ream and paper are almost next-door neighbours. Paper, as we know, is from the Egyptian 'papyrus.' The source of ream is the Arabic 'rizma' or 'rizam', which meant a bundle.

Carcass has a very obscure history and is said to go back through the Greek 'tarkasion' to Arabic 'tarkash', which, as Hindi-speaking people know, is a quiver.

Chagrin has an interesting origin. Who would imagine that it is connected with the back of a horse? Yet it is, for 'chagrin' is a French word from 'shagreen' meaning rough skin and hence ill humour and shagreen is supposed to be an adaptation of the Persian 'saghri', the back of a horse.

Awning, which means anything hung up, has fairly baffled experts. Skeat suggests that it is from the Persian 'awan' or 'awang', which also means anything hung up.

We read very often of lackeys in the novels of Dickens. Yet what a far cry it is from Dickens to Arabia. For lackey is actually from 'luka', which means 'servile' in Arabic.

Magazine is derived from 'al-makshan', meaning in Arabic 'the storehouse', which is the correct meaning of the word. English, however, has departed from the original meaning, which is more faithfully preserved in the Spanish 'almacen' and the French 'magazin', a shop.

Most of us know that 'khak' means ash or dust in Hindustani. It is however hard to guess that 'khaki' is just a step from the Persian word above.

To take a few rare words, dragoman, meaning a guide in the east, is from 'tarjuman', meaning an interpreter. Kiosk and carboy are both from Persian.

Assassin has an intriguing history. In the 12th century, some fanatical Arab or Syrian chieftain had the bright idea of using the hashish plant as an anaesthetic for his men, so that they could plunder Crusaders without the least bit of bodily pain. As a matter of fact, he was the first man ever to use an anaesthetic. His men came to be known as Al-Hashishin—hence the word.

The lordly chess reached England from Persia through Arabia. All its terms, are therefore from Persian. Checkmate is from 'shah mat', 'the king is dead.' The word passed through French as 'Eschec mate.' Words like cheque, chequer and check are all from the game. And talking of 'chess' it is but a step to wine.

Even the word alcohol is from Arabia. 'Kohl', which is the same as 'anjanam' or 'anjannakal' is the black or blue-black powder used by women through the ages to blacken and beautify their eyes. Here one might well wonder what connection there is between this powder and wine, except perhaps the connection between wine and women. Well, the powder was obtained by distillation, which was also the process used for obtaining spirits. So the scientific-minded Arabs gave it the name al-kohl, that is, that which is obtained by a process similar to the process for kohl.

The prefix 'Al-' means 'The'. One could rattle off dozens of words in European languages with the prefix. In Spanish we have alcalde, alcayde, alguazil, almacén and place names like Alcantara, Alhambra, Alcazon. 'Wad' too is an Arabic prefix meaning river or stream. Hence the Spanish Guadaloupe, Guadana and Guadalquivir (from Wadi-al kebr) and since we are talking of place names, Gibraltar has an interesting origin. The Arabic Sirdar who captured Gibraltar was Tariq and so the island was called 'Jebel-el-Tariq' meaning the mountain of Tariq.

Historic Serajevo or 'Seraievo' is from Turkish 'serai', a palace. 'Balkans' is also from the Turkish 'bal' which means high. There are plenty of other place names like these; and a science has actually been built up on the evidence they afford.

The scientific enlightenment of Arabia in the middle ages gave Europe scientific terms, mostly in Mathematics, Astronomy and Chemistry. We all know about alchemy, zenith, nadir and azimuth. Alkali, talc, alembic, amalgam, tartar, realgar are just a few of the terms of chemistry which we have taken from the Arabs. Here it is sufficient to mention the romantic origin of certain common words. Take gibberish. It is from the name of the most famous alchemist of all time, Geber, which is the Latin corruption of Abu Musa Jabir ibn Hayyan a Sufi. This man, was, as his name indicates, a pious Sufi, though he joined the ranks of those alchemists who created nonsensical formulae for making gold. All the nonsense, however, was attributed to this man, and his name is immortalised not in his treatises, but in this one word. Zero and cipher are both related to the Arabic 'sifr.'

'Algebra', came from 'al-jabr', the art of breaking and joining things. At one time 'al-jabr' was a term applied exclusively to medicine.

Mufti which, looks like an invention of a British colonel in India, actually comes from Arabia. The Arab when doing penance wore a robe of thin cloth; it was not the cloth but the penance that was called mufti. Colonial troops stationed around Aden, too, wore the same cloth when lazing around. Hence for the army man, civvies is mufti.

Another slang word, ballyhoo, is derived from 'Ba ilhu', which was a call to worship.

'So long' is still more striking. We all know of 'Salaam', it means 'peace' in Arabic. Actually, the priest who says 'Om Shantih' means much the same as the fakir who says 'salaam'; the only difference is that 'Om shantih' has failed to cross the threshold of the temple into the street beyond, while salaam has become the property of all. So it is that it has given rise to the familiar 'So long'.

The spread of Islam was in a real sense a phenomenon. It is really remarkable how an obscure dialect spoken in the unknown sands of South Arabia became a force in the whole world. It is true that the language did not spread so fast as the religion; it is true that Arabic could never exert so strong an influence as Islam itself. Nevertheless it is equally true that wherever they went, the language and religion of the infidel crumbled before the Arabs.

There will always be people to argue that the influence of Arabic was superficial. But the romance of this subject comes from the remarkable spiritual force that has resulted in that influence.

Other languages, like Latin and Greek, have made themselves felt only through ages of contact; the uniqueness of the Muslim world is in the fact that it made its influence felt in a much shorter time. Herein lies the romance of the words that have been mentioned.

K. RAGUNATH,
Class II, i-a.

Conquest of Grief

We are in a world of strife and struggle. We have to step along the road of life with caution, for difficulty, trial and trouble await us all along the way. We encounter countless experiences that perturb our peace of mind and put us on the rack. Hosts of ills gnaw at the roots of our serenity and plague us with shadowy terrors. Hardly a day goes by without adding to the already heavy load of human misery and sorrow. Grief, in fact, is coeval with creation.

But the most racking experience that can befall the human spirit is the death of a loved one. Under any circumstances when two persons have been knit together or been deeply in love with each other, the death of one brings despair to the other. To the bereaved person the sense of loss is so profound and poignant, the pain of bereavement is so intense and overwhelming that he feels lost in the wilderness of the world, enveloped by a dense darkness of despair and despondency. Life seems to him a bewildering and unhappy state where he is incapable of finding rest and tranquillity.

'He that outlives a wife whom he has long loved' Dr Johnson once wrote to Dr Lawrence, 'sees himself disjoined from the only mind that has the same hopes and fears, and interests; from the only companion with whom he has shared much good or evil; and with whom he could set his mind at liberty to retrace the past or anticipate the future. Nothing under the sun can dismiss the initial, excruciating anguish caused by the death of a loved one but there are ways and means by which this grief can be extenuated, faced with the maximum fortitude and finally conquered.'

The first really helpful step that can be taken to lessen the load of grief—nay, to rid ourselves of it—is to have a persistent belief in the immortality of the soul, in the life beyond. The true life, the real life, the soul, does not crumble into dust with the body, but is part and parcel of that Eternal Spirit which permeates all objects of nature and at the same time irradiates the mind of man.

Thus the loved one whom we fancy dead still lives, although in a category of existence that we cannot, thanks to our earthly limitation, penetrate. He has passed merely from this vale of tears to that valley where peace and tranquillity reign; to that world which is full of bliss and beauty. Of course, we have not witnessed the ineffable charm of that land but we do have the words of that great wizard of natural sciences, Thomas A. Edison, when he breathed his last breath, that 'It is very beautiful over there.' We do have the words of Robert Louis Stevenson when death visited him that, 'If this is death it is easier than life.' We should let them live in their own magnificence which no eye has ever seen, of music that defies definition, of beauty that beggars description, and let them luxuriate in bliss.

When we shall pass on to that wonderful world we shall once again meet our kith and kin, loved and devoted ones, who left this mortal life not long ago. After we have settled in our bosom the conviction that we shall meet again, the death of a loved one can be regarded as a transitory separation and the pang of separation can be palliated though it can never be conquered.

Faith in the Supreme Will is another constructive step to face troubles and to win victory over grief.

With this faith we are naturally to assume, in weal and woe, an optimistic attitude that in all circumstances His will is done; that all that happens is for the best. And with this faith enshrined in the core of our hearts we can go forward on the road of life gaily refusing to be discouraged by difficulties however immense and apparently insuperable, receiving all circumstances, however adverse and unpleasant, with perfect peace and complete calm.

Psychiatry has also valuable suggestions to make to lighten the load of bereavement. 'Let yourself be dissolved in tears, the words you speak stamped with sorrow, the action you take express grief', suggests psychiatry, 'to whatever extent seems natural.' There is a healing force in the free expression of sorrow.

Most of us grieve not for the interrupted happiness of the one who died but because of our own loneliness and need. Sorrow is usually interlaced with self-pity. Facing this squarely for the sin it is, is like opening a window to let a breath of fresh air into a fetid room.

Every bereaved one goes through a period of sharp questioning and self reproach. 'I wasn't sympathetic and understanding enough'. 'Why didn't I show more love and gratitude while he was alive.' There is one healthy road out of this self-reproach. If your conscience bothers you about any past mistakes or failures, deal with them as you deal with self-pity. Confess them one by one to God, have them freely forgiven and forget them even as God has promised to do, then you will see a new light in your life.

B. MANJIT SINGH,
II U.C., i-a.

Book Review

Political Outlook in India

Edited by J. R. Chandran and M. M. Thomas.

Published by the Committee for Literature on Social Concerns. Bangalore—2.

Price: Rs 3-8-0; for students Rs 2-8-0.

The 'in the world' aspect of Christianity has been brought into unique relief by the peculiar circumstance of the Christian in Asia. Consequently many Christians have given much thought to political and social problems in such books as 'Communism and the Social Revolution in India,' 'India's Quest for Democracy,' 'Cultural Foundations of Indian Democracy' and 'Religious Freedom'; all published by the Committee for Literature on Social Concerns. The latest addition to this series is 'Political Outlook in India Today.'

The purpose of this symposium is to give a panoramic picture of the Indian political scene. This is done by (1) a discussion of democracy and the national goals of India, (2) a short history of the various political parties and their evaluation in terms of (1), and (3) an attempt to relate the values of our national striving to the Christian conception of ultimate Truth.

We have set up, in our country, a democratic framework with democratic institutions. But the ideas of democracy must possess the minds of the people before the fact of democracy can reach them. The book therefore starts with an explanation of the mechanism of democracy. Through elections people get the government they desire and deserve. The vote therefore should be cast with understanding and a sense of responsibility. But the purpose of an election is not merely to form a government, it is also

intended to canvass the views of a people on various issues. Hence a vote should express the convictions and individuality of a voter and should not be thought of in terms of backing the winning horse. In deciding how one should vote one should keep in mind the goals of independent India such as national unity, economic justice, democracy, a new social outlook and world peace. These form the criteria by which political parties can be evaluated.

Much study has gone into the exhaustive analysis of the Congress Party. But while the authors recognise the extremely heterogeneous composition of the Congress, they do not work out fully its consequences. Conservatives, communalists and capitalists sit and vote together with the socialist Nehru-group in the legislatures but revert to their original colours outside. Progressive legislation is thus robbed of its full effect by the very people responsible for it. Also, the Congress has sometimes to answer to two masters, as after the Tanjore Fair Rent Act. The evaluation of the socialist parties is very correct. Some of their policies (in particular those of Lohia's A-I.S.P.) are often more positive and progressive than Nehru's and they form the only democratic second choice for the voter. Unfortunately they are too full of intellectuals with too little mass contact to be in effect anything more than a second choice. The communal parties receive a well-merited condemnation. Theocratic fascism, which the Hindu communal parties represent, has no place in a democratic India. It is indeed alarming to find that in the last Lok Sabha elections these parties to-

gether secured the second largest number of votes. The study of the Communist Party is factual and fair—in a 'give-the-devil-his-due' spirit. In discussing the Party's shifting policy towards the Congress, however, it should be remembered that the Congress itself has shifted considerably in policy. Nevertheless no open-minded citizen can avoid the conclusion arrived at that 'the totalitarian principle inherent in Communism has turned every good into an evil and every truth into a falsehood.'

A very short final section relates political activity to the Christian faith and its values, ending with a plea for an incarnate spirituality.

Though written by Christians and addressed primarily to the Christian voter this book will be of great value to others also. Rich in thought it is also highly factual—and not selectively so. It has no propagandist motive (religious or political) and thus admirably fulfils its purpose of giving the voter facts and figures on the bases of which he can come to his own conclusions and the authors recognise the 'possibility of differences of judgement in this matter.'

The publication has been well-timed and fills a lacuna in political literature. The politically minded reading public has long felt the need for an objective and balanced comparative study of Indian political parties. In this book that need is satisfied. If the book is to be bought and read, however, the price should be lowered.

P. E. D.

College Notes

Dr Boyd wishes to announce that his address is now

8 Melfort Avenue
Glasgow S. 1
Scotland.

University Centenary

Before the next number of the Magazine appears, we shall all be taking part in the celebration of the centenary of Madras University. The main events are to be in the week January 28th to February 2nd, but an exhibition, scientific and artistic, is expected to continue to the middle of February.

We should like the College Magazine, in its next issue, not only to report the exhibition, and other celebrations, but also to give a real portrayal of the great men of the past century who have built the University and the College. We shall be most grateful if students whose grandfathers or great-grandfathers were in the college, would write for us what they know of their life and their achievements.

Dr Boyd

The last number of the magazine reported some of the very moving farewells given to Dr Boyd before his departure. They continued without respite up to the end of March. It would be impossible to list the farewell parties given to him — including visits to Travancore and to Jaffna.

The last official farewell was at a meeting of the College Day Association near the end of March when Dr K. S. Krishnan, Director of the National Physical Laboratory, New Delhi, presided, and Mr K. Venkatarama Iyer, donor of the bust of Dr Miller in the centre of the College Buildings, presented, on behalf of the Association, a bronze and silver plate. Other former students who spoke included the Chief Justice Mr P. V. Rajamannar, Mr Justice Basheer Ahmed and Mr K. S. Ranga Rao. Mr C. Rajagopalachari who has been a friend of Dr Boyd since

soon after he became the Principal spoke of the greatness of the Christian College and of the skill of Dr Boyd in guiding the College through every phase of its life.

There were nearly 200 people to bid farewell to Dr Boyd at the General Station and yet others woke him up in the night for a further farewell. Most of the old students in Bombay gathered for a dinner in the premises of the Cricket Club of India.

The appointment of Mr Macphail as Principal was unanimously decided on by the College Council at its meeting in June 1956 and announced to the staff at the pre-terminal dinner. The news was received with great gladness, and the college life continues with no discontinuity, for Mr Macphail thinks and acts so very much as Dr Boyd did.

After Dr Boyd's return to Britain, the Queen also recognised the greatness of his service by bestowing on him the rank of Officer of the Order of the British Empire. He visited Buckingham Palace to receive this decoration from her hands.

Arrivals and departures

Mr Martin was welcomed back in the early hours of Tuesday the 16th October by a number of his colleagues at the Central Station and has been enthusiastically welcomed by many of those who were in the College in the year 1954-55 and earlier. It is particularly good to know that Mrs Martin has made a complete recovery from the very serious accident which was reported in the last number of the Magazine. She has been for some months in a plaster cast in hospital near the site of the accident. She has now been back in her own home for some weeks and is able to move quite freely.

Mr & Mrs Devanesen left for America in April. During the summer months they will be touring the United States and Canada on behalf of the World Student Christian

Federation and from the beginning of the academic year working at Harvard University.

Visitors to Tambaram

The Reports of the Societies in this magazine record visits of many interesting and distinguished people. We have tried to make the magazine reflect something of the varied and colourful life of the College, but there is much more that could be said.

We may in the next number have more news of the visit of a party of scientists from the Tata Institute of Fundamental Research who have come for the same purpose as the party which came in 1951 (reported in the magazine for March 1951). Prof. Peters who is leading the party was here also on that occasion as well as several others. They have large plastic balloons with which it is hoped to carry recording apparatus to a height of 100,000 feet. A number of the party have given lectures for the Physics Association of the College, both on the techniques used and on the discoveries made of new fundamental particles.

The Magazine

K. Raman is the literary editor of the Magazine and has been ably assisted in the selection and editing of students' articles by Miss N. J. Devanesen, Miss Latha Arunachalam, C. N. E. Sausman, P. M. Cole, V. A. Subramaniam and K. R. Chandran. It has been gratifying to find such a variety of good articles and short stories offered. The Magazine reflects something of the international character of the College, now that we have so many students from Malaya as well as from Ceylon. The articles in this number on 'Fire', and on 'Conquest of Grief' are both by students from Malaya.

The fact that we have no student poems in this number does not mean that no good poems have been offered, but that we feel it necessary to keep a higher standard for poems, since poetry moves people more deeply than prose. We are anxious that it should be only the best.

There is, however, a place for light verse on current topics. Actually all the poems offered are deadly serious if not tragic.



Photograph by T. S. S. S.

Societies

The College Union

This year, with the retirement of Dr Boyd, the Union Society began its activity under the presidentship of the Rev. J. R. Macphail. Indeed the Rev. J. R. Macphail is as understanding and as sympathetic a source of inspiration as Dr Boyd himself was. Yet one notes an almost imperceptible change in the atmosphere of the College; and one is saddened. The fact is that Dr Boyd was more than a principal: he was a legend. Probably there will never be another principal like him. Yet, as Dr Boyd himself once remarked, the Madras Christian College, like Tennyson's Brook, will go on through time with all its glorious traditions, just as it went on after Miller and other great principals of the College.

The College Union pays its respects to Mr Macphail.

Mr B. Albert continues as the inspiring vice-president of the Union—sometimes spurring, sometimes reining, and generally guiding the activity of the Union.

Mr P. E. Daniel and Mr Abraham Ivan were elected respectively as the student-chairman and secretary of the Union. Mr Daniel was also elected as the president of the Madras City College-Students Council. He is now working hard to get the recognition of the University for the Council.

The Union swung into action with the arrival of four students from the University of California. They stayed here for two days as the guests of the Union and addressed the students of the College at an informal meeting held on July 19th. They told us that America is a country not merely of skyscrapers, night-clubs, tough guys and divorces; but also a place where vegetables grow green and the moon shines; where man and woman fall in love, marry, bring up children, and lead a happy family life. We in turn convinced them that India is not merely a country of mystics and cobras, maharajas and fakirs. We told them about Vinoba Bhave and of our ambitious Five-Year Plans, of the pulsating and dynamic life here, and of the growing-and-becoming modern India. Much goodwill and mutual understanding was created as a result of these exchanges of views.

In order to select the College debating team, a debate was held on 30th July. The subject of the debate was: 'There is no such thing as chance.' Twenty five students took part in the debate. The proposition was debated with much vehemence. P. E. Daniel, R. Sivalingam, Latha Arunachalam and Prema Oomen were selected. This year, for the first time in the history of the Union, two women are in the College debating team. Indeed, the ladies of our College are catching up with the Declaration of Human Rights!

The College Union was inaugurated by Bharata Ratna Sri C. Rajagopalachari, on 31st July, 1956. Speaking on Freedom and Government, Rajaji said that the negative aspect of freedom—emancipation from subjection—was achieved; but the positive aspect—the building up of a new order—was yet to be done, and this tremendous responsibility rested on the shoulders of young men. To accomplish this the individual must be spiritually strong. Rajaji said: 'Individual self-control is the foundation of true Swaraj.' When foreigners ruled India their only apology was that they ruled well and justly. But 'good government', as Campbell-Bannerman said, 'is no substitute for self-government.' Referring to this Rajaji said that 'now that we have self-government, I say that self-government is no substitute for good government. We have one and we should work for the other, as we should have both.' Discussing the ways and means of achieving good government, Rajaji talked of the merits and demerits of the present system of election, of the importance of the party system, and of the necessity of an efficient and honest executive staff.

The function was a great success.

The last function of the term arranged by the Union ended in a fiasco. An inter-collegiate debate on a staff-student level was arranged to be held on 23rd August. Unfortunately only two teams were present to take part in the debate, and hence the meeting had to be cancelled. Perhaps the choice of the subject—'Absence makes the heart grow fonder'—was unfortunate; for the

teams from other Colleges, probably desiring a closer emotional attachment with our College, may have thought it wiser to defend the resolution by action, and thereby restrained themselves from coming over to Tambaram.

Perhaps, with a different subject, the Union may be able to achieve better success next time.

There is a promise of greater activity from the Union in the second term.

We thank the members of the Union and the staff of the college for their cooperation in the activities of the Union.

ABRAHAM IVAN,
Secretary.

The Rural Service League

Patron—Rev. J. R. Macphail, M.A.

President—Lt. M. Sargurudoss, M.A., M.Ed.

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

Student-Chairman—R. Arumugam.

General Secretary—S. M. Abdul Wahab.

The Rural Service League with its newly elected office-bearers started its activities with the usual buoyancy and enthusiasm from the beginning of this academic year. The League functions under four distinct departments, namely, the Manual, Medical, Adult Education and Cottage Industries squads and has its centres in Old Tambaram, Mappedu, Thiruvancheri and Vinoba Nagar. This year two more villages, namely, Mangalapuram and Gandhinagar have been adopted by the League as its centres. In Mangalapuram a newly-built shed was opened by the President of the Tambaram Panchayat and is used as the Night School both for adults and children of the village.

The R.S.L. Elementary School

The elementary school run by the League is understood to be the best elementary school in Tambaram with its play materials, well, lavatory, stage and busy dispensary. This year about 20 children passed out of the school and have been admitted in various high schools of Tambaram.

Weaving Centre

Mr Bennett Albert is helping us greatly in

carrying on our weaving centre activities, for which we are very thankful to him.

Manual Labour Squad

The Manual Labour Squad has taken a new shape in the vigorous hands of V. Balaraman. Vanamahotsava was successfully celebrated in Mangalapuram village in the month of August. Vigorous work was done by the volunteers of the Manual Labour Squad in bringing mud for the purpose of raising the walls of a classroom.

Medical Work

Under the secretaryship of B. Ramanath Rao medical work is carried on in the village dispensary. This year it has been decided to extend our medical work to Mangalapuram and Gandhinagar. First aid classes are being conducted under the auspices of the St. John Ambulance Association. About 35 members of the League are taking up the course. We are grateful to Dr (Mrs) Devadoss for her kindness in being the instructor.

Adult Education Squad

K. Kasim is in charge of this squad. This year Mangalapuram and Gandhinagar are deriving benefit from the work of this squad. A film show was put on in Old Tambaram on August 30th.

Cottage Industries

K. Paramasivan, the secretary of the squad, carries on the work done before. He distributes seeds both to old Tambaram and Mangalapuram. Mat-weaving, kerchief-making, and embroidery work have also been encouraged this year.

Halls

N. Raman, K. M. Shanmugasundaram and A. J. Anandan are the hall secretaries for Selaiyur, Heber, and St Thomas's Halls. N. Raman with the help of Selaiyur Hall volunteers conducts tuition classes for the children of Gandhinagar village, every evening. The residents of Shanker Villa are showing a keen interest in the activities of the League, the Villa being represented by K. V. Shanmugam. About 15 non-residents have come forward to serve as the volunteers in the League. P. M. Sarangan is their representative. Independence Day was celebrated in all the

three halls. While Selaiyur and Heber celebrated it with the school children, St. Thomas's fed the villagers themselves on that day.

The Budget

The budget of the League for the year 1956-57, shown below, was framed by the Finance Committee and was approved by the Executive Committee.

INCOME

	Rs.	As.	Ps.
Teaching grants and dearness allowances from the Government.	5,200	0	0
Students' contribution	3,700	0	0
Maintenance Grant for the School	350	0	0
Total income	9,250	0	0

EXPENDITURE

1. Grants to school			
Salaries, dearness allowances and provident fund to the teachers	6,310	0	0
Repair of school buildings	500	0	0
Furniture	100	0	0
Clerical allowances and stationery	260	0	0
Feeding the school children and other expenses	350	0	0
	7,520	0	0
2. Weaving centre	800	0	0
Cottage Industries	20	0	0
Adult Education	50	0	0
Medical Aid to the villagers	100	0	0
Travelling, transport and stationery	245	0	0
Delegation, affiliation and celebrations	180	0	0
Miscellaneous	335	0	0
Total Expenditure	9,250	0	0

With the support of our Patron, the Rev. J. R. Macphail, M.A., and the able Presidentship of Lt. M. Sargurudoss M.A., M.Ed. let us hope that the League will develop from

strength to strength and work for the uplift of the surrounding villages.

In conclusion let me appeal to every student of the college to take an earnest interest in all the activities of the League, working for the betterment of the poor and needy, lest we forget the words of the father of the nation, 'The real India lies in the rural areas!'

S. M. ABDUL WAHAB,
General Secretary.

The Christian Union

(STUDENT CHRISTIAN MOVEMENT)

'That they all may be one'

The Committee :

Staff Advisers—Rev. R. S. Macnicol,
Mr C. T. Kurien

President—D. Henry Thiagaraj

General Secretary—Joseph John

Treasurer—M. P. Kamalraj

R. Sq. Secretary—Dana Samy Paul

Sunday School's Secretary—

S. C. Arulanandham

S.V.M.U. Secretary—J. P. Ambalavanar

Drama Group Secretary—D. P. Niles

Bp. Heber Hall Secretary—A. Niles

Selaiyur Hall Secretary—K. V. Abraham

St. Thomas's Hall Secretary—P. T. John

Women Students' Representative—

Miss L. Sundaresan

Non-Residents' Representative—T. Isaac

In this report I hope to give only a very brief account of our activities since a more detailed report will appear in the final number of this volume of the College Magazine in March.

The first fortnight of the academic year was spent in meeting the new students and making them 'feel at home' in the new set up to which they came and getting them interested in the activities of the S.C.M. In the Halls it was done mostly through personal contacts and informal meetings. The inaugural meeting of the Union, the Freshers' Social, was held in the Anderson Hall on Friday, the 13th

of July, at which Mr Philip Penning of the C.L.S., Madras, spoke.

The trend of the work in the S.C.M. in Madras has changed a little this year. People have become more conscious of their responsibility to the area S.C.M. and as a result work among students in other Colleges has attracted great attention. In order to co-ordinate the activities of the various Unions in the area and to discuss problems of common interest, there has been an informal gathering of the office-bearers of the Christian Unions in the various colleges meeting every month for an hour or two. We are trying to do together what we have failed to do separately.

The Leprosy Clinic in Pammal has now treated over 1,225 patients in about 6½ years. At present, about 350 patients are coming regularly for treatment. Our thanks are specially due to our friends in the city by whose help the Clinic is better furnished now.

We have about nine Sunday Schools including the one we started this year in Mudichur with about 550 children on the rolls. We are grateful to Mr and Mrs Siromoney for giving the necessary guidance and leadership.

The Drama Group presented 'The Lamp-bearers' at the College Freshers' Social and 'Soldier of God' at the Annual Provincial Camp. An attempt is being made to produce and stage plays in Indian languages. The S.V.M.U. has, in addition to its normal activities, begun visiting the T.B. Sanatorium in Tambaram and the quarters of the Telugu servants where they spend some time with the inmates in prayer and Bible study.

We had three conferences this year, at all of which Tambaram was well represented. The Prayer Conference was held on August 18th and 19th in Tambaram. The Study Conference was in Chromepet during the fourth week-end in September, studying the theme:—'National Reconstruction'. The Annual Provincial camp was held during the second week in October at the Y.M.C.A. College, Saidapet. The theme was: 'Builders Together with God.' The Bible Study led by Rev. R. S. Macnicol and even-

ing addresses by Rev. Cyril Thomson were really inspiring and thought-evoking.

Among the many visitors we had during the half-year were Dr M. A. R. Panikker and Rev. Dr D. T. Niles. Dr Panikker is the Professor of Philosophy in a Spanish University and is on a cultural tour of India. He spent a few days in Tambaram meeting students. Dr D. T. Niles is the Chairman of the World Student Christian Federation and was on his way home after the General Committee of the Federation in Geneva.

We are thankful to God for the new enthusiasm among our members, but we do not fail to see that more than half of the members are still not drawn into the life of the Movement. The main task this year is to make 'Serving the Lord through the S.C.M.' find expression in the lives of many and to bring the non-residents into the real fellowship of the S.C.M.

JOSEPH JOHN,
General Secretary.

Tambaram Independent Company NCC (Senior Div.).

REPORT FOR THE YEAR 1955-56.

A report of the year 1955-56 starts from early April 1955, when Capt. K. M. George was sent on a refresher course to Dehra-Dun. It is very gratifying to record that he acquitted himself creditably.

At the end of May, we got the confirmation that the circles combined cadre and social service camp was to be held at Chinnalapati, Madura District. Though many of our cadets were at different stations engaged in their vocational activities, the call to duty was well responded to. Lt. C. H. Naryanan with 40 of the cadets attended the social service camp which commenced on the 25th April 1955. According to the chronological order of events, my posting to this company as Officer Commanding comes next. Major M. K. Nair was the officiating commandant of this company in addition to his being the commandant of 1st (M) Bn N.C.C. Hence this company had its headquarters in Madras Fort. On 1-5-55 the Headquarters moved

to Tambaram which was a welcome change for all ranks.

The training started with the usual difficulties in recruitment. We are thankful to the Principal and Wardens for having favoured us with some space on their notice boards for our notices on recruitment. We are thankful to our College Doctor, Dr K. E. Thomas, for the invaluable help he rendered to us by conducting the medical examination of recruits in time.

As soon as the College reopened we were informed that Capt. K. M. George who had had the longest service in this company was to leave us to take up the post of Assistant Secretary in the National Academy of Letters. The many official, unofficial, and demi-official parties given in his honour, inside and outside the college premises, marked the depth of gratitude that all ranks of the company owed to this officer.

In September we had the 14 days training cadre for our cadet N.C.Os. Many potential N.C.Os attended this cadre and the results were much above our expectation. We were able to complete the quota of cadet N.C.Os in the company. Also a great psychological impetus was given and there was enthusiasm all round and the credit goes to the newly promoted cadets.

Then came the various competitions. As is the case everywhere else, it is at this time of the year (month of September-October) that the various competitions start off. The first in the services was the Earl Roberts shooting competition for which we entered a team of senior cadets. Early in November all our 1st year cadets had a taste of the live .22 ammunition on the miniature range. Cadet Dhali Gowder was adjudged the best shot. The inter-platoon drill competition followed quickly. As usual there was keen competition and in the neck-to-neck fight between Heber and St Thomas Platoons, Heber Platoon won. As .303 ammunition was not available the inter-platoon musketry competition had to be postponed till January '56. Here there was a keen fight by all the three platoons and in this Selaiyur platoon is the winner. In the Burdwan trophy shoot-

ing competition we entered a team consisting of even our 1st year cadets. Judging from the standard of the firing results, we should hope for a better placing in the Circle for our unit.

The parades were over for the 2nd term and our cadets were busy with their selection examinations. All were eager to get back into their uniform. The annual camp started in the I.A.F. barracks, Arkonam, on 9th December, 1955. As decided by our predecessors and higher formations, we camped with 1st (M) Bn N.C.C. with a view to competing with the city colleges, which has remained one of our privileges even after our becoming an Independent Company. But this year though we took part in all the competitions in the camp, we were not considered eligible to compete for the Wellington shield, which this company had the proud privilege of annexing several times while it formed part of the 1st (M) Bn N.C.C. Still all the Officers and cadets of the company fitted themselves so well to the camp life at Arkonam, that the Officer Commanding 1st Bn. felt that we almost became another company of that Bn. Our spirit of friendly co-operation and goodwill was well appreciated by the Bn. to whom we owe much, and we were presented with a silver trophy as a parting gift. This has been set apart as our Inter-Platoon Championship Trophy.

I do not wish to give a record of our achievements in the camp as it would appear to some like blowing one's own trumpet. The camp was over on 22nd December and all of us felt sad to leave the camp. Everyone got tanned in the bright sun at Arkonam and some were even worried as to whether their friends and parents would be able to recognize them at all.

Certificate Examinations

9 cadets appeared for the 'C' certificate examination in Military Science and all the 9 passed. For the 'B' certificate 43 appeared and 41 passed. We congratulate U/O Eswara Chandran and Cpl. R. J. Samuel for standing first in the 'C' & 'B' certificate examinations respectively.

We sent a team for the Circle Sports Rally held in the city from 3rd to 5th February

1956. Our cadets could not compete in the events on the first day of the Rally owing to the Commemoration Day Sports at the College on the same day. They competed on the 2nd and 3rd day and were able to win a few prizes. We are proud to record that our team was declared to be Champion of the Circle in tug-of-war. It shows how steady and strong our cadets are!

Thanks:

Finally I thank all the Officers, the Staff and the Cadets who worked hard with me to make this year a success.

I take this opportunity of expressing my great debt of gratitude to the Principal of the College, Dr A. J. Boyd, to the Bursar and others for all their help given so willingly during the course of the year.

Capt. M. P. MENON,
Officer Commanding.

The Photographic Club

The club started work early in the first term after a meeting presided over by Dr M. A. Thangaraj. There are about 40 members, most of them very keen. Many of them develop, print, and enlarge quite well, although they have not had very much experience.

We are getting a new metal glazing sheet and other requisites for glazing prints and we are quite sure full use will be made of them.

Attempts to make the members interested in taking part in photographic competitions are made by informing them of various competitions in which they can take part. The club has started buying a magazine regularly—*Tropical Photography*. The unpunctuality of members in returning copies of it they have borrowed is a good indication of the interest they are taking in it.

We hope the members will continue their keen interest throughout the year.

K. RAMAN.

Andhra Bhashabhiranjani Sanghamu

Patrons—Dr S. P. Adinarayan, M.A.,
M.Litt., Ph.D.

Dr S. Chandrasekhar, M.A., M.Litt.,
Ph.D.

President—Sri P. R. P. Francis, M.A.

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

Sri M. Abel, M.A.

Student-Chairman—G. Gurunatha Rao

Secretary—C. Sabhapathy

Joint Secretary—B. Samuel

Entertainment

Secretary—P. Satyanarayana Rao

Class Representatives

S. Venkatrami Reddy, P.G., & Hons.
Classes.

Y. Rajarathnam Naidu, III B.A.

P. Subramaniam, Pre-university Class.

At an informal meeting on 3rd July 1956 the new members of the association were introduced to the old members.

On the 19th of July the Inaugural address was delivered by Sri P. Ganapathy Sastri, Editor of Andhra Patrika weekly. Srimathi K. Lakshmi Raghuram presided. The speaker gave an interesting and valuable lecture on the duties of students. The president of the evening stressed the point that students should not take part in politics. The student-chairman welcomed the Guests and Sri P. R. P. Francis introduced the president and the speaker to the gathering.

Nine delegates were sent up to Andhra Vijnana Vidhyarthi Samithi to represent our college.

I am glad to report that Mr G. Gurunatha Rao has been elected as the Literary Secretary of the A.V.V. Samithi.

The Anniversary of the Andhra State was celebrated on October 1st. Miss T. Suryakumari was the Chief Guest at tea.

The Student-Chairman welcomed the Guests and the gathering. He praised the

Chief Guest for her services to fine arts to different Social Institutions in the state.

Mr P. R. P. Francis, the president of the evening, pointed out Miss T. Suryakumari's contribution to Music and to Andhra culture. While explaining the fight the Andhras have put up for the formation of the Andhra state, he stressed that the peace-loving nature of the Andhras has made them popular among the other sister states.

Later, Mr Abel said that Andhra is rich in raw materials and in mineral wealth, and the proper use of them will make the state a self-sufficient one.

Mr A. C. Kamakshi Rao made it clear that everybody should not crave for power, which will easily lead to the danger of anarchy in the state. Later the Chief Guest said that as the territorial boundaries expand the responsibilities of the citizens of the state correspondingly increase. She stated that every student should gird up his loins to serve the state which will give strength to the country at large. Later she sang songs in praise of the Andhra state.

The Secretary proposed a vote of thanks.

We shall be conducting a number of meetings and oratorical competitions next term.

C. SABHAPATHY,
Secretary.

Hindi Premi Mandali

President—Sri A. C. Kamakshi Rao

Student Chairman—R. V. Miranda

Secretaries—K. Raghunath
V. Ramachandran

We began the year by inviting Pandit Avadhanandanji of the Hindi Prachar Sabha to deliver our inaugural address. The speaker, a man of immense learning and experience, especially in the field of language, chose a topic that interests all Indians alike—the problem of a national language for India. He spoke about the difficulties involved in trying to solve this problem, giving us at the same time a clear picture of its psychological back-

ground. Then he convincingly made out the case for Hindi. He ended by saying that a long-standing solution could be attained only by a thorough interchange of cultures between the areas that sought to make Hindi the national language and those that resisted it. To this end, he asked the Pundits of South India to translate their classics into Hindi. The audience, I am sure, never regretted having come.

Membership, this year has reached the figure of 85. For a modest association like ours this is, in every way, a happy sign. Yet another feature that bodes good is the increased number of native speakers. This is a good beginning, but the old adage that a good beginning is half the task done is not strictly true with us. We are up against fluctuations of enthusiasm.

We held a debate late in the first term on the effect of education on women. Nothing daunted by the discouraging attendance, a number of speakers spoke interestingly on the two sides of the topic. We plan to hold more debates of the same kind in the coming months.

There would be a great void in my report, if I did not mention our thanks to our President, without whose active encouragement we would be lifeless.

K. RAGHUNATH,
Secretary.

The Psychology Association

The Psychology Association of this college, hitherto consisting of honours students, took a new shape at the beginning of this year. A batch of Pre-University students are now also doing psychology. There is a membership of more than forty and many more are expected to join.

We met for the first time on 2nd August 1956, and the following members were elected:

President—Dr S. P. Adinarayan

Secretary—A. D. Cyriac

Treasurer—Miss Muddamma Boppiah

Class Representatives :

J. R. R. Tyagarayan, Pre-University.
Miss Saraswathy, 3rd Hons.
R. Victor, 4th Hons.
S. Sathappan, II P.G.

The executive Committee met on 16th August 1956.

The inaugural function was held on 23rd August 1956. Dr Johnson, the Superintendent of the Madras Mental Hospital, gave the inaugural address. He spoke on Religion and its place in Health and Disease. He made a brief analysis of the various aspects of mental diseases and made it clear how great a part religion plays in them and he emphasised the fact that the belief in religion can influence the mental health of the individual.

Dr S. P. Adinarayan was in the chair.

We look forward to the busy activities of the association for the coming two terms.

A. D. CYRIAC,
Secretary.

The Philosophy Association

'All our knowledge is ourselves to know'

Patron—S. P. Adinarayan, M.A., Ph.D.
President—Rev. V. M. Thomas, M.A.
Student-Chairman—Bikshu Gnanaratne, 5th Hons.
Secretary—S. Kumarasamy, 4th Hons.
Treasurer—Miss S. Koshy, 3rd Hons.

Class Representatives—

V. U. Kurien, 5th Hons.
J. T. Paul, 4th Hons.
S. R. Sakthivel, 3rd Hons.

I have great pleasure in presenting the report of the Association for the first term. Though we had only one meeting for the term, we have a fairly crowded programme for the next two terms and we hope to conduct the Sixth Inter-Collegiate Philosophy Congress, in our College, in a splendid manner.

The inaugural address was delivered by Dr R. Panikker, M.A., M.Sc., Th.L., Ph.D. of the University of Madrid. Dr Panikker, who

holds six degrees in various subjects, was here on a short visit, from Spain.

Dr Panikker who spoke on, 'Philosophy and Theology: Reason and Faith' said at the outset that both Philosophy and Theology have the same aim, viz., 'The human quest for the knowledge of the Ultimate Reality'. So long as man was searching for the true or ultimate Reality with all his being, no difference was made between the two, except the question posed by Philosophy—what is Reality?

When we approach the Ultimate Reality by means of reason we have Philosophy and when we do it by the way of faith, we have Theology. Reason is understood as the intellectual power of human evidence; it is the noble human capacity to see things as they appear to common human nature. But we cannot jump over our own shadow. The boundaries of visibility of our reason coincide with the limits of the nature of our own reason. We cannot properly see—that is, with rational evidence beyond the ontological level of our reason itself. The Reality which we see with our reason is only the Rational reality or even better, the rational aspect of Reality. We can know with our reason that Reality transcends reason, because we are reasonably aware that there are many things that transcend reason, but we cannot understand rationally the transcendence. If rational philosophy claims to be the highest knowledge about Reality it must either absolutise and divinise Reason or transcend it. The first case leads to idealistic philosophy, and the second one to a philosophical Theology.

In the course of his speech which lasted for three quarters of an hour, Dr Panikker emphasised the importance of faith. He traced the period of pure intellectualism in Europe and referred to some philosophers including Henri Bergson who have pointed out that the Ultimate Reality cannot be realised at the level of the intellect. This view, is not only contrary to, but also positively repudiates the view prevalent in some quarters that philosophy is nothing but an intellectual game. The lecture was most relevant; for it paved the way for us to understand better the prescribed work for our University examination.

[A further article on Dr. Panikker appears on page 10.]

Rev. V. M. Thomas who presided said that the Secretaries and Treasurers of the previous years had conducted business in the characteristic philosophical style, by keeping no records of financial matters. The present Secretary, with the cooperation of the Treasurer has thought it fit to have all financial transactions recorded in 'black and white'. I wish to thank Rev. V. M. Thomas for introducing the novel feature of providing cyclo-styled copies of the Synopsis of the inaugural address for the members of the Association.

Before I conclude my report I wish to express my thanks to the members of the Staff of the Philosophy department for their kind suggestions. My thanks are also due to the student office bearers for all their help, especially in the collection of subscriptions from members; for, finance is indispensable even for conducting meetings of the Philosophy Association. I sincerely thank all the members of the Association.

S. KUMARASWAMY,
Secretary.

Malayala Samajam

The elections to the various offices of the Samajam were conducted at the end of the last academic year. Messrs A. I. Abraham, V. U. Kurien and Abraham Varkey were returned at the polls as Chairman, Secretary and Treasurer respectively.

In a meeting convened for the purpose of electing the class representatives Mr C. T. Kurien resigned his post as President and in his place Mr P. K. John was elected unanimously. The following are the class representatives

T. M. John, Pre-University Class.
P. Balakrishnan, II U.C.
Jacob Zachariah, III B.A.
George Oommen, IV B.A.
C. P. Ramachandran, B.Sc. classes.
James L. Kurian, Hons. Classes.
Miss Prema Oommen, Women's representative.

The activities of the Samajam were inaugurated on 25th July '56 by Sri O. N. V.

Kurup, one of the leading poets of progressive Malayalam Literature. In a brief yet informative speech Mr Kurup touched upon the various trends in progressive Malayalam Literature. He pleaded for planned cultural development. He said while there was talk of economic and foreign policy no one seemed to think in terms of cultural policy. The Star-singers of the Kerala People's Art Club—Miss Sulochana, Messrs K. S. George, Devaraj, and M. Joseph—were present on the occasion. They delighted the audience with their group songs.

Onam was celebrated on 20th August by the members of the Samajam with unprecedented enthusiasm and splendour. The occasion was graced by the presence of Kumari Lalitha, Kumari Padmini and Kumari Ragini—the celebrated dancing Sisters of Kerala. The tea party held in the Library gallery was attended by more than 500 people. It was immediately followed by a meeting and variety entertainment. The meeting began with an Oonappattu sung by Mr L. Prathapa Varma. Mr P. K. John presided over the meeting and Mr A. I. Abraham welcomed the gathering. With the vote of thanks proposed by the Secretary, the meeting came to an end.

The following were the highlights of the variety entertainments. The skit 'Sukha Marana Company,' Kummilyattam and Fashion Parade, were the items contributed by the women Students. Miss Vimala Varma gave an excellent performance in the role of the chief male character. Miss Prema Oommen who directed the items impressed the audience by her exquisite acting. Misses Lalie Abraham, Annie Itty, Sosama Ninan, Vijayalakshmi Pandalai, Sarah Elias, Elizabeth Chandy, Janaki Menon, Sunanda and Sarojini were the others who took part in the day's performance.

The men students presented a full-length farce, 'Idiyum Minnalum' written by N. P. Chellappen Nair. Mr Prathapa Varma dominated the Scenes and drew the spontaneous applause of all by his living portrayal of a miserly old man. Mr Sreedharan did full justice to his role as a country physician. Messrs V. U. Kurien, Eswara Chandran,

Jacob Zacharias, Raja Narayanan, Sankara Krishnan and Suresh Nair were the others who participated in the farce. The Selaiyur Orchestra provided musical entertainment.

V. U. KURIEN,
Secretary.

Radio Club

President—Dr M. A. Thangaraj, M.A., Ph.D.
Vice-President—Mr K. B. Rajangam, M.A.
Secretary—Rajkumar Ambrose,
4th B.Sc. Hons. ii.
Asst. Secretary—S. Doraiswamy,
B.Sc. Hons. ii.
IV year representative—S. C. Arulanandam,
IV B.Sc. ii.

The Radio club is an association of all the members of the college who are interested in the design and construction of Radio Receivers. This association was revived two years ago after a period of rest. Since then it has been growing in strength. In the development of the club we are having quite an ambitious programme for this academic year. As the scope of the work of the Radio club has increased enormously we feel we are justified in raising the membership fee to Rs 5 per year. The present strength of the club is about 45.

We started with an introductory lecture given by Dr Thangaraj at an informal meeting on 8th August, about the general principles and method of constructing radio sets. The inaugural meeting was held on 24th August 1956, in which Mr P. V. V. S. Sastry of the Madras Institute of Technology, who had been to our college on many other occasions gave the inaugural address on the subject 'Telemetry.' This year we have drawn up a scheme which will lead every member upto the construction of a five-valve set in gradual stages as follows :

1. Single-valve Reaction Receiver
2. Design of Power Supply circuits
3. 2-Valve straight Receiver
4. 3-Valve straight Receiver
5. Design of AC and AC-DC Receivers
6. 5-Valve Superheterodyne Receiver

Apart from these there will be lectures by staff members and persons from other institutions on various topics related to the above subjects.

The members are showing keen interest and we have already finished one-valve sets. The work is proceeding well and the co-operation of the members makes us hope that our plan will be carried out to the full extent.

RAJKUMAR AMBROSE,
Secretary.

Sanskrita Samajam

President—Sri U. Venkatakrishna Rao, M.A.
Vice-President—Sri V. S. Ranganathan,
B.A., B.O.L.
Secretary—C. Seshachar

The election of the office bearers for the current academic year took place on July 20th and they were elected unanimously.

The activity of the Samajam began with the inaugural address delivered by Dr A. Narasinga Rao, professor of Mathematics, M.I.T., on August 17th under the presidency of Prof. U. Venkatakrishna Rao. The speaker brought out well the richness of the Sanskrit language and its place in ancient India in the course of his long and lucid speech. The meeting was attended by a good number of staff members and students.

In conformity with our traditions we hope to conduct regular meetings during the course of this year.

C. SESHACHAR,
Secretary.

Tamil Peravai

The office-bearers for the year 1956-1957.

President—Sri P. Alalasundaram M.A.
Vice-President—Sri G. Vadivelayutham,
B.A. (Hons.)
Student-Chairman—Sri R. Pandiaraj, B.A.
Secretary—T. Swamidoss
Asst. Secretary—M. K. V. Nalliah

Class Representatives

T. Sangaralingam, Pre-University.
T. K. Visvanathan
Md. Abdulkadar, II U.C.
Thiruchendhur
N. Krishnan, III B.A.
R. Sundaralingam, IV B.A.
T. S. Nachimuthu B.A. (Hons.) & P.G.
Classes
M. Ramalingam B.Sc. & B.Sc. (Hons.).
Classes
I. Indira Thomas, Women-Students Representative

The Inaugural Meeting of Tamil Peravai was held on 27th July 1956, in the Anderson Hall.

The Student-chairman R. Pandiaraj, B.A. presided over the function.

Miss S. Bhagirathi, B.A. (Hons.), Lecturer in Tamil, Queen Mary's College delivered the address.

Thiruvalluvar day was celebrated on August 7th 1956, under the presidentship of R. Pandiaraj B.A. (Student-chairman).

Sri K. Anbazhagan, M.A., Asst. Professor in Tamil, Pachaiyappa's College, spoke on the greatness of Thirukkural and pointed out that Valluvar is a universal benefactor.

In the course of his talk, he said that a copy of the Kural should be given to all degree-holders.

We hope to celebrate Bharathi day and conduct an inter-college debate in Tamil during the course of the second term.

T. SWAMIDOSS,
Secretary.

The English Honours Association

We combined serious business and good fun at an informal meeting held early in the first term. There was the important task of electing office-bearers to start with, and then the happy cheer of a lively freshers' Introduction Ceremony, to send us all away in good

spirits. The following office-bearers were elected for the current year.

Patron—Rev. R. S. Macnicol, M.A.
Student-Chairman—Miss M. J. Devanesen
Secretary—Denzil Bob
Joint Secretary—Miss V. Jothimuthu

Representatives for the various classes were Kunhiraman Nair, Antony Caesar, Niketu Iralu, Pratapa Varma and Rathi Chandran.

The Association was inaugurated by Mrs Mona Hensman, Principal, Ethiraj College, Madras. A pleasant tea-party was followed by a really savoury talk, spiced with interesting reminiscences and frank tit-bits of advice on the 'Art of Living.'

We began our activities with a venture new in recent years—Play-reading. The plays chosen were :

'The Clown of Stratford'

'The Queen and Mr Shakespeare'.

An appreciative audience has given a fillip to our interest in play-reading, and a similar meeting or two may be planned for the terms to come.

Perhaps the best success in the first term was a debate on : 'The female of the species is more deadly than the male'. It was a sprightly battle of wits ; and, with everything to gratify the most fastidious audience—impassioned eloquence, scintillating humour, shrewd repartee, and some daringly original thinking to crown it all ! The proposition was carried with a very convincing majority.

At the last meeting for the term, Mr Spivey, visiting American Professor, addressed the Association on 'Hemingway and Faulkner.' His scholarly talk whetted our appetite for the two American authors.

A plan for an excursion is being worked out and a few symposium recordings and film shows are planned for subsequent meetings.

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DENZIL BOB,
Secretary.

Physics Association

President—Dr M. A. Thangaraj
Student-Chairman—S. V. Subramaniam
Secretaries—S. Nadarajah,
 A. P. Balachandran
Treasurer—S. Mahalingam
Class Representatives—G. Sankaran, K. J. Jacob, Eapen Koshy, M. Chandy

After a temporary respite, the Physics Association was revived again this year. The credit for this largely goes to our Professor Dr Thangaraj and the enthusiasm of the students. As regards our activities during the first term, we can honestly claim to have made an excellent beginning. The inaugural meeting was conducted with Dr Thangaraj in the chair and Dr R. S. Krishnan of The Indian Institute of Science delivering the Inaugural Address on 'Atomic Power'. It was only appropriate that the date was the 4th of August, the day on which the first atomic reactor became critical in Bombay. During the Michaelmas holidays, we were able to arrange an educational tour of Bangalore and Mysore. An article is appearing elsewhere on this topic, so we shall refrain from making any superfluous comments on it, except pointing out that for a maiden effort, it was a great achievement.

We hope to keep up this standard of excellence during the next two terms also. With the co-operation and enthusiasm of the members, we have little doubt that it will prove to be an easy job.

History & Politics Association

It gives me great pleasure to present the report for this term. The office bearers of the association were elected early in this term. This year the elections were more democratic in the sense that the office bearers were elected by all the voters of the association and not by the students of a particular class. The following are the office bearers.

President—Mr M. Sargurudoss, M.A., M.Ed.
Vice-President—Mr M. Abel, M.A.
Student Chairman—K. Subramanyam,
 5 Hons.

Secretary—S. Dorai Raju, 4 Hons.

3 Hons. Representative—

K. Sivashanmugam,

B. A. Representative—C. Sabapathy.

I am very happy to say that the B.A. and Intermediate students are welcome to become members of the association this year. A good number of them have already made use of this privilege. We expect them to take an active interest in the association.

The activities of the association for this year were inaugurated on 20th July by Prof. Karunakara Menon, Professor of History in the Presidency College. Prof. Menon in his interesting speech on 'The recent developments in India after Independence' analysed the new forces that have arisen in our country since we attained independence. The speaker particularly emphasised that linguistic fanaticism should be curbed not only in the interest of national unity but also with a view to maintain the prestige that India has already attained in the international sphere.

The second meeting of the association was arranged on August 3 when Dr Carl Bridenbaugh, Professor of History in the university of California, delivered a lecture on 'How America elects its Presidents'. Since the topic is of current interest and importance, there was a huge gathering, which thoroughly appreciated Dr Bridenbaugh's speech. He gave a clear and vivid account of the procedure of the American Presidential Elections. Dr Bridenbaugh also answered the questions put to him by students. By his very frank answers he cleared the doubts of the students.

The association also arranged an excursion to Hampi, which was once the capital of the glorious Vijayanagar Empire, described elsewhere in this Magazine. In every sense the tour was a successful one. The Excursion was of immense value since it enabled us to get first hand information about the history of the Vijayanagar Empire. What impressed most of our students was the Thungabhadra Dam. It is a superb monument to the skill of Indian engineers and to the success of the First Five-Year Plan. Words cannot express

the feelings of admiration and wonder which we experienced when we saw the Dam and its surroundings. The roaring canals, the beautiful parks and the modern buildings so enchanted us that we were really sorry to leave that place so soon. Though we have left the place they will for ever remain imprinted in our memory. I express here my sincerest thanks to the Executive Engineer of the Thungabhadra Project, Mr Venkataramana Bhat for his overwhelming hospitality and kindness. But for him the excursion would not have been as successful as it was.

Finally I thank the President and Vice-President of the association for their advice and guidance and the students for their co-operation. I am sure they will continue to extend their cooperation and encouragement in the following terms also when we propose to do great things.

S. D. RAJU,
Secretary.

Natural History Society

Patron—Dr J. P. Joshua, M.A., PH.D.

President—Mr D. Giles Lal, M.A.

Student Chairman—Miss Meera Peter

Secretary—T. Chinniah

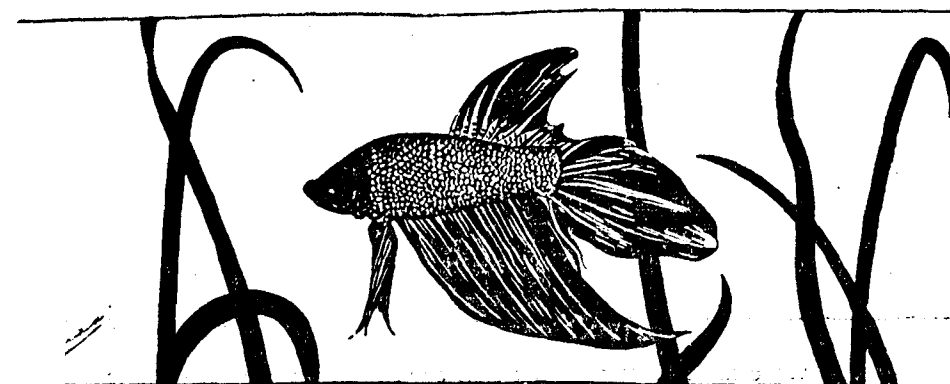
Treasurer—M. E. Vijayasenan

The inaugural meeting of the Society was a departure from the ordinary in that we had a Katha Kalakshepam on the excursion to Port Okha (Saurashtra) during the Summer

Vacation. This novel feature attracted a large number of non-members too and this gave us an encouraging start. We got into stride soon, combining business with pleasure when we went on an excursion to Kambakkam. The hill-climbing which came as a surprise to most of us proved to be a lively and strengthening experience. We were a happy crew armed with crow-bars, shovels and forceps and we 'left no stone unturned' in our quest for specimens. Though we came back exhausted yet we were the richer for the experience.

We have had two enlivening lectures in the course of the first term. Dr Aiyappan, M.A., Ph.D. (Superintendent, Govt. Museum, Madras) gave us a revealing talk on 'What Anthropologists Study'. He made an exhaustive survey of tribes in South India and touched on the Vedddhas of Ceylon.

Dr S. Chandrasekar, M.A., M.Litt., Ph.D. (Visiting Professor of Economics, M.C.C. and Director of the Indian Institute of Population Studies, Madras) gave us an enlightening talk on 'The Biological Basis of Human Nature.' He dealt at length on the necessity for 'Family Planning' as an effective check on the rapid growth of population. He made a careful analysis of the whole problem quoting facts and figures to substantiate his case. His masterly treatment of the subject was thought-provoking and kept the audience spell-bound. To both these gentlemen we remain deeply thankful.



An encouraging feature this year is the interest evinced by non-members in our activities. We also record our thanks to the U.S.I.S., Burmah-Shell and British Information Service for helping us time and again with audio-visual aids.

As we go to print we are busy making arrangements for a Natural History Exhibition to be held in the Anderson Hall on 3rd November.

Finally our thanks are due to the Staff and the students for their guidance and co-operation.

T. CHINNIAH,
Secretary.

Karnataka Bhashabhivardhaka Sangha

Our beloved teacher of Kannada has been in the college so long (for nearly 37 years) that it was with a sense of wide and deep loss that we bid farewell to Sri K. Narasinga Rao in the opening week of the academic year. But we are glad to know that his great learning will still be put to use. Kannada and Telugu are the languages he knows best;

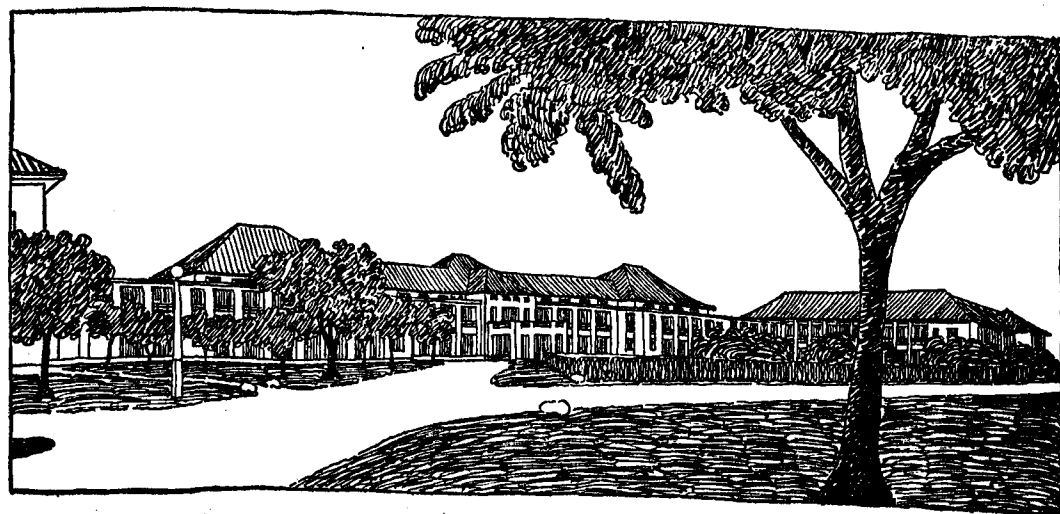
his knowledge of other Dravidian Languages is great enough for him to be welcomed on the staff of the Malayalam Lexicon in Trivandrum.

We have welcomed in his place Sri M. Venkataramana Bhat, B.A. (Hons.) as Lecturer in Kannada.

The first meeting of the above association was held on 17th July with our new Kannada Lecturer in the chair. Sri U. Venkatakrishna Rao our Lecturer in Sanskrit was elected President, our Lecturer was elected Vice-President, B. Mallikarjuna Reddy, Immanuel Panchikal and P. Vasantha Setty were elected respectively Student Chairman, Secretary, and Treasurer of the association.

The inaugural address of the Association was delivered on 10th August by Prof. M. R. Shastri, Professor in Kannada, Presidency College. Prof. Venkatakrishna Rao presided over the meeting. The secretary proposed the vote of thanks.

Sri M. Shankaranarayana Bhat of the Oriental Manuscripts Library, father of our Vice-President spoke on 'The Drama in Kannada literature' on the 5th October. Our President presided.



THE COLLEGE FROM A POINT NORTH OF THE SCIENCE BUILDING

News of Old Students

Since the last issue of the Magazine, Sri T. T. Krishnamachari (1920-22) has become Finance Minister in the Government of India;

John K. John has been elected a director of Parry and Co., a firm with a record of two centuries of service, and a variety of enterprises in the manufacture of sugar, fertilizers and other chemicals;

T. J. Koshy (1946-48) has joined the staff of the Madras Veterinary College, in the department of Helminthology;

B. Anjali Devi (1951-54) who while a student was a class-editor of this Magazine, has joined the staff of the S.I.E.T. College for Women, after a year on the editorial staff of the Indian Express. Reviews signed by her may still be seen in the Sunday Standard. She is the first editor of the Magazine of that College, of which the first number will appear next term.

Among recent visitors to Tambaram have been Commander Ananda Rao (1936-38), Deputy Director of Ordnance for the Indian Navy, who brought his wife for her first visit to Tambaram;

And Dattatreya (V. D. Trivedi) (1946-49) formerly Literary Editor of this Magazine, who was married on July 2nd to Miss Saroj, daughter of Sri S. R. Venkataramier. Dattatreya is on the editorial staff of Asia Publishing House.

And Dr P. Zachariah (1947-49) who is on the staff of the Christian Medical College, Vellore, and is on his way to England to do research in physiology in Oxford.

F/Lt U. N. Ramachandra Rao (1942-46) has married Ernesteen Prasad (1950-52), who was in Guindy in the first year the College hostel was there. He is now stationed in Tambaram.

K. Sundararaj (Mathematics M.A., 1954-56) is Sub-warden of Schaffter Hostel, St John's College, Palayamkottai.

A. N. Natarajan (Economics, St Thomas's, 1948-53) is Deputy Collector in Tiruchirappalli.

R. Ganesan (1940-42) after some years on the administrative side of Gemini Studios, has been acting in a number of Tamil films, notably 'Three Sons' and 'Pennin Perumai'. He is now popularly called Gemini Ganesan.

K. J. Mahadevan (1936-38) was Assistant Producer of S. S. Vasan's 'Chandralekha,' a film reported to have been seen by nine crores of people.

Frederick Jesudian has retired from the Textiles Department, Government of India.

Israel Jesudian (1922-26) is Divisional Electrical Engineer, Ootacamund.

James Jesudian (1924-26) is in the Sales Department of Binny & Co.

Kanagaraj Jesudian (1925-27) is a doctor at the U.M.T. Sanatorium, Arogyavaram.

Manuel Jesudian is Lt. Col. in the 4th Gurkha Rifles.

Quentin Jesudian is Security Officer, Avadi.

K. C. S. Paniker, several of whose pictures hang in the Miller Library, is Vice-Principal of the Government School of Arts and Crafts. He came to Tambaram early in the first term to meet some students and members of staff who were eager to learn to draw and paint. He gave much helpful criticism of their pictures which they showed him on that occasion. Some have been meeting nearly every week since then, to paint together; and about ten visited the Arts School at Mr Paniker's invitation on a college holiday in second term, when he very kindly showed them thoroughly all the departments of the School.

T. K. Srinivasan has joined the staff of a college in Gulbarga, Deccan. He was married on September 2nd to the daughter of Sri G. K. Narasimhan.

S. K. Rangarajan (1950-53) was married on September 9th to Miss Santhalakshmi, daughter of Sri S. R. Vankatesan.

S. Natarajan was married on September 13th to Miss Pankaja Lakshmi, daughter of Capt. P. V. Narayana Iyer.

M. D. James Rajlah (1951-53) is a lecturer in Sri Pushpam College, Poondi. He was married on October 1st to Miss Prathigold Bala.

Karunakaran Paul (1942-44), son of the Bursar, was married on September 12th to Bharathi, daughter of Dr G. D. Boaz.

Lakshmi Devanandan (1953-56) has gone to study in St Hilda's College, Oxford.

Ranjini Pithavadian (1952-55) is in the College of the Ascension, Selly Oak, and is studying in Birmingham University.

Soma Adiseshiah and Mary Abraham are on the staff of Isabella Thoburn College, Lucknow.

Arunthathi Kanagathungam (1949-52) teaches in a convent in Jaffna.

P. Vinodini (1951-54), who has been on the staff of Women's Christian College, Madras, has married, on April 5th, Mr Satyapal Mayor, and has gone to his place in Baroda.

V. K. Balasubramanian (Physics 1941-45) and Dr Daniel were among the party of scientists from Tata Institute for Fundamental Research who were with us for some weeks in September and October. They gave us news of other former students who are or have been in that Institute. George Abraham, lecturer in Mathematics 1941-43, has been there since returning after receiving a doctorate in Manchester.

Raja Ramanna has a doctorate from London University, and has been some years at the Institute. S. Raghavachari has left the Institute to join the staff of the Planning Commission in New Delhi.

K. Balagangadharan, lecturer in Mathematics, 1943-44, after some years in Poona teaching in Poona University at its inception, is now at the Tata Institute. Our Physics graduates there include G. Subramaniam (1948), N. Veeraraghavan (1949), E. C. George (1952), T. V. Ananthasubrahmanyam (1952), and G. Venkataraman (1953).

M. Chockalingam writes that old students now in Madurai have formed an association of which he is Secretary, and of which there are about eighty members. He has received messages of good-will from old students in other parts of India, including the Vice-President of the Republic, Dr S. Radhakrishnan.

T. V. Ramanujam was in Tambaram recently. He is now lecturer in Chemistry in Islamia College, Vaniambadi, where are also C. V. Rama Rao and Augustine Chellappa.

T. R. Jayaraman (Mathematics Honours, 1944-47) recently won the State Championship in Chess, in a tournament in which the third (equal) place was taken by a present student, A. A. T. Aaron.

F. R. Stanley, (1949-52) one of whose poems we publish in this issue, is now on the staff of Annamalai University. His poems have been published in the Illustrated Weekly of India and elsewhere.

The following are on the staff of Scott Christian College, Nagercoil:

J. M. Arthur, Prof. of Physics.

J. S. Chandrasen, (1951-1955) Lecturer in Zoology.

M. H. Martin (1948-50) Lecturer in Zoology.

R. Kuttikan (1951-1954) Lecturer in History.

T. K. Mathen (1951-54) Lecturer in Economics.

D. D. W. Daniels (1946-48) Physical Director.

T. Rajamannar (1952-55) Lecturer in Physics.

Y. W. Blessed Singh (1952-55) Lecturer in Economics.

A. James (1953-55) Lecturer in Physics. Mr Oliver, retired Engineer, lives in Nagercoil.

Rev. V. D. Sahayam is Pastor, Nagercoil Home Church.

A. Y. Sydney (1952-54) Teacher, Scott Christian High School, Nagercoil.

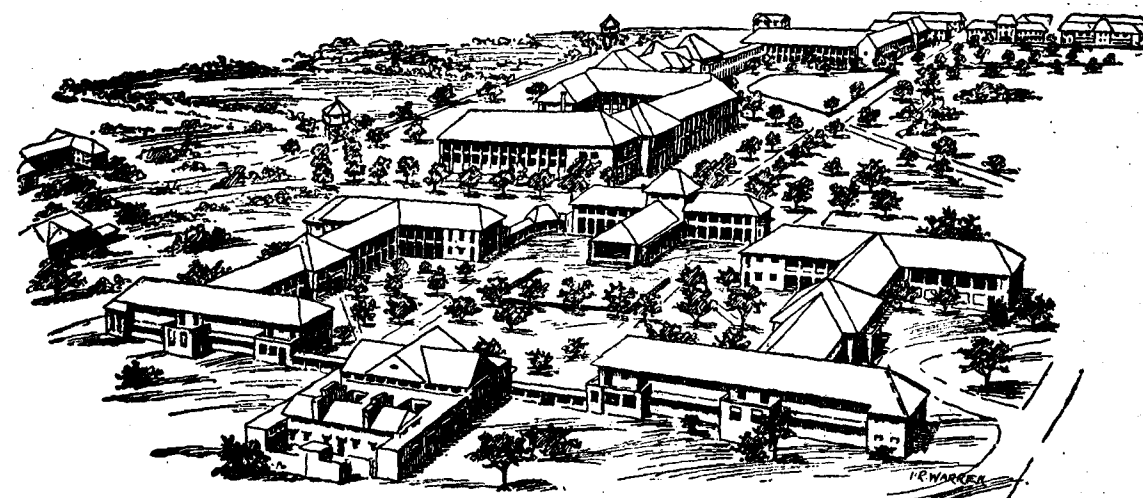
G. R. Karat, lecturer in English, on leave, is in Singapore for a second year. He was in India for a few weeks, and was married on June 25th to Putta Devi, who has returned with him to Singapore.

M. S. Doraiswamy is Principal of the Arts College in Osmania University, and K. R. Chandrasekharan (1934-37) is a Professor in that University.

T. N. Seshan, I.A.S., who was on the staff,

of this College is now Assistant Collector, Coimbatore.

N. Balasubramaniam (1951-56) is Statistical Investigator in the Government's Economics Department, in Salem District.



MADRAS CHRISTIAN COLLEGE WITH SELAIYUR HALL IN THE FOREGROUND

Halls

St. Thomas's Hall

It has been the tradition of St. Thomas's to give its best to the college and the country. In keeping with this tradition, we reluctantly gave our beloved warden to the college when it needed a Principal. The vacuum thus created in our compact life in the Hall has been filled happily by our new warden, Dr Thangaraj. Though he was not new to St. Thomas's, we were happy to welcome him back to guide and direct our affairs.

The regular activities of the Hall began as usual with the beginning of this academic year. Unusually, this time we had a large number of youthful new entrants, many of them appeared as though they have yet to shed off their bibs! These pre-University freshers and others were given a resounding welcome in the regular style of our Initiation Ceremony. Many of the elaborate rituals were contrived to discover new talents and also boldness of spirit. The Freshers' Night was celebrated on the 6th of July, and it is difficult to say whether the seniors or the juniors most enjoyed the function.

Having done with the inmates, we turned our eyes on the non-residents. The Non-residents' Social was conducted on the 11th of July, 1956. The non-residents shed their coyness and competed with us in doing justice to the tea. They also immensely enjoyed the programme of games and entertainments.

The solemn ceremony of the inauguration of the Hall Parliament was performed by our President, Dr M. A. Thangaraj, on the 13th of July. The Speaker, Mr A. Krishnasamy and the following members of the cabinet were sworn in: Messrs. K. Vallabhdas (Prime Minister), V. Z. Thyagaraj (Min. for Out-door games), R. Sundarlingam (Min. for Entertainments), T. Thidaveerasingam (Min. for Non-veg. mess), M. K. V. Nalliah (Min. for Debates), S. Singaravelu (Min. for Indoor games), B. Ramanatha Rao (Min. for Information) and S. N. Ramakrishnan (Min. for Veg. mess).

The Budget was then presented to the

House by the Prime Minister and was unanimously accepted after a lively debate on it. In subsequent sessions of our Parliament the standard of debate has been high, thanks to our galaxy of veteran debators.

Independence Day was celebrated with the usual gaiety and a sense of sacrifice. Members gave up a meal to feed the poor on that happy day. On the 25th of August, we merrily welcomed our graduates who had been home-sick, to congratulate them on their varied successes. The 'back-home boys' gave up their convocational solemnity and joined the merry old band in the good old fashion.

The highlights of the activities so far have been the installation of the Gymnasium and the organisation of a Readers' Club. These two facilities provided for the members of the Hall have been an addition to the existing opportunities to develop brain and brawn.

Thus life flows on gently and sweetly in St. Thomas's. The song of the birds and the sweetness of the air are but reflections of the harmony within the Hall. Our future is full of hopes and our present is bristling with activities.

K. VALLABHDAS,
General Secretary.

Bishop Heber Hall

Warden—Rev. G. C. Martin

Acting Warden—Mr A. A. Gnanadoss, M.A.

Student Chairman—S. Ariasingam.

General Secretary—H. M. Hashim.

Secretaries:—

R. Sivasithambaram.

Dana Samy Paul.

C. J. John.

R. Veeraraghavan.

Anupam Dass.

K. Rajeswaran.

K. Muthukumaraswamy.

We have greatly missed Mr Chandran Devanesen, who has been our Warden for five years, and is now studying in Harvard

University. His understanding and sympathy with our aspirations both in work and play have endeared him to us all. We have also missed the Junior Devanesens along with Mrs Devanesen, who shared the life and activities of our Hall. Our good wishes go with them.

After the granting of full-fledged membership of the Hall to all the freshers, the Hall plunged into a period of intense activity—academic as well as extra-curricular—under the able guidance of Mr A. A. Gnanadoss our Acting Warden during the first term.

The non-Residents' Social was indicative of the close and affectionate ties that bind together the Heberians—residents and non-residents alike—in an intellectual and cultural community.

Mr C. Vanniasingam of Ceylon inaugurated our Literary and Debating Society. He gave a talk on 'the official language problem of Ceylon.' The Heber Athenaeum has begun its high-brow discussions. A Tamil Society was also formed this year under the auspices of the Literary and Debating Society.

The General Body meetings continue to be as lively as ever. We regard the General Body as a training ground, sometimes for the cheering the Heber athletes need on Sports Day, but most often as a form of triumphant self-expression which is needed in a young democracy like ours.

Independence Day was observed with all solemnity. The national flag was unfurled by our Acting Warden who gave an analysis of the economic and political problems that confront our nation, and requested every Heberian to do his best for the welfare of the infant Republic. The student chairman S. Ariasingam also spoke. The school children of Old Tambaram were fed later in the day.

The fullest co-operation with the R. S. L. is shown by the Heberians.

We relived the spirited happy life of the past few years during the Annual Graduates' Reception. Most of the Graduates from Heber Hall honoured the occasion with their presence. They are a real source of inspiration to us and we wish them all a great future.

We are all eagerly looking forward to two very important events—the arrival of our new Warden and the celebration of our Hall Day.

H. M. HASHIM,
General Secretary.

Selaiyur Hall

The first few weeks of this academic year were full of interesting activity. We have a lively set of juniors, especially in the Pre-University students. None of them are likely to forget the warm reception they got in Selaiyur.

The 'Hat Night' and the Graduates' reception were celebrated in the best of spirits. Thanks to Philip Jacob, our orchestra, 'The Selaiyur Swingsters', has improved beyond recognition. On Independence Day our Warden spoke a few words, and we were hosts to small children from old Tambaram Village. N. Raman, our Rural Service League Secretary, conducted the affair in the proper way. It is no surprise that the League is doing much for the betterment of the villagers, under his able hands.

The General Body meetings, as usual, give an opportunity to our members to exhibit their talents. The witty, and at times highly intellectual queries display most of the latent genius in Selaiyurians. Our Literary and Debating Society was inaugurated by Miss Butler Hensman. She spoke on 'The place of literature in life today'.

Dr Panikker addressed the Discussion club. Our energetic Secretary K. J. Joseph conducted a lively debate—'Arranged marriages are preferable to love marriages.' Naturally the motion failed to be carried.

Underlying all these activities there is always our inspiring and untiring Warden, who never for a moment, even at the cost of sleepless nights, slackens in his interest to make any little activity glow into life and fullness. We are indeed, very fortunate.

R. THIAGARAJ,
General Secretary.

Athletics

Basketball

The season commenced with a dramatic victory over the strong Air Force side. The I.A.F. led till the last few minutes but the accurate shots of Titus and Shanmugasundaram gave us a comfortable lead. We won the game 53 : 39.

We have so far played four Inter-Collegiate games. The first was against the Stanley Medicals. We beat them by 59 points to 28 points. Shunmugam, who was not very successful in the first half, improved in the second half and came out as the top scorer with 22 points. R. Sunderalingam, centre-forward executed some excellent lay-up shots. In the next League encounter we defeated Presidency College by 55 : 28. Joseph John was the top Scorer with 14 points. In the other Inter-Collegiate matches we beat Veterinary 58 : 28 and Jain 84 : 24.

The highlight of the season was the match against the star studded A.B.C. (Ace Basketball Club). In that fast and exciting game we managed to beat them by 59 points to 51 points. There was hardly a moment when the Score Board indicated a difference of more than 2 points. Both teams constantly changed their offensive and defensive systems to tackle their opponents. But, thanks to Mr C. A. Abraham, we got the better of our opponents by playing a fast game. Titus Mathews once again proved his worth by scoring 29 points.

Who's who of the Team

Titus Mathews.—Representing the College for the fourth year. Madras University player, 1955. A fast and dependable forward.

V. Shanmugasundaram.—Vice-Captain; Represented the University, 1955; A sure shot and good at offensive rebounding.

R. Sunderalingam.—An expert in executing lay-up shots and a stylish dribbler.

R. Ramaswamy.—A robust guard who does not give up easily; good at defensive rebounding and set shots.

Joseph John.—A fast scorer and good at pivoting.

M. Karupiah.—An excellent scorer when he strikes form.

Long Seh Chin.—A newcomer to the team; A good exponent of the jump shot from a standing position and an excellent dribbler.

K. V. Karunakaran.—Another newcomer to the team. A keen player who shows great improvement.

A. S. Patil.—A new find. The baby of the team.

M. L. Bright.—Madras University and State player; one of the best right-forwards in India; he has not yet played for the College this year owing to a shoulder injury.

Paul Joseph.—Captain; Madras 'Varsity and State player.

I must thank all the players for their hearty co-operation. We are extremely thankful to Mr C. A. Abraham for his valuable tips and guidance and to Dr M. A. Thangaraj for his continued interest in the game. We are very grateful to Rev. J. R. Macphail, whose enthusiasm and encouragement have been a source of inspiration to us. Our thanks go to Rev. Paul David for the interest he takes in the game. We are immensely grateful to the students, for their cheering and encouragement during the games.

PAUL JOSEPH,
Captain.

Preachers at the College Service

FIRST TERM

July 1	..	The Rev. J. R. Macphail
8	..	Dr S. P. Adinarayan
15	..	The Rev. R. S. Macnicol
22	..	The Rt. Rev. David Chellappa, Bishop in Madras
29	..	The Rev. Eugene Ten Brink, S.C.M., Madras
August 5	..	The Rev. Paul David
12	..	The Rev. Jacob Kumaresen, 'Gurukul', Madras
19	..	Mr Victor Koilpillai, Editor, <i>The Guardian</i> , Madras
26	..	Mr Noble Rajamani
September 2	..	Mr R. D. Paul

SECOND TERM

September 30	..	The Rev. Dr A. E. Inbanathan, Christian Medical College, Vellore.
October 7	..	The Rev. E. O. Shaw, Church of Scotland Mission, Chingleput
14	..	Dr M. A. Thangaraj
21	..	The Rev. R. S. Macnicol
28	..	The Rev. Dr H. W. Gensichen, 'Gurukul', Madras
November 4	..	Dr W. F. Kibble
11	..	Mr Jayaraj Daniel, C.L.S., Madras
18	..	Dr S. P. Adinarayan
25	..	The Rev. J. R. Macphail
December 2	..	The Rev. G. C. Martin

Prize distribution 1956

Prizes awarded and presented on College Day, August 25th

JUNIOR INTERMEDIATE

The Amjud Prize for the student awarded the highest marks in Gr : i-a.

Prize for the student awarded the highest marks in Gr : ii

Prize for the student awarded the highest marks in Gr : iii

The Craig Prize for English Composition

The Lord Pentland Prize for English.

The West Coast Prize for Scripture.

..	K. Raghunath
..	A. S. Thannakoon
..	B. E. M. Gomes
..	M. Jalem
..	K. Raghunath
..	J. P. Ampalavanar

SENIOR INTERMEDIATE

The Amjud Gold Medal for the Gr : iii student awarded the highest marks in the College Exams.	.. A. J. Anandan
The Ramiah Gold Medal and Prize for proficiency in Mathematics, Physics and Chemistry.	.. S. S. Suryanarayanan
The Ilayalwar Chetti Silver Medal.	.. S. S. Suryanarayanan
The Mathai Prize for Scripture.	.. Richard Gabriel

JUNIOR B.A.

The Ethiraj Pillai Prize for Tamil	.. V. S. Venkataramanan
The Gunn Gold Medal for English.	.. K. Narayanan Kutty
Prize for the Mathematics student awarded the highest marks in Part III.	.. A. A. T. Aaron
The Padmanabha Menon Prize.	.. K. Gangadharan
The Rajagopal Rao Prize for Telugu.	.. A. Dasaratha Ramiah
The Russell Prize I for the History student awarded the highest marks in Part III.	.. M. Parameswaran
The Russell Prize II for the History student awarded next highest marks in Part III.	.. G. Perumal
The Group 4-b Prize (Economics)	.. B. Ratnasabhapathy

SENIOR B.A.

The Miller Gold Medal and Prize for the student awarded the highest marks in English in the College Examinations.	.. P. Stanley
The Sethupathi Gold Medal for Tamil.	.. R. Krishnan
The Sanskrit Prize.	.. P. R. Raghavendran
The Thurso Prize for History.	.. D. Kumaraswamy
The Group iv-b Prize (Economics)	.. D. A. Vincent

JUNIOR B.Sc.

The Sir Krishnan Nair Prize for Physics.	.. T. S. Raghunathan
The Group Prize for Chemistry.	.. M. R. Parthasarathy
The Group Prize for Botany	.. S. Stanislaus
The Group Prize for Zoology.	.. T. Chinniah

SENIOR B.Sc.

The Aberdeen Prize for Physics.	.. P. E. Sankaranarayanan
The Group Prize for Chemistry.	.. S. Sundararajan
The Group Prize for Botany.	.. V. Hari Hara Subramanian

FINAL HONOURS

The Miller Philosophy Prize.	.. R. Gunasekaran
Raja Sir Annamalai Chettiar Prize (Economics)	.. P. B. Krishnaswamy
The Kellett Prize (English).	.. B. Chathu Kutty
The Manya Ramanathayya Prize (Physics).	.. K. V. Hari Hara Das
The Kellett Prize (History).	.. Miss Vera Augustus

SPECIAL PRIZES

The Korah Eapen Prize for Scripture.	.. Md. Iqbal
The Elizabeth Miller Gold Medal for Scripture (Degree Class).	.. Mathew Zachariah
The Elizabeth Miller Prize for Scripture (4th Hons. & P.G.)	.. D. Henry Thiagaraj
The Hoare Prize for the best student from Malabar Christian College, Calicut.	.. S. Balakrishnan
The Jagadeesan Prize for the Sanskrit student coming first in English.	.. N. Balasubramanian

Winners of University Prizes, 1956

G. Balamohanam Thampi.	.. The Christian College Medal
Miss Lakshmi Devanandan.	.. (1) The Jubilee Medal
	.. (2) The Dr T. M. Nair Memorial Medal II
B. Chathu Kutty.	.. The Rao Bahadur M. A. Singarachariar Prize
Miss Vera Augustus.	.. (1) The Northwick Prize
	.. (2) The Eric Conran Smith Prize
	.. (3) The N. N. Asirvatham Prize
P. Sam Bennet.	.. The Caithness Prize I—Medal
M. Narayanan Kutti.	.. The Caithness Prize II—Prize

Other Prize Winners 1956

SENIOR INTERMEDIATE

The Junior Miller Prize	.. S. Mohan.
The Group ii Prize	.. V. C. Vivekanandan.
The Chinnaswami Pillai Prize	.. C. K. Balamunuswamy.
The Rajagopal Rao Prize	

SENIOR B.A.

The Ripon Gold Medal	.. G. T. R. Perinpanayagam.
The Rajagopal Rao Prize	.. M. Raghava Reddy.
The Ross Prize (Mathematics)	.. P. B. Sundara Raj.

SENIOR B.Sc.

The Buckie Prize (Gr: v)	.. P. Jacob Abraham.
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FINAL HONOURS

The Crawford Prize (English)	.. G. S. Gopalakrishnan.
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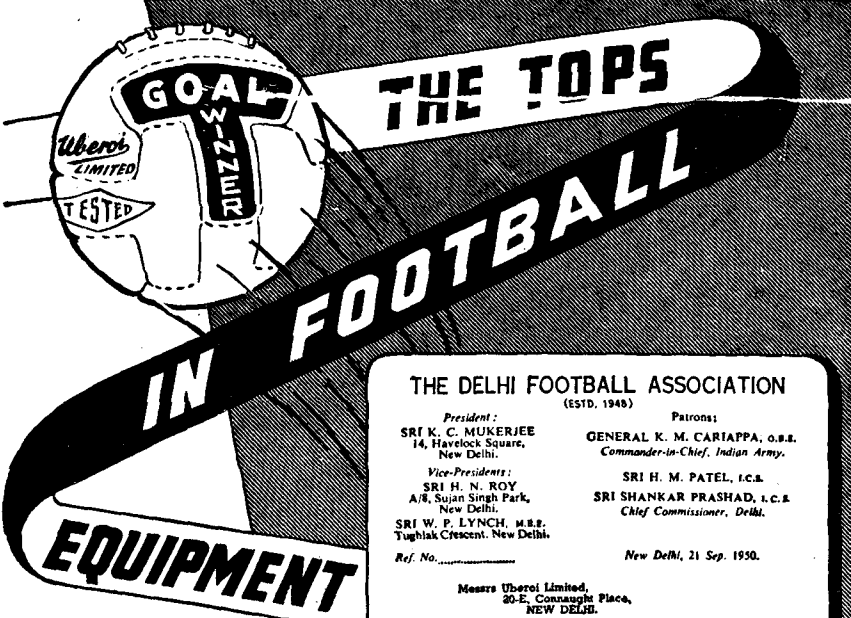
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(ESTD. 1948)

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