

## STELLA MARIS COLLEGE

### HIS GRACE

THE MOST REV. Dr. LOUIS MATHIAS, S.D.B., D.D. Archbishop of madras-mylapore

ON THE OCCASION OF

THE SILVER JUBILEE OF HIS EPISCOPATE

THIS ISSUE OF THE YEAR BOOK OF

STELLA MARIS COLLEGE

IS

DEDICATED.

MAY GOD GRANT HIS GRACE

MANY MORE FRUITFUL YEARS

IN THE SERVICE

OF GOD

AND

OF INDIA.

ii

## CONTENTS

His Grace The Most Rev. Dr. Louis Mathias, s.D.B., D.D.					
Speech of Dr. A. Lakshm	anaswami Mu	daliar	•••	4	
Principal's Report	•	•••	•••	8	
College Day 1960		•••	•••	12	
Tribute of the Governor		•••	•••	14	
Heading—Tamil	•	•••	•••	15	
Lessons of History-Tam	il	•••	•••	17	
Hostel Life—Hindi	•	•••	•••	19	
Joy of Reading—Sanskrit		•••	•••	20	
Mon Hermitage-French	L	•••	•••	22	
Souviens-toi-French		•••	•••	23	
Le Voyage en Train—Fre	ench	•••	•••	24	
College Crows	•	•••	•••	25	
Supersonics	•	•••	•••	27	
Star Gazing	•	•••	•••	29	
Two Rays	•	•••	•••	31	
Botany and Beauty	•	•••	•••	34	
More than Meets the Eye	e		••••	35	
Wild Life Ways	•	•••	••••	37	
College Chronicle	•	•••	•••	3 <b>9</b>	
"Paradise Lost,"—Critics and Students				42	
Economic Pressure	•		•••	<b>4</b> 4	
"A Thing of Beauty is a	Joy Forever"	•••	•••	46	
Mauryan Art		•••	•••	47	
Ambition has Wrought m	ore Harm that	n Good	•••	49	
The World has more to Fear from the Educated					
than from the Uneduca	ated	•••	•••	51	
Women are Better Teach	ers than Men		•••	5 <b>3</b>	

iii

Men are Better Teachers than Women				55
My First Air Journey to Switzerland		* **	56	
Health Problems in Slums-Their Cause and Cure			•••	58
A Visit to the North East Frontier		•••	· •••	61
My Experience on the Winch Trolley				62
An Indian Bazaar			•••	63
Waiting for a Friend at the Railway Station				65
Achievements	•••	• • 4	•••	66
At the Roots of Modern Universities				70
My Career		•••		76
Bells		•••		77
The English Alphabet		•••		79
A Little Birdie Told M	• • •		80	
A Pencil	· • •	•••	•••	82
An Allegory	•••	•••	•••	83
Cleaning up the Lumber Room		•••	•••	85
Beauty in India	•••	•••	•••	86
If I Were a Poet	•••			88
An Adventure in Broad Daylight			•••	89
The Old Students' Corner			•••	92
University Life in Am	erica			96
Our Building Fund		•••		98

iv



New Stella Maris College Hostel



Arrival of His Excellency Sri Bishnuram Medhi for the function.

## COLLEGE DAY

Srimathi Medhilgraciously distributes the prizes.



His Excellency the Governor addresses the gathering.



## HIS GRACE, THE MOST REVEREND Dr. LOUIS MATHIAS, s.D.B., D.D.

Archbishop of Madras - Mylapore AN APPRECIATION AND A TRIBUTE

CHEVALIER G. A. PAIS

His Grace the Most Rev. Dr. Louis Mathias, Archbishop of Madras-Mylapore arrived in Madras on 15-11-1959 after a tour of seven months in Europe on completing a mission of collecting for a Scholarship Fund for poor and deserving students for higher studies in India and abroad and for building tenements in the City of Madras for the middle class and the poor - both irrespective of class or creed. He was received in audience by H. H. Pope John XXIII on 28-10-1959 at the Vatican and His Grace obtained from the Holy Father at that memorable private audience his blessing for his Scholarship Fund and the Housing Scheme. In an exclusive interview to "The Mail", His Grace said "Everywhere on the Continent I found in men of authority sympathy for India, and admiration for what has been done in such a short time. They realise that India, with nearly 400 million people, has problems which have to be tackled on a tremendous scale, which is not the case with small countries. It was also gratifying to note the admiration they have for our great leader, Mr. Jawaharlal Nehru".

The Silver Jubilee of His Grace's Episcopal Consecration fell on 10-11-1959 and the Silver Jubilee of his taking charge of the Archdiocese of Madras (now Madras-Mylapore) falls on 20-7-1960 (his 73rd birthday). These two Silver Jubilees will be fittingly celebrated on the 27th and 28th of August 1960, and on that occasion the Mayor and Councillors of the Corporation of Madras will accord him a Civic Reception and the public will present him with a purse for his Poor Students' Scholarship Fund and for his scheme of dwelling houses and tenements for the poor in Madras-City, - as evidence of their esteem, gratitude and loyalty to him as a benefactor of Madras.

His Grace needs no introduction. A Frenchman born in Paris, he has spent the best part of his life in India - the country of his adoption - over 35 years; and of these 25 years will have been completed as Archbishop of Madras on 20-7-1960. He has devoted these 25 years entirely to the realisation of his ideals of love for and service to his fellowmen in the land of his adoption. The impressive buildings dotting this great metropolitan City are an eloquent expression of his tireless efforts to serve Madras and the people of South India. He has established magnificent educational institutions in the City from the Elementary up to the University level,

by

imparting knowledge and inculcating in the youth of Madras basic social and moral conduct and behaviour and thus turning out worthy citizens of a worthy country. He has under his care 2 Catholic Colleges, 2 Seminaries, 3 Training Schools, 31 High and Middle Schools, 4 Matriculation Schools, 57 Higher and Lower Elementary Schools, 25 Homes for Children and Destitutes; also, 1 Creche, 1 Rescue Home, 19 Childern's Homes, 3 Asylums for old men and women, 1 large Hospital and 3 Dispensaries, also Schools and Orphanages in Pondur, Wallajabad, Chingleput Town and Avadi. 12,000 students are given free midday meals every day in Madras City. Among the other monuments of His Grace's concern for the poor and the needy are the "Mercy Home" in Kilpauk with 150 in-patients under the fostering care of the Catechist Missionaries of Mary Immaculate, several Orphanages housing over 3,000 orphans, a Technical School at Basin Bridge run by the Salesian Fathers and the Agricultural Farms opened by him for poor cultivators in Kuttuvakam and other villages. In these institutions more than 90% of the pupils or inmates are non-catholics. In Madras City he has constructed hundreds of dwelling houses for the middle class and hundreds of tenements for the poor. Also he has founded 8 Hostels for boys and He has built anew several Churches and Chapels and Oratories of working girls. exceptional beauty and artistic symmetry. The Retreat House at Mandavalli with its 50 airy rooms and spacious lawns is another addition to this magnificent march of progress for the glory of God. The Catholic Centre, seven storeys high in the centre of George town, is yet another monument to his constructive genius and dynamic power.

He has founded the Madras Cultural Academy for the development of art, music and dance, the Newman Association for the intellectual advancement of youth, the Catholic Medical Guild for the relief of suffering poor. He has started the "Madras-Mylapore" as an official organ of the activities of the clergy and laity in the Archdiocese. He has presided at hundreds of public meetings, preached at hundreds of Church functions and lectured on difficult and complicated problems of the day with moral vigour and intellectual vitality.

His Grace's whole life is devoted to Madras and its neighbourhood. He is the glorious embodiment of Christian charity. His keen intellect, his broad vision, his selective judgment, his winning manners, his serene mind have earned for him imperishable renown, a renown which he never sought. Knowing him intimately as I do these many years, I cannot but admire his great intellectual strength, his wide knowledge of men and matters, his profound spirituality and his spirit of service. He is a rare soul who has lent lustre to our City and his message will live as an inspiration to all, including generations yet unborn.

A versatile personality, a perfect organiser and a bold visionary, his enthusiasm for new ventures and mighty enterprises is unbounded. Gifted with a phenomenal memory, a quick grasp of problems and a prodigious capacity for work, with the Don Bosco smile always on his lips; noted for his tolerance, magnanimity and fellow-feeling —encyclopaedic in knowledge, gentle yet firm with an exquisite sense of proportion to grasp any problem at any time - he is loved and admired by all who know him. These qualities have won for him the love and loyalty of his flock and the affection and esteem of his fellowmen. Dignity, honour, position sit lightly on him. He has travelled widely in Europe and America and is liberal in outlook. His kindliness is contagious, his urbanity inimitable.

Deeply imbued with faith and devotion to duty, he has ably maintained the traditions of impartiality, thoroughness and integrity. With a fearless and indomitable will, this man of destiny has become a leader without seeming to lead. He has attracted to himself and to the cause he holds dear, the unstinted loyalty of all men and women working or associated with him. His is a sense of dedicated purpose.

As a worthy Prelate of the Church and a worthy labourer in the Vineyard of his Lord and Master, he seeks to live out his life in the service of the poor and the suffering. Archbishop of a great Archdiocese, he has aroused devotion to God and has restored peace to many a struggling soul. He has brought joy to those in sorrow, inspiration to those in doubt and courage to those in despair. He has piled logs of fire in the hearths of faith and has rekindled the spark of brotherly love in a dwindling age. He has penetrated into the depths of self-denial and pushed his self-effacement to the very limit. Even to-day he is cutting new ground. He is blazing a new trail. Men of his type and calibre are greatly needed in the resurgent India of today to guide, defend and lead our people to the noble task of selfless work, willing sacrifice and unstinted devotion to Church and State. He has drawn all men unto himself irrespective of class or community and his name to-day is enshrined in the hearts of men for all time.

His Grace, as a great servant of God, will, for the remainder of his life "go about doing good."

"Dear Son of Memory, great heir of fame, What need'st thou such weak witness of thy name? Thou in our wonder and astonishment Hast built thyself, a live-long monument!"

Milton.

3



Dr. A. Lakshmanaswami Mudaliar, Vice-Chancellor, Madras University, lays the Foundation Stone of the Main College Block

## SPEECH OF Dr. A. LAKSHMANASWAMI MUDALIAR,

Vice-Chancellor, Madras University

Ladies and gentlemen,

I am beholden to the Rev. Mother Superior, the Principal, Staff and Students of the Stella Maris College for giving me the opportunity to participate in this pleasant function, a function that connotes a great landmark in the history of this College and that is so significant of its future development. The Stella Maris College was started only a few years ago but, within this short period, it has made such a notable contribution in the sphere of women's education that its name and fame is widely known far beyond the confines of the University. Its remarkable expansion is noteworthy but even more are the new developments that it has been found possible to start in this college, developments so appropriate in the sphere of women's education. The music courses conducted in Indian Music, Western Music and as composite courses, the courses in Drawing and Painting up to the Degree level, the courses in Fine Arts are some of the directions in which the College has brought home to educational institutions the possibilities, should trained and well-qualified personnel be available, of starting courses especially suited to women students. It is but natural that with these expanding activities, the management should have thought of a bigger campus to accommodate the students and the staff and to provide them with the opportunities to enjoy to the full the benefits of collegiate education with all its activities.

As I review the educational progress in our country and more particularly in this University during the past 35 years, during which period it has been my great privilege to be intimately associated with the work of the University, I cannot sufficiently express the gratitude that all parents must feel for the effort made by missionary enterprise in promoting the cause of women's education. In fact, it may be stated that but for that enterprise, women's education would not have progressed to the extent to which it has in the University. It may interest many to know that when the University had its affiliation extending to the neighbouring States of Kerala and Mysore in the year 1955, out of a total of twenty Arts and Science Colleges, there were as many as fourteen maintained by mission agencies, five by other private agencies and only one by the State. The total number of women students in these colleges was almost 8,000. In spite of many of these colleges having now passed over to other Universities, there are today in Arts and Science Colleges alone nearly 7,000 women students receiving collegiate education. And because of this factor, we find women students pursuing their studies in all faculties - law, medicine, nursing, engineering, technology, teaching, veterinary science and agriculture.

It may interest the public to know that the University has followed a consistent policy in regard to women's education and that it came to the definite conclusion that the only way to give a proper impetus to women's education was to start more and more women's colleges entirely staffed by women teachers. It is under these circumstances that women's colleges have been started even in remote places like Udamalpet, Tuticorin and Katpadi and it is significant that these colleges have been started under the same conditions of affiliation as are required for men's colleges. It is true that women students are admitted to men's colleges in places where the facilities are not available for separate women's colleges, but I do hope the day is not far distant when every District will have a women's college and, in important centres, more than one such college, if women's education is to spread rapidly and the leeway between men's education and women's education is to be made. The great interest that the University Grants Commission has taken in promoting women's education has led to a significant progress in this direction also. Apart from the usual grants that the University Grants Commission has been pleased to give to all colleges for the development to laboratories, libraries and for the reorganization of the Three-Year Degree courses, special attention has been paid to women's colleges. The University Grants Commission has given 75 per cent of the excess expenditure incurred by the managements of women's colleges for increase in the salaries of the teaching staff to bring them to a reasonable level so as to attract efficient teachers and to retain them in service. Recently, the University Grants Commission has also extended its help for the construction of hostels for women students, giving a grant of 75 per cent of the cost thereof subject to a maximum, and I am glad to say that the Stella Maris College is one of the colleges which will have the benefit of this grant.

As I look back over the years and all the changes that have occurred, I have come to realise that collegiate education will have to be more and more self-dependent and that managements must necessarily think of the day when, so far as finances are concerned, they cannot expect or depend upon State Governments to come to their aid. The demands upon State finances are so many and so varied and the pressure on their slender resources are becoming so great that it should not surprise anybody if ultimately the State Governments absolve themselves of responsibility in this respect. For other reasons also, it is my conviction that the sooner managements of colleges realise that if they have to expand and progress in the proper direction they should not be dependent upon such grants but should try to conserve their financial resources and improve them by all means possible, the better it will be for the progress of higher education. It is my hope, however, that the University Grants Commission will come more and more into the picture, so far as higher education is concerned and far from limiting aid only to the so-called Central Universities or to the purely residential Universities or to University Departments of study, if the University Grants Commission wishes to raise the level of education throughout the country, there can be no other method by which this can be secured except by coming to the help of collegiate institutions on well defined basis and policy. The University Grants Commission was started with the avowed object of creating a body which would function very much like the University Grants Committee of Great Britain. The University Grants Committee of Great Britain in recent years has undertaken the entire responsibility of assisting University and higher education in all the colleges and Universities of Great Britain in all faculties; and an annual expenditure of  $f_{c}$  30,000,000 to  $f_{c}$  35,000,000 is being incurred. The time has come when it is desirable and necessary at least in the Third Five Year Plan to draw up a programme for assistance on such a scale that a planned method of development may take place throughout the country and a certain amount of standardization may be achieved in the sphere of higher education. It will also increase the responsibilities of managements to maintain standards and to see that proper steps are taken for the efficient working of the colleges under their management. It may be that in some cases, the managements may have to seek new avenues of raising funds by increasing to a small extent the fees charged for those who can afford it while at the same time allowing material concessions to those who cannot afford a costly University education. I am glad that in this connection, the Central Government has come to the aid of such students in many of the professional branches of study, particularly in engineering and technology.

The question may be asked even to-day, what is the object of University education? A great writer has stated that whatever may be the immediate objectives, the ultimate goal of University education is so to train the mind and discipline the individual that he can function as a useful member of society and as one of the chief propelling forces to promote the welfare of society in an orderly manner. No one will dispute the fact that to-day, women's education has to serve many purposes of which people 50 years ago would not have dreamt. There is need in women's education for purposive education, for full employment, for diversified courses of study and for the opportunities to pursue at least some of various avocations for which women are best fitted. However, in the extraordinary circumstances which post-war developments have created in many countries, rapid changes have occurred in our concepts which have not been altogether beneficial.

6

The role that Indian women have played in maintaining the culture, traditions and ancient virtues of this land throughout the centuries is well known and cannot be forgotten or neglected. If civilization in this part of the world has survived the tremendous impacts of many centuries of conquest and subordination, it is not due to the men folk but it is essentially due to the virtues that women always possessed and cultivated for the good of the land. I do hope that in this congenial atmosphere, where the teachers and the taught can move in such close contact with each other, those ancient virtues will always be remembered and whatever may be the type of education that may be given, those ideals will be kept in the forefront and inculcated. Unfortunately to-day we see too much of a materialistic endeavour in all strata of society, more so in some countries than in others; but we must also realise the grave perils that have overtaken such countries. I hope that the ideals which have been always kept green in the memories of the women of this country - such as the ideal of family life, the benefits of a joint family which is perhaps the best insurance against the rayages of unemployment, neglect and starvation - those ideals which have always made women in India a subject of noteworthy study to other nations will be preserved and propagated, particularly by those passing through the portals of these great educational institutions.

If these are not maintained and preserved, the havoc that would be caused in this country would be even greater than the havoc that is now being witnessed in many other countries. Child delinquency, juvenile crimes, many distressing factors promoting mental ill-health, the sad plight of countries which have rapidly industrialised and thus become more and more subject to all the ills of human nature: these will overtake this country which, whatever its defects may be, has to a large extent withstood such deleterious influences. After all what shall it profit a nation if it gains the whole world but loses its own soul? This does not mean that progress should not be looked after. Caution is necessary and that caution can best be given by properly educated women with sober views to counteract ultra-modernism and all the consequences thereof, which unfortunate trend is to be found even now in certain places in this country.

Let us learn from other nations, not only all their good points but their unfortunate developments and consequent decay. And let our plans, whether they be for the second five year or third five year or subsequent periods, take note of this, that the greatness of a nation depends not upon its wealth-producing capacity but on the greatness of its people, brought up in traditions which will ensure respect for each other, tolerance, preservation of ancient culture and ancient wisdom, with a progressive spirit which will translate, without slogans, in a material form both nationality and internationality, the virtues of equality of man, respect for women and tolerance for all, with the innate urge to help at all times the less fortunately circumstanced so as to build up an ascendancy of the empire of God over the narrow concepts of the empire of man.

Ladies and gentlemen, I deem it a great privilege, as it undoubtedly is a source of pleasure, to lay the foundation stone of the main building of the New Stella Maris College and to open the New Hostel.

## PRINCIPAL'S REPORT

#### Introduction.

To-day it is our happy privilege to welcome for the first time into our midst Sri Bishnuram Medhi, our distinguished Governor, as president of our College Day Celebrations. To Srimathi Medhi also we are most grateful for having so graciously accepted our invitation to distribute the prizes; whilst the presence of His Excellency Bishop Carvalho always brings us added joy assuring us as it does of his paternal blessing on the College. To one and all, Reverend clergy, parents of our students and devoted friends of the College we extend a most cordial welcome, and trust that they will enjoy this evening's function.

#### New Buildings.

In these days of space-exploration, with rockets soaring off to the other side of the moon, Stella Maris is solving her own space problem in the modern way - by launching out from her old orbit in Mylapore, to the new skies of "The Cloisters." The venture, like any flight into space, is a daring one, but with the help of God to Whom all things are possible, we trust that the College with all its equipment and over 800 students aboard, will make a happy landing at Cathedral Road for its reopening in June.

To turn back the pages of this last year, the foundation stone of the new College Building was laid on the 5th of June by our esteemed Vice-Chancellor. Since that date, despite the slender resources and the very heavy cost involved, due to the untiring zeal and unbounded confidence in Divine Providence on the part of Rev. Mother Superior, the buildings have been springing up at a rapid pace and will, we trust, be ready for occupation at the beginning of the next academic year. In this connection we are most grateful to all the kind and large-hearted benefactors who have so generously helped us throughout the year, and in particular to Dr. and Mrs. Tara Cherian and all the members of our Building Fund Committee who worked so tirelessly and unselfishly to organize the Three Day Benefit Entertainment in August, which you, Sir, very graciously inaugurated at the Annamalai Manram. Nor must we omit the part played by the staff and students in contributing to the success of the undertaking. Classes enthusiastically vied with each other in selling tickets, collecting advertisements for the Souvenir, leaving no stone unturned in their efforts to help their dear College. We are grateful also to the University Grants Commission for the grant of one lakh we received towards the construction of the Hostel. Much is still required to pay off the debt incurred, but we go forward knowing that God, Who is ever with us, will help us in the future as in the past.

#### Hostel.

In speaking of "Hostel" it becomes necessary to use the word in the plural this year, as our well-established Hostel here at Mylapore has now a young and vigorous rival - the new College Hostel at "The Cloisters", kindly opened by the Vice-Chancellor on the same day the foundation stone of the New College Buildings was laid. A number of students have been occupying it since then, proudly preparing the way for their elder sisters to join them for the next academic year. Hostel Day in October brought with it the happy re-union, without rivalry, of the two Hostels when both cooperated wholeheartedly to make the day's programme pleasant and enjoyable for all. The Hostel seems to be vying with the College for pride of place in the new campusfor whilst Hostel No. 1 was the first of the new buildings to be erected, Hostel No. 2, long past the foundation stage, is now rising to complete the ensemble.

#### Examinations.

We started work this academic year, encouraged and enlivened by the unprecedented success secured by the students in the University Examinations. Percentages as such are just cold numbers, but what enthusiasm and joy do they not arouse in the hearts of the students and staff alike, for they are in reality more than mere uninteresting figures, being an index of the happy co-operation and conscientious work of both. It is with a keen realization of the debt of humble gratitude we owe to God that we record the results which in no branch fell below 83%.

In the B.A. (old regulations) for Parts I, II, and III respectively, the percentage of passes were 98, 100 and 97 whilst the B. Sc. secured 96 and B. Music 100. The Pre-University students determined not be left behind, raised their percentage to 83. In the first examination of the New Three Year Degree Course the students established a very encouraging precedent of 100% in English, 96% for Language, Ancillary B.A. 100% and B. Sc. 90, Minors 88 for B.A. and 98 for B. Sc. The Social Service Diploma students stolidly maintained their usual 100%.

Our warmest congratulations to our 3 prize winners: S.N. Hemalatha who was awarded the Professor R. Gopala Ayyar prize on securing first rank in the University in Zoology. The G. A. Natesan Prize and the Rama Panicker Medal for Indian Music were won by K. Janaki whilst S. A. Alamelu received the R. Akkamma Gari Medal for her proficiency in English.

#### Sports.

Sports and games, collegiate and inter-collegiate, have always occupied an important place in the life and interests of students at Stella Maris - warmly encouraged by the college authorities as an essential part of any true education. This year has seen no diminution of interest and enthusiasm. Although the results may have been less spectacular, the more important fruits of initiative, team-spirit, fair play, courage and discipline have certainly been reaped.

#### Associations.

A year of fruitful achievement in the various associations has been the result of the persevering and self-sacrificing efforts of our College Union President and Vice-President, Mahema Michael and Audrey Pinto and their assistant office-bearers. Mr. Best of the British Council kindly inaugurated the meetings in July with his challenging topic "Why poetry?" which stimulated much thought and discussion, since then a non-stop series of discussions, symposia and lectures on a variety of topics have succeeded each other until Mr. Tribe, also of the British Council, terminated the cycle by his very instructive Valedictory address on "University life in England today."

Debates have proved very popular this year, especially the collegiate interclass debates in which the Pre-University students, or to be more precise Pre-University Group V, deserve our heartiest congratulations for managing to defeat their seniors and unexpectedly carrying off the shield. A notable feature of intercollegiate Debates was that the College was represented not so much by the same individual student or team, but by a number of different teams drawn from the various classes - frequently including the P. U. Very often they returned victorioussometimes bringing with them, not one but several cups and shields, doubly happy at the success of their combined efforts.

#### Social Service.

In order to understand something of the varied activities of the Social Service League there is no easier and more effective means than to read through the daily diary maintained by the Leaguers in which the various counsellors of the Medical, Recreational, Educational and Needlework committees relate their many encounters with the people of the four cheris they visit daily.

One tells of the baby covered with sores who was bathed and treated with the appropriate medicine, as the amazed mother looked on and learned; on the next page there is a cry of pity and distress in the account of the three little girls who were so hungry that they could not play Rounders, that was until the Leaguers had bought food to revive their energy. Again we read of the children in Nochikuppam who can never come to join in the games organized by the Leaguers - not even for half an hourfor they are obliged to help their mothers with household work and with looking after their younger sisters and brothers. But of course a Leaguer is always there to relieve them from duty for at least some time. Apart from this usual routine work the League was also responsible this year for having several poor people treated free of charge by a doctor and adimitted into hospital.

The League held its annual Christmas Tree on the 21st of Dec. in the College compound. On this occasion 295 poor people were provided with clothing, toys, school equipment and sweets. As a preparation for this, a house to house campaign was conducted by the League - when two members made a point of visiting the College students in their own homes in order to collect any old clothes, toys etc. that might have been overlooked. Perhaps the students do not achieve extraordinary results in their Social Service Work. Yet, apart from whatever real help they are able to give to the poor people, the Leaguers themselves profit greatly in the way of character formation. They develop a sense of responsibility and a new interest in others, especially in those less fortunate than themselves. This we hope will stand them in good stead later when they have time and opportunities for achieving more tangible results in their service of others.

#### A. I. C. U. F.

The Catholic Students' Union began its activities with a Social at which the new members became acquainted with their fellow members in an atmosphere of gaiety and fun. Then without further delay serious work began at the weekly meetings, the Enquiry Method being employed in order to see, judge and then act with regard to such practical subjects as Reading, Films, Newcomers in College, Women's place in Society etc. But perhaps the most notable event in the C. S. U. during 1959–1960 was the fact that apart from the Annual Retreat of three days during the middle term we also managed to hold a Day of Recollection in both the first and third terms. The C. S. U. has also aimed at making the students themselves more responsible for the running of the Union, and certainly the qualities of leadership exhibited by several of the students have been very encouraging. The Union's activities elicit latent talents of leadership, organization and influence for good. But above all it trains the students to face the problems of modern life as rational beings conscious of their personal responsibility, thus preparing them to become morally useful citizens of India.

#### New Courses.

The most outstanding of this year's academic innovations was the opening of the Post-Graduate courses in Economics and English, whilst the M. A. in Indian Music proudly entered its second year. Departmental Libraries were prepared in accordance with the University Regulations and by July all was in readiness to welcome the first group of pioneers, happy to have the double honour of being the first batch of Stella Marians in the first Women's College to follow the Post-Graduate Courses in English and Economics. Twice weekly they visit other colleges to attend profitable intercollegiate lectures.

A second year will be added to the present one-year Post-Graduate Diploma Course in Social Service from the next academic year. Successful students will receive the University Diploma at the end of the first year and a Diploma issued by the College at the end of the second year. Our object and sincere hope is that this additional year of specialisation in some particular social field will prove beneficial to the students by deepening their knowledge and practical ability, thus rendering them more useful to modern India where social workers are today in such urgent demand.

#### Staff.

The foregoing record of our academic and extra-curricular achievements would have been impossible without the whole-hearted co-operation of our loyal and devoted staff who have proved, as always, indefatigable in the discharge of their various duties. In the English Department where the classes are of necessity always large, an attempt has been made to secure greater personal contact between lecturers and students by assigning, as far as possible, all branches of English to one particular staff member: the result has proved happy and satisfactory for staff and students alike.

#### Conclusion.

"Real beauty is the beauty of the soul" as Gandhiji truly said, and such is the ideal which the Management, Staff and Students of Stella Maris ever strive to keep before their eyes as they advance daily together.

"To fresh woods and pastures new" will be the keynote of the coming year. Relying upon God's unfaltering assistance we confidently trust that with additional accommodation and more spacious grounds, the future being always deeply rooted in the past, Stella Maris may in her new surroundings look forward to a history as luminous as that with which she has been blessed during her thirteen years at Mylapore. May she ever grow from strength to strength is our prayer, thus redounding to the greater glory of God, and to the moral, social and intellectual welfare of the daughters of Mother India.

# COLLEGE DAY,

The exceptional privilege of having His Excellency Sri Bishnuram Medhi, Governor of Madras, to preside over the celebrations made the last College Day at Mylapore a memorable one. The Governor was accompanied by Srimathi Medhi who most graciously distributed the prizes, and by his small grand-daughter. Happy memories of past College Days were recalled by the presence on the stage of those patrons and friends who have so encouraged the development of the College, His Excellency Bishop F. Carvalho, Dr. P. V. Cherian and Mrs. Tara Cherian. There was also an exceptionally large number of guests - clergy, parents, University and professorial staff, friends, old students - perhaps with the idea of taking one last look at the familiar surroundings.

After Reverend Mother Principal's report His Excellency the Governor spoke in glowing terms of the College, saying how he had been impressed by the respect, love and affection which obviously reigned between professors and students. He felt that the approach of the College authorities is the right one, for it is based on spiritual and moral ideas. The students can learn here that material prosperity alone is not enough either for themselves or for their country. This College plays a very important role in India today, for here East meets West. The Sisters have dedicated their lives for the good of India - not their own country in many cases. In this combination of Eastern and Western culture there is a meeting-point between India and the world outside, and the students ought to learn the value of a disciplined life of service from the example of the Sisters. The students too must acquire that "missionary" spirit and desire to do something for their own country in order to help solve its many problems, always according to the cultural traditions of India. With the help of God this can be achieved.

Dr. P. V. Cherian, Chairman of the Legislative Council and a devoted friend of the College, thanked the Governor for his presence, and Srimathi Medhi for so graciously distributing the prizes. He expressed his own warm appreciation for Stella Maris as "one of the most wonderful institutions in the country".

As a little gesture of courtesy to the guests of honour the usual College-Day Tamil item was replaced by a spirited comedy in Hindi "Kis-ki-bath" which was so naturally and vivaciously acted that even those who knew no Hindi could easily follow its meaning. Gitanjali's portrayal of the pert little servant-girl was particularly appreciated by His Excellency the Governor who recognised the authentic accent of the country-folk of his own region.

The one-act English play featured a very topical question: should our daughters go in for "medical" as a means to a socially successful wedding - or should they rather develop the special talent given to them by God? The aspiring musician obliged to follow the medical course for which she was totally unfitted was touchingly protrayed by Shanthi Rajaratnam, and the lady in the audience who was heard to exclaim indignantly "It's a shame! Let the poor child study music!" will be reassured to learn that Shanthi is taking B.A. Western Music!

The dance item illustrated very effectively the Parable of "The Sower" and it was striking to see how the words of Jesus addressed to the country people of Galilee can be so easily applied to the Indian setting of today. The seed, the divine call to a virtuous life, was sown in various soils - each represented by a colourful and graceful dance. S. Nirmala, the idle peasant-girl leaving her seed by the wayside, was soon distracted by passers-by and big birds hopped in mischievously to steal her precious seed; Charubala, the charming little flower-seller, planting her seed in rocky soil, soon forgot it because of the enticements of her friends; Jaya Mouttou, the gay spinner, was glad to see her seedlings growing but did not notice that when she turned away to seek wealth and pleasure the little plants were being choked by thorns. As a contrast to the worldliness of these three, R. Sita, the humble housewife, carefully prepared the ground for her seed, watered and tended the growing plants while she busied herself about her household duties, spreading around her the joy of her diligent life.

In the final scene the whirling dances of the three worldings are stilled in death and in vain they seek a reward. The busy housewife on the contrary who has persevered in cultivating the seed sown in the good ground of her virtuous soul receives a rich sheaf of golden corn, symbolic reward of her devotedness.

The well-balanced programme, with its Hindi and English plays, dance recital, piano interlude and violin duet by T. S. Radha and P. Parameswary showed once more that Stella Maris is, in the words of His Excellency the Governor "combining the cultures of East and West".

The singing of the College Song and Jana Gana Mana concluded the very happy and historic College Day of 1960.

#### TRIBUTE OF THE

#### GOVERNOR

It was indeed a great pleasure to me and my wife to be present in connection with the College Day celebrations of the Stella Maris College and witness the staging of a farce in Hindi and a one-act play in English by the students. The actors did their parts very well and succeeded in giving a realistic touch. We were also impressed with the perfect discipline and decorum observed by the students during our stay of about two hours. We were happy to find the students cheerful with pleasant manners. It appears they have succeeded in developing follow-feeling and a sense of discipline and orderliness in an atmosphere of love and affection that exists between the students and the teachers, most of whom have dedicated their selfless services for the well-being of this educational institution.

We were glad to learn that this College which was started with the Intermediate course with only 30 students 13 years ago, has now developed into a first-grade college with about 800 students on the rolls, teaching almost all important subjects in science and humanities but also paying a great deal of attention to subjects like Drawing, Painting, Music (Indian and Western) and Social Service, which are particularly suited to the needs and the aptitudes of girls.

It is gratifying to learn that the Members of the Managing Committee and the Building Committee have succeeded in raising sufficient funds, with the help of the students, teachers and guardians for the construction of a new spacious building on a plot of 23 acres of land, where they propose to transfer the College with necessary equipment and Library on the opening of the new session in June.

I wish all round development to the Institution in order to meet the increasing need of the country for the spread of education amongst women on the right lines and for turning out worthy citizens to assist in the national effort of reconstruction of the country. We are grateful to Reverend Mother Superior, the Principal and other members of the staff for creating by their selfless dedicated service an atmosphere conducive to the development of the latent faculties of the students and for helping them to build up their character and integrity and for inculcating in them a sense of true service to humanity.

> (SIGNED) BISHNURAM MEDHI, Governor of Madras. 2-3-60

14



The last Tableau of the "Parable of the Sower"



The characters of the Hindi play "Kis-Ki-bat"



A scene from "That One Talent"









தலப்பு

5 10

கற்பணே ஓடுகின்றது; கருத்தும் எழுகின்றது. ஆனுல் கருத்துக்கணத் தொகுத்து உரைக்கத் தக்க சொல்லேத் தேடியலேந்தேன். அச்சொல், தன்ணத் தொடரும் பொருட்களின் தொகுப்பாகத் தன் சுய உருவிலேயே எழுந்துள்ளது என்மூல் இக்கட்டுரையை ஆவலுடன் படிக்கத் தோன்று கிறதன்றே? ஆகவே இக்கட்டுரையில் தலேப்பிணப் பற்றி ஆராய்வோம்.

கட்டுரையோ, கதையோ, நாடகமோ, பாட்டோ ஆகிய இவைக2ள நாம் படிக்குமிடத்து முதலில் தலேப்பைத்தான் நோக்குகிருேம். ஏனெனில் அத்தலேப்பு தன்ணப் பின் தொடர்வன வற்றுள் உள்ள கருத்துக்களேயெல்லாம் ஒருங்கு திரட்டி, நமக்கு ஆசிரியரைப் பற்றி ஓர் எண் ணத்தை உண்டாக்குகிறது. பயிர்க2ளக் குறித்து ஓரளவு அறிந்த ஒரு நகரவாசி கிராமத்தில் உள்ள ஒரு வயலுக்குச் செல்கிருன். வயலில் நெற்கதிர்கள் முற்றிச் சாயும் நிலேயில் இருக்கின்றன. சென்றவன் முதலில் மேலுள்ள நெல் மணியைத்தான் நோக்கினை. பின்பு நெல் மணிக்கும், பூமிக்கும் இடையே உள்ள தண்டு பாகத்திணப் பார்க்கிருன். தன்விருப்ப மிகுதியில் மேலும அதணேப் பற்றி ஆராய நிணத்து அத்தாளிணப் பிடுங்கி, வேர் பாகத்தைச் சோதித்து அவற்றின் தன்மைகளே அறிகின்றுன். அவ்வாறே ஒரு புத்தகத்தில் உள்ள குறிப்பிட ஒரு பகுதியைத் தன் பொழுது போக்கிற்காகவோ, அன்றி அறிவை விருத்தி செய்யவோ எண்ணி, படிக்க நி&னக் கின்றவன் நெல் மணி போலும் தலேப்பிண நோக்குகின்றுன். பின்பு அத&னத் தொடர்ந்து வரும் பொருட்களாகிய தாள் பாகத்தி&்னப் படிக்கின்ருன். இவ்விடத்து தாள் பாகத்தைப் பெரும் பகுதிக்கு ஒப்பிடப்பட்டுள்ளதே என்று நிணேக்கலாம். ஆனல் அந்தத் தாளினறி மணி இல்லே. மேலும் அம்மணி பிறக்கக் காரணமாய் இருந்ததே அத்தாளல்லவா? அத்தாள் பாகத்திணே விடுத்து வேரிண் ஆராய நிணப்பின் அப்பயிரிண் நிலத்தை விட்டு நீக்கி நம் வசம் ஆக்கி ஆராய்வது போன்று, படிக்கின்றவன். அக்கட்டுரையோ அல்லது மற்ற கதை, நாடகம் போன்ற வைகளேத் தன் அறிவிணப் பயன்படுத்தி அதன் உட்பொருளே ஆராய்தல் வேண்டும்.

தலேப்பிண, பயிரின் பயனுகிய நெல் மணிக்கு ஒப்பாக்கப் பட்டுள்ளதே, அதில் என்ன அவ்வளவு முக்கியம் இருக்கின்றது என்று எண்ண இடம் உண்டு. ஆனுல் தலேப்பு மிக உன்னத மான அவசியமான பணியிணச் செய்கின்றது. ஓர் ஆசிரியர் தம் மாணுக்கருக்குக் கல்வி கற்பிக் கின்ரூர். அவர் தமிழ்ப்பாட வகுப்பில், மணிமேகலே என்னும் காவியத்திணப் பற்றி போதித்துக் கொண்டிருக்கும் சமயத்து, அதனேடு சம்பந்தப்பட்ட ஒரு காவியத்தைக் கூறி அதணே விளக்க நிணக்கின்ரூர். அப்பொழுது, அக்காவியத்தில் நிகழும் நிகழ்ச்சிகளே எல்லாம் கூறுவது எனின் இயலாத செயல் ஆகும். அவற்றிற்குப் பதிலாக, அக்காவியத்தின் பெயரான "சிலப்பதிகாரம்" என்பதணேக் கூறினுல் மாணவர்கள் விரைவாக புரிந்து கொள்வர். இவ்வாறு ஒரு ஆசிரியர்க்கும் மாணவர்க்கும் இடையே பயன்படுவதுமட்டுமின்றி மற்றும் பல வகைகளிலும் தினசரி வாழ்க்கை யில் பயன்படுகின்றது. தலேப்பு, மிக்க பயனுடையது என்பதை, அச்சொல்லில் உள்ள "தலே" என்பதில் இருந்தே அறியலாம். மனித உடலுக்குத் தலே அவசியம் என்று யாலரும் அறிந்ததே.

தஃலப்பு இல்லாத கட்டுரை, கதை, நாடகம் போன்றவை பெயரில்லாத ஒரு மனிதனின் நிஃலயை ஒக்கும். உலகில் உள்ள பொருட்கள் எல்லாவற்றிற்கும் தனித்தனியே பெயர் உள்ளமையை நாம் அறிவோம். பெயரற்ற பொருட்கள் உள்ளன எனில், அது, மனிதன் அறிவிற்கு எட்டாத ஒன்றுக இருக்க வேண்டும். இவ்வுலகத்தின் கண் பொருந்திய பொருட்கள் யாவும் ஒன்ருடொன்று இணேக்கப்பட்டு அவைகளேத் தனித்தனியே பிரிக்க முடியாத நிலேயில் அமைக்கப் பட்டுள்ளன. இவ்வாறு உலகில் உள்ள பொருட்கள் தம்மில் இணேக்கப்பட்டு ஒன்று பட்டிருப் பினும் அவைகள் தத்தமக்குரிய பெயர்களேக் கொண்டு விளங்கி வருகின்றன. இறைவனை படைக்கப்பட்ட இயற்கையினின்றும் மனிதன் செயற்கைப் பொருள்களேச் செய்கின்றுள். ஒரு மனிதனிடத்து உள்ள குணங்களேயும், அவன் உருவத்தினேயும், அறிவினயும் பற்றி முன்பே அறிந்தவனிடம் கூறுவதற்கு அவனுடைய பெயரின் மூலம் கேட்போன் முன்னிலேயில் அவைகளேக் கொண்டு வரலாம். அவ்வாறில்லாது அவணேப் பற்றிய செய்திகளேயெல்லாம் கூறின், கூறுவோரை உலகம் அறிவில்லாதவன் என்றுதான் கூறும். ஒருவர், மற்ரெருவரிடம் நமது நாட்டு பெரும் அறிஞர் ஒருவரைக் கூற நினேத்து,

"அவர் உலகம் போற்றும் அறிஞர்" என்றுர். அதற்கு மற்றவர்

"நமது நாட்டுத் தந்தை காந்தியா?

"இல்லே அவர் உலகின் பல பாகங்களுக்கும் சென்று நன்மதிப்பு பெற்றவர்"

**''அவ்வாறெனில் அது நேருவாகத்தான்** இருக்கவேண்டும்''

"நேரு அல்ல சிறந்த கவிஞர்"

**'**வள்ளுவரா?''

"இல்&ே, தற்காலத்து வாழ்ந்தவர். மற்றும் 'நோபல்' பரிசு பெற்றவர்''

"இரவிந்தரநாத் தாகூரா?''

"அவரே தான்" என்கிருர். இவ்வாறு எதைக் கூறினுலும் அவர் பெயரைக் கூறினுல் தான் அவரைப் பற்றியவை முற்றுப்பெறும். இவைகளோ எல்லாம் நோக்கும் பொழுது ''தஃலப்பு'' எவ்வளவு முக்கியமானது என்பது விளங்குகிறது.

சில சமயங்களில் தஃலப்பு மிக சிறந்த நிலயில் இருப்பதனுல் அதணேத் தொடர்பவை களும் சிறப்புறுகின்றன. கட்டுரை, கதை போன்றவைகளேப் படிப்பவன் முதலில் தஃலப்பேண நோக்குகின்றுன். அது உணர்ச்சியோடு, பொருட் செறிவையும் உடையதாக இருந்தால் மேலும் படிக்கத் தொடர்கிருன். இல்ஃலயேல் நிறுத்தி விடுகிருன். ஆகவே தஃலப்பு என்பது சிறந்த முறையில் அமைந்து படிப்போர் மனத்தைக் கவரும் வண்ணம் அமைந்திருத்தல் வேண்டும். தஃலப்பில்லாத ஒரு நாடகமோ, கதையோ, கட்டுரையோ இதுவரை எழாது இருந்தது போல் இனியும் தொடர்ந்து தஃலப்பேலோ மதிப்போமாக !

வெ. தனலக்ஷிமி,

புதுமுக வகுப்பு.

16

# சரித்திரத்தின் தனித்தன்மை

இம் மண் ணுலகில் வாழும் மாந்தராகிய நமக்குக் கல்வி மிக அவசியம். கல்வியின் மேன் மையைத் திருமறைப் புலவர்,

> '' கேடில் விழுச் செல்வம் கல்வி ஒருவர்க்கு மாடல்ல மற்றையவை''

எனப் புகழ்ந்து பாடியுள்ளார். மேலும் ''கற்ரேனுக்குச் சென்றவிட மெல்லாம் சிறப்பு'' என்பதை நாம் மறக்கலாகாது.

தற்கால பாடக்கிரமத்தை நோக்குங்கால் அநேக பாடங்கள் அதில் இடம் பெற்றுள்ளன. அவற்றுள் சரித்திர பாடமே என் மனத்தைக் கவர்ந்தது. என்னுடன் பயின்ற மாணவிகள் பலரும் இதே கொள்கையினே உடையவர். ஆயினும் சரித்திரம் படிக்க நல்ல ஞாபகசக்தி வேண்டும். மேலும் எவ்வளவு படித்தாலும் மதிப் பெண் கிடைப்பது மிகக் கடினம் என்ற காரணத்தால் அணேவரும் அப்பாடத்தினே வெறுக்கின்றனர். ஆனுல், என்னுடைய கருத்து என்னவென்ருல், எப்பாடத்தைப் படித்தாலும் சரி, பற்றுடனும். சிரத்தையுடனும் படித்தால் மதிப்பெண் நம்மைத் தானே தேடிவரும் என்பதே. தவிர சரித்திரபாடம் பாடங்களுள் மிகச் சிறந்த பாடம். அதைக் கற்பதனுல் எவ் வளவோ பயன்கள் உள்ளன. எனக்குத் தெரிந்த சில நன்மைகளே ஈண்டு எடுத்துரைப்பேன்.

ஒரு வழக்கறிஞரை எடுத்துக் கொண்டால் அவர் சட்டம் படிக்கிரூர். காரணம் சிறந்த வழக்கறிஞராகத் துலங்கவே. ஆனுல் சரித்திரமோ வெனில் எல்லாத் தொழிலுக்கும் உதவுகிறது. சரித்திரம் அறிந்த நியாயாதிபதி சிறந்த விதமாக நியாயம் செலுத்துவான். ஆகவே சரித்திரம் பாடங்களுள் மேம்பட்ட பாடமாகவும், மிக்க அனுகூலம் தரும் பாடமாகவும் விளங்குகிறது.

இந்நூற்ரூண்டில் ஒரு சிலர் விஞ்ஞானத்தில் தேர்ச்சி அடைந்து பெருமிதம் கொண்டு, தன்ணேப் படைத்த பரமன் ஒருவன் உளனே என்று அவ நம்பிக்கைக்குள்ளாகிய நாஸ்திகராக மாறி இருக்கின்றனர். சரித்திரம், நாகரிக மற்ற பண்டைக் கால மனிதன் முதல், இக்காலம்வரை மனிதனுக்குமேல் பரமன் என்னும் பராசக்தி உண்டென உணர்ந்தான் என்பதைத் தெள்ளெனக் காட்டுகிறது.

மேலும் ஈரித்திரம் சன்மார்க்க வழியைச் சுட்டிக்காட்டி நாம் நம்மைத் தானே எவ்வாறு திருத்திக் கொள்ள இயலும் எனப் புகட்டுகிறது.

இனி, சரித்திரமாவது என்ன என்பது பற்றி ''கார்லேல்'' என்ற ஆங்கில அறிஞர், ''சரித்திரம் மனிதனின் முன்னேற்றமும், தவறுகளுமேயாகும்'' (Steps and Slips) என்கிரூர். முன்னேற்றம் பெரும்பான்மை காணப்படவில்லே. ஆனுல் தவறுதல்கள் அடிக்கடி அதிகமாகத் தோன்றுகின்றன.

நம் முன்னேர் செய்த தவறுகளேச் சரித்திரம் நமக்கு எடுத்துக்காட்டி நாமும் அதே படுகுழியில் விழாதிருக்க உதவுகிறது ஜெர்மனி தேசத்து தலேமை அதிகாரியாய், அத்தேச முன்னேற்றத்திற்கு உழைத்த பிஸ்மார்க், ''அறிவிலி தான் தன் அனுபவத்தினுல் கற்பவன், நான் பிறர் அனுபவங்களிலிருந்து கற்பதே மேல் என்ற கொள்கையுடையவன்'' என்றூர்.

முன்னேர் அனுபவத்தினுல் பயன் பெற்ற அநேகரைச் சரித்திரம் நமது கண்முன் காண் பிக்கின்றது. உதாரணமாக, முற்கால உரோம தேச சரித்திரத்தில் அகஸ்டஸ், தன் மூத்தோஞ்கிய சீசர் உணராத பிழையைத் தவிர்த்து. தன் ஆதிக்கத்தை வெரிப்படையாகக் காட்டாமல்

**S**—3

அதிபத்யாகவே ஆண்டான். தற்கால ஐரோப்பிய சரித்திரத்திலும், ''சிறிய'' அல்லது லூயி நெப்போலியன் போனபார்ட் காட்டிய முன் மாதிரியைப் பின் பற்ருமல், அவன் செய்த தவறுகளேத் தவிர்த்து, சுயநலமே நாடி தன் வாழ்க்கையை அமைத்துக் கொண்டான். இந்திய சரித்திரத்திலும், போர்த்துக்கீசியர், ப்ரெஞ்சுக்காரர் செய்த தவறுகளினின்றும், அவர்கள் பின் வந்த ஆங்கிலேயர் நல்ல பாடங்கள் கற்றனர். நாமும் சரித்திரத்தை நல்ல வண்ணம் பயின்ருல் நம் வாழ்க்கைக் கேற்ற பாடங்கள் அணத்தும் பயின்று, நம்மையே சீர்திருத்திக்கொள்ளலாம்.

தற்பொழுது வாழும் நமக்குக் கால விரிவு இடவீரிவு ஆகியவற்றைச் சரித்திரம் கொடுக் கிறது. நம் தேசமே சிறந்தது என்ற குறுகிய மனப்பான்மையுடன் கிணற்றுத் தவஃா போல் இராமல், விரிந்த உலகில், பரந்த நோக்கத்துடன் வாழ, உலக முன்னேற்றத்தைப் படிப்படியாக நமக்குப் புகட்டுவது சரித்திரம் அன்றே?

உலக சரித்திரத்தை கற்குங்கால், பல இராஜ்ஜியங்கள் தோன்றி, சிறிது காலம் வரை, உலகமாகிய மேடைமேல் தாண்டவமாடி, பின் பனிபோல் மறைந்தன. எத்தணேயோ அரசர்கள் கிழக்கு முதல், மேற்குவரை மன்னர்க்கு மன்னராக ஆண்டு பின் 'பெருமிதம்' என்னும் பேய் வாய் அகப்பட்டு இழிவாக மாக்களாய் மடிந்தனர். இதனல் நாம் அரசனுக்கும் அடிமைக்கும் அவசியமான 'சிறுமை' அல்லது 'தாழ்ச்சி'யின் மேன்மையை உணர்கிறேம். இதையே,

#### '' பணியுமாம் என்றும் பெருமை, சிறுமை அணியுமாம் தன்ணே வியந்து''

என்று புகழ்ந்து பாடிஞர் வள்ளுவர்.

மக்களுள் பெரியோர்களின் வாழ்க்கை வரலாற்றிண் படிக்கும் பொழுது, நம் மனம் தாஞகவே அம்மக்களின் பால் அனுதாபம் கொள்கின்றது. நம் கற்பஞ சக்தியிஞல் ஒரு கணம், அப்பெருமக்கள் நம் மனக் கண்முன் தோன்றுகின்றனர். இவ்விதமாக நாம் சரித்திரத்தைக் கற்ரே மாஞல் சரித்திரம் சுலபமானது மட்டுமின்றி, உறங்கிக் கிடக்கும் நம் கற்பஞ சக்தியையும் தட்டி எழுப்புகின்றது.

சுதந்திர இந்தியாவில் வாழும் நமக்கு ஐக்கியம் மிக அவசியம். ஆனுல் நம் இந்திய மக்களேச் சின்னு பின்னமாகச் சிதறடிப்பது ஜாதிமத பேதங்கள். இவற்றை நாம் ஒழிக்கா விட்டால் ஒற்றுமை ஒழிந்து, வேற்றுமை வேர் ஊன்றி விடும். எந்நாடு வேற்றுமை மிகுதியால், ஒற்றுமை யின்றி நிற்கின்றதோ, அந்நாடு பெரும்பலம் கொண்ட அயல் நாட்டினர்க்கு இரையாயினர் என்பதைச் சரித்திரம் எடுத்துக் காட்டுகிறது. பிறருக்குக் கொடுப்பவரே பெரியவர், கொடாதவரே சிறியர் என்ற இரு ஜாதியரே உலகில் உள்ளனர் என்பதைத்தான் ''சாதி இரண்டொழிய வேறில்ஃல்'' என்று முதுமொழி கூறுகின்றது.

முடிவாக, நம் இந்தியா சுதந்திரம் அடைந்தது மட்டும் போதாது. அச்சுதந்திரத்தைப் போற்றி பாதுகாப்பது இந்தியராகிய நம் பொறுப்பு ஆகும். சரித்திரத்தின் சிறப்பையும், அதன் முக்கியத்தையும் அறிந்தே, ஆதிகாலத்து கிரேக்க வீரஞகிய அலெக்ஸாண்டர் சென்றவிட மெல்லாம், தன்னுடன் ஒரு வரலாற்று ஆசிரியணே அழைத்துச் சென்றுஞம். மகாராஷ்டிரத்தின் மகாவீரன் சிவாஜி, தன் முன்ஞேரின் வாழ்க்கை வரலாற்றைப் பயின்றதிஞலேயே இந்தியப் பெரு மைந்தஞகத் திகழ்ந்தான். முக்கியமாக அரசியல் துறையில் ஈடுபட்டுழைக்க சரித்திர அறிவு இன்றியமையாதது.

தேசீயப் பற்று மிகுந்த இந்நூற்ரூண்டில் நாம் சரித்திரத்தைப் பற்றுடன் படித்து அதன் படி நடந்தோமாஞல் நாட்டில் ஒற்றுமை ஒங்கும். நாம் ஒருவரை யொருவர் நன்கறியவும், ஒரு நாட்டினர், பிற நாட்டினரை அறிவதற்கும் சரித்திரம் ஏதுவாயிருக்கிறது. உலக சமாதானத் தீற்கு இவ்வறிவு அடிப்படையாயிருக்கிறது. இத்தகைய பாடத்தைக் கண்டு, மிரண்டு ஓடாமல் பின் பற்றிப் போற்றுவோமாக.

## छालावास

" छातावास माने क्या ? वह कैसा होगा ? छात्रारुय में मैं क्या करूँगी ? '' ऐसे सैकडों सवाल हास्टल आने के पहले मेरे मन में आये। कुछ महीनों के बाद दूसरों से पूछे बिना ही मैं इन प्रश्नों का जवाब समझ गयी। अब मैं आपको छात्रारुय के बारे में कुछ बातें बता दूंगी।

पहले मुझे छातावास निराला मार्क्स पड़ा। मुझे कई अपरिचित रूडकियों के संपर्क में आना पड़ा। उनके पास जाकर बोलने में शरम आती थी। पहले दिन जब मैं खाने के लिए भोजनालय गयी तो मैं ने देखा कि मैं उन विद्यार्थिनियों से घिरी हुई थी जिन को मैं ने उसके पहले कभी नहीं देखा था। भोजन भी घर के भोजन की तरह नहीं था। मैंने उसे नहीं खाया। मुझे ऐसा लगा कि सब मेरी ओर देख रही हैं। मैं उस समयकी अपनी हालत बता नहीं सकती। मैं उस पौधे की तरह थी जो अपनी जन्म भूमि से उखड गया हो और एक नये स्थान पर रखा गया हो। मुझे ऐसा लगा कि मैं घर से निर्वासित होकर घर से दूर के एक स्थान पर रहने आयी थी।

लेकिन कुछ ही दिनों में मैं छात्नावास से परिचित हो गयी। मैंने दूसरी रूडकियों से मितता की और साथियों के नये संसार में खुशी से रहने लगी। हमारी आपस की मित्रता बढती गयी। हमारे वीच एकता थी। एकता छात्नावासका एक मुख्य लक्षण है। छात्नालय में एकता होनी ही चाहिए।

छातालय में खतन्त्रता और अनुशासन का उचित मिश्रण था। अब मैं बताऊँगी कि किन, किन विषयों में विद्यार्थिनियों को खतन्त्रता थी। छात्रालय में हमें बोलने, खेलने और पढने की खतन्त्रता थी। लेकिन छात्रालय के कुछ विशेष नियम होते थे। सब को उन नियमों का पालन करना पड़ता था।

छात्रावास की एक विशेषता यह है कि वहाँ का वातावरण बौद्धिक-सा है। प्रायः समी विद्यार्थिनियाँ हैं। इसलिए जब वे पढना नहीं चाहतीं, तब किसी विषय पर चर्चा कर सकती हैं। सब विद्यार्थिनियाँ प्रायः समवयस्क होती हैं। इसलिए उन की चर्चा खतन्त्र और ख़ुली हुई होती है। इस तरह एक विद्यार्थिनी अपनी सहचरियों से कई वातें सीख सकती है।

छात्रावास मज़ेदार और आनन्दपूर्ण है। खेरु छात्रावास का एक आवस्यक अंग है। कुछ ऐसे विशेष दिन भी होते हैं जब सारा छात्रालय शोर और उत्साह से भर जाता है। उन दिनों में हम जो आनन्द ऌटती हैं उस का वर्णन नहीं हो सकता।

एक अच्छा छात्रालय-जैसा हमारा है-शिक्षा का केन्द्र है। शिक्षा का अर्थ केवल पुस्तकीय ज्ञान नहीं है। एक विद्यार्थिनी को सभ्यता, संस्कृति तथा शिष्टाचार का भी कुछ ज्ञान होना चाहिए। छात्रावास के समय हम यह ज्ञान प्राप्त कर सकती हैं।

अब तक हमने छात्रावास के अच्छे पहल्द को ही देखा। हमें उसकी बुराइयों को भी देखना चाहिए। लेकिन मैं उन के बारे में कुछ भी बता नहीं सकती। प्यारे पाठक. क्षमा कीजिए! क्यों कि हम छात्राओं में कोई बुराई है ही नहीं।

> Nolda Colaco, P. U.

# ग्रन्थ परिचयानन्दः

अस्मिन् विस्तृते लोके त्वं एक एव मानुष इति अशक्यं किंचित् विभावयितुं त्वामहं प्रार्थये। तत्र त्वं अतिपरिणतवयाः शतवर्षदेशीयः अवसः इत्यपि विभावय। ततः आत्मानं तं एकाकिनं द्रष्टुं त्वया शक्यं ?। सुष्ठु। एतेषु शतवर्षेषु भास्करसागरयोः वसुधायाः अथवा स्वशरीरस्य यत् किंचित् पठितं त्वया ?। तेषां पुरस्कृत्य तव ज्ञानं गणनाईं कि चिन्तयसि ?। अहं न।

पुनरपि अपरं किंचित् विभावय । कतिवयाः त्वमधुना ? चतुर्दश ? षोडश ? अष्टादश ? अस्तु । अक्षराभ्यासानभिज्ञं तिवर्षदेशीयं आत्मानं विभावयितुं शक्यं त्वया ? अस्मिन् स्रोके अपरे सर्वे तादृशं त्वां एकाकिनं विहाय मृताः इति मनसि कुरु । शतवत्सरान् अस्तिन् होके पुनः उषित्वा अद्भुतानां निधानस्य अस्य होकस्य अक्षरविद्यानभिज्ञया त्वया कियम्मात्रं पठितुं शक्यं ?

त्वं वदेः '' ग्रन्थाः ज्ञानदानविषये न आवश्यकाः । स्वानुभवः एव महागुरुः—'' इति । अस्मिन् वाक्ये अत्यर्ल्पं सत्यं भवेत्, न तु गणनाईँ ।

साधुग्रन्थः कीदृशः ? अयं प्रश्नः तव ओष्ठगतः इत्यहं तर्कये । तं अपूर्णमपि विशर्दी-कर्तुं उत्सहे । साधुग्रन्थः क्रमागतैः सहृदयैः श्रद्धया पठितः आचन्द्रतारस्थायी च । परं तु त्वं सत्यवादी भव । यस्य कस्यापि ग्रन्थस्य साधुत्वासाधुत्वनिर्णये त्वमेव परीक्षकः भवितुमई सि । यः कश्चन ग्रन्थः तव आराधनापातस्य इष्टः इति तवापि इष्टः इति वदितुं न आरमस्य । षेक्सिपयर्-महाकवेः एकं ग्रन्थं अपूर्णं पठित्वा, स एक एव महाकविः इति उद्योषयितुं न यतस्व । अथवा — अहं ग्रन्थान् न वाचयामि, सर्वं अनुभवैकपाठयं विश्वसिमि — इत्यपि वक्तुं न सम्यक् । पुनः सर्वग्रन्थप्रशंसा अपि वर्ज्या एव ।

यं कंचित् ग्रन्थं विरसं मत्वा सः सरस इति न कदापि वद । परं तु इदं मनसि धारय । सहस्रात् परं सहृदयानां इष्टं कंचित् सद्ग्रन्थं त्वं विरसं चिन्तयसि चेत्, ततः अरसिकत्वं तवैव, न ग्रन्थस्य । त्वया स अश्रद्धया पठितः, ततः स निधिः नष्टः । कंचित् कालानन्तरं त्वं तमेव ग्रन्थं श्रद्धया वाचय । त्वं निस्सन्देहं तेषां महाशयानां चिन्ताधारां ज्ञातुं शक्तः भवसि ।

अस्मिन् लोके विद्यां अथवा ग्रन्थज्ञानं वर्जयित्वा बहूनि वस्तूनि विनोददायीनि सन्ति । सामान्यजनानां सुखविहारसौन्दर्थहासाध्यात्मिकप्रमाणमपि आवश्यकं । अस्मिन् जीविते तेषां परिचयः अवश्यंभावी च । अपि तु यन्थपरिचयात् लभ्यं ज्ञानं अन्येभ्यः न लभ्यं इति सर्वेषां सुविदितमेव—

21

## MON HERMITAGE

Je rentrais chez nous un soir, et pour la vingtième fois, j'avais ouvert mon cahier d'examen de français, pour n'y voir que mes points, proéminents à l'encre rougeonze sur cent ! Figurez-vous ! Onze sur cent pour un examen! Quelle honte ! Oui, oui, j'étais accablée de tristesse et de honte ! Quels points ! Quels professeurs ! Quel collége ! Quelle vie !

Le soleil brillait, le vent soufflait, les oiseaux gazouillaient et les arbres étaient en fleurs, cependant rien ne m'attirait. J'étais triste, mélancolique, non, plutôt découragée, abattue, enfin presque morte! Ce monde et ses vanités ne sont rien qu'une rêverie dénuée de sens. Je décidai de vivre en ermite.

Alors j'avais à choisir un endroit pour mon ermitage. Je me rappelai Saint Siméon le stylite qui vécut sur une colonne. (Je rejetai cette idée parce qu'il faudrait une trop grosse colonne pour me supporter). Ainsi à la fin, je décidai que je vivrais dans une forêt pour y passer le reste de ma vie.

Cette forêt serait située dans une île solitaire, elle serait très épaisse. Là, je vivrais n'ayant pour compagnons que les bêtes sauvages. J'habiterais sous un grand arbre, méditant sur Dieu. Petit à petit les bêtes s'apprivoiseraient et viendraient me visiter et recevoir ma bénédiction. Pour vivre je mangerais des fruits de la forêt, que les bêtes m'apporteraient. Chaque jour je serais éveillée par les chants mélodieux des oiseaux. De jolies fleurs répandraient leur doux parfum tout alentour. Au bord du petit lac, près de mon ermitage, les lis seraient en fleurs et je les offrirais à Dieu.

Je serais dehors par tous les temps : qu'il fasse chaud, qu'il fasse froid, qu'il pleuve ou qu'il neige. Dans ce genre de vie, il n'y aurait plus d'examens ni de mauvais points ! Je n'aurais qu'un seul et unique examen:ma vie-c'est un sérieux examen à préparer pour Dieu, un examen pour lequel les points se compteraient dans la vie future.

> R. SEETHALAKSHMI, II B. A.

## SOUVIENS — TOI

Quand ton âme chante à la joie, Qu'en ton coeur rayonne la foi, De Stella Maris souviens-toi, Où l'on t'a redit tant de fois : "Pense aussi aux autres parfois." Quand le démon, lui, si malin, Veut t'écarter, du droit chemin, Stella Maris regarde enfin : Son doux rayon qui brille au loin Sera pour toi force et soutien. Quand l'ombre s'étend sur ta vie, Que dans ton âme c'est la nuit, Stella Maris tout là-bas luit ; Avec espoir, marche et souris : Son Etoile au ciel conduit.

> JAYA MOUTTOU, *III B. Sc.*

## LE VOYAGE EN TRAIN

Le voyage en train ! Chaque fois que j'y pense, je me rappelle la suie, la saleté, le bruit, les nuits sans sommeil qui font partie d'un voyage en chemin de fer aux Indes. Cependant c'est aussi avec un frisson de joie que j'y pense, car à la fin on sent qu'on a atteint le port et vaincu une foule parfois hostile.

Toutes les fois que les vacances commencent, c'est une joie toujours nouvelle de pouvoir aller de bonne heure réserver sa place dans le train. Si toutefois il n'y a plus de places vacantes je devrai essayer ma chance le jour du départ. Jusqu'à présent Madame "La Bonne Fortune" ne m'a jamais fait défaut, elle a toujours été gentille envers moi.

Lorsque par chance j'ai pu obtenir une bonne place, cela ne veut pas dire que le train quittera la gare dans quelques minutes ; au contraire, cela signifie deux heures d'attente. Pour passer le temps, je fais le tour des étalages du bouquiniste, puis j'achète une revue, je me promène, attendant impatiemment que ces deux heures passent. Quand je monte en voiture, à mon grand désespoir, je vois quelqu'un assis calmement à ma place. Ensuite pour toute réponse, voilà ... des reproches, des éclats de voix; peut-être, à la fin, réussirai-je à regagner ma place, sinon je serai obligée de m'asseoir sur ma valise pendant tout le voyage.

Enfin le train s'ébranle..... il y a une sorte de frisson quand on commence un voyage lorsqu'on voit sur le quai des visages aimés qui disparaissent vite... vite...

Ensuite je commence à lire un journal, cela n'est-il pas le plus excellent passetemps en train? La nuit si je ne puis pas très bien dormir, le demi-sommeil est quand même délicieux avec l'air frais qui caresse mes joues; c'est une expérience assez rare. Une autre chose plaisante, c'est le bruit dans les gares, le va et vient des vendeurs de journaux et de café.

Et voici.....le train arrive à destination : la petite gare que je connais si bien. Je saute sur le quai et, tout en m'occupant de mes bagages, j'apercois avec bonheur mon amie d'enfance qui me dit sa joie de mon retour et offre de me conduire chez moi dans son auto.

> Elizabeth John, *II B. Sc.*

24

## " COLLEGE CROWS "

An education is a "must" today, If in the world you wish to make your way; Its popularity just grows and grows— To college now are going—girls and crows!

In inky caps and gowns they look so smart ; And singing seems to be their favourite Art, And yet at Science they are even finer— Dissecting tiffin—botany their chosen minor.



But of good manners they have zero knowledge : I wonder why they let them stay in college ; They simply come but never pay their fees, And go to classes when and where they please.

On Monday morning when we're rather glum Miss Crowey flits around and does she hum ! She dances on the shutters, plays at peek-a-boo And if you "shoo" her off, just blinks at you. "Please, Lakshmi, go and drive that crow away." "Saroja, what does Shakespeare say?" Saroja stands there in a baffled daze— The crow has swept before her wide-mouthed gaze.

The practicals they never seem to miss, They know what value repetition is : They tune their vocal chords to sonometer And seem to think that nothing could be sweeter.

They're very kind in seasons of exams And come to ease our dreadful mental jams : "Cos<sup>2</sup> plus sine<sup>2</sup>,"—that's the way ! Alas! the crow is driven far away.

Of crows the tiffin room is never free— They're fond of eating, just like you and me, And if they help themselves when you're not looking, Accept the compliment—they like your cooking !

So while you aim, my friends, at getting passes Take care the crows don't snatch away the classes.

Dolores Noronha,

I B. Sc.
#### SUPERSONICS

Supersonics or ultrasonics are of the same type as ordinary audible sound but they have too high a frequency to be detected by the ear. The range of frequencies audible to the normal ear is from about 30 vibrations per second to about 20,000 per second, even though these limits vary from person to person. For old persons, for example, the upper limit is generally much less than 20,000.

Galton was among the earliest to investigate ultrasonics. He made a special type of whistle which was capable of giving notes of very high frequencies. In addition, the frequency of the note given out could easily be varied. Experimenting with an audience consisting of several persons, Galton progressively increased the frequency of the note given out by the whistle. At a certain stage, an elderly person said that he could no longer hear anything while a young boy reported that the note was shriller than what he had heard previously. Galton also found that dogs were capable of hearing ultrasonic frequencies.

The two chief methods of producing powerful ultrasonic waves utilize the piezoelectric effect and the magnetostriction effect.

The brothers Jacques and Pierre Curie found that if certain crystals (like quartz or tourmaline) are subjected to compression or tension, opposite charges of electricity appear at the opposite faces of the crystal. The amount of charge is proportional to the total force applied; also, equal and opposite amounts of charge appear at the two ends of the crystal. This effect is reversible. Just as application of pressure produces electric charges, so also, if the crystal is placed in an electric field, elastic deformation is produced in the crystal. If the field applied is alternating, the opposite ends are subjected alternately to compression and tensions and the crystal will be subjected to oscillations along the electric axis, whose frequency will equal that of the applied electric field. One face of the crystal may be kept fixed, then the other moves to and fro due to changes in thickness. If this face is in contact with air or water, waves will be generated in the medium. If the natural frequency of mechanical vibration of the crystal coincides with that of the applied electric field, powerful oscillations of the crystal occur due to resonance. In actual practice, thin rectangular sections of quartz or tourmaline are cut according to proper specifications. Thin sheets of tinfoil cover the opposite faces of the slab and an alternating potential difference is applied to the tinfoils. The crystal forms part of a properly tuned valve circuit, which permits the generation of powerful ultrasonic waves of remarkably constant frequency. Such circuits have found great use as standards of frequency, e.g. in a broadcasting station.

A rod or tube of ferromagnetic material (as iron or nickel) undergoes a change in length when subject to a magnetic field parallel to its length. This "magnetostriction" effect is very small, only of the order of a few parts in a million. To produce ultrasonic waves, an oscillating electric current is made to stimulate a nickel rod to longitudinal vibration while the vibrations of the rod react on the electric circuit to keep the frequency of oscillation constant. The ends of the rod give out ultrasonic waves.

The properties of ultrasonic waves—such as for example their velocity of propagation through various liquids and gases, their chemical and physiological effect—have been extensively studied by a variety of methods. The results obtained have been extremely interesting. Here we shall deal with only a few.

A determination of the velocity of propagation of these waves through various substances has helped considerably in elucidating many psycho-chemical properties of the substances considered, such as their chemical constitution, compressibility etc.

When ultrasonic waves pass through a liquid, periodic variations in the density of the liquid are induced. If nonvisible light is passed through the liquid thus irradiated by ultrasonic waves, the liquid acts like diffraction grating. Thus if a narrow beam of light from a slit is sent through the liquid approximately at right angles, the light beam forms not a single image of the slit but a central image flanked on either side by a series of diffracted images. C. V. Raman and Nagendra Nath have given a complete theory of the process. A study of the diffraction pattern when light passes through a crystal irradiated with ultrasonic waves gives valuable information regarding the structure of the crystal.

Another noteworthy feature of the ultrasonic waves is their immense power. A few seconds' exposure to ultrasonic waves of a pan of water containing an egg is enough to boil the egg. If a piezoelectric quartz oscillator is placed at the bottom of a small dish of oil, the oil drops surge up to one and a half feet as if from a miniature volcano.

If a tube containing two immiscible liquids like water and oil is immersed in a cup of oil through which ultrasonic waves are passing, there is rapid emulsification and we get a homogeneous stable emulsion of oil and water. Very fine dispersion of metals is got by bombarding the anode with ultrasonic waves during electrolysis. Thus colloidal solutions of metals may easily be prepared. On the other hand, when ultrasonic waves pass through "serosols" suspensions in gases like fog, mist, dust or smoke, there is a coagulation. Smoke is quickly coagulated and the large particles so produced cannot remain in suspension.

Very small living organisms are destroyed when subjected to the action of ultrasonic waves. Milk can quickly be sterilized with ultrasonic waves. It is reported that parasites affecting silkworm cocoons and destroying billions of them in Japan have been exterminated by immersing the cocoons in water and bombarding them with ultrasonic waves for three minutes.

Ultrasonic waves are also capable of breaking down complex molecules (like starch) to simpler constituents.

During the war of 1914–18, ultrasonics were first applied by the French scientist Langevia for signalling and the detection of submarines by the echo method. They have also been utilized for prospecting under the sea—to measure the depth of the sea, to examine the nature of the sea bed etc. During the war of 1939–45 ultrasonic signaling and detecting devices were perfected and proved of immense help.

Let us close with a study of the very interesting case of bats. Observers have long been struck with the uncanny ability of the bats to fly unerringly through a maze of obstacles without a single collision even in the dark. It is now known that they send out pulses of ultrasonic waves and then note from the time and direction of the echo where there is an object. When the bat's mouth is closed, or both its ears are plugged it cannot fly properly. Even if only one ear is plugged, the bats do not manage very well. Thus they seem to need both ears to localise the source of sound just as we do. The bats emit three different types of sound (1) a shrill note in the audible range (2) a supersonic cry (frequency 30,000 to 70,000 per second) lasting a very short time (about one-sixth of a second) and (3) a feeble click. It is the ultrasonic cry which the bat uses for echo-finding. It is noteworthy that while they emit 20–30 ultrasonic cries per second while flying through unobstructed space, they emit about 60 cries per second while they approach obstacles. Immediately they pass the obstacles successfully, they again drop them to 30 cries per second. How the bats are able to do such tricks is yet a mystery.

MISS P. GNANAM,

Lecturer in Physics, Stella Maris College.

# STAR GAZING

Astronomy! the very word had magic effects on us. Being accustomed to sleepy afternoons with the Binomial Theorem and "complex numbers" (well named "complex"!) we felt very excited to be setting out in the world of planets, stars and comets.

As we sailed in the ocean of Astronomy we came across certain facts which affect our daily life. One such is the use of the calendar. How many of us know how and when it originated? Yet today there is not a person who does not look at the calendar to see the date, especially officials and students—the latter all the more eagerly to find the number of holidays. It was fashioned after observing the apparent movements of the sun and moon. Our calendar with its system of leap years goes back as far as 45 B. C.; it was introduced by Julius Caesar and adjusted to its present form by Pope Gregory XIII in 1582. One may wonder how Astronomy enters into our daily pursuits. All of us are aware that farmers choose special times for sowing and harvesting their crops but how many of us know the reason for the changing seasons and the occurrence of day and night? It seems to us that the sun is simply "somewhere up in the sky" yet actually its position among the fixed stars is changing every instant and the hottest season is not, as you would expect, when we are nearest to the sun but when we are farthest from it, because at that particular time the sun's rays fall more directly on the earth and give more heat. Again one day's holiday at the North Pole would last for six months, whereas if we went to bed after the "night" on September 23rd we could sleep until the following March !

We always like to set our watches at the right time don't we? But we were quite disillusioned to learn that our watches are never really right, except at four instants in the whole year! Otherwise they are always fast or slow according to the sun. Our only consolation amidst all these bewilderments was that the East—so often called backward—is in fact  $5\frac{1}{2}$  hours ahead of the West and even 10 hours ahead of America; so if we multiply that by the population, India must be centuries in advance!

Seeing us wandering meditatively about with heads craned back gazing at the skies our fellow students (whose eyes are more often glued on the creepy-crawlies of the earth) were inclined to jeer at our "mooniness". But Astronomy is not vague stargazing; it has had a great influence on the development of other sciences. The great Newton formulated his laws of gravitation after observing the movements of the planets and so laid the foundations of the important physical science of dynamics; the differential calculus which plays such a large part in modern mathematics was first used in an attempt to estimate the vast measurements of inter-stellar space; and in this age of artificial satellites and space exploration Astronomy is of primary interest to chemists, physicists and mathematicians (without mentioning politicians!) the world over.

Of course we are no more than beginners in this vast subject and each new fact was a revelation to us. For instance we consider we are speeding along quite fast in a car at 60 miles per hour. But the earth itself is rotating at 1,000 miles per hour on its own axis, going round the sun at a rate of 20 miles per second; the solar system itself is moving in its local star system at 13 miles per second, and that star system is moving in the Galactic system at 200 miles per second whereas the Galactic system in its turn is drifting with respect to remoter galaxies at 100 miles per second and all these motions are in different directions. Is it not wonderful? The celestial bodies though huge in size (e. g. the star Betelgeuse has a radius of 125 million miles!) are moving at such stupendous rates. Yet in all their movement there is perfect harmony and order; planets and comets are observed to be moving precisely in those curves which are known as conic sections - parabola, ellipse, hyperbola. How can this immensity, this ordered movement be explained? Dr. Einstein whose theory of relativity has revolutionised ideas of space and time and who has penetrated so deeply into the mysteries of the material universe has said: "My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power which is revealed in the incomprehensible universe forms my idea of God."

As we landed on the bank of Earth after our voyage on the ocean of Astronomy we had in mind these words of Dr. Einstein. Our own new acquaintance with the cosmos made us stand rapt in awe. We humbly acknowledged that there must be a superior reasoning power behind all these wonders and that the science of material phenomena can never provide the final answer to the mysteries of life—for that we must go to philosophy, for in the words of a song 2,500 years old "The Heavens show forth the glory of God, the firmament declares the works of His hands."

> R. JAYALAKSHMI, III B. Sc.

# TWO RAYS

What diversity, Lord, in thy creatures ! What wisdom has designed them all !

There is nothing on earth but gives proof of thy creative power.

There lies the vast ocean Stretching wide on every hand;

This too is peopled with living things past number,

Great creatures and small; The ships pass them in their course. Leviathan himself is among them;

Him too thou hast created to roam there at his pleasure.

Ps. 103. 24-26.

The term Ray to many of us denotes the line along which some energy is propagated, and in the realm of physical science one is most familiar with rays of light. However, examples are not wanting in the world of natural science of animals emitting such rays of energy. The two that are most familiar to many of us are the Electric Ray and the Sting Ray, belonging to the group of fishes collectively known as "Rays". These are flattened fish with a rounded or rectangular disc-like body, from which projects a narrow, stumpy or slender tail. They are included in the second great order of present-day Selachians, the order Hypotremata, a group which includes a large number of diverse creatures most of which live near the bottom of the sea, since they are admirably adapted for a life spent almost entirely on the sea-floor. The general shape is essentially that of a ground-living creature and the colouration of the back harmonises closely with the ground on which they lie. In this way they are not only protected from attack, but lying motionless, or gliding like ghosts along the bottom, they are able to approach their prey within striking distance, without being observed.

The Electric Rays belong to the family Torpedinidae and are found in nearly all warm seas. They are also known as torpedoes, cramp fishes or numb fishes. The largest may be more than six feet in length with a weight of about two hundred pounds.

The most interesting feature about these is, of course, the electrical organs. There are two such, situated between the pectoral fins and the head, and each consists of a large, flat body made up of a number of upright, hexagonal tubes separated from one another by walls of fibrous tissue. These tubes are very numerous and as many as 470 have been counted in each organ. Each column is filled with a clear, jelly-like substance and is divided into a number of compartments each of which contains a flat electric plate. Every plate is connected by fine nerve tendrils with the main nerve supplying the electric organ, which in turn is connected with a special lobe of the brain. The side of the electric plate to which the nerve tendrils are attached has been shown to be negative, the other side to be positive and the current passes from the upper or positive side to the lower or negative side.

The electrical discharge may be produced as a result of a simple reflex action or it may be under the control of the fish. It produces all the usual effects of electricity, in which respect the names cramp fishes and numb fishes are highly suggestive. The frequency of the shocks is very high amounting to about 150 per second. Repeated use of the electric organ weakens the intensity and a period of rest and feeding is necessary before the fish is fully restored.

The electrical organ, in addition to providing the Torpedo with effective protection from predators, also serves to kill or stun its prey. The power of the shock varies with the size, strength and general condition of the fish. It may be quite sufficient to knock a full-grown man off his feet were he to step on a Torpedo accidentally.

The electrical powers of these fishes seem to have been known even to the ancient Greeks and Romans and Aristotle notes that they catch their prey by means of a stupefying apparatus in their mouths or on the backs of their heads.

They have no economic value, their flesh being tasteless, flabby and watery. The classical writers, however, thought very highly of it as a specific for various human illnesses. Dr. Radcliff in his "Fishing from the earliest times" has collected a number of valuable references in which he states it was a sovereign remedy for chronic headache and for gout.

The "Sting" rays, which are even more dangerous because of the wounds they inflict, belong to the family "Trygonidae". They are found in most warm waters and their principal peculiarity and the one from which they derive their name is the presence of a sharp spine with jagged saw-like edges on the back of the tail. This "sting" may be from 3 to 12 or even 15 inches in length and when worn out is replaced by a new one growing out behind it. It is usually stated that these stings are of essentially the same

nature as the dermal denticles and must have arisen in the first place either through the enlargement and specialisation of a single denticle or through the fusion of several denticles lying close together in the middle line of the back of the tail.

This spine is truly formidable and when the tail is lashed furiously from side to side is capable of inflicting a very nasty wound. The ancient writers like Pliny had fearful tales concerning the wounds thus caused. "Nothing is more terrible" he writes, "than the sting that arms the tail of a Trygon which is five inches long. When driven into the root of a tree, it causes it to wither. It can pierce armour like an arrow; it is as strong as iron and yet possesses venomous qualities."

Until recently many stated that no specific poison existed, and that the inflamed nature of the wound and the acute pain and paralysis were due merely to the irregular cut made by the saw-edged spine. But now it has been shown that the narrow grooves running along each edge of the spine contain a fine glandular tissue secreting a strong poison, and when they are ruptured, this is squeezed out and runs down the groove and enters the wound.

The effect of the poison on man may be very severe and on rare occasions has been known to be fatal. Many cases of severe trouble, including gangrene and tetanus have been recorded. Treatment of wounds, if carried out at once, is simple and efficacious. The injection of a 5% solution of permanganate of potash will relieve the pain and prevent inflammation.

None of the sting rays is of any value as food, being quite disagreeable to the taste. A few of the rougher kinds provide a good shagreen. In Ceylon, the tails were merely dried and after having been treated with oil to make them supple, used as whips for punishing criminals, but this is now prohibited by law.

A curious feature, concerning the eyes of both these fishes may be mentioned here since it probably represents another adaptation to their particular mode of life. The upper part of the pupil is covered by a thick dark lobe or veil, rather like a vine leaf in appearance, which can be expanded or contracted at will and thus controls the amount of light that falls on the pupil. Normally these rays are inactive creatures, lying half buried in the sand. But let a prey come near them, they at once come to life, revealing an activity almost incredible in creatures of such clumsy build. At such times they leave the sea-bed suddenly in pursuit of the prey. Under such circumstances, this arrangement for the eyes helps to counteract the sudden increase in the amount of light.

So everywhere in nature we find adaptations in creatures suitable to their environment and mode of life. The same Hand that provided the tiny fly on the highest Alpine peaks with its coat of hair and thick mittens of bristles for its body and feet for protection against storms and rough weather, has also provided the monsters of the ocean depths with everything necessary for their life and sustenance. In all places God's marvellous wonders of wisdom and power are manifested in His creation.

> MISS MEERA PETER, Lecturer in Zoology, Stella Maris College.

#### BOTANY AND BEAUTY

The bell rang. Girls emerged from the Botany lab. each looking like a fairy holding a nympheaen flower in her hand. Needless to say, I was one among them. As I stepped out of the lab. one of my friends, a Maths student, plucked the flower from my hand and started admiring its beauty. "How beautiful! How nice! Really, I pity the Botany students very much and I am sorry that they destroy the beauty merely to study the inner parts!" These words entered deep into my mind and I led my steps homeward in a meditative mood. Is it true to say that Botany students do not appreciate beauty? Is it true that they do not admire the marvellous work of God? Is it true to say that they do not see a reflection of God in one of His wonders of creation? I went to bed that night still filled with these thoughts.

Morning came in all its glory and magnificence. The sweetness of the dawn was reflected everywhere. The lilies, roses, jasmines, cannas, tulips and petunias had just awakened from their long sleep. They smiled as the morning rays touched them gently and made them brighter than ever. Such beauty I had never beheld! I just closed my eyes and meditated. What is behind it all? Oh God! How wonderful You are! What beauty You have created ! In each petal of a flower I see Your art. In each of its stamens I see Your Providence. In each speck of pollen I see Your skill ! In each tiny blade of grass I see Your care. Every green leaf I behold, every tiny flower I look at and every plant I see reminds me of You. How wonderful You are to endow each tiny flower with so much beauty and sweetness ! How skilful You are to create such tiny pollen grains, such small ovules and such delicate embryos in such a wee flower !

I felt the gentle touch of a cool blade of grass and I opened my eyes! I was lying amid sweetness and beauty! Petunias were playing about in the gentle breeze. Did they call me to join in their play?

The words—"I pity Botany students—It is really a pity that they do not appreciate the beauty of flowers! I am very sorry that they destroy the beauty of the flowers just to study their petals!"—came again into my mind.

My lips parted and slowly murmured these words —"My dear friend, what a pity that you are not a Botany student! I feel sorry that you cannot appreciate God's creation fully. It is a pity that you do not know how many tiny parts a flower encloses within it. You do not realise that even a tiny flower, however small it may be, encloses pollen grains in the stamens, embryos inside the ovules. You can see only the external beauty but we Botany students appreciate the intrinsic beauty too !" I thought of the words of Wordsworth :

> "Thanks to the human heart by which we live, Thanks to its tenderness, its joys and fears, To me the meanest flower that blows can give

Thoughts that do often lie too deep for tears."

T. V. VASANTHA, III B. Sc.

#### MORE THAN MEETS THE EYE

As Statistics is now a subject included in the syllabus of both Science and Arts Degrees many people are curious to know exactly what it is.

When I first started one of my "non-statistical" friends opened my notebook and began to laugh "What's Statistics?" she asked. "It seems to me that all you learn is drawing sticks and putting them into bundles." You see we were just learning frequency tables where you tabulate raw data like seeing how many students get between 30-40 and 40-50 marks. Well there is a lot more to Statistics than meets the eye!

Statistics are numerical statements of facts in any field of enquiry placed in relation to one another. All figures are not necessarily statistics; 15, 20, 35...are certainly quantitative figures but not statistics for they do not concern a particular sphere of enquiry nor are they placed in relation to each other. If however we are told that in a certain community, for fathers of the ages of 30, 45, 50...the corresponding ages of their eldest sons are 12, 20, 25..., these figures become statistics for they throw light on the relationship between the ages of fathers and sons in the particular community.

Starting from this example we see that Statistics must be quantitatively expressed. Qualitative expressions like "old", "middle-aged", "young" have been replaced by numerical expressions.

Individual facts and figures may be of interest to an individual. In Statistics we deal with large numbers descriptive of groups or mass phenomena-a series of ages, not just one particular age. For instance, the earnings of one worker do not constitute statistics but if we compare the total earnings of a group of workers with other elements in a business, say with its turnover, we arrive at a defined *relationship* between earnings This constitutes Statistics. The larger the group that is dealt with the and turnover. more accurate are the results—for when the group is large general conclusions can more easily be drawn, individual peculiarities will cancel each other out. Take a group of 10 girls. Out of the ten, say four do not like chocolates. This is quite an important peculiarity in a small group but say we increase the group to 300 girls, now we find there will be some who like chocolates and some who dislike them, but on the whole the group will be fairly normal as the peculiarities and preferences of the girls will cancel each other. Hence the larger the number considered the better general estimates will we be able to attain.

Statistics help to *simplify complicated* data. We all know how difficult it is to assimilate pages of numbers or a mass of complicated data at a stretch, but if the data is simplified so that their fundamental figures are brought to light they become under-

standable. If we were given the marks of all the students in two particular universities and asked to compare them merely by examining them all, we should find it almost impossible. But if this information were to be reduced to the number of successful students, percentage success, average mark of a student, or represented by a diagram this would be intelligible. Statistics do precisely this; complex data are expressed by simple representative numbers.

We are also aided by Statistics to *compare data* and measure their relationship with each other. Many sciences are indebted to Statistics for it *verifies their deductive laws* with the help of relevant statistical data and the application of statistical methods.

In ancient times statistics kept kings informed about the man-power and riches of their domains. What are now called "Statistical studies" were in the past called "Political Arithmetic". Civilization has since advanced and Statistics has earned the name of the Arithmetic of Human Welfare. It is *indispensible these days for a clearer appreciation of any problem* affecting the welfare of mankind. Problems relating to poverty, unemployment, food shortage, exports and imports etc. cannot be fully verified without the statistical balance.

As a matter of fact *planning without statistics cannot be imagined*. Neither can a plan of economic welfare be scientifically formulated nor its success be measured without the use of Statistics. The five-year plans and their progress reports bear witness to this.

No statesman can give sound advice or give a ruling on a topic to his government unless he has data on which he can base his judgement. Every year a budget is prepared and placed on the table of Parliament. Now this budget cannot be drawn up without statistical records and without the utilisation of specially trained people having a thorough knowledge of Statistics. It is only when this budget is drawn up that decisions regarding the increase or decrease in the existing rates of taxation or regarding the exploitation of new sources of revenue can be taken. It constitutes a record of past knowledge and experience and points out to politicians, and businessmen the course they should follow in internal economy or foreign trade.

The use of Statistics is not confined to any particular branch of human knowledge, it is all-pervading. In Astronomy it is with the help of Statistics that future eclipses can be accurately predicted; Biology needs it for generalisations regarding laws in variation and heredity. Meteorology uses it for weather forecasts. Physics, Chemistry, Zoology, Geology and Economics all make use of Statistics. In fact every humble First Year student knows some Statistics. In the lab, when we are made to repeat experiments many times and then take the average for the answer we are all doing a bit of Statistics !

Statistics has a very wide scope but it also has its limitations which cannot be ignored. It does not recognise individual items and is concerned only with a mass

of data; again it cannot be applied to the study of facts that are qualitatively measured—like health, culture, friendship, character, pessimism, which cannot be expressed quantitatively. However, the greatest limitation of Statistics is that only one who has an expert knowledge of statistical methods can scientifically handle statistical data, since Statistics, like medicine in the hands of a quack doctor, can be misused by the inexperienced.

Statistics can be misused, but Statistics are only tools in the hands of the statistician. If the tools are abused or misused, it is not the tools that are bad. The fault lies with the workman. We of course do not regard ourselves as expert statisticians after so short a course in College but we do appreciate now that Statistics is not just "lifeless numbers" but a rapidly developing branch of mathematics of great importance in many spheres of modern life.

> AUDREY PINTO, III B. Sc.

# WILD LIFE • WAYS

The wild creatures of the earth have always held a lasting and awe-inspiring fascination for mankind. From the beginning of time before the dawn of recorded history, from the time of the first man to come into the wide world, man has found himself, again and again, in contact with animals. It was not until he discovered and developed in himself the powers to make weapons that he was finally able to triumph over the animal kingdom. Thus early records carved on cave walls and on the bones of these very animals, are pictures, stories in deft lines of triumphs and victories of man over animal.

Those days are long since past, yet man has not lost his fascinated attraction for animals. We have an ever-growing interest in studying the habits of animals. Zoological gardens and menageries to protect areas for the preservation of wild life and the observation of their habits have shown that man is the master of the situation.

The story of the history of life on earth is as intriguing as any novel. In far-off days there were living on earth strange creatures in the waters. It is probable that one day they crawled on to land and in the course of time by the permission of the Creator the breathing apparatus of these amphibians so adjusted itself to living on dry land that our reptiles, birds and mammals developed. In the time of the saurians (reptiles) the world saw bulk rather than brains in its wild life. Then smaller and more active creatures with exquisitely developed brains took command of the earth.

The work of the Creator is of infinite variety. Environment and the necessity of finding food have conspired along with other factors to bring about variations in wild life. Other species developed and multiplied and their offspring went through certain mutations and modifications. The duck's feet developed webs for swimming; the seal's hind legs together with tail became a rudder and the forelegs powerful flippers; the whale's hind legs were lost. The giraffe's neck grew longer, though the number of bones remained the same; the ant - eater's snout became longer and pointed that he might the better find his food in ant hills. The flesh eaters developed claws and teeth, the vegetarians, too, developed suitable teeth and the very essential characteristic, fleetness of foot.

At the present moment the mammals are the most highly organised for defence and offence. They are adapted to their environment: the deer and the antelope to the forest glens, the goats to the mountain tops, the tiger to the tropical forests, the camel to the arid deserts, the monkey—the chimpanzee and the gorilla—to the tree tops. There is not much love lost between the citizens of the animal kingdom. "Kill or get killed" seems to be their motto. Pleasure is transient and fleeting and death is sudden and almost painless. One creature preys upon another and the prospective prey must use its wits at all times. Some of the weaker animals have their safety in their slender legs, they gallop away from their stronger pursuers. Others have horns, stings, poisons, and even electric shocks for their disturbers.

There are friends among wild animals. The crocodile has the scavenger bird to clean its teeth, the buffalo carries its bird in its shaggy hair and thus makes reasonably sure that the ticks that infest its skin will in some way be kept down to decent proportions. There are mortal enemies too, like the tiger and the water buffalo; the mongoose and the snake. Warning colouration is also an interesting feature of the animal kingdom. For example the only poisonous lizard known, Heloderma, is brightly coloured orange and black to assist its victims to escape sudden death; other creatures have strange shapes or curious types of weapons for defence. Thus the stick insect looks like the twigs of the tree. The hedgehog curls itself into a prickly ball and the porcupine puts out its deadly spines.

Still other animals show curious adaptations to their way of life. The camel lives in the desert, so its humps store fat in times of plenty to be reservoirs of nourishment in lean days. The owl is made to see by night; the eagle draws a pellucid sheath over its eyes when flying beneath the brilliant sun. The teeth of gnawing animals are made to grow continuously and to sharpen as they wear down, while the elephant whose neck is so short as to be almost non-existent, has been provided with a prehensile trunk that acts as an arm to convey food to the mouth. The wild life of our world is truly a fascinating study and one that well repays research. Writers have endeavoured with varied success to tell of the marvellous work of the Creator and to describe faithfully and yet in a most attractive manner the lives of the thousands of creatures that live in forest, on plain or on hill side, in ponds, streams and lakes, as well as those that inhabit the great oceans or dwell in tree-tops, that wallow about in the slime or burrow deep into the earth.

> G. RAJESWARI, Pre-University.

# COLLEGE CHRONICLE

College reopened, for the last year in Mylapore on June 18th.

July 20-25th The Office-bearers of the various Associations were elected and on July 30th the Associations gathered for the inaugural address by Mr. S. H. Best of the British Council on "Why Poetry?"

During August, Mr. Srinivasan Raghavan swept the Maths. students up into the air with his interesting talk on "Astronomy", but the Economics students kept their feet firmly on the ground as they listened to Prof. Ganapathi speaking to them on "Planning". Mr. Maria Gabriel spoke to the French Association on the French Language; Mr. K. S. Ramaswami Sastri addressed the Sanskrit students on "The Tale of Kalidasa", while Mrs. Soundaram Kailasam and Mrs. Naidu delivered addresses to the Tamil and Hindi Associations respectively.

Prof. Anantharaman gave a talk on "Twins" to the Science Association, while Prof. Sambamoorthy told our musicians something about recent research on Indian Musical Instruments.

August 14th Miss K. Rajeswari, our Hindi Lecturer, addressed the students on the occasion of the Independence Day Celebrations.

August 22nd—24th A group of Natural Science students went on an excursion to Annamalai University, and came back laden with specimens.

August 23rd Rev. Father Ceyrac, S. J. gave several inspiring talks and celebrated Holy Mass in the College Hall for the Catholic Students' Union on their Recollection Day.

August 25th Graduates' Reception. We were happy to welcome back many Old Students and congratulate the new Graduates of 1959.

In the Second Term, Quiz and Music Programmes were held by the French, Economics, Maths and Music Associations. The Science Association enjoyed a film show, as well as being addressed by Mr. Rajendran on "Snakes". Dr. R. Renshaw of McGill University, Canada, spoke to the Music Students on "Comparative Music", while Mrs. N. Saraswati addressed the Maths Students on the subject of "Mathematical Truths". Members of the English Association listened appreciatively to talks by Prof. S. Ramaswami and Dr. W. Adiseshiah. Dr. Miles, Visiting Professor of American History, Madras University, spoke to the Economics and History Associations on "Problems of American Economic History." The Hindi and Tamil Associations held debates. St. Cecilia's Feast was celebrated by the Music Association on November 23rd.

**October 3rd** We had the happiness of greeting Reverend Mother Provincial on the eve of her feast-day, and presenting her with a small harmonium for the use of the lepers.

**October 31st—November 2nd** Three days of quiet prayer, when Rev. Father de Roton, S. J. preached the annual Retreat to the Catholic Students.

**December 8th** All united to greet Reverend Mother Superior on her feastday.

Keenly contested Inter-Class debates were held throughout the term on such topics as "Ambition has wrought more harm than good", "Women teachers are better than men" and "Modern gadgets have made us a lazier race". The best speakers in the various debates were Audrey Pinto, 111 B.Sc., Vickneswari, 111 B.Sc., R. Shanti, 11 B.A., Sucharita Desiraju, 1 B. Sc., Malika Hakim, P. U. 5 and Vijayalakshmi P. U. 3.

Honours were also won at various Inter-Collegiate competitions.

One of the first events of the Third Term was the Art Excursion to Mahabalipuram on January 16th. Our young artists returned enthusiastic about their visit to India's past and eager to display sketches and photographs. The Final Meetings of the various associations were held in January and on February 12th a very interesting Valedictory Address on "Growing up in England" was given by Mr. G. B. Tribe. Miss Stella Swamidoss, our Logic Lecturer, addressed the students at the Republic Day Celebrations held on January 26th. The Catholic Students' Union had their Recollection Day on February 5th with sermons by Reverend Father White, S.D.B., and their



His Excellency the Governor inaugurates the Cultural Programmes at the Annamalai Hall in aid of the Building Fund.



Mrs. Tara Cherian proposes a vote of thanks to Dr. U. Krishna Rau.



Students from California meet our Post-Graduates.



ORGANISED GAMES FOR THE " CHERI CHILDREN "



# THE B. Scs. VISIT ANNAMALAI





Valedictory Meeting towards the end of February. The final inter-class debate between P. U. 5 and 111 B. Sc. on "Human conquest over inter-planetary space will bring misery to our world" ended in a glorious victory for the P.U. team, one of them, Malika, being declared the best speaker.

Sports Day and College Day Tea-Party on February 22nd reminded everyone that the academic year, and also our days at Mylapore, were coming to an end. This was felt even more on College Day, February 28th, when Reverend Mother Principal announced to the assembled guests that the College would reopen in June at "The Cloisters", Cathedral Road. His Excellency, the Governor of Madras, presided and Srimathi Medhi distributed the prizes.

The celebration of Reverend Mother Principal's feast on March 17th was the last festive occasion before the quiet of examinations descended over the college—to be broken at times by the sounds of furniture being moved and stacked on lorries. Next year the College Chronicle will report the first year of Stella Maris College at "The Cloisters."

THE CHRONICLER.



One of the many loads en route for 'The Cloisters.'

# "PARADISE LOST," CRITICS AND STUDENTS

Milton is chiefly famed for the grand style of his poetry: his dramatic powers are hardly ever taken into consideration.

Yet how dramatic is the crisis of his great epic-

"So saying, her rash hand in evil hour, Forth reaching to the fruit she plucked, she ate !"

Just as it sometimes happens in a theatre, one feels like calling out to warn Eve not to be taken in by that "wily serpent", who comes to take revenge on God by tempting a woman, so innocent and so beautiful.

The scenes of "Paradise Lost" are vividly pictured before us. The reader is thrilled to get a glimpse of Paradise, full of all the most beautiful things imaginable, including many that an ordinary human mind would never imagine without the aid of Milton. How many delightful scenes we are shown! There is Eve "veiled in a cloud of fragrance" and the sly serpent "erect amidst his circling spires". There are shady walks, flowery meadows, trees weighed down with fruit—truly a Paradise of delight!

The creation of Satan's character, with its tremendous force and fascination, is another stroke of genius on the part of Milton. Satan, from the first to the last, is very much like a modern stage villain. He shows his skill in oratory while encouraging his followers to rise from the pool of fire. They are made to hope that all is not yet lost. There is still something to be done. They are urged to busy themselves in subverting the new race of men, making men rebels like themselves. Their great endeavour is to turn human beings from the worship of the true God. They can hope for no gain but must find their delight in making others as miserable as they are. Satan, the leader, is not content with telling them that, since force has failed, guile should be their main weapon. Theoretical teaching may not be enough so he himself gives them a practical example by bringing about the fall of Adam and Eve. One who dared to compare himself to the Almighty, did not hesitate to enter into the body of a serpent, to tempt Eve alone when separated from Adam and make the crooked appear straight to her.

An easy way to gain popularity in the literary world today seems to be to say something against a writer who has been acknowledged as a great genius, no matter what the critic's personal opinions be regarding him. There are critics who have made full use of this method, and have made Milton their target. Yet one must not condemn all critics for there are those who have delved into the profound depths of Milton's works and have duly praised him. Long and thoughtful study is essential for a true appreciation of "Paradise Lost". Those who cannot or will not give their time and thought to this great poem will probably hold Mr. T. S. Eliot's view that "Milton's poetry could only be an influence for the worse, upon any poet whatsoever". On the other hand Mr. Raleigh believes that Milton is in some respects the finest craftsman who ever handled the English language. And Landor says, "After I have been reading "Paradise Lost" I can take up no other poet with satisfaction". Mr. Grierson rightly holds that Milton's poetry is the poetry of one essentially an artist. Modern anti-Miltonists such as Mr T. S. Eliot and Mr Middleton Murry are prejudiced against Milton the man and allow this personal prejudice to turn them against his poetry.

Why, after three hundred years are we still interested in "Paradise Lost"? Definitely (as one critic says) because "it concerns itself with the fortunes not of a city or an empire, but of the whole human race, and with that particular event in the history of the race which has modelled all its destinies".

Mr. C. S. Lewis has remarked that in persuading Adam to partake of the fruit Eve committed murder. No murder was committed in Paradise (now lost). Both Adam and Eve committed a spiritual suicide, the first unknowingly and the second knowingly.

We may find glimpses of Milton himself in certain parts of "Paradise Lost". We meet him not in Satan, as some critics tell us, but in Adam. Adam with his superiority complex made Eve wish that she could work apart from him for a time. Milton, with the same trait, made his wife leave the house wishing never to return. Milton in "Paradise Lost" was partial to Adam and unjust to Eve.

The difficulties which Milton experienced in composing "Paradise Lost" were rooted in the supernatural aspect of his theme. The fitness of sacred subjects for epical treatment had been debated both in France and England by the best critics of Milton's time. Milton, by the force of his genius and the magic of his style, succeeded in using such a subject and in making of it a tremendous epic. Milton rendered a great service to English poetry in taking up blank verse at a time when it had started to decay after being used so magnificently by the Elizabethans. He restored it to health and strength and made of it a worthy epic metre combining the qualities of majesty, freedom and variety. It has been said that its movement in "Paradise Lost" suggests "the advancing march of a body of troops skilfully handled." Every word was carefully chosen to convey not only one precise meaning but also a host of associations and to contribute to the melody of his verse.

One of the most striking features of "Paradise Lost" is Milton's use of epic similes. In them he showed later writers what magnificent use can be made of the literature of the past ages. He chose comparisons from the ancient history of countries all over the world and from mythology. These similes contributed much to the dignity of style necessary to his subject, and yet also introduced the human element into a story otherwise too remote from everyday human interests.

Lamartine described "Paradise Lost" as "the dream of a Puritan fallen asleep over his Bible". It is that, and much more. It is a treasure-house of beauty and knowledge from which every reader may draw forth riches in proportion to the time and effort he is willing to put into the study of this epic masterpiece.

> ARUNA VIRMANI, 1 M. A. English.

## ECONOMIC PRESSURE

After completing our B.A. or Social Service Diploma we were undecided whether to "sit" at home or to seek out some entirely new field of study. Anthropology, Archeology, Bacteriology... no... before we reached the Z - for - Zoology end of the alphabet we heard with great excitement (and relief) that our College, our own Stella Maris was to be the first women's college in Madras to open the M.A. Degree course in... Yes! our own subject, Economics. Even if it had been something unheard-of we would have done anything to come back to Stella Maris again but this was absolutely ideal. However, many old Stella Marians and non-Stella Marians were also eagerly competing for the twelve precious seats and we had a few anxious weeks trying to persuade everyone (ourselves included!) that our genius for Economics was quite outstanding although hitherto unnoticed !

But at last our dreams and plans were realised and we found ourselves the twelve chosen seeds planted in the Master of Arts class. With damp hands, dim eyes yet well-groomed faces, we sat listening to the lectures. A formal announcement of the subjects was made—"Economic thought"...well! We did not like to show our ignorance in front of the others so we tried to look economically thoughtful. "Currency and Banking"... cannot be anything else than what we did last year perhaps a bit more advanced. (Fortunately we did not realise the difficulties ahead !) Statistics... just a few additions and divisions, perhaps represented graphically... and the Optional subjects ... our hearts missed a beat! Co-education? Many of us were unaccustomed

to any such thing! We tried to smile away our anxiety when we heard we should be attending lectures in the University, Pachaiyappa's and Vivekananda Colleges, but after our first alarm at this "foreign" travel we thought hopefully it couldn't be so frightening otherwise how would our college authorities have agreed to it?

Lectures started! Notes and more notes! New horizons opened for us. Keynes became our mentor, the London School of Economics our rendez-vous. As for the intercollegiate classes, let me tell you, the boys were afraid of us !!!

Then came the terminal exams. With pardonable pride, I tell you we scored well. The credit goes to the tedious hours of homework and hard study we had somewhat grudgingly endured before hand.

By selection time we were painfully aware of the fact that what we left as incomprehensible in the B.A. class, formed the very basis of our study now. We didn't fail to go through our B.A. notes again, though of course not in front of a living being !

The Christmas holidays saw us munching books along with Christmas cakes, absorbing intellectual food to strengthen us for the approaching day of doom. After such deep research we discovered that we were beginning to evolve our own theories of economics. But alas! How dashed we felt when we came to know that previous economists had well "anticipated" us!

February saw us eating, drinking and breathing *books*! Seeing huge volumes in our hands our juniors wondered how our small heads could contain so much knowledge. If we could but find that "mute inglorious" Goldsmith of Stella Maris to sing about us!

And then came March. The library became our permanent residence... There "exempt from public haunt", we found "tongues in text-books", and Economics in everything. In the language of the economist we saved our energy, invested it in work, consumed the books, produced many essays, exchanged ideas, distributed the work, receiving marks as wages, paying as rent bales of written matter in the hope of drawing our profits somewhere in June next. The employment of our resources was full, we were highly speculative about the "probable questions", we were bullish in tossing up the importance of books and bearish in hugging our over-optimism low.

Now the dreaded Ides of March have brought Revision Holidays and the only currency is books. With all this reading most of us have come to believe that we are bookworms in reality who live in and on books. Please don't ask about the logic in this. We have time only for Economics and not for Logic !

> S. SUDHA, 1 M. A. Economics.

# A THING OF BEAUTY IS A JOY FOREVER

It is said that our world grows more mechanical every day. Human beings are caught up in a whirl which never seems to end. Often the present and future look as gloomy and dull as the past has been. And yet there is really no need for so much pessimism. Joy and Beauty are still to be found in the world if we will only look.

That seems to be reminiscent of Wordsworth, who at the end of the eighteenth century started on a campaign to show through his poetry the beauty of the world around : beauty which exists not in exotic things but in the simple, every-day objects we pass by.

There is indeed much beauty in the world and if we perceive it, a feeling of joy steals so quietly into our soul that one is often not fully conscious of it. Keats once expressed the relationship between joy and beauty in an oft-quoted line,

"A thing of beauty is a joy for ever".

The sun shines down now so fiercely and yet there is a sense of life and vigour in its burning touch. The leaves of last year sear and fall away but the branches of the tree do not remain bare for long. Soon the thick-petalled, crimson red flowers of the flamboyant tree appear with a very few leaves. A little later, the gold mohur trees will flame out along the roads. Their brilliant orange-red flowers seem to challenge the fiery face of the sun. Later in the cool of the early twilight, the jasmine bushes pluck up enough courage to open out their tightly closed cream-white buds and the perfume ! A little heady to some—to others sheer delight.

One could go on endlessly pointing out the beauties of nature. The pigeons on a roof-top cooing and ruffling their feathers; the brown minas that early in the morning promenade on the college courts; the jet-black wings and dove grey throats of the cheeky raucous crows who can never keep quiet.

But there is perhaps even greater beauty in the actions of our fellow human beings. A dirty old woman with a grubby little boy on her hip, gets slowly on to the bus. The little fellow has been crying and there are dirty smudges on his cheeks. The old woman holds him tenderly. She tells you they have just returned from General Hospital. The boy's parents have just died there. And she holds the little fellow closer. He gains some comfort from the security of her arms. She must try to support both of them now. Or there is a little girl on the seat in front. No tears there ! Only the greatest joy in being one year old and of being possessed of an electric energy which sends her jumping up and down on the seat, gurgling and dimpling at everyone.

Yes indeed! "Glory be to God" for everything ! All beauty and joy are truly a reflection of His infinite perfections, beauty and joy which are as inexhaustible as the infinite perfections of God. The beauty of that beautiful woman will fade in time, that beauty which came from God and is a reflection of His own beauty. But a new beauty will take its place: the serenity of old age. Besides it seems as if God can never stop creating beauty. How could He, when all that is in the world is the result of His Hands? His own infinite perfections are incapable of change and therefore beauty will always exist in the world.

Then with St. Francis let us praise Him for the beauty of our life, the gift of life itself. We are alive. We are not nothing as we would have been but for God. And as long as we have life, perhaps the most appropriate way to thank God for being alive is to search for and see God in everything, the beauty of God all around us. This intense realisation of the presence of God in the world has been the secret of optimism of all men who have never lost faith in God and man.

> RITA LOVETT, I M. A. English.

#### MAURYAN ART



The finest surviving examples of Mauryan art are the Asoka pillars, on which his edicts were engraved. In one of these pillar edicts it is stated that their inscription was ordered by "His Gracious Majesty, the King (Asoka) twentysix years after his consecration in order to convey to his subjects the teaching of the Dharma."

The existing examples show that these pillars were erected at sites sacred to the Buddhists, and at various points along the highways from Pataliputra to the Himalayan valleys of Nepal. They are free-standing pillars not related to any building. They were

chiselled out of grey Chunar sandstone, a stone quarried near Benares. Even after so many centuries they still have a lustrous polish despite exposure to all kinds of weather. A stambha consists of a shaft and a capital which carries a crowning statue. The shaft is a monolith, that is carved out of a single stone. It is round, and tapers off slightly towards the top. The gracefulness of the column depends upon the proportion between its height and the tapering of its width. Not all the Asokan stambhas are equally graceful. The capital which resembles an inverted lotus—often called the Persepolitan bell, and the abacus together with the statue on top are carved out of another single stone. The surface of the "bell" is decorated with gently curved lotus petals. The abacus, either round or rectangular, often has reliefs carved on its sides. The crowning sculpture consists of one or more animal figures in the round usually a lion, bull or elephant, or four lions seated back to back.

The most graceful stambha is that at Lauriya Nandangark in Nepal. It is over thirty-two feet high; the shaft is thirty-five inches in diameter at the base and tapers off to twenty-two inches at the top. On the inverted lotus capital is a round, carved abacus which supports a seated lion—a refined piece of sculpture despite its conventional design.

At Rampurva two stambhas have been found, one with a lion, the other with a bull finial. On the first the lotus petals are clearly marked and retain some of the lustrous polish. The round abacus is ornamented with a line of geese. The muscles, veins and paws of the seated lion are skilfully carved. It is represented in a conventional way; the uniform curls of the mane show the schematic repetition of the same design. The sculptor of the bull capital, though his technique may be less advanced than that seen in the lion capital, displays a keen observation of nature and ability to give realism to the statue. The abacus on which the bull stands is decorated with a frieze of honeysuckle, with rosette and palmetto motifs alternating.

The best-known of all Mauryan capitals is that of the pillar at Sarnath, one of the later examples. Here for the first time we see four lions grouped together, instead of the single figures of earlier examples. The petals of the lotus capital are gently curved. On the round abacus are carved in high relief a lion, a galloping horse, an elephant and a bull, separated from each other by a wheel of law. These animals represent the four points of the compass : the North is symbolized by the lion, the South by the horse, the East by the elephant and West by the bull-for the Buddhists believed them to be the guardians of the four cardinal points. They are supposed to give the impression of continuous movement, to symbolize the unceasing progress of the wheel of the law which was destined to spread throughout the world. On this abacus are seated, back to back four magnificently modelled lions. The rippling curls of the mane and the upturned whiskers are conventionalized; so also is the shape of the mouth. Yet there is realism in the snarling mouth and bared fangs. The leg muscles and paws are powerfully modelled; the curved claws seem to express all the native ferocity of the animal. Originally the lions supported a wheel of the law or dharmachakra, the remains of which are still visible on the backs of the lions. These splendid figures show a highly advanced form of art which could have been the result only of long



LAY - STAFF 1959-60.



S. A. Alamelu – awarded the R. Akkamma Gari Medal for Proficiency in English.



S. N. Hemalatha—awarded the Professor R. Gopala Ayyer Prize—first rank in the University in Zoology; now studying for Ph. D. in Johns Hopkins University, U.S.A.



### UNIVERSITY

# PRIZE WINNERS

K. Janaki won the G. A. Natesan Prize and the Rama Panicker Medal for Indian Music. experience; the entire conception is sophisticated and conventional. This lion capital of Sarnath is, as everyone knows, the emblem of the Indian Republic.

The capital at Sanchi, near the famous Stupa, has also four lions back to back, but lacks the excellent technique of the Sarnath group.

The origin of Mauryan court art is a much disputed subject, but scholars agree that it reflects Iranic and Hellenic influences.

But side by side with this official court art there existed a really Indian folk art, which had a far greater influence on the further development of Indian art than the former, which can be considered a passing episode of Indian Art. An interesting specimen of this folk art is the Elephant of Dhauli in Orissa. The forepart of an elephant is carved out of a rock on which are engraved the edicts of Asoka. It shows a remarkable plastic feeling for representing living animal physiognomy.

The erection of commemorative columns is not new, but unlike others who did so for their own glorification, Asoka's purpose was that of a father-king who wished by means of these pillars to teach morality throughout his dominions.

A. D.

# ECHOES FROM THE YEAR'S DEBATES

#### AMBITION HAS WROUGHT MORE HARM THAN GOOD

Picture to yourself an earnest young man anxious to make a great name for himself. He works feverishly building castles in the air, painting for himself a rosy future. His desire, or shall we say ambition, is to a certain extent satisfied when he achieves the realisation of his dreams. But true to the saying: "Ambition is an unquenchable thirst", this youth, having attained one goal, promptly sets his heart upon another still more ambitious plan. Great hardship and suffering are entailed for others perhaps as well as for himself, but insatiable ambition goads him on: he cannot stop until at last there comes a day when he is obliged to drink to the dregs the bitter cup of humiliation crying out as he does so, "I charge thee fling away ambition, By that sin fell the angels."

Before proceeding further let me remind my learned friends of the exact meaning of the word "ambition." According to the dictionary, referred to by students only in very rare cases, ambition; "Is an eager inordinate desire to gain power, fame, literary eminence or wealth." I would therefore like to to impress upon my worthy opponents and patient listeners that our contention is that ambition, while not in itself an evil, has nevertheless caused more harm than good.

What has ambition accomplished in the scientific field? As our Prime Minister Nehru pointed out, "Science has put to flight all the imaginary mythological gods." Perhaps this is true, but has not science assumed the form of a two-headed monster one head constructive and the other destructive?

The ambitious scientist, unlike the beneficent scientist, usually makes use of the destructive head. He utilizes his inventive genius for the creation of deadly instruments of war, which inevitably paralyse the constructive arts of peace. The ambitious politician makes use of his physicists to discover horrible forms of destruction. To overcome him the pacific nations have also to revert to the use of deadly weapons which wipe out thousands of valuable human beings. It is so much more easy to destroy than to create and what is the cause of all this carnage but the ambition of men.

Take, on the contrary, the case of the beneficent scientist. His aim is to serve humanity not to attain personal fame and glory. He sacrifices himself, devoting his time and talents to the improvement of his fellow men and so becomes an inventive hero, not a disillusioned self-seeker. This is well illustrated in the lives of men like Albert Schweitzer and Edison. Ambitious trips to the moon do not in any way relieve human beings from such miseries as the high cost of sugar, long bus queues, students' headaches—tests and exams. "Look at the bright side of things", you urge. Certainly we are ready to do so but we must not at the same time close one eye to all the destruction wrought by ambition. Take the atom bomb, for instance. It was first used for a destructive purpose, while the world stood aghast. Not till after the nightmare of Hiroshima did the cry of "Atoms for peace" arise. Even today how difficult is the struggle we are experiencing to keep the atom under control.

Shakespeare spoke truly when he said, "Vaulting ambition overleaps itself." Follow the ambitious scientist to his home. Selfishly he devotes all his time, attention and interest to the one aim he is pursuing. His family is in consequence neglected and he remains cold and unmoved at the sound of the bitter sobbing of his wife. To him the tear is but a drop of the saline liquid secreted by the lachrymal glands to moisten the surface of the eye to clear it of foreign bodies; a perfectly natural process creating no cause for alarm.

Let us have another closer look at the definition. What must be noted is the word "inordinate" or excessive, and the objects it seeks, namely worldly perfections. For we must remember that desire is a good implanted in man by his Creator to lead him to his goal; ambition on the other hand is generally understood as a perversion of desire. Desire can be compared to the petrol you put in your car—a very good thing, for without it, it would not run, it could not carry out the purpose for which cars are made. But the use of petrol is subject to certain controls. You must observe traffic regulations so as not to endanger the lives of others by excessive speed; you must make it go where cars are meant to go—on good roads, not like ships in the water or to fly off a cliff, for cars are not planes. And if you love to see the sparks, it will not do to throw a burning match into the petrol tank, for the beautiful explosion will also wreck your car. In conclusion, though ambition is a form of fortitude, it must be regulated by prudence or the knowledge of the real goal of our life on earth and the subordination of other aims to the essential one, and also by temperance, for an excess with regard to secondary aims is always hurtful, like an excess of food, for ambitions must not interfere with the rights of others.

MAHEMA MICHAEL, III B. A.

#### THE WORLD HAS MORE TO FEAR FROM THE EDUCATED THAN FROM THE UNEDUCATED

I am here to-day to support the proposition that "The world has more to fear from the educated than from the uneducated." The fundamental aim of education is to develop our powers of observation, reasoning, imagination, and initiative. Before each educated person lies the choice of accomplishing either good or evil. Alas, only too often the educated man, under the impression that his work is beneficial, is actually doing more harm than good.

The first, and to-day the most prominent instance of the increasing danger of the educated, is in the scientific field. Man, by means of education has produced a number of inventions some of which are, as we all know, extremely dangerous. By the use of nuclear energy for destructive purposes, man is in a position to annihilate the world. Nor is this a mere idle threat, faced as we are with such formidable weapons as the atom, hydrogen and cobalt bombs. Each of these inventions of educated man produces great harm and injury to mankind. The two atom bombs dropped on Japan, besides destroying two cities and killing thousands of persons, have caused harm to many others living miles away from the scene of destruction who are today still suffering from the after-effects of nuclear radiation. This in itself is sufficient damage, but the worst effects of the atom bomb are those produced on the human mind. The bomb has shown us anew what priests and philosophers have been trying to tell us throughout the span of recorded history, namely that man's greatest problem is man himself. It reminds us that all perversion of knowledge and power is damaging to the human race, for though science can enable us to live longer, it does not always help us to live at peace with each other. In bringing to earth a hideously literal form of hell-fire, the fathers of the atomic age have brought into being something far more than an invention. The bomb attacks the old belief of man that progress is inevitable. The death-blow to this belief in inevitable progress was inflicted in 1945 by the atomic explosion at Hiroshima. The world to-day is threatened, not so much by the danger of the atomic bomb, as by that of atomic man. Our problem is how to control modern man whose power is so great as to be able to destroy his fellowmen.

You have all, no doubt, heard about the modern system of brain-washing, a hideous torture conceived by specialists and neuro-pathologists. Here the victim is artificially kept in a state of constant excitement, his store of nervous energy is then gradually exhausted by unending interrogation, insults, hunger and not infrequently by the torture of thirst induced by a salty diet and the deprivation of water. Then certain preparations are introduced into his diet which have a weakening effect upon his constitution, after which the victim is finally imprisoned in a tiny cell with a bright light focused on him, while he is forced to stand at attention, answering the selfdamaging cross-examination that follows. We all know how much Cardinal Mindszenty, the Hungarian prelate, suffered in this manner. Would not my worthy opponents fear the educated if they too had to undergo such abominable forms of modern torture?

There is also the operation of leucotomy. Even in cases where there is the chance of a cure by means of drugs, doctors with their new scientific knowledge are nevertheless performing this operation which entails a destruction of the seat of emotions or of the association areas in the frontal lobes of the brain. This leaves the patient in a state in which he no longer experiences any feeling or emotion. Surely such an operation constitutes a dangerous threat to nervous patients. All these evils which we have mentioned have been brought about by educated man, who due to an exaggerated opinion of his own intelligence, refuses to acknowledge and trust in another greater and far superior Intelligence. Scientific advance has caused man to lose those eternal standards, belief in which would have prevented such miseries. The moral and physical laws were made by the same Lawgiver, and neither can be broken without suffering the consequences. If we break a physical law, gravity for instance, the effect is sure and sudden. If we break the moral law, the effect is just as sure, but since it is generally not so sudden, man tends to ignore it, but we cannot escape the fact that we live in a universe, not a chaos, and that universe requires laws for its harmonious working. We cannot break the laws, it is the laws that will break us. If you break the laws of gravity disaster results.

Of course it is not an education as such that is harmful. There is an expression, a little worn out no doubt but none the less true, "a little knowledge is a dangerous thing". A person who would teach a child how to make a fire without at the same time telling the child what fire is for or how it can be dangerous, would be a criminal. But much of our modern education is just that. We learn the "know-how" but not the "know-what" or "know-why". Much of modern education resembles the training of animals, who have plenty of muscle to get things done, but no eyes to see where they are heading or minds to know what they are really about. And the greater the power the worse harm they can do. We do not by any means advocate a republic of ignoramuses, but our aim is to show the need of a really sane education which does not treat a part as if it were the whole and requires therefore not only science but sincere philosophy and above all the wisdom of knowing the Maker's instructions.

For the remaining aspects of this interesting topic I leave it to my capable fellow-speakers to convince you of the truth of the proposition.

Thank you, Walza Pillay, I B. Sc.

#### WOMEN ARE BETTER TEACHERS THAN MEN

You are already conversant with the subject of our debate namely that "Women are better teachers than Men".

We all know from experience that women prove generally gentle and sympathetic teachers. Being physically weaker than man they are usually more patient and considerate than he is. And no one I think will challenge the statement that teaching calls for an abundance of patience.

Her patience leads the female teacher to seek to understand the character of her students in order to approach them in a manner suited to their temperament, so that by affectionate persuasion she may gently elicit the best that is in each one. A knowledge of the character of her students gives her the key to their mental capacity also. Thus she is able to adapt her method to their needs, and this, coupled with her own patient manner reduces the difficulties of the student, saves much valuable time and so produces the best results.

Women usually possess also a keen sense of duty. They realise the importance of responsibility and try to carry out conscientiously any task entrusted to them. That is why the training of youth, the country's future citizens, is for the most part confided to their care. For women are on the whole more thorough than men and so do not confine their attention to mere academic instruction but take a maternal interest in developing the character and particular talents of the students in readiness for life's battle, so that, endowed with a strong and upright character, they may emerge successful from the more difficult moral contests that await them.

Speaking of teachers let us not forget that the most powerful and influential teacher in the life of each one is our mother. How many great personages have at the height of their success looked back to their childhood days and admitted in all sincerity that the greatest influence moulding their life has been that of their mother; that it was her love and understanding, her courage and confidence that made them what they became. Take an example from our own Indian history. Shortly his father abandoned his wife and young after the birth of Shivaji, son. Consequently his mother, Jijabai, stepped forward courageously to do what many other loving mothers have done, to shoulder the double responsibility of both mother and father. It was her teaching and guidance that moulded the young child into the great hero of history; Shivaji's teacher was not a man, but his own brave mother, and Justice Ranade is correct in asserting that Shivaji owed his greatness to the inspiration of his mother. Today as in the 17th century that beautiful saying is true, "The hand that rocks the cradle, rules the world."

We students of Stella Maris are a practical proof of our belief in the conviction that women are better teachers than men. Why have we chosen this college in preference to so many other Madras Colleges in which the teachers are men—because we believed that women are better teachers and wished to benefit from their direction.

The majority of my worthy listeners have studied logic. Let us then conclude in a truly logical manner.

All good teachers are patient. All women are patient. Therefore all women are good teachers.

> B. P. RAJESWARI, Pre-University.

#### MEN ARE BETTER TEACHERS THAN WOMEN

As you are all aware the topic of today's discussion is whether women or men make better teachers.

From the earliest times it is men who have been the greatest teachers, not women. To take but a few examples, we have the ancient "Gurukula System" of Vedic India, the great Greek Philosophers like Aristotle and Plato, and in 18th century England Dr. Thomas Arnold, Headmaster of Rugby, who by his excellent teaching and disciplinary talent is responsible for the fame of that institution. No woman could possibly have done what he did because no woman possesses his physical energy and mental capacity, combined with his vast knowledge and experience.

Teaching requires knowledge which cannot be acquired by the mere reading of books. The most valuable knowledge is gained only by experience. "Experience is an arch through which gleams the untravelled world," says Tennyson. Experience however entails travel—contact with many different kinds of people. This is difficult for women and is in some cases impossible, not being endowed by nature with the same physical stamina as men. Man on the contrary is able to endure unaffected greater physical strain. He also often possesses greater courage and independence of character—all of which make travel easier and so increase his practical knowledge and experience and consequently his value as a teacher.

Men are moreover able to devote themselves more completely to their profession whilst women on the contrary have usually other distractions. Men are in general strict disciplinarians and thus command greater respect than women. Women are by nature more tender hearted—a good quality, no doubt, but one of which the student is apt to take advantage. While men experience little difficulty in controlling their emotions women are sensitive and easily upset and so do not possess the same selfmastery. Any profession requires steady, calm and concentrated application; woman, inclined to be capricious and to act according to her whims and fancies, very often lacks these essential requisites. Her field is in the home rather than in the classroom.

As to what my opponents have said about feminine patience I am afraid I must disagree, for patience is not the monopoly of women. It is found alike in both men and women and in practice we often find women less patient and forebearing than men. Truth and sincerity, indispensable to the good teacher, are also on the whole more conspicuous in men than in women.

So in support of the proposition I will conclude with the famous quotation : "A male teacher affects eternity. We can never tell where his influence stops".

V. K. SAKUNTALA, Pre-University.

# MY FIRST AIR JOURNEY TO SWITZERLAND

In the year 1951 my elder sister and I were boarders in the Vidyodaya School. My parents were in Delhi. In February of that year we heard that our father was transferred to Switzerland. We were naturally very excited at the prospect of going to Switzerland, more particularly because of all the chocolate that we would have. A few days later, our parents arrived in Madras before going to Switzerland, but we were given the most disappointing news, that we were not to accompany them because they did not want to disturb our studies. So with sad hearts we stayed behind. Quite soon however we received the welcome news that arrangements had been made for us to join our parents in Switzerland for the summer vacation the following year.

In May 1952 my elder sister and I left Madras by air for Bombay to take the plane to Switzerland. As we left we were subject to mixed feelings, joy at being able to join our parents, vanity at making a foreign tour to distant countries, fear of the unknown and excitement at flying the long distance. At Bombay we got into a four engined "Constellation" plane. At that time it seemed to me that it was a huge air-craft. We were about forty passengers on board. We left Bombay in the evening. I was really very frightened because the only other person on board I knew was my sister and I began to cry. A little while later the kind air-hostess came to us, gave us some sweets and consoled us by saying that the next morning we would be with our parents. Nevertheless I was too excited and frightened to be hungry. Mercifully enough sleep overcame me. The next thing I knew was that the air-hostess woke me up to fasten my seat belt as in a few minutes we were to land at Cairo. At 2 a. m. we landed in Cairo airport. It was all very confusing to us because we saw all kinds of people who seemed to be from another world altogether, and there was a Babel of all languages none of which we knew. We passed through two counters which later I learnt to be the customs, after which we were taken to the airport dining-room. As I had not had dinner the previous night I was ravenously hungry and did full justice to all that was served. At 4 a. m. we got into another plane. Immediately on embarking I went to sleep again. Next thing I knew was that we were flying high over some mountains which looked as if they were all swathed in cotton wool. It was later that I learned that the "cotton wool" was really snow. At 9-30 a.m. we landed at Geneva airport. We were trying to identify our parents among the waiting crowds and were very disappointed not to find them. We both shamelessly burst into tears. I looked up at my elder sister for encouragement but it was no use because she was also crying, perhaps more than I! Then a gentleman in uniform came up to say that he was from the Office of Air India International and that my parents would be in the airport in a little while. What had actually happened was that the plane which was to land at 10-30 in Geneva had landed at 9-00 a.m. instead. My father was not aware of this and would come to the airport at 10-30 a.m. with my mother.

It is impossible for me to describe our emotion when we saw our parents again. We cleared our baggage and got into the car to drive to Berne which was 100 miles from there.

We reached Berne in another three hours. Switzerland is the prettiest and most delightful country I have ever seen and we spent there the happiest holidays of my life.

Komala Krishnaswami, Pre-University.



#### HEALTH PROBLEMS IN SLUMS-

#### THEIR CAUSE AND CURE

In any sphere of life health is an essential means to national progress. It is a vital part of a concurrent and integrated programme of development of all aspects of community life. Hence, Ruskin duly emphasized that a country's wealth lay in the sound health of its citizens.

It is impossible that slums and sound health go hand in hand for the former is generally the enemy of the latter. Slums are "the radiating centres of depravity and disease." The huts are rickety, damp and dark; the drainage and ventilation are very unsuitable. Very often there is just one window and the roofs leak badly during the rains. The slum lacks the essentials of sanitation. In addition the huts are usually overcrowded. Large buildings of flats are erected in narrow streets, while houses are built in dark courts. Hence overcrowded and badly built houses, as well as ill-equipped, ill-maintained and ill-situated houses form the background of the various health problems.

As the slums are semi-urban and semi-rural in nature the people feel the evil effects of both the rural and urban quarters. Strongly influenced by superstition and conservatism the people fail to realize and recognise the problems of health and hygiene in their true light. Consequently they refuse to improve their present dreadful living conditions. Ignorance and illiteracy, coupled with grinding poverty (they are unable to live from hand to mouth) increase the health problem. This in turn gives rise to deficiency diseases. Communicable diseases like influenza, cold, ringworm, scabies and virus infections are a result of the proximity of the single-roomed, overcrowded huts, while an unbalanced diet gives rise to vitamin deficiency diseases like rickets and anaemia, sore eyes and ear ache, night blindness and scurvy.

An analysis of the prevailing health problems in slums reveals that bad housing is among the chief causes leading to ill-health. As previously mentioned, in these single-roomed, over-crowded huts people sleep and cook. The swift spread of infectious diseases like influenza, scarlet fever, diphtheria and T.B. is promoted by interruption of sleep, by hunger, by extremes of temperature and bad ventilation.

Health is both a positive and negative state of well-being in which the harmonious development of the physical, social, emotional, spiritual and mental capacities of the individual lead to enjoyment of a rich and happy life, but bad surroundings cause bad health. Houses built near stables and stagnant water are infested with flies and mosquitoes which carry malaria, filaria etc. Steps ought to taken that houses be built in suitable localities.
A poor diet, consisting mainly of discarded scraps is another factor of the health problem. Although some of the people seem to have a good physique and an energetic appearance, they are seldom disease-free. Due to economic pressure the poor are unable to buy the proper vegetables, milk, fruit, meat etc. and this results in malnutrition.

Better food and medical care are not the only things in question—ignorance and superstition and prejudices have also to be combated. Very many of the people neglect sickness in the early stage and do not know the seriousness of various diseases. In this field education is the only remedy.

Lack of sanitation is always dangerous especially if there are diseases like pneumonia, tuberculosis, cholera and typhoid which cannot be easily controlled. Poor health may be laid down to the fact that there is no safe water supply, There are no dustbins, so the women discard all waste materials near the hut wall, and what is still worse, allow the children to play in it. This leads to epidemics. Besides the people are greatly opposed to the personal prophylaxes like inoculation and vaccination. The children are fed at odd times with any food at all due to irregular income, and hence this is also a cause of illness. Malnutrition, inadequate clothing, chronic illnesses of the parents, lack of adequate medical aid and recreational facilities intensify the factors leading to the health problems in the slums.

The people with poor health are many because the health problems in the slums have not been improved to a considerable level. Some of these problems are: unemployment, lack of education, a low standard of living, poverty and dependency, degradation of moral character and perpetuity of infectious diseases.

Nowadays these health problems are attracting the attention of the private individual as well as public societies. Guided by the principles of the World Health Organization, the Indian Government has set up intensive and extensive programmes like the Community Projects, N.E.S. The Public Health Authorities are well-established with an addition of health visitors, particularly intended for the rural sectors. Free medical and maternity aid is given by the government, while private medical centres are set up by individual initiative. The voluntary social workers realize the immediate need of medical aid, and they therefore start welfare agencies. The stupendous task of slum clearance and its health problems however, needs much wider co-operation in order to be really effective.

Life and health are among the basic human rights, without which such rights as freedom of speech and expression (that is what many people first think of when rights are mentioned) would be of little use. Since we depend so much on other people for so many of our needs. we have also the social obligation to do our level best for the welfare of those countless and nameless human beings who do so much for us without our being aware of it. This is brought home to us in a small measure when the servant happens to be ill and we must manage for ourselves. We should be horrified at being accused of murder, yet there are many nonviolent ways of killing people which are just as effective but less obvious than a knife or bullet. The landlord who rents unsafe and unsanitary hovels to the poor, the employer who does not pay a wage sufficient for a decent livelihood for his employees and their families, the merchant who sells unsanitary food, the milk dealer who dilutes his product, the economics student who aims at a comfortable living and forgets that part of his education was wrung from the purses of the poor by way of taxation, the corporation, which means you and I, that does not see to the proper disposal of waste, drainage and food inspection—all these are a few ways in which we can be guilty of preventable death through thoughtlessness, want of interest, selfishness or criminal neglect.

These conditions are so wide-spread and deep-rooted that only group action can eradicate them. It will not do to say, "Let the other man or the government see to it," for in a democracy, you and I, the members of a community are responsible. The government is merely our servant and it is up to us to see that it does its work properly. This presupposes that we should first know the facts. We are generally moved only by what we see or what concerns us personally. Therefore we must know what the conditions are and the means of curing them. People, otherwise educated, are often very ignorant of social conditions outside their own narrow family circles. An individual who could reasonably save a drowning child but just looked on would be guilty of its death; a hundred people who did the same would all be equally guilty. But if duty does not move us, then at least self-interest should do so. The diseases bred in the slums can endanger anyone in the community. Again, morality and health often go together. The money needed for curative mesaures such as hospitals, asylums and prisons could be reduced by turning it to preventive uses, for prevention is both easier and better than cure. Finally, one of the best ways to create a happy community and to manifest love for our country is to show those who have hitherto been exploited and oppressed that others do care for their well-being. In its final analysis, that community is the most advanced which does the most for the welfare and happiness of each and every one of its members.

> L. SAROJINI, Diploma Course in Social Service.

## A VISIT TO THE NORTH EAST FRONTIER

Now that India's North East frontier is so much in the news, the opportunity of visiting that far and dangerous region filled me with something more than mere excitement and as I boarded the plane at Madras I felt quite a daring explorer.

After a long, rather tedious flight over colourless plains and bleak hills the countryside began to take on a new appearance as the frontier came nearer. We could see below us long, broad river-torrents rushing down from their sources in the great Himalayas. At last we landed in a small airport. All around me I saw a vast expanse of green such as I had never seen before—tall trees, thick undergrowth, dense green forests covering the low hills. It was a pleasant sight which quickly refreshed me after the long, monotonous flight over East India.

From the airport we had to drive a long way to reach a place of habitation and night was starting to come down on us. Having driven for about twenty miles we suddenly saw a huge black shape looming up in front of us right in our path. The car pulled up sharply, and cold shudders ran down my back. Out here on the edge of this immense dark forest there was something sinister about the great spectre standing motionless before us. We were not at all reassured to learn that it was in fact a wild elephant—not one of those friendly lumbering beasts which I had always loved to see in the city streets or parks, but a ferocious creature which could easily have swung us all up in its trunk. My previous admiration for the elephant tribe quickly changed into black fear, and the engine of the car was stopped lest its noise might provoke the animal. After some minutes with our hearts in our mouths we heaved a sigh of relief as the animal turned its heavy body and meekly stalked off into the forest. Panthers, tigers and other wild beasts are still very common in the frontier region.

I was very anxious to see some of the "Naga" tribe as I had often heard stories about them, that they were man-hunters and drinkers of human blood etc. But now it is said that they are becoming more civilised, and all those whom we saw anyway were clothed and not too savage-looking. They are short sturdy mountain people, whose cold, piercing glances send a chill through your spine. Very often at nights we could see them gliding along the pitch-dark roads, without any kind of light, clambering up the hills and vanishing into the dense forests which are the haunt of wild beasts. It is remarkable to see the fearlessness of these mountain-folk : even the women are ready to brave any terror.

The frontier in the daytime is an ideal place, set in green woods, with birds twittering, butterflies dancing and the air filled with the hum of bees. But once night sets in, a shroud seems to fall over the beauty of the country. The howling of foxes and jackals, the roaring of wild beasts, the croaking of frogs and the unearthly shrieks of the Nagas at their dancing makes one spend a restless night, and it seems as if the land so beautiful by day is completely transformed by the dropping of night's dark curtain.

> P. K. SARASWATHY, III B. A.

#### MY EXPERIENCE ON THE WINCH TROLLEY

During the last summer holidays I had the unforgettable experience of travelling on a winch trolley. I had gone to Ooty in the Nilghiris for my vacation.

We started for the Pykara River at about seven in the morning, but before we found it we had the added adventure of losing our way.

There is a hydro-electric power station about six hundred feet lower down which is reached by a winch trolley. It runs on a pair of rails by means of a winch which is made of steel cables attached to a wheel. Near the rails there are wires held up by low poles which are used for giving signals. If the trolley has to be stopped then the one who drives it touches the wire with a stick, and the man who looks after the winch receives the message and stops turning the wheel. After that the man in the trolley gives the message to start and the trolley moves. This happens when there is anything on the rails which endangers the smooth and steady moving of the trolley. Suppose some animals are walking on the rails, the trolley driver sends the message to stop and it stops moving till he drives away the animals. Then he strikes the wires again and the trolley begins to move. Between the two rails there is another rail-like apparatus which helps to steady the trolley when it has to turn. On one side of the rails there are huge pipes which carry the water down to the power station.

Since the trolleys run in relays we had to change four times. Where these changes are made the ground is flat while all the rest of the way is a steep slope. It is very risky to go on these trolleys. If the winch should break the trolley would tumble down or dash against a rock and break. For those who use it for the first time it is frightening, but those who have to work at the power station get used to it. Although there are steps alongside the rails I think no one uses them, however, for that would be very tiresome.

When we first sat in the trolley we were very scared. Then the trolley began to move and it went down, down. At last it reached a flat place and we got into another trolley. We went down again and passed the German Point. Here the angle of the slope is almost ninety degrees or vertical.

All along our trip we could see the beautiful tree-clad mountains. In the power station there were many machines which made a frightful noise. After our lunch we prepared to return by the winch trolley. Going down was an experience in itself, coming up was another. As we came up we could see the mist on the high mountains. When we reached the place from where we had started it began to rain. But we were lucky to have returned in time otherwise we would have got wet, since the winch trolley has no roof. After some time the rain stopped and we went home enjoying the beautiful scenery and the fragrance of the flowers of the Nilghiris.

> Nolda Colaco, Pre-University.

#### AN INDIAN BAZAAR

The shrill clanging of the alarm clock at my bedside roused me. It was five o'clock and I was to make the journey to "Y" by foot. I rose and having completed my preparations stepped out into the semi-darkness.

Dawn was just breaking in the east as I reached the market-town of "Y" in Hyderabad. Before the small wayside hotel where I stopped to have breakfast were several donkeys heavily laden. I continued my way towards the market-place and hardly noticed, as I walked along, that the stream of people going in my direction was gradually increasing. By the time I reached the square, I was being jostled and jostled from side to side. I had to keep a firm grip on my topee or else it would have been trampled in the dust.

What a noise there was! such clanging and shouting and neighing and bleating. They say that there is nothing to equal the colour and picturesqueness of an eastern bazaar. I would add that there is nothing to compare with the noise, the heat and the general uproar. The stalls around the market were varied and held everything you would want to buy—that is, everything eastern—from brightly coloured silks and sarees to brass pots and pans. On one side there were the fruit and vegetable stalls with all the wares piled in colourful heaps while the bargainers haggled with the dusty, wizened and sharp-voiced sellers. Mounds of rosy-tinted mangoes and yellow washed limes vied with ruddy pomegranates and green guavas. No wonder the poets are so enthusiastic about the fruits of the east.

A thin-faced and long-limbed man, his head swathed in a huge turban, was haggling over a handful of beans which he was trying to get from one of the old women. Alongside, a beggar, indifferent to his surroundings was stretched out and (believe it or not) was actually fast asleep.

In the middle of the dusty road there was an old stone fountain or rather a stone basin with a tap. Hard by, three small boys, bare save for a loin-cloth, argued as to who among them should get the coin that had been thrown them by a stranger. One of them whipped it up and with the nimbleness of a cat darted away just in time to avoid a cart loaded with onions, potatoes and dried figs. The driver shouted and flicked his whip but he had to wait while a group of heavily-shrouded women in purdah concluded their arguments and then moved off to the side.

It was difficult to be heard in such a place. At one end were little hovels which had to be taken for shops. A long - bearded man put aside his hookah and indicated with a wave of his hand the variety of articles that I wanted. No questioning. I paid the price and walked off with my treasures—two engraven brass plates with metal and enamel designs. They would serve as a reminder of my days in India.

As I walked along the dusty pavement I became conscious of an aroma which was distinctly eastern. And there on the pavement, in a corner which she had made her own, squatted an old woman under the shelter of an ancient and somewhat dirty tarpaulin. On a small iron stove which held red hot coals, she was frying pieces of potato after coating them with some thick and indescribable batter from a basin at her side. The sizzling frying pan was the solemn contemplation of two very dirty (and probably very hungry) children who could do no more than savour the sight and smell of her wares. I gave her a two anna bit and indicated the two children, who snatched the food from her.

I turned and soon discovered the folly of such an open deed of kindness. For in a trice I was surrounded by a horde of shouting little urchins some naked, all of them dirty. To commit myself to a second mistake was not feasible so I betook myself to the road again, no doubt resembling the Pied Piper of Hamelin for a good distance.

I was glad to reach the end of my quest and today I have only to look at my souvenirs on the mantel-piece to recall my adventures in an Indian bazaar.

I. B. Sc.

# WAITING FOR A FRIEND AT THE RAILWAY STATION

The platform was crowded and noisy, and everyone looked happy and gay. I was in high spirits that day, because I was going to see my friend who had gone on a Scholarship to England for three years, and was now returning. There were twenty minutes before the train arrived and so I decided to look around.

I saw an old lady sitting on her bag, and she kept looking at her watch every two minutes. She seemed very impatient, and now and then she would mumble some words and look at her watch again. Suddenly she turned around and caught me eying her. So I slowly turned my head away and looked in another direction.

At the far corner of the platform I saw a stout man fanning himself. I must confess it was a very hot day, and I could feel the perspiration crawling slowly like a snail down my back. He stopped fanning, and pulled out his dirty handkerchief and mopped his broad forehead. Then he walked to the stall nearby and bought a packet of cigarettes and started smoking. He was so deep in thought that he did not notice an elderly lady next to him. Before he knew it, she was scolding him and then walked away with her head high in the air. Poor man, he looked dazed. He did not understand what had happened.

A young woman with her three-year old son came up, and stood a yard away from me. The boy stood close to his mother, and now and again he would ask her questions. After a minute or two he started to explore the place, and the poor mother had to run after him. She started to scold him, but it only made matters worse. Finally she took him to the stall and bought him a lollipop.

The platform was now very crowded, and there was a rush. Suddenly I found an elderly gentleman standing beside me. He asked me what time the train would arrive, and in a minute or two we were having a friendly conversation.

The whistle blew and in came the engine slowly pulling its family after it. I looked out for Jane. Yes, there she was, the same girl I knew years back. She waved to me—then I noticed that she also waved to the gentleman beside me. I was puzzled and before I knew anything, Jane was walking towards us and she said, "Hello Uncle". In a flash I remembered seeing him at her birthday party.

Now three of us happily walked out of the station to the car, which was waiting to take us home.

BEGA PEREIRA, Pre-University.

#### ACHIEVEMENTS

On the Nivedita Shield for Academic Achievements the following names were inscribed for 1960 and a silver medal was given to each student :

First in Science in the College	Shantha Veeraghavan	II B.Sc.
First in Humanities in the College	Mahema Michael	III B. A.
Individual Prizes		
First in II M.A. (Indian Music)	V. Kalyani	
First in I M.A. (Indian Music)	P. Deviprasad	
First in I M.A. (English)	Rita Lovett	
First in I M.A. (Economics)	R. Pattammal	
First in Diploma in Social Service	S. Sarojini	
First in English Senior B.A., B.Sc.	Audrey Pinto	
First in III B.Sc. Mathematics	C. P. Kalavathi	
First in III B.Sc. Zoology	R. Vasantha	
First in III B.A.	Mahema Michael	
First in II B.Sc. Mathematics	V. Kalyani	
First in II B.Sc. Zoology	Shantha Veeraghavan	
First in II B.A.	R. Seethalakshmi	
First in I B.Sc. Mathematics	A. Sugunavathy	
First in I B.Sc. Zoology	Jothy Sabapathy	
First in I B.A.	V. Vijayalakshmi	
First in P. U. l	Shylaja Natarajan	
First in P. U. 2	R. Vedavalli	
First in P. U. 3	K. Vijayalakshmi	
First in P. U. 4	Angela Reddy	
First in P. U. 5	Malika Hakim	
Proficiency in Indian Music	Kumari S.A. Durga	
Prize for Debating	Malika Hakim	

Inter-Group Cup for Debating awarded to P. U. 5.

#### **INTER-COLLEGIATE UNIVERSITY DEBATES**

Inter-Collegiate Debate in English: Audrey Pinto was First in the First Round. Inter-Collegiate Debate in Tamil: P. V. Vasantha was Second in the First Round. Inter-Collegiate Debate in Hindi: Lily Mukerjee was Second in the First Round.

#### **INTER-COLLEGIATE COMPETITIONS**

yappa's College	
. Durga III B	.A.
anthi Gopinath P.U.	4.
. Durga III B	.A.
2	A. Durga III B anthi Gopinath P.U. A. Durga III B

Rajah Sir Muthiah Chettiar Cup for Ind	lian Music, at Law College	
Rujul bli Muthun chethal cup for the	S A Durga	III B A
	G S Shantha	III BA
First Drige for Kannatia Music	O. D. Shundhu	
First Frize for Marnatic Music :	S A Dungo	TITRA
Second Drive for Light Music	C. S. Shartha	
Second Prize for Light Music	G. S. Shantha	III B.A.
Abraham Pandither Memorial Music Shie	eld, Madras Medical College	
	S. Usha	I B.A.
	S. A Durga	III B.A.
First Prize for Light Music	G. S. Shantha	III B.A.
First Prize for Tamil Karnatic Music	S. A. Durga	III B.A.
First Prize for Telugu Karnatic Music	S. Usha	I B.A.
Indian Music Stallo Maria Collara Polli	na Cup	
Indian Music, Stena Maris Conege Rom	S Kalpagam	ΤΒΔ
	S. Usba	
	5. Usila	1 D.A.
First Duine	D. M. Marantha	
First Prize	P. v. vasantna	11 B.A.
Tamilnad Students' Congress Essay Comp	etition :	
First Prize	V. Dhanalakshmi	P.U. 3
Namachiyaya Mudaliyar's Tamil Oratorica	al Contest :	
Second Prize	P. V. Vasantha	II B.A.
Dr. U.V.S. Aswar's Timulatural Commetitie	n Providency Collage	
Einst Bring	Cosilia Cabriel	TT DSo
First Frize	Geenia Gabrier	II D.SC.
Loyola College Hindi Competition Rolling	g Cup	
	Lily Mukerjee	P.U. 1
	K. Gowri	P.U. 1
Second Prize	Lily Mukerjee	P.U. 1
Inter-Collegiate Mono-acting Competition	in Sanskrit, Vivekananda Coll	ege:
First Prize	R. Sudha	<b>I.</b> B.A.
Inter Collegiate Competition for Sri Prokas	a Polling Cup Pachaiyanna's (	College ·
Special Prize	a Koning Cup, Lacharyappa s C Sucharita Desiraju	
Special Trize	Sucharita Desiraju	<b>I D</b> .50.
Inter-Collegiate Mono-acting Competition	in Sanskrit, Pachiayappa's Coll	ege:
Special Prizes	R. Sudha	I B.A.
	K. Kalpagam	I B.A.
The Gordon Mathews Rolling Cup and		
The Pennathur Seshiah Cup: Debate in H	English :	
······································	Rita Lovett	I M.A.
	Usha Bharatan	I B.Sc.
First Prize	Rita Lovett	I M.A.

Students' Literary Festival English Debate,	at Law College :	
Third Prize	Marie Fernandez	<b>P.U.</b> 5
The Sitaramiah History Rolling Cup at Pac	chiayappa's College : Debate	in English :
	Malika Hakim	P.U. 5
	Nirmala Krishnamurthy	<b>P.U.</b> 1
The Principal's Cup, Pachaiyappa's College	: Debate in English :	
	Sucharita Desiraju	I B.Sc.
	Usha Bharatan	I B.Sc.
The Catholic Students' Union Inter-Collegia	te Debate in English at Loyol.	a College :
	Mercy Jacobs	II B.Sc.
	Marie Fernandez	P.U. 5

#### UNIVERSITY EXAMINATIONS APRIL 1960

#### RESULTS

	No. of	No. of candidates No. of passed in			Total	Percentage	
	appeared	First Class	Second Class	Third Class	passes	of passes	
M.A. (Music)	6	4	1	_	5	83%	
III B.A. Part I—English Part II—Language Part III—Main	51 55 46	$\left  \begin{array}{c} - \\ 4 \\ 4 \end{array} \right $	5 14 14	44 37 25	49 55 43	96% 100% 93%	
III B.Sc. Part I—English Part II—Language Part III—Main Mathematics Zoology	53 55 27 27	$\begin{array}{c} - \\ 12 \\ 3 \\ 2 \end{array}$	4 11 12 16	48 29 3 9	52 52 18 27	98% 94% 66% 100%	
II B.A. Part I-English Part II-Language Part III-Ancillary Part IV-Minors	49 58 55 58				49 54 54 57	100% 93% 98% 98%	
II B.Sc. Part I—English Part II—Language Part III—Ancillary Part IV—Minors	52 58 52 50				51 56 52 49	98% 96% 100% 98%	
Pre-University	295	44	80	80	204	69%	

# SOME OF OUR SUCCESSFUL DEBATERS



College Union-Best Speaker in the Inter-Collegiate University Debate-First Round.



Mahema Michael—President of tl College Union—formed one of the be teams in the Inter-Collegiate Universi Debate—First Round.

Rita Lovett and Usha Bharatan - Winners of the Gordon Mathews Rolling Cup and the Pennathur Seshiah Cup. Rita Lovett was also declared the best speaker.



R. Sudha-First Prize Inter-Collegiate Mono-Acting Competition in Sanskrit, Vivekananda College.





Sucharita Desiraju and Usha Bharatan-Winners of the Principal's Cup-Pachaiyappa's College English Debate.

S. Usha and K. Kalpagam, Winners of the Stella Maris Indian Music Rolling Shield.

# MC PRIZE

# E **/INNERS**

K. Kalpagam-Special Prize, Sanskrit Recitation, Pachaiyappa's College.



P.V.Vasantha, First Prize in Presidency College Debate in Tamil.

S. A Durga and G. S. Shantha won the Rajah Sir Muthiah Chettiar Cup for Indian Music at Law College.

> Mercy Jacob and Marie Fernandez. Best team in C. S. U. Inter-Collegiate English Debate-Loyola College.



Malika Hakim and Nirmala Krishnamoorthy—won the Sitaramiah History Rolling Cup—Pachaiyappa's College.





S. A. Durga and S. Usha-Winners of Abraham Pandither Memorial Music Shield--Madras Medical College.



K. Gowri and Lily Mukerjee-Winners of the Loyola College Hindi Debate.



S. A. Durga and Vasanthi Gopinath Winners of the Principal R. Krishnamurti Rolling Cup for Indian Music.

#### SPORTS PRIZE LIST

Inter-Group Tournaments : Netball Shield Throwball Shield			I	B.A.	& B.Sc. P. U. 5
Badminton Shield			ш	B.A.	& B.Sc.
Tenniquoit Shield			I	B.A.	& B.Sc.
Shuttle-cock Badminton					<b>P. U.</b> 5
Staff Matches against III B.A. & B.Sc. Netball			ш	B.A.	& B.Sc.
Badminton					Staff
Individual Events :					
Running Race	lst	Walza Pillay			I B.Sc.
	2nd	Marie Kurup			P.U. 4
Skipping Race	Ist	Stephanie Outschoorn			II B.Sc.
	2n <b>d</b>	V. Parvathi			P.U. 4
Obstacle Race	lst	S. A. Alamelu			I M. A.
	2nd	Marie-Lou Arul			I B.A.
Long Jump	lst	Bega Fereira			P.U. 5
	2nd	Maureen Gonzalves			P.U. 4
High Jump	lst	Angela Reddy			P.U. 4
	2nd	Heera Nayak			I B.Sc.
Shot-Put	lst	Walza Pillay			I B.Sc.
	2nd	Stephanie Outschoorn			II B.Sc.
Discus-Throw	lst	Stephanie Outschoorn			II B.Sc.
	2nd	Saroja Ramachandran	L		P.U. 5
Three-legged Race	lst	Betty Ross		]	III B.Sc.
		G. Nalayani		J	III B.Sc.
	2nd	G. Vasanthi			P.U. 4
		Kirti Kumari			P.U. 4
Brick-Walk	lst	Selina Koilpillai			II B.Sc.
		Gouri Ganguly			II B.Sc.
	2nd	Saroja Ramachandrar	ı		P.U. 5
		M. C. Suvarna			P.U. 5
Thread-winding & threading the	lst	Mohini Naraindas			<b>P.U.</b> 1
needle		K. Seshubai			P.U. 1
	2nd	Thelma Fernandez		]	III B.Sc.
		Alicia Mitchell		-	III B.Sc.
Flag-Shuttle Relay	lst	P.U. 5			
Netball Shooting Relay	lst	II B.A. & B.Sc.			
Staff: Lime & Spoon Race	lst	Mrs. George			
*	2nd	Miss Emma Devapria	n		
Individual Championship		Stephanie Outschoorn			
Group Championship		II B.A. & B.Sc.			

# AT THE ROOTS OF

#### **MODERN UNIVERSITIES**

Our modern university system dates back from the beginning of the eleventh century, that is towards the close of the "Dark Ages", since when its organization has changed very little nor has it been surpassed as a means of instruction. But, you say, how could so much light proceed from darkness? Exactly, for the fact is that these ages are dark in one respect only, and that is our own ignorance of them. We hear of some modern totalitarian countries where history is made a means of propaganda. Now that, like so many things in history, is nothing new. You can still find many books labelled history which read something like this : "Between the glories of the Roman empire and the Renaissance, Europe was steeped in the ignorance and barbarity of the Middle or Dark Ages." We moderns pride ourselves on independent observation of actual facts, or as we say, on our scientific method. Yet we still accept as genuine history what in fact is largely fiction, based on imagination, speculation and second-hand information which we do not take the time or trouble to prove. If we just stop to apply the principle of sufficient causality, how could those ages have produced an architecture equalled only by the Greece of Pericles, writers like Chaucer and Dante, many saints of whom the most lovable is Saint Francis, statesmen whose memory is still cherished by their modern countrymen for their justice and concern for the welfare of their people? These are just a few salient points. Let us have a closer look at the intellectual life of those "dark" ages.

Of course, while Europe was the prey of repeated barbarian, Mongol, Viking and Arab invasions, it was so occupied with self-defence, the absorption of new peoples, and the problem of self-sufficiency, that the necessary atmosphere for intellectual development was lacking except in the well-regulated, peaceful and isolated monasteries. But once peace was more or less restored and the invasions had stopped, there returned also in the fast-growing town the prosperity and leisure so necessary for study, so that men could turn their energies to other pursuits than merely keeping alive.

Universities were a natural growth, springing from man's native curiosity and a new interest in philosophy. This was due in great part to a translation of the complete works of Aristotle which reached Europe by way of the Arabs. It is interesting to note in this connection the development of higher studies. First it was medicine, or the concern for individual bodily welfare, that developed at Salerno in Southern Italy. Then followed law or the social concern for human rights, that developed in Bologna in Northern Italy, and later on, philosophy, or concern for the ultimate meaning and purpose of man's life and all that concerns him. Students started to flock from many parts of Europe to famous philosophers like Abelard in order to learn from them how to reason clearly about such all-important matters. They cared little about buildings or lodging or furniture, though later these too came into being as

marvellous works of art, for medieval man believed in making the useful beautiful as well. Ugliness and cheapness are a development of the "Enlightened" 18th century. Students at first were interested only in the subject matter, content to sit on the floor, if necessary, and sleep on straw in a bare room in any lodging they could find. Their devotion was more to the teacher than the institution. Such was the respect for education at that time that a new intellectual class appeared which was patronised by all the important authorities of the time. The proportion of students to the population was much greater than now, numbering on an average ten thousand students out of a population of two million. Most of them belonged to the middle class, since the nobility was often proud of its ignorance of letters and looked down upon a clerk (one who could read and write) as effeminate. The minimum age was twelve, but many were much older, usually men in important civil and ecclesiastical positions, including even cardinals. But even the poorest got a chance if he had the talent. Most of the servant work in the universities was done by poor students who worked to pay for their education. As a matter of fact any one in any way connected with a university was considered a member. Some of them got wealthy patrons, and one Pope made a law that at least one student out of twenty in a monastery or cathedral school should be given a scholarship. A college was originally a hostel for such poor students; later on libraries and courses of lectures were included, and in Oxford especially, endowed colleges became a very important part of the university. The first such college was the Sorbonne in Paris, endowed by a priest. His rules for progress to students might be very helpful to us. He stressed that students should study at least one new thing a day and learn it thoroughly, and that education should not be an end but a means to come closer to God :

- 1. Give certain hours daily to a special subject.
- 2. Concentrate on what you read.
- 3. Extract at least one truth from your daily study and engrave it deeply on the memory. Digest one thought well.
- 4. Write a summary of it, for words not put in writing fly like dust in the wind.
- 5. Talk it over with fellow students for this clears away doubts and removes the obscurity that remains from study alone. Nothing is perfectly known until it is well chewed by disputation.
- 6. Pray—this is one of the best ways of learning. Study should touch the heart and we profit by it always by raising the heart to God without, however, interrupting the study. Some students act like fools; they show great subtlety over nonsensical subjects and show themselves without intelligence with regard to the most important studies. So as not to seem to have lost their time they gather together many sheets of parchment, make thick volumes of notebooks out of them, with many a blank interval, and cover them with elegant binding in red letters. Then they return home with their little sack filled up with knowledge which can be stolen from them by any thief that

comes along, or may be eaten by rats or by worms or destroyed by fire or water. "In order to get instruction the student must abstain from pleasure and not allow himself to be hindered by material cares." He goes on to speak of two lecturers, one of whom worked so hard that he hardly had time to pray but he had few students, while the other who studied less but prayed more had many because as he said, "God studies for me." He also recommended meditation on one's lessons while walking leisurely in some peaceful, beautiful place.

At first the desire of education was enough to keep discipline, but later on the students themselves formed committees that co-operated with the faculties to maintain it. Boys who came from the same places or countries were joined into "nations" who worked on a co-operative basis to procure lodging, food and to defend their rights. Each student belonged to one such nation, of which there were four at Paris. The word does not have the same meaning as now, for the "English" nation included all who came from the north of France. In Bologna there were two divisions, the Italians and the "Transmontanes" or those who came from beyond the Alps. These were subdivided into twenty-one nations. Each nation made its own laws, saw to hostel supervision and had its special seal.

Despite the difficulties and dangers of travel in those days, the universities were very cosmopolitan. Teachers, even rectors, were often from different countries and the students wandered about a great deal, for travel was recognized to be the best complement to education. This was possible since Latin was universally used for lectures and all intercourse between students and teachers. For this reason the place where the university was situated was known as the Latin Quarter. States also gave students a free passage to and from a university, and priests and monasteries and often local benefactors provided free accomodation to travelling students. Since goodness is not generally considered interesting and goes unnoticed, it is only the rowdiness of some of them that has been recorded in history. That human nature does not change is shown by surviving letters asking for more allowances and parental refusals and advice. They often banded together into informal fraternities with much jollity and sang Latin songs of their own composition about the enjoyment or melancholy of life. They often begged along the way since it was not deemed a disgrace.

As time went on the students became more interested in a technical education for a good job rather than learning the truth. This vocationalism led to intellectual decline; they were trained as efficient public servants but failed to develop the necessary qualities of leadership.

The chief difference between universities and other schools lay in their organization which resembled that of a medieval trade union. The name itself means corporation or federation of gilds of students and masters. The purpose of this organization was chiefly mutual help : of teachers against students, of both against civil authority. In fact they were given charters which made them resemble little republics since all university members were independent of local government and subject only to themselves and the Pope. Their democratic setup was noticed in connection with the "nations" and the rise of representative government or parliaments goes hand in hand with the rise of universities.

The University of Bologna, which started in the eleventh century as a result of the recovery of the Justinian Digest of Law and the codification of Church law, is an interesting study of student management. Most of the students were mature business men and nobles who laid down laws, and very strict ones at that, to the lecturers concerning such things as the presentation of subject matter, absence and fees. They also made the city bow to their demands by threatening to migrate to another town. Such migrations took place a number of times. For instance Oxford developed due to a separation from Paris in the twelfth century and Cambridge in the thirteenth.

Universities were divided into faculties, according to the subjects. The liberal arts or undergraduate faculty predominated because of numbers and importance, since the liberal arts were the basis of other studies. The lecturers of the liberal arts faculties were known as masters while those of the other specialized faculties like law, medicine, philosophyand theology were known as doctors or professors all of which mean teacher and correspond to the master of a gild, while the students resembled apprentices of the trade. The dean or the head of a faculty was elected by both students and teachers, and the deans elected the rector whose title was "His Amplitude". The University was governed by rectors and deans working together. The Chancellor was the representative of the Pope who gave the teaching licence to those appointed by the university. The teachers were not allowed to marry, a custom still retained by some colleges in Oxford.

The chief difference between medieval and modern universities lay in the former's lack of books since printing had not been invented and writing material was costly. Students had to rely on their own notes as texts and often sold them to other students when they no longer needed them. A master lectured, which means read, from some famous books and made his own comments as he went along. Students had to depend much more on memory than now, aided by frequent recitations and debates. Examinations were also oral. A student was given a thesis or proposition which he had to defend against vigorous questioning from the audience, and at the end of the disputation he had to sum up his conclusions. A degree means a step. The first was that of bachelor of arts, a term from chivalry meaning a knight without dependents. It corresponded to the stage of journeyman in the trade gilds-men who had learned the trade but had to perfect their knowledge and present a masterpiece before being admitted to the gild as master craftsmen. The second degree was that of licentiate. To get this the graduate had to gain experience in teaching and he had at an examination to lecture on several texts like a master. The final degree was that of master for which he had to give an inaugural address after which he was formally invested with the cap and gown at a solemn convocation.

Although the names of the subjects differ, we find that their interests were the same, and as Dr. Huxley remarked, they had a clearer understanding of culture than we do since their studies included philosophy, mathematics, science and art. The liberal arts were the tools of thought and expression which they taught by means of: logic, Latin grammar and rhetoric or the study and imitation of classic literature. This study lasted six years and trained the minds of the students to digest facts before filling them with data. There is here an interesting development of mental training corresponding to natural development: first that of beautiful expression which is the life of an organism, then clear reasoning on certain fundamental principles and lastly the gathering of facts. All, of course, must go together for healthy development but in educational history there is a tendency to place too much emphasis upon one subject. Thus at first, expression predominated, then philosophy led to the development of universities. The Humanists again returned to the emphasis of expression and the modern tendency is to stress facts. As a result of the stress on liberal arts there was no loose or slovenly thinking or logic as now and the modern European languages were given precision and subtlety of expression. The liberal arts also included science which was very popular, as writers of the time and the many notes of it made by students of the time show. They were especially interested in magnetism which led to electricity, and in the transmutation of metals, made possible by modern physics.

The dawn of modern science was ushered in by St. Albert the Great and Roger Bacon who insisted on exact observation in science for "in these matters experience alone can give certainty," as St. Albert said. He was a German noble, interested besides science in theology and philosophy, and was called on at times to act as an arbitrator in civil disputes. He is noted for his wide scope of interests and discoveries. He noticed among other things that the Milky Way was really an assembly of stars; he studied the physiology of native plants and noticed their "sleep" or rest periods; in geography he showed how temperatures depend on latitude and altitude and the angles of the sun's rays; that there are cold poles where animals must be white in colour, but that the cold is tempered by the sea; that there are antipodes with no fear of falling off the earth. Roger Bacon foresaw the possibilities for transport by high explosives, provided their energies could be controlled and harnessed; he formulated the principles of lenses on a mathematical basis; he saw the errors of the Julian calendar and following his suggestions Pope Gregory changed it many centuries later; he was familiar with the speed of light and the effect of its aberration. His was a practical mind used to testing by observation and careful verification of the sources. His four reasons of human ignorance have still as much force today as in his time :

- 1. Trust in inadequate or second-hand authority,
- 2. Force of custom or slavery to habit which leads men to accept without question what was accepted before,
- 3. Placing trust in the opinions of the inexperienced, or following the uneducated crowd,
- 4. Hiding one's ignorance with superficial wisdom, or the fear or appearing ignorant.

In those days theology and philosophy were as popular as economics and science are now; for men were then more interested in the ultimate realities, the final meaning and relations of all existing beings. Of course philosophy also included politics and economics which were studied in connection with ethics; and physics, astronomy, medicine and mathematics were included under metaphysics. Theology or the study of divine revelation was the queen of sciences, since philosophy, which depends on human reason is, like the human mind, limited and liable to error. The scholastic philosophers give logical proofs that human experience agrees with revealed truth, for both come from the same source of truth, God, and truth cannot contradict itself. The greatest of these philosopher-theologians was St. Thomas Aquinas, an Italian noble, a humble, friendly saint and patient, hard-working scholar. In his "Summa", a masterpiece of human thought, he gave an orderly exposition of all known truth. His method was to present a thesis, to show all that had ever been said for or against it and then to bring out the real truth. One of his principles was that a proof from authority is the weakest of all.

By means of deduction conclusions were then reached which to-day modern science is proving by induction : such as the indestructibility of matter and conservation of energy. They saw that the function of a university is to teach the principles of all thinking and science and to leave the technological application to the professional schools.

Each University specialized in certain faculties, although the others were also taught. Thus Paris was noted for philosophy and theology, Bologna for law and Oxford for mathematics, which included geometry, arithmetic, astromomy and music. What modern universities teach in their engineering and art faculties was taken care of by the technical schools connected with the Craft Gilds which managed to make artists out of ordinary workmen, thus producing work that was not only useful but beautiful as well, and making the workmen themselves happy and interested in their work since it brought out the best that was in them.

About the medical schools of the time modern ignorance is greatest since men did not take the trouble to read the numerous hand-written volumes of these times. This was done in the last century by a few German and French scholars who revealed that they maintained very high standards: three years' preparation in a university, four more years in a medical school, and one year as intern before a licence for independent practice was given; and only a graduate of a recognized medical school could practice. Case histories were insisted on and pure drug laws were enforced. The Papal Bull which supposedly forbade anatomy in reality forbade an unsanitary custom, on the part of the nobility for those who died abroad. In reality anatomy flourished. The supposed prohibition of chemistry again was a prohibition of fraud by alchemists who took the money of the poor supposedly to make it into precious metals.

History is full of surprises, and some of the most interesting and pleasant surprises come from a perusal of the true history of those "bright" Middle Ages of which we have given you only a sketch of one aspect of its many-sided but unified activity.

A.H.

## MY CAREER

"What shall I be when I grow up?" This question of career, Is one I just can't answer, though I've tried for many a year.

There are so many, many things That I would like to do; I simply cannot bring myself To stick to one or two.

I'd like to study medicine, A lady doctor be, But oh! the years of work to gain The coveted degree !

I cannot be a lawyer, — no. That's just not in my line; Debates find me a listener, As speaker, I don't shine.

I hardly dare to whisper low One longing of my heart; I'd love to be a film-star — But I'd never get a part !

So shall I study till I reach The status of M.A.? Proud to parade in cap and gown On Convocation Day. Or shall I be a dancing star Or else a scientist? An author or an air-hostess, A cook or journalist?

Some say the easiest life would be That of a housewife gay; But matrimony like the rest, Has prickles on the way.

So since I can't make up my mind What shall be my career, I think I'll leave it all to fate For yet another year.

M. C. Swarna,

P.U. 5

#### BELLS

Keeping time, time, time, In a sort of runic rhyme

To the tintinnabulation that so musically wells

From the bells, bells, bells...

R—r—ring! The alarm clock woke me early in the morning with its shrill sharp sound, and as I rose and dressed I began to ponder on the subject of bells. What an important part bells play in our lives! Long, long ago, primitive people used to beat gongs to drive away wild animals and evil spirits. Later on, the gong developed into the bell as we know it today. In China and other countries people wanted not only to make a noise, but to produce musical sounds, and bells were made even of precious metals such as gold and silver. Those evening bells! Those evening bells! How many tales their music tells! Of youth and home and that sweet time When last I heard their soothing chime!

How often in our daily lives we are guided and even commanded by bells t Early in the morning the bell of our alarm-clock wakes us up. Church bells call us to offer our day and our heart to God. The door-bell announces visitors, some longawaited and eagerly expected, some feared and dreaded. The electric bell of the College summons us imperiously to our classes, but also announces the longed-for release at the end of the day. How much sweeter that bell sounds at 4 p.m. than at any other hour ! For the hostelites, the study-bell imposes silence and invites them to earnest work ; at other times its voice calls them in a gay, chattering crowd to the dining-room, or sends them to their well-earned rest at night.

> The golden sun is shining, The wedding bells are chiming And music fills the air.

Wedding bells! No other bells appeal so strongly to the imagination of the young, or bring sweeter memories to the old. Old people are reminded by them of their youth, and smile and nod and reminisce about their own wedding day. Young folks weave romantic dreams about their future. And as for the young couple for whom the bells are pealing, who can tell all that their glad song means to them ?

Bells peal joyously to usher in the New Year and feast-days, or to welcome an important visitor. But bells can also toll mournfully to announce a great disaster or the passing of a soul from this world. The slow, solemn sound of the funeral-bells sinks into the heart of all who hear it, urging them to pray for the departed soul and the bereaved family left mourning behind.

There is never a church without a bell. It is the voice of God, calling us to visit and worship Him. So, in my opinion, there should never be a clock without a bell. A bell is the soul within a clock. The sweet chimes that accompany the striking of the hours soften the harshness of that inexorable reminder of the passing of time. Who has not thrilled to the sound of the chimes of the largest clock in the world, Big Ben, carried over the air-waves to every land?

Hark! The clock in the sitting-room is chiming now... It is ten o'clock! Time for me to go to bed, to sleep and dream of bells, until once again my faithful alarm clock begins its r-r-ring...

> MARY MARAGATHAM, 111 B.A.

# THE ENGLISH ALPHABET

To children who have just entered the portals of a school and even to adults who are embarking upon a course in English, Mr. Bernard Shaw's campaign for a simplified alphabet will doubtless prove enchanting. One has to admit that English spelling is rather extravagant and misleading. To cite a few examples: Some letters like c have two different sounds (like in "cat" and "city"). But strangely enough, the opposite is also true; sounds like that of c in "cat" can be expressed by more than one letter, viz., c and k.

The first step towards the much-needed overhauling of the English language is the elimination of the letter c. Let us substitute s for c in words like "circumstance" "civil" etc. and k in words like "cataract" and "communism". This will greatly lessen the konfusion in the minds of students. Besides all the manpower and materials used to konstrukt c's in typewriters and printing equipment, kan now be used for other purposes.

Another step towards this great tshange, is the substitution of f for ph. This would make words like "phonograph" (fonograf) 20% shorter in print. We kan also urge the elimination of al unesesary double leters whitsh, altho quite harmles, have ben a nuisanse in the language, espeshially to beginers. The removal of al the silent leters wil also serv in the simplifikation of the languaj. The leter e deserves speshial mention as regards this mater, as it is very ofen found to be silent.

Most students do not realis that i and y in "time" and "by" are in reality the difthong ai. The sound of the leter a in words like "face" is the same as that of ei in "rein". Hens by substituting ei for a we get a whole list of new words like "feis", "feit", and "rumineit". Hens sutsh divers "weis" of raiting wun sound would no longer exist and whenever wun keim akros a y wun would no exaktli what to wrait.

Kontinuing this proses, we wil eventuali hav a reali sensible writen languaj. In the feis of so meni notable imprufments, the nu sistem of raiting wil doutles be a pronounsed sukses. Al skul tshildren wil luk forward to it with konsiderable exaitment and eventuali find that it has ben worth weiting for. To people who hav alredi mastered the languaj it wil be rather konfusing but if introdused graduali it wil be a greit step tuwards the futur progres of English.

> Premja Bharathan, P.U. 5.

## A LITTLE BIRDIE TOLD ME

It was a sultry September evening and try as I might, nothing more would penetrate my weary little cerebrum. Away with thoughts of tomorrow's test and all its woeful consequences! I really shouldn't have succumbed to the temptation of studying in bed. But then, there I was and my nodding head would very soon reach the longed-for pillow.

From somewhere in the corner came the soft chirpings of little house sparrows settling down for their night's slumber. Lucky birds, thought I drowsily. They needn't tire their brains over Newton's Laws or the Principle of Archimedes, nor do they ever awake with that sinking feeling of having to face a test or a "quizical" lecturer unprepared. Ho Hummm.....lucky, lucky house sparrows. mm.....

, why do you call us lucky?" I started at that indignant little voice and looking up, saw to my amazement, a whole group of little sparrows looking down at me with bright, beady eyes. One, apparently the leader, was obviously the source of the voice and had by no means finished his speech. He looked at me as if he expected an answer and I said sheepishly, "Well, at least you don't have to go to college." "That shows how clever you are ! Of course we go to college." I gasped, but recovered from my shock soon enough to ask with a tinge of sarcasm. "And what course are you taking at college?" The little bird laughed, a cackling little laugh, and said : "There is only one course, we all take the same course," Now, really that was too much. Dare I ask another question? All my questions somehow seemed so stupid. But my curiosity got the better of my pride. "What subjects do you take in that course ?" I queried. "Subjects ! subjects ! There is only one subject," came the quick answer. Oh, my, if only I had heard of that before I would have joined that bird college where there is only one subject. Then the little sparrow said, in a humiliating tone, "All my brothers and sisters are learning the same subject and that is prayer, the praise of the Good God." Now I laughed, and said with an air of triumph, "Oh, we have Moral Philosophy, Logic, History, Chemistry, Physics, Botany, Zoology, Economics, Maths." The little bird raised his eyebrows and said in a shocked voice, "No prayer?" I told him that we prayed in the morning. He asked me the meaning of all those names. Then I carefully explained that Moral Philosophy taught us our duty in life, and Logic was the study of the rules of correct reasoning, History a study of the past. I was interrupted by a shrill and hearty laugh from my bird friend. "But I thought human beings were more clever than birds, and now I find that you study only about yourselves and your form of society and not about God. Don't human beings realize that the best education is one which teaches them to pray, to admire and adore God and above all to talk to God ?" At this statement of friend house sparrow I felt suddenly thoroughly ashamed of all the narrow-minded and self-centred human beings that we are.

I could no longer be sarcastic, only respectful and humbly asked if they had any exams or perhaps tests?" "Our conscience is our examiner and we need no other." "And how long do you study at this college?" asked I. "Why we study all our lives", said the bird, amazed at my question, I'm sure. "Then which country and caste do you belong to, friend sparrow?" The bird looked at me almost as though he felt sad for me and said softly, "We all belong to one kingdom, the kingdom of God, and we have neither caste system, nor racial problems. All are brothers and sisters with One Father, God." "I hope you are not getting tired of my questions Mr. Sparrow," said I. "please answer a few more." He nodded his approval and I went on. "Are all the student birds as wise as you?" "Everyone is wise since God gives us all the strength and light that we need." "Are there any communists in your bird society?" "My, that is a foolish question," said he, "we birds have more sense. We know that everyone is created by God and we are grateful to Him. We do not ignore or deny Him, like many human beings. And now dear little sister, I think I shall leave you. It will soon be time for all birds to awake and sing our morning prayers and praise to God. Do not forget all that I told you and do not forget that we are praying for the human race that they might learn to praise God in all that they do."

Then the little bird spread his wings and with a nod in my direction, flew away followed by his feathered companions.

I watched them fly into the sky singing joyously. Suddenly their song became shrill and loud and not at all bird-like. Oh.....oh..... it is not birds but the alarm. I found myself sitting up in bed groping sleepily for the clock. Heavens, there it is, 7 o'clock. I slept the whole night and—yes, there's that sinking feeling. I'm not at all prepared for today's test. Oh, dear, let me hurry and try to study something quickly. As I leapt from my bed a chirping sound made me look up. There sat a house sparrow looking at me from his nest. I almost expected him to speak but instead he only sang and did not say a word but "tweet, tweet". Just the same, now I knew that that was his morning prayer and he had only one object in life—to praise God. "Yes, lucky sparrow," I repeated. I remembered to say my morning prayer and asked God that I might praise Him today, even if the test did not come off so well it would not matter as long as I did all for His praise and glory.

> KASTURI, Pre-University.

#### A PENCIL

It was Nelson who, in a dire moment of crisis, uttered the words "England expects every man to do his duty"; and extending the logic we can aptly say, "Every man expects his pencil to do its duty." However, this was not destined to be so in the case of my pencil. My pencil simply refused to lay down its lead in my cause, whatever the means I tried. I cajoled it, coaxed it and even threw it around, but all in vain — it refused to budge. A real, hard, obstinate, uncompromising pencil it was. It refused to come round, but merely put on an air of sheer indifference; so that at last I had to abandon writing with my pencil.

Pencils have become such an important part of our everyday life that, apart from saying "I forgot to bring my pencil", we do not realise that one of the most important cogs in the modern wheel of civilisation is the Pencil.

Similar to the various types found amongst human beings, we have also varieties of pencils. Long pencils and short pencils, diary pencils and giant-size pencils, blue pencils and red ones, yellow pencils and white ones and the most important of all are the black pencils. We even have neutral pencils, like the red and blue ones, which are never for only blue or only red but are for both blue and red. In short, we have a world of pencils.

However, all this is beside the point. We are concerned with only one pencil and that is "My Pencil". My pencil is (or rather, was) a long, dainty, yellow pencil with its end gracefully pointed, as elegantly as any lady's finger-nail. It has thought fit, until now, to remain with me during every moment of crisis and happiness. However, age has had its effect on "my pencil", and it is fast losing its charm and becoming more and more difficult to manipulate. There was a time when a mere look at my pencil had all the rejuvenating effect in the world. But now, after six months of meritorious service, it has reached its stage of retirement and can help me no more. For pencils, and my pencil is no exception, prefer to remain unique by growing shorter as they grow older, unlike us. A man's wisdom is indicated by his greying hairs; but a pencil, in its quiet manner, exhibits its experience by its diminishing height.

My pencil has now reached the ripe old age of having grown down to the length of less than an inch; and it can only remain as a relic of the past to proclaim to the world and its successors, with well-earned certainty, that "I was once a true pencil."

The thought of having to regard a close companion of six months as something bygone is no doubt sad, but old orders do change yielding place to new, and so shall it be with My Pencil.

> C. G. ESHWARI, Pre-University.

# AN ALLEGORY

Peaks of the Pyrenees Are rugged, bare; Yet purest white the snowfields nestling there In coverlets of softest fleece. They mirror bright The smile of heaven's lovely light.

But all too soon, Like babies waking from their sleep, They open sparkling eyes to peep At breezes that inviting croon. In little rills they purl and creep And gurgle with delight to leap Down, Down, To meadows starred with lady's lace — But wet with tears Of parting fears

The mountain's seeming stony face.

They dance and dimple for a while Where daisies nod and gentians smile At drowsy shepherds, half asleep, Who mind their browsing lambs and sheep — All woolly white, Like little wisps of cloud by night That roam the sky from dusk till dawn A-nibbling at the starry lawn. Through shadowed woods they flow along And lilt or hum a merry song; Till, stronger grown, They move the miller's heavy stone. As mothers do, who busy roam Around a tidy, cheerful home, The silent sun works day and night For our delight To make our little house, the earth, A jolly place of joy and mirth. The agile fingers of the sun Spin from the streams that dance and run Vapoury threads on distaff winds ---Finer than finest gossamer --Until the clear sky's smiling blue In gleaming white is wrapped anew. And with its arms piled high and full With clouds so soft and white as wool It speeds away, Where heartless frosts would bite and slay, To tuck beneath the warming snow The roots and seeds that wait to grow.

Beads of the cleansing and life-giving rain Drawn by a golden sunbeam chain Up high, so high — Are stored upon the vaulted sky. And where the mountains lift their worn, strong hands They draw upon the dust-grimed lands Soft showers cool to wash them clean And soon the soft-piled carpets green With flowers worked in every shade Are quickly laid. And for the drab, down-trodden soil Parched with the drought and harrowed by hard toil Deep, down below Sweet living springs begin to flow.

MARYLUTE.

# CLEANING UP THE LUMBER ROOM

Last week my father was searching for some old file in the lumber room. From the way he threw the things about, it was clear that he did not get what he wanted. At last after an hour he emerged from the room empty-handed, covered with dust from head to foot and perspiring profusely. "We have too much rubbish in there, and so we don't get what we need when we search for it," said he and suggested that we should clear up the room and throw away the unwanted things. All agreed.

Soon after breakfast next day we marched into the lumber room. "Put all the unwanted things into this cardboard box," said my father. We agreed.

My mother then asked him why should he not throw away the old files. But he refused, saying that they might be of some use later on. Then he asked my mother to throw away the old account books. "No, no," she protested, "they will help us to know how much we have spent these past years."

"Why do you want to keep that broken bat and that battered cricket ball?" asked I. "How dare you?" shouted my brother, "They remind me of my school days when I was the captain of the cricket team."

Then he lifted an old frock which I had stitched when I was at school, as if he were lifting a dead rat by the tail. "You need not look at it like that" I snapped, snatching it away from him. "Why do you want that ugly frock? It is too small even for a doll. One sleeve is bigger than the other and..." teased my brother. I felt insulted and was very angry. "You boys can never appreciate true skill," I retorted.

Then our attention fell on the water-colour paintings of my sister. "Viji, go and get the broom," commanded my mother. She went out. Taking this opportunity my Dad and brother threw her paintings into the box, but it was too late, for she had already returned to the room with the broom. She ran and snatched the papers from the box, "You want to throw away my precious paintings, do you? Do you know what trouble and time I took to paint them? You wanted to destroy all that labour in a minute by throwing away my beautiful drawings," she shouted. She burst into tears which continued until Dad and brother begged her pardon and promised to frame some of her "wonderful" paintings.

Thus, whenever one suggested that something was to be thrown away, another objected. In the end there remained only a worm-eaten woollen doll which my mother had made long ago. "Why should only this be thrown away—as though there is no place for it?" asked my mother putting it away carefully.

Finally nothing was thrown away. Things were merely changed from one box to another. That was all we did the whole morning, after which we emerged fatigued and ready for dinner, although we had not achieved what we intended.

S. LALITHA, II B.A.

# BEAUTY IN INDIA

Tourists to India are rushed off to the traditional beauty spots where they are filled with wonder. Later on when they go around on a private tour of these famed cities, unaided by talkative guides, a feeling of horror rather than of wonder or ecstasy overcomes



them. The muddy streets, the crude habits of the people, the filth of the slums leave a lasting impression—an impression which is perhaps far more deeply engraved than that of admiration.

Yet in the midst of these very slums and ditches there is beauty. One has just to lift the veil and enter into the sanctuary of beauty, to be filled with joy at the sight of the glory of man's spirit.

Late one night a party of merry-makers started off for home. The beach was deserted and on the sea shone the pale silvery moon. Each wave danced and tossed, reflecting light like a myriad of mirrors. Along the silent road, moving towards the group of huts which bordered the shore, trudged a tiny figure. The road lamp revealed this figure to be that of a little boy draped in a torn sheet from head to foot. A pair of sleepy eyes peered out of the thin face. Hugging it tight to his little body, the boy carried a bottle almost as big as himself. In it was oil bought for a few pice to do some cooking. There was determination in each step, yet he stumbled now and then from weariness. The pathos of this little boy so moved one of the merry-makers that he stooped down to enquire who the little boy was. The boy replied that he was



the eldest of the family and that his widowed mother had just returned from work and sent him to buy oil from the market. Saying that he had no time to waste, the boy hurried on as best he could. The road lamp threw a halo of light on the head of the receding figure—a child of the slums yet filled with the responsibility of a man.

He was a rickshaw puller. His weather-beaten face and strong muscles showed him to be a hard-working man. During his life-time he had taken all sorts of people to all kinds of places. He knew every nook and corner of the huge city. Life was not easy for him. Each day started with anticipation. Some days ended with joy and others in disappointment. When the sun peered over the palm leaves at mid-day he came to the habitual shelter under the shady banyan tree. Soon his wife, a swaying figure with a basket on her head, a smile on her lips and a little child on her hip, approached him at the corner of the road. The rickshaw puller relished his simple lunch wrapped in a plantain leaf. His child often shared the frugal meal, bouncing up and down on its mother's lap. Beauty and joy shone through this picture of poverty and shabbiness.

The cart was heavily loaded with sacks of rice. Under the scorching sun it moved slowly along the road. Four men in dhoties, their sun-tanned backs glistening in the heat, their turbanned heads bent low, moved along in unison. As they pushed the cart along, their lips murmured a song which gave them enthusiasm to work harder. The bronzed bodies and the moving cart seemed to symbolize the triumph of labour.

She sat in a secluded corner of the market. The tilak on her forehead added charm to her face—bare without jewels. The saree spoke of faded beauty. Before her lay a basket and a piece of torn cloth on which were thrown a heap of bangles. Bangles of every hue and size, glistening and shimmering in the light, winked at the maidens, tempting them to buy. Unlike the noisy vendors beside her, the bangle woman did not call out to the people. Her silence made her conspicuous; her quiet simplicity invited the attention of others. The little lamp threw a criss-cross of shadows around her, yet a single ray lingered on the smile around her lips. Here was contentment embodied in the midst of poverty.

It would be heartening to many if there were a Virtue Information Bureau, like the Tourist Information Service, which would reveal to the spiritually blind the hidden beauty spots instead of the traditional beauty spots. We would then be filled with ecstasy at the thought that the slums breed human beings with such strength of character as would impress any tourist.



# IF I WERE A POET

If only I were a poet! If only I had the soaring imagination, the God-given inspiration, the perfect command of words and rhythm that make a poet! If only I could capture every passing mood and emotion in imperishable verse that would make the reader catch his breath in wonder and delight! Alas, this gift has not been granted me yet.

Having read and thrilled to the works of Wordsworth, Shelley and Keats, having been enchanted by their exquisite lyrics on the song of a bird or the delicate beauty of a tiny flower, I felt that I had found my vocation. I, too, would be a poet! I, too, would sing the beauties of nature, of mountain and of sky, of field and of flower.

The time to embark on my chosen career came, as I thought, when I spent a holiday in the Nilghiris. The green hills with soft white clouds floating about their peaks, the water-falls in silver cascades, the fragrance and rainbow hues of the wild-flowers and the mingled notes of the birds ravished my senses and made me think at once of poetry. The peace, the stillness, "the silence that is in the lonely hills", stole into my heart, and seating myself beneath a shady tree I took out pencil and paper, gazed around me, and "waited for the spark from heaven to fall". But alas, nothing fell but my spirits, as I sat there hour after hour without being able to frame a single line. I looked helplessly around me—so much beauty, so many lovely words in the English language, yet I was powerless to express the one in terms of the other—except by quoting the well-known poems that have said so well already all that I felt but could not say in my own words.

One moonlit night we went rowing on the lake at Ooty. Watching the eddying circles and the path of light that lengthened out behind our boat, I remembered Wordsworth's description of a similar scene :

"Small circles glittering idly in the moon, Until they melted all into one track

Of sparkling light".

But words of my own I could not find to describe the beauty of the scene, though my heart was stirred by the silent majesty of the moon and the brilliance of its fragmented reflection in the lake.

I consoled myself, however, with the famous dictum of Wordsworth that poetry is "emotion recollected in tranquillity." "I have been too hasty," I told myself, "it is no use trying to shape my impressions into verse immediately, I must wait and let them

form themselves in my mind." So when I returned home from the hills I tried again to pour forth my heart and all my memories of that unforgettable holiday in immortal verse. The attempt was no more fruitful than the former ones, so, having sat for hours with a blank paper before me, I sadly took up a book of poems. "If I cannot write poems, let me at least read them", I thought and opening the book I fell upon Browning's "A Grammarian's Funeral". As I read my heart became lighter and soon began to jump for joy.

> "That low man seeks a little thing to do, Sees it and does it : This high man, with a great thing to pursue, Dies ere he knows it."

Was I not in pursuit of a great thing—poetry, noblest of the arts? Did it matter, then, that I had so far failed to realise my ambition, might indeed die ere I realised it? No, I would go an aiming high, not only longing, but actively striving to write poetry—I would never relinquish my great desire, my aim, my goal in life—to be a poet!

K. V. PADMA, III B.A.

## AN ADVENTURE IN BROAD DAYLIGHT

Our Government is really most considerate at times. If you have not yet realized this fact it may help you to hear of my adventure some days ago.

Our Transport Minister had had the privilege of travelling by our Government bus a few months ago. Naturally, he was caught in the rush since it was during the peak hours when usually at least fifty percent of the buses break down. So, he decided to help the student population, in what way, you know.

The Students' Specials began to gather the young learners with books, which is the only qualification, and to drop them at the gates of the educational institution without any chance of their escaping. This explanation is just an introduction to my story.

The interesting point of the narrative is that I am one of the daily travellers on one of those special buses. Every day it starts at nine o'clock and is supposed to reach the college before ten o'clock which it usually does.

One unforgettable day, I came with my friends to the bus-stop which is next to the terminus. As the bus had not come and as it was not yet time, we decided to catch the bus at its starting place.

Here I must tell you that our bus conductor is one of the most considerate and benevolent of men and he never leaves anybody behind. He always keeps an eye on the main road and by-roads so as to stop the bus for any late comers. But fortunately or unfortunately, as we were on our way, we saw the bus coming. We very confidently stood by the road side hoping that the bus would stop for us. But the driver was in a meditative mood while the conductor did not see us coming. The result, as you can guess, was that the bus passed us by — we were left stranded.

But we could not afford to miss the first hour of class. So we very cleverly decided that we should catch the 12 B. We took a bus to the Powerhouse and there waited anxiously for the 12 B.

Then the most extraordinary thing happened. A Students' Special of some other number came. My friend caught sight of the letters S.M.C. on the board and we jumped in joyously. In our haste we did not notice that other girls waiting for the same bus did not get in.

When the conductor heard our destination, he was stupified. We did not understand the significance of his astonishment at that time. He asked, as if bargaining, what we usually paid and then gave us a ticket for that amount. Only later we gathered that since usually nobody wants to go from Mambalam to S.M.C. in that bus, he had no ticket for any higher denominations.

The bus must have been a tortoise in disguise. By 9-35 a.m. we had reached Nungambakkam. Not realising the time we enjoyed the scenery around us. The bus went to Loyola, W.C.C. and Ethiraj Colleges and we admired the buildings. Most of the occupants got down there.
Then the bus went in a roundabout way to the Arts College. The remaining students got down. We admired the L.I.C. building and when the bus reached New College in Triplicane we got a back view of the new sky-scraper which was very fine in the clear morning light.

It was then almost 9.50-time for Assembly, but we had not yet given up hope of arriving in time.

The bus traversed every lane in Triplicane. It stopped at Presidency College and then at last it got to the beach road. When I saw the laughing sea shining gloriously in the bright morning sun, I recalled Wordsworth's poem—just to keep my mind off the contrast between the swift passage of time and the slow progress of the bus.

After passing the Q. M. C. the bus went on unfailingly. When we caught sight of the A. I. R. canteen, a brilliant idea crossed my mind. Since it was already time, we might just as well get down and have our lunch there. But what do you think the bus reached just then? Yes, it was our own precious college. We got down trembling. As we hurried through the gate, we heard a lively march being played and we were overwhelmed with joy as on hearing celestial music. That was our piano. Yes, prayers had only just finished. We went to our class feeling like travellers from distant lands, anxious to tell everyone the story of our adventure. We had a wonderful time, had seen nearly half of Madras and every college in the city for only 19 n.p. So if you want to enjoy a holiday, go by 12 B. It takes you everywhere and goes so slowly that you cannot miss anything worth seeing. If somebody from outside wants to see Madras, please take them by this bus. But remember to take your lunch with you otherwise you may find yourself feeling hungry.

> R. Suguna, 111 B.A.

#### THE OLD STUDENTS' CORNER

"The Cloisters," 14, Cathedral Road, Madras-6.

Dear Old Stella Marians,

Do you notice that we have changed our address? — because of course whether Stella Maris is in Mylapore or Cathedral Road — or one day in Heaven — it is still our college. We love to hear from all of you, to know where you are living and what you are doing and really we are quite proud of our elder sisters, whether you are doctors or Social Service workers or mothers of a family or office workers.

So please write and tell us about yourselves, "illustrating your answer with diagrams" as the exam. papers used to say; that means that we would like your wedding photograph i.e. yours!

You will like reading the little bulletin of your old friends so let them read about you next year.

S. Saraswathi, who finished her M.A. while tutoring in our College, is a lecturer in the Government Training College, Coimbatore.
1952 B. Audilakshmi spent a short holiday in Madras and has returned to Leningrad where she is teaching Tamil. Margaret Paul is in Madras and the happy mother of a sturdy little son, Joseph.

Flavie D'Sylva, Vice-President, has three children now — Louis, Anthony 1953 and Vinoo Peter. Mary Manohara is a lecturer in Tamil at Osmania University. D. Rukmini is teaching in Mylapore.



Mr. & Mrs. S. Ratnam (nee Rita Devasagayam)

K. Chellam returned to Stella Maris College after her M.A. and is now lecturing in 1954 Economics in classes where she sat as a student years ago. K. Ambuja has two children and lives in Adyar. Muriel Colaco is married in Bombay.



Mr. & Mrs. K. V. Narayanan (née Radha, M.A., Music)





Betty Xavier is now back in Madras as an English lecturer at Queen Mary's College. Much of her spare time is devoted

to the Newman Association. Emma Devapriam, we are glad to say, is still with us, teaching Art. We congratulate Nalini Mascarenhas who has recently married in the U.S.A. M. Savitri, now Mrs. Srinivasan, has two children. Charlotte Fernandez

and M. Saraswathi are also married. Rita Miranda, after trying her wings in Ceylon, is

teaching at the Rosary Matriculation School and looks forward to new classes in what was Stella Maris College. Rani Pooviah, while teaching at the School of Arts, is eagerly absorbing as much as she can of the artist's techniques. Usha and Sarada and Malathi Menon have completed their M.A.

Avril Bamford, President, now Mrs. D'Cruz, has her hands full with two little children. Mrs. Moira Coelho has recently settled down in Kolar Gold Fields. Mary Celine Babu, the happy mother of a little girl, is teaching at Rosary Matriculation School. A.C. Prema is married, and is teaching at the Training School, St. Thomas' Convent. We congratulate Indira Bahadur who married last May
1956 and Sulochana who married recently. Antonia Celia is now Sister Mary Celia of the Sacred Heart and will make her profession in June. Naga-

bushanam is teaching. Philomena Paul enjoys teaching at Rosary Matriculation School. Padma is now Mrs. Narasinha and lives in Bangalore. Mrs. Bala Sirinam is now living in Delhi

We were happy to have with us once again Renu Ganguly and R. Pattammal who are now doing the M.A. Economics at Stella Maris College. Dalhia Wijesiriratne, who is teaching in Ceylon, has become an expert at organising exhibitions. Pushpa

Gandhi completed the M.A. History at Bombay University. Our best wishes are extended to Sadgun who married recently and is living in Ahmedabad. Miriam D'Souza has stopped working and is now in Bhilai with her sister. Constance Fernandez is chief secretary in Sarabai Chemicals, Madras. V. Jayalakshmi, President, is a tutor at Stella Maris College. S. Noorjahan is a lecturer in Politics at Karaikudi. S. Saraswathy finished her M.A. Maths. and is now teaching in a school. R. Alamelu, having completed her M.A. Maths, has returned to lecture at Stella Maris College. R. Vedavalli is married and lives in Mambalam. K. Mangalam completed her M.A. Maths in 1959. Vidya Barai and Mridula Menon are now qualified doctors. Kausalya, now Mrs. Rangamani, is in Calcutta. Loretta Britto and V. Vimala are married. Vaidehi is working in the Secretariat and K. Padma has finished her B.T. at Lady Willingdon. Sujatha is married and in Delhi. Mrs. Baktapriya (nee N. Padma) now has a baby son, Srivaths. V. Sumathi is married and is in Madura, the city of the temples. Grace Rajaratnam, Vice-President, enjoys teaching at Ewart's School, Madras. A. Jayalakshmi is doing a post-graduate course in music at the University. Deviprasad is doing the M.A. in Music at Stella Maris College. Violet Stephen, having taken her B.T., is teaching Maths in a European School at Ooty.

We extend our best wishes for a long and happy married life to G. Jothimani, Krishnaveni and Parvathi. M. Vasantha and K. Kalpakam are busy doing accountancy work. Phyllis D'Silva is engaged in secretarial work at Bangalore. Magdalen

Fernando writes from Ceylon to say that she is still teaching. S. Sudha, after obtaining her Social Service Diploma, refused to leave Stella Maris and is staying on for the M.A. Economics. K. S. Saroja and P. Indira are once again together at Lady Willingdon Training College where they are preparing for the B.T. Vilma Beaver is a secretary at Parry's Company, Madras. Jubilee Xavier often comes to Stella Maris. She is doing her B.T. at Lady Willingdon. Joy D'Silva is engaged in very interesting work as a research assistant in Entomology at Mysore. Rita Joseph and Hazel Camoens are valiantly struggling with M.Sc. Zoology at Presidency College and Sukunda Sukumaran reports that the same course in Madras Christian College is "pretty tough". T. N. Saraswathy is a demonstrator in the Zoology Department of Presidency College. Agnes Pillay is doing secretarial work. Sarojini Francis is teaching Biology. Indira is doing her M.Sc. and Uma Devi, Medicine at the University of Delhi. Kamakshi is doing her M.Sc. at Presidency College. Shanta loves teaching in Vellore. I. Vasantha is finishing her M. Sc. Maths while her sister Anapurna is keeping the "home front".

1957

1958

Mrs. Indubala, who is applying her mathematical methods to her M.A. Philosophy, enjoys sailing in the realms of speculation at Pachaiyappa's College. Rajalakshmi

1959

is doing her B.T. at Lady Willingdon. We congratulate S. Parvathi who recently married. S. Soundara, and G. Kamani are bravely attempting their M.Sc. Maths. at Presidency and P. Meenakshi is doing the same course at Madras Christian College. Mary Abraham is now the happy mother of a baby girl. M. A. Vasundara, Meera Bai and Preeti Mallick joined the Diploma of Social Service at Stella Maris College and are writing important theses. Alexamma is a Demonstrator in the Zoology Department of Auxilium College, Katpadi



Mr. & Mrs. Ramachandran (nee Leela Rao)

Hemalatha flew off with her sister in the B.A. class and is working for a Ph. D. at Johns Hopkins University, Baltimore, Maryland, U.S.A. Beatrice Victor is a lecturer in French at Queen Mary's College and V. Rajalakshmi spent a long and most enjoyable holiday in Delhi and had the opportunity to see many historical buildings. К. Saraswathi, who married the day after the B.A. Exams, has a busy time as the wife of a mining engineer in the Ahanbad collieries. A. G. Premkumari (A.G.K. to her friends) is now happily married and in Bangalore. Flora Christian and E. Y. Mary are doing the B.T. at St. Christopher's Training College. N. Vrindha is married and has a baby. Leelie Kuriakose is following the family tradition at the Law College, Madras. Mary Theogaraj is doing the M.A. in Tamil Liter-Presidency ature at College, Madras. We also extend our best wishes to Murali who is married. Quite a number of this year's

graduates returned to Stella Maris for the M. A. They are: S. Padmini who is doing M. A. Economics, S. A. Alamelu, N. S. Sarojini, Aruna Virmani and Rita Lovett who are enjoying the M.A. English Literature course. We offer our condolences to Aruna Virmani and her family on their recent bereavement. Rita Devasagayam, Vice-President, was physical instructress for a short time at the Rosary Matriculation School and our heartiest congratulations are extended to her now that she is recently married. We send our best wishes for a happy married life to Vasantha Parthasarathy also and Elizabeth Eapen, married last May in Trichinopoli. Nirmala, Saroja and Padmavathi are doing their M.Sc. Zoology at Presidency College. Parvatham is the happy mother of a baby girl. Rosalind Joseph is a demonstrator in the Zoology Department of Women's Christian College. Mary Joseph is married. Karuneswary and Baby Lukose have completed half of the M.Sc. Zoology course at Madras Christian College. Our best wishes are extended to Edith Gnaniah married recently. Amalie Fernando will soon finish the B.T. Course in Coimbatore. Manonmani Sarhasivan is teaching at St. Mary's College, Veyangodi, Ceylon.

We will end this year's reminiscences by inviting every old student to our new home in Cathedral Road. You will be sure of a warm welcome. Till then, may God bless you, your dear ones and your work.

> RITA LOVETT, O.S.A. Secretary

#### UNIVERSITY LIFE IN AMERICA

Oh bother! that alarm again. Whoever said that this Western world is very civilized must have been out of his mind when he said it. As long as I was in India, I thought, as I got up early every morning, it must be grand to live somewhere in America and get up as late as one wants, but after coming here I find myself tricked. I have to get up at 6 each morning to be ready for the first class.

In the U.S. the average number of work-hours per week is forty. So each morning the University opens at 8, closes at 5. One can work longer — which is a necessity. The professors believe in giving classes as early as possible so that they can go on with their work later, so some of the classes start at 8 and one has to be fairly smart to get up early enough and manage to be in class by then.

The under-graduate and graduate schools are very differently operated in this University. (Since my experience is, unfortunately, limited to this school, whatever I have to say applies to other places in general but not completely). In the undergraduate school one has to have so many credits before he gets his B.A. Each course has a certain number of credits based on the importance of the course. The undergraduates learn everything. In Madras I used to pity the poor P.U's. but after coming here, I no longer do so. These under-graduates have to take many courses in English, Physics, Chemistry, Natural Science, History, Philosophy, Psychology, Mathematics, French or German and in addition a little of Economics and Politics. Supposing one is majoring in Natural Sciences, he has to take up advanced courses in Physics, Chemistry and Mathematics plus *many* graduate courses in Natural Sciences. When they come out they know so much more than the other graduate students coming from other Universities. Besides, these students have tests, usually three per semester, in each of the subjects and in addition they have to submit papers based on extensive library work.

Laboratory work is again left to the students' choice. Both graduates and undergraduates can take the course without the laboratory work. Those who do not major in sciences do not do laboratory work except for the basic courses in Biology and Physical Sciences. Usually there are 6 hours of laboratory in each course and hence one cannot afford to take more than two laboratories at the most. This laboratory work is very exhausting. We are given laboratory manuals and must come prepared for each laboratory knowing precisely what we have to do if we want to leave more or less in time. Experiments also require constant checking as to whether things are going properly and on the whole one spends at least fifteen hours in the laboratory rather than the six. With all this, the under-graduates in their final year take up under a Professor, research problems, small ones, sometimes with known answers in order to get used to research technique. So on the whole the students here have to do a lot to get their degrees but I repeat *here*, for in no other University have I heard of such vigorous training.

The graduate students also have to take courses but the most important thing is attending and giving seminars. This is most instructive, and not only that, it is here that professors learn best to understand the capabilities of students. A graduate student usually takes a maximum load of one course, two seminars and one laboratory. This will come to about fourteen hours and is all a student can afford if he wants to keep up with the courses he is taking.

The professors here are very informal. I was shocked the first day at the laboratory to be greeted by my professor with a "hello". They often greet you even when you have not seen them and treat you with great love and affection. One can walk into their rooms at any time to tell one's problems and get a solution to them. These problems range from study problems to money problems.

As I said earlier my experience deals only with one university and an imperfect knowledge of one or two more. The students enjoy themselves a lot, being privileged to live in a very rich country. They work hard if they want to, if not they waste their time and money and leave the College undisciplined and without a degree. But I must say that the teaching methods in this country are efficient and progressive.

C. N. HEMALATHA,

B.Sc. 1959.

Now at The JOHNS HOPKINS UNIV., U.S.A.

### OUR BUILDING FUND

In our happiness at having at last an adequate and worthy home for our 800 graduates and undergraduates, we cannot forget the debt of thanks we owe to our benefactors of the past year—nor the large financial debt which is still outstanding ! For the latter we trust to God that He will inspire more kind friends to help us; and our debt of gratitude will be paid with full interest by our prayers to Almighty God that He, the Source of all Good, will bless each one of our benefactors with health, prosperity and happiness according to the needs of each one.

For want of space, only the donations of Rs. 100 and over can be printed here, but we are none the less deeply appreciative of the goodness of all—organisers, advertisers, ticket-sellers and buyers in connection with the Entertainment at Annamalai Manram, all those donors who have given as they said "from their hearts". A very special word of thanks goes to S.R.V.S. who has taken infinite pains to move most of the College from Mylapore to Cathedral Road, free of charge, as also Mrs. K. Devadoss our contractor, to Burmah-Shell and V.S.T. Motors and T. V. S. who also lent a helping hand.

n

		KS.
Carried forward from last year		40,076
Cultural Programme of August in aid of the Building Fund		27,035
Mr. Alfred Krupp von Bohlen und Halbach		
(Donor of Western Music Lecture Hall)	· • •	10,000
Messrs. Parry & Co.	•••	3,500
Mr. Gemini Ganesan (Donor of a room in the Hostel)		2,001
Mr. K. S. Narayanan (Donor of a room in the Hostel)		2,000
Mr. Balakrishna Goenka	•••	1,000
Mr. B. D. Goenka	•••	1,000
Mr. Kingham		1,000
Mr. A. V. Thomas		1,000
Mrs. Thulasi Srinivasa Rao		
(Donated in Memory of Padmavathi Bai Srinivasa R	Lao)	1,000
Mettur Industries Ltd.	•••	1,000
Miss Sheila Dunn	• • •	600
Mr. Keshavlal K. Shah	•••	752
Mr. S. Rajadurai (second donation)		500
Mr. Emberumanar Chetty	•••	500
Mr. M. V. Subramaniam	•••	500
Mr. C. V. Parekh (second donation)	•••	500
Mr. K. L. Ramanathan	•••	500

		Rs.
Mr. Sambhu Prasad (Andhra Patrika)		~:500
Century Flour Mills	••••	350
Collected by Dr. Bohidar	··•••	300
Messrs. Batliboi & Co.	Ĩ.,	251
Mr. Hansraj Jeevandas		251
His Excellency the Governor, Sri Bishnuram Medhi		250
Mr. Radhakrishnan	•••	250
Mr. Ranganathan	•••	250
Mr. V. Vaidyasubramanian (second donation)	•••	250
Cauvery Spinning & Weaving Co. Ltd.	•••	250
Mr. M. P. V. Sundararamier & Co.		250
Mr. A. Nagappa Chettiar	•••	250
Messrs. Gopaljee & Co.		<b>20</b> 0
Mrs. Lakshmi	•••	200
Mr. Narayan Iyer		200
Dr. Kumar	•••	200
Mr. S. S. Mariam		200
Mr. G. Lobo		200
Dr. Venkateswara Rao		200
Mrs. Susan Pulimood		200
Mr. Popat Bai Shah	•••	152
Miss Leeladevi H. Veecumsee		151
Indian Oxygen Ltd.	•••	126
Mr. D. Venkatachalapathi	•••	125
Miss K. Rajeswari (second donation)	•••	117
Dr. U. Krishna Rau	•••	101
Dr. P. V. Cherian & Mrs. Tara Cherian	••••	101
Mr. A. Swami	•••	101
Mr. M. K. Srinivasan	• • •	101
Mr. D. Vaidyanathan		101
Mr. N. R. Sundararajan	•••	101
Messrs. Barai Bros.		101
Lakshmidas Dwarkadas (Mr. Valpidas)		101
Messrs. G. Janshi & Co.		101
Mr. Krishnan (Associated Trades)	•••	101
Messrs. Dadha & Co.		101
Sahuwala Flour Mills	•••	101
Madras Flour Mills	•••	101
Mr. A. P. Tampi	•••	101
Miss K. Ammini Amma (second donation)	•••	100
Mr. Anantaramakrishnan (second donation)	•••	100
Miss V. Leela		100
Mrs. Girija Venkataramani	•••	100
Messrs. Murlidhar Jhun Jhunwaller Ltd.	•••	100

<u>.</u>99

		KS.
Messrs. Kanaiyalal Ishvarlal & Co.	•••	100
Messrs. Shaw Wallace & Co. Ltd.		100
Col. K. V. Ramana Rao		100
Mr. M. K. Raju		100
Mr. S. Krishnamurthy	•••	100
Mr. H. V. Shah		100
Mr. Chacko		100
Mr. F. B. Marshall		100
Mr. Lourdes Nadin		100
Mr. T. K. Pillay	•••	001
Mr. Mammen John (second donation)		100
Mr. N. Gopal Pillai	•••	100
Mr. T. V. Pereira	•••	100
Mrs. Mahadevan		100
"Grateful"	•••	100
Mr. S. K. S. Sankaran	•••	100
Mr. R. C. Gupta	•••	100
Jeyrad Electronic Industries	•••	100
Mr. Suliman		100
Smaller Donations	•••	37,416
	·	141,367

n

OUR ADVERTISERS 101



NAGASWARAM playing is a complex technique, and the instrumentalists are held in high regard. They have a long tradition behind them.

## those who appreciate

tradition, hold METTUR MULLS & LONG CLOTH in high regard. Exceptional white, exceptional value, and with a wide range of utility, they are

## a standard of quality







# METTUR MULLS & LONG CLOTH

Manufactured by METTUR INDUSTRIES LTD. MILLS: METTUR DAM, R. S. SALEM DISTRICT. Managing Agents: W. A. BEARDSELL & CO. (PRIVATE) LTD. MADRAS-I G.M.1/1



A powerful advertising campaign will tell your customers all about Safer, Surer 'Savlon' the new household antiseptic.

Boest your sales by using the many attractive showcards, shelf strips, cut-outs and other display material available.

NOTE : 'Savion' Antiseptic Cream is available in a twelve tube dispenser carton. Savlon Liquid Antiseptic

SAVE MORE THAN 8% SAVE MORE THAN 8% <u>SAVLON' LIQUID</u> <u>ANTISEPTIC 4 0Z.</u> 12 BOTTLES FOR THE PRICE OF 11 1

> <u>'SAVLON' ANTISEPTIC</u> <u>CREAM 30 gm</u> 12 TUBES FOR THE PRICE OF 11 !

available only on orders booked up to 30th September 1959. Send in your order now—get the bonus benefit !

Safer Surer

Savlon the new household antiseptic

Made and distributed in India by IMPERIAL CHEMICAL INDUSTRIES (INDIA) PRIVATE LTD. Calcutta Bombay Madras Delhi

ISC-IA

### WOLF ELECTRIC TOOLS (NOW MADE IN INDIA) THE FINEST ELECTRIC TOOLS IN THE WORLD Portable Electric Drills, Grinders, Sanders, Blowers, Combined Mortiser and Drill, Flexible Shaft, Lathe Grinders, Electric Saws etc. We also Supply :---CHILEAN NATURAL NITRATE FERTILISER MIXTURES HEXAMAR PESTICIDES RALI MEAL Apply to:-**RALLIS INDIA LIMITED** 320, LINGHI CHETTY STREET, MADRAS-1 INSIST ON CROWN & BRANDS ALUMINIUM UTENSILS "CROWN" & "SUN" Brand articles are made from pure virgin Aluminium. They are a guarantee for harmlessness of the use of Aluminiumware for human health. "CROWN" & "SUN" are Marks of Prestige and represent the experience and skill of India's foremost Manufacturers in the line. "CROWN" & "SUN" Brand articles are in use, in millions, for years and are giving fullest satisfaction to the users. They are handsome, handy and strong. Please do not accept substitutes made from inferior metal or scrap. JEEWANLAL (1929) LIMITED Manufacturers of "CROWN" Brand Aluminium Utensils and Suppliers of everything in Aluminium THE MYSORE PREMIER METAL FACTORY Manufacturers of "SUN" Brand Aluminium, Brass and Stainless Steel Utensils 105

With best compliments from :

### Rayala Corporation Private Ltd.

(Manufacturers of HALDA Typewriters)

25-A, Mount Road

Madras-15

With the best compliments of :

### THE NATIONAL ENGINEERING CO., (MADRAS) PRIVATE LTD.

ENGINEERS

379, NETAJI ROAD,

P. O. BOX No. 1616,

MADRAS-I

MODERN CAFE ESPLANADE, MADRAS Phone: 5225

THE LEADING RESTAURANTEURS AND CATERERS Undertake : **TEA & DINNER PARTIES** 

CATERING & PLATFORM CONTRACTORS : SOUTHERN RAILWAY

Our other Affiliate High Class Residential Hotels:

1. Hotel Dasaprakash, Madras.

Telephone: 61111 to 61115 Telephone: 3434

Telephone: 742

2. Dasaprakash Mcdern Hindu Hotel, Ooty.

3. Dasaprakash Modern Cafe, Mysore.

4. Dasaprakash Modern Cafe, Thambu Chetty Street, Madras. Telephone : 4121

(For Private Circulation only)