

# UNION CHRISTIAN COLLEGE

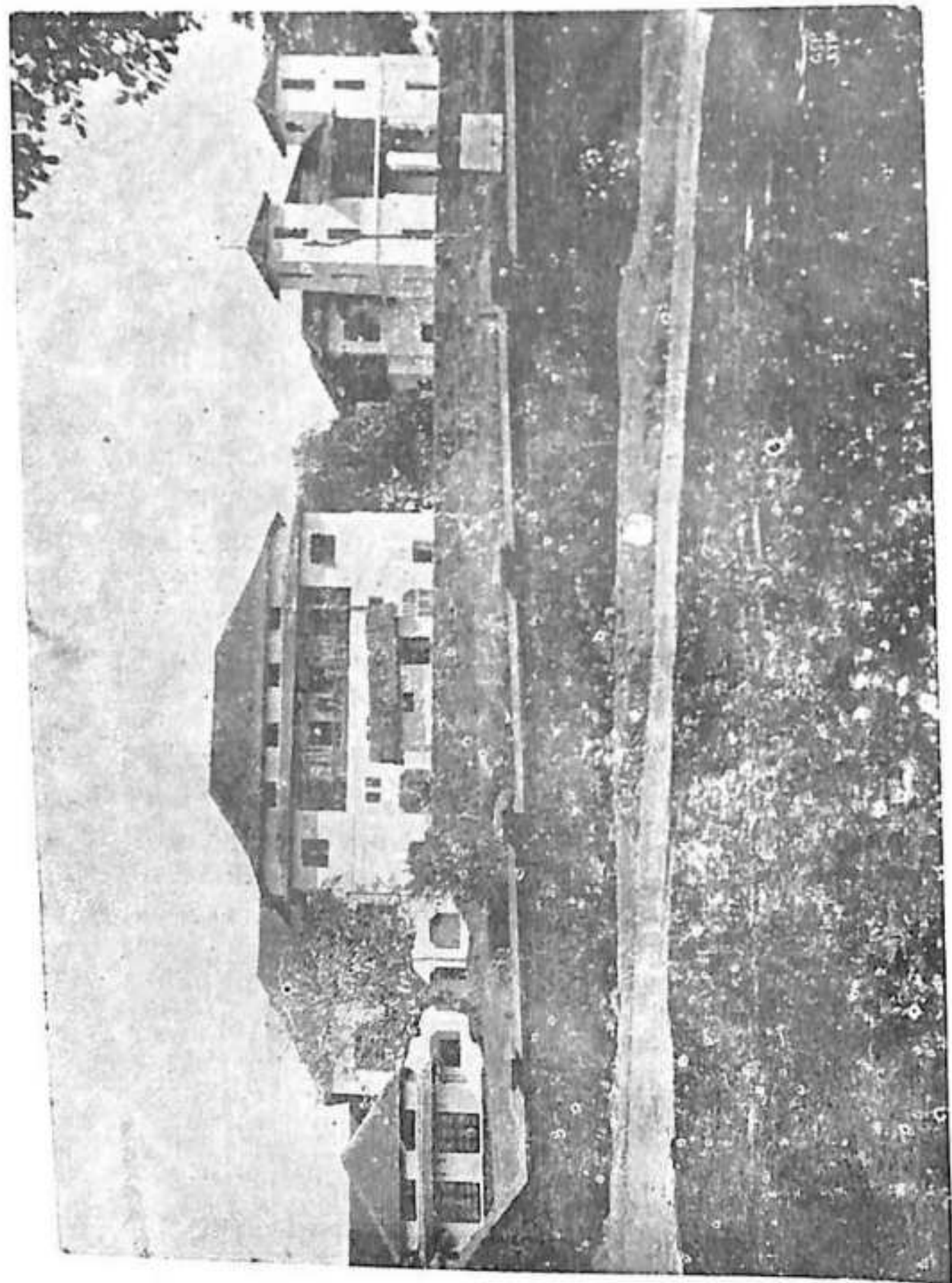


## Silver Jubilee Souvenir.

1921 — 1946.

**ALWAYE,**  
**SOUTH INDIA.**

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Union Christian College.

# UNION CHRISTIAN COLLEGE.

A SURVEY OF THE FIRST TWENTY FIVE YEARS.

By

V. M. ITTYERAH Esq., PRINCIPAL.

THE Union Christian College is the outcome of a vision of a Christian centre of higher education which, while imparting sound University training to all who came to it, might also help the various denominations of the Christian Church in Travancore and Cochin to turn away from the separative tendencies of the past and to draw together in the spirit of co-operation in constructive work.

The ground for this new enterprise was prepared in no small measure by the influence of the Madras Christian College on generations of Christian students from Travancore and Cochin who received their University education in that great institution. The spirit that was thus fostered received a powerful impetus from the campaign of Dr. John R. Mott and Dr. Sherwood Eddy in 1911 for a revival of the Church in India. In the wake of the new enthusiasm for interdenominational co-operation, some plans were made to start a united Christian institution in this area. Those efforts did not bear immediate fruit, but the ideal continued to inspire a number of devoted souls.

By about 1919 the need for a new college in the central Kerala area became widely recognized. Different denominations began planning to start separate colleges and there was the prospect of several denominational colleges rising up in a spirit of rivalry within an area too small to guarantee their academic efficiency and stability. It was at this time that Mr. K. C. Chacko who, since the infructuous attempt of 1911, had been praying and working for the realization of the ideal of a union institution, came forward with his friends the late Mr. A. M. Varki and Messrs. V. M. Ittyerah and C. P. Mathew, and presented to the leaders a practical scheme for a

new residential college in which the Malankara Syrian Church, the Mar Thoma Syrian Church, and the Church of India in the Diocese of Travancore and Cochin might co-operate. The group had the encouragement and help of the late Dr. William Skinner, who was then about to retire from the Principalship of the Madras Christian College, the late Dr. E. M. Macphail, who succeeded Dr. Skinner as Principal of the Madras Christian College and later became the Vice - Chancellor of the Madras University, and the late Dr. L. P. Larsen, the well-known Danish Missionary.

The idea was heartily welcomed and actively supported by many leading members of the three sections of the Syrian Christian Community. The Churches did not offer official co-operation, but the heads of all the three Churches expressed their willingness to give the enterprise a chance, and undertook to watch its progress with sympathy. There was no fund to begin with, but money came in gradually. And, as the fruit of the prayers and labours of many, the Union Christian College was inaugurated in Alwaye on June 8, 1921.

## II

From the beginning, the new institution was meant to be a *Christian College*. It sought to provide an atmosphere in which those who wanted to know Christ and the power of salvation through Him could do so. In addition to giving sound University training with the Christian sense of values, it aimed to be an instrument in fostering the missionary spirit in Christian students and in the Churches to which they belonged.

The College was to be a centre of co-operation between the various denominations of the Christian Church. It did not aim at an undenominationalism which ignored real differences; on the contrary it encouraged individuals to be loyal to the best in their own traditions, so that together they might move on to ever fuller realization of the many-sided truth of the Christian Gospel, and thus be more effective in bearing witness to Christ. The governing bodies of the College included, from the beginning, members belonging to the three non-Roman Episcopal Churches of Travancore and Cochin.

This was the first non-Roman Christian College in India owing its existence to Indian Christian initiative. All the non-Roman



Christian Colleges in India had been managed by Western Missionary Societies. These had rendered and were rendering very valuable service. But the time had come for Indian Christians to play an increasing part in higher education, so that an Indian outlook and Indian traditions might be brought effectively to bear on Christian educational work.

While thus being distinctively Indian in its foundation and outlook, the College was none the less intended to be a centre where Christians from the East and from the West could co-operate, bound together by a common loyalty to the one Master, and thus give a greater witness than either could give separately. The readiness with which the Church Missionary Society, which had been doing invaluable educational work in this area, came forward to co-operate in this new venture was a great help in realizing this object.

The new institution was intended to be entirely residential. The residential system in which teachers and students lived in common a life of fellowship and unity grounded in the ideals of Christian co-operation was something new and untried in South India at that time. And yet it was a revival of the old Indian Gurukula System adapted to modern conditions, and it promised to meet a need beyond the competence of any non-residential institution.

The nucleus of the College staff was to be a Fellowship of Christians who not only accepted the work as a vocation to which they were called by God, but also agreed to function as a team unitedly waiting on God for guidance and making decisions corporately. All the educational and religious policies of the institution were to be initiated by this Fellowship. Relying on the certainty of God's answer to any prayer of "two or three" who agree to ask in Christ's name, a Fellowship can be a more effective instrument in God's hands for the working out of His purposes than a number of individual lives each dedicated to God's service but functioning separately. Where individuals are apt to be weak, wavering, one-sided or self-centred, a Fellowship can so sustain them as to make possible a truer discernment of God's will and a deeper appropriation of the power to hold on to it.

There is every reason to be thankful that it was possible to start the institution with these ideals and aspirations. These have

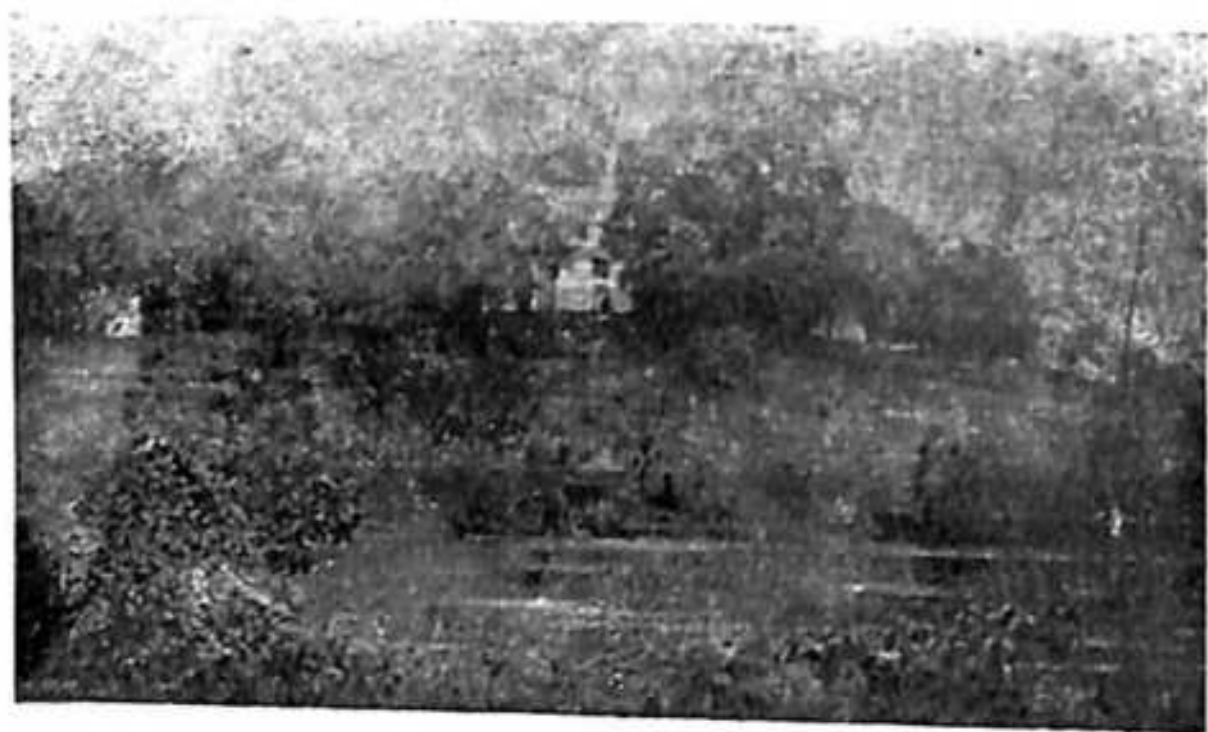
been steadily kept in view, and after twenty five years of experience, despite a consciousness of failure in many respects, we still stand by them as the ideals which inspire our work.

### III

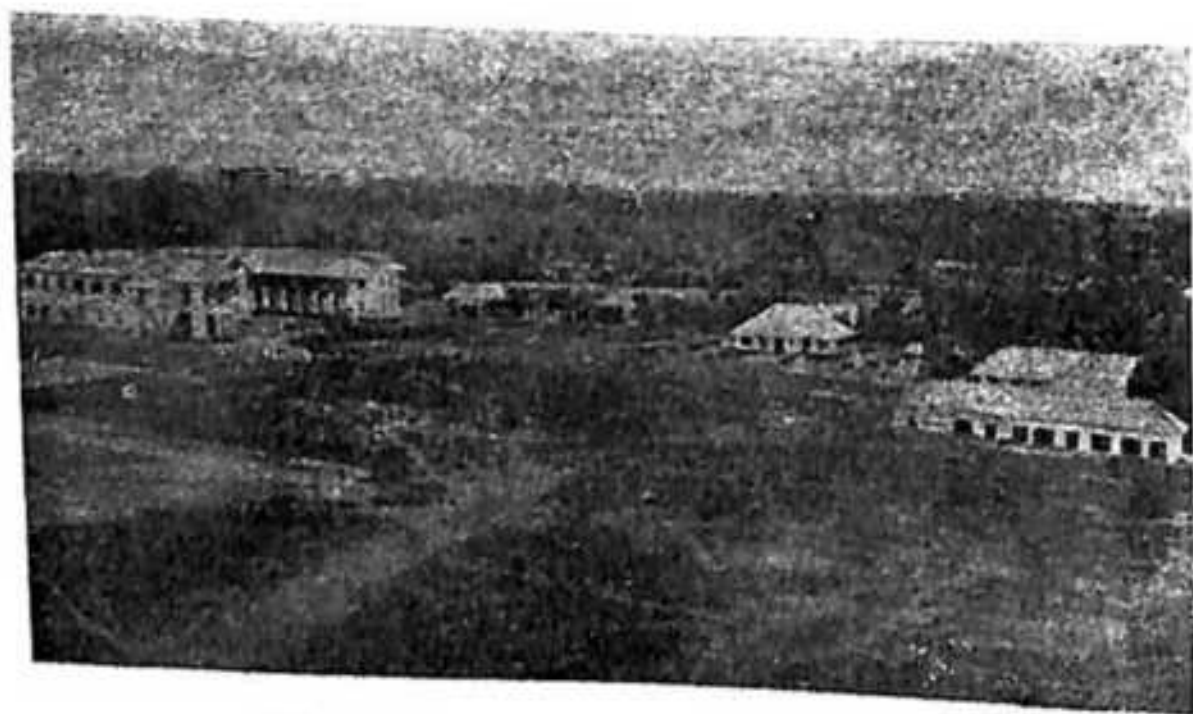
When the College began its career it had not even a home of its own. A site had been chosen in the extreme North of Travancore, central to the whole of the Malayalam speaking area of the west coast, a possible centre as was hoped for a future Kerala University, and so situated as to challenge the ancient Churches to the realization at last of a more than local responsibility. This site, and an old Taluk Cutcherry building which was on it, belonged to the Government of His Highness the Maharajah of Travancore. The Government had taken sympathetic interest in the new scheme because it would meet an educational need of the State in general and of North Travancore in particular, and had very graciously promised the site and building as a gift to the new College. But there was some delay in getting possession of these, and the promoters had therefore to look for another place to begin with. About a quarter of a mile from the Cutcherry building, on the very brink of the river and occupying part of the site of the present St. Joseph's Apostolic Seminary, stood an old three storeyed building belonging to the Roman Catholic Church. That building was very kindly leased out to us for three years by His Lordship the Bishop of Cochin. And the college started work there, with a Junior Intermediate class of 64 students all of whom were in residence and five teachers.

The new institution was registered as a limited company under the Travancore Companies Act. The internal administration was in the hands of the permanent Christian Lecturers organized as a Senatus, while the general management of the institution was vested in a council consisting of representatives of the three Churches and of the Senatus, and a few co-opted members.

The College moved into its permanent home in October 1921. The old Taluk Cutcherry building was repaired and adapted for this purpose, and was formally opened by Dewan Bahadur T. Raghaviah, the then Dewan of Travancore.



The old building in which the College  
came into being



The earliest hostels of the College.



The small institution which thus began its life in 1921 has, in these twenty five years, grown into a first grade college offering instruction in Mathematics, Physics, Chemistry, Biology, Ancient History, Modern History and Logic for the Intermediate course, in Mathematics and Physics for the B. Sc. course, and in Philosophy, History and Economics for the B. A. course. Against the 64 men students on its rolls in 1921, we have this year 451 men students, and 90 women students. There are six hostels for the residence of students, five of them together accommodating 305 men students and the other accommodating 58 women students. We started with 5 members on the teaching staff and now we have 32, of whom 12 are in residence, 6 in bachelor staff quarters inside the hostels and 6 in six separate houses for married members of the staff; and there is one more house in the College Campus reserved for a married European member who is expected to join us in the near future. The single one-storeyed College building of 1921 has developed into a fair-sized two-storeyed main building, and has been supplemented by the three science blocks, the spacious Assembly Hall which has now been named after the late Mr. A. M. Varki, and the buildings which contain the staff rooms and the women students' waiting rooms. The latest addition is the beautiful College Chapel which is now the glory of the place. The College Campus consists of 48 acres of land now. The assets of the College according to the latest balance sheet is about Rs four lakhs, which at the current rate of evaluation may be put down as about Rs. fifteen lakhs.

The College has indeed been abundantly blessed by God, and its life has overflowed into wider activities influencing the country at large. The Alwaye Settlement, the Alwaye Rural Medical Mission, and the several other institutions where our old students are rendering valuable service to the country, are all tokens of the manner in which God has blessed the work of this College, despite our deficiencies and shortcomings, of which we are very conscious. Our hearts go out in gratitude to God for the way in which His Almighty Providence uses the weak things of this world to further His eternal purposes.



Union Christian College was, at its inception, affiliated to the University of Madras, and it continued to be so till the end of the academic year 1938-39. In June 1939, the new University of Travancore was inaugurated, and then this College became a constituent College of the Travancore University.

From the beginning, the College has attracted to itself students belonging to all communities and castes. As long as it was affiliated to the Madras University, students came from Cochin and Malabar as well as from Travancore. But since the institution gave up its connection with the University of Madras, most of our students have been from Travancore.

The College was meant for men students only when it started work; but at the beginning of the academic year 1939-'40, when it became part of the University of Travancore, admission was thrown open to women students also.

The management of the College also has undergone some changes during these 25 years. In the beginning, the Senatus which was responsible for the administration of the College under the general direction and advice of the Council was co-extensive with the Fellowship. That arrangement was modified in 1928 in the light of experience gained till then. In 1928 the Senatus and the Fellowship became distinct bodies, the Senatus being in charge of the formal administration of the College, and the Fellowship which was the smaller body, initiating all policies. In 1942 a committee consisting of the Very Rev. V. P. Mammen, the Rev. Canon W. Elphick, the Rev. A. J. Boyd, Mr. Kuruvila Zachariah, Mr. K. K. Lukose and Sadhu K. I. Mathai, was appointed by the College Council to review the work of the College and to recommend any necessary changes in the constitution. They recommended substantial changes and these were accepted. The revised constitution came into effect in March 1945.

According to the new arrangement there is a Board of Visitors, consisting of three members, who nominate the Principal at the end of each period of 5 years or sooner if necessary and arbi-



The College Arts Block.



The College Science Block.

trate if need arose on any question of dispute referred to them. The Fellowship now consists of all the permanent Christian Lecturers, and it continues to be responsible for initiating the religious and educational policies of the institution. The Senatus consists of five members of the Fellowship including the Principal, and the Bursar, and is responsible for the day-to-day administration of the College. In addition to these there is a Staff Council consisting of the Principal and the heads of all the departments, and a Staff Association consisting of all the members of the teaching staff. These bodies have specific responsibilities relating to the academic life of the College. The ownership of the College and its properties, and the general direction of its policies continue to be vested in the College Council which as constituted now consists of four representatives each of the Malankara Syrian Church, the Mar Thoma Syrian Church, and the Church of India in the Diocese of Travancore and Cochin, eight representatives of the Fellowship and four co-opted members.

## VI

The College has been very fortunate throughout its history in getting a team of devoted teachers. The original group consisted of four persons: Mr. A. M. Varki, Principal, and Messrs. K. C. Chacko, C. P. Mathew, and V. M. Ittyerah. A few weeks after the College started work, Mr. D. P. Unni joined them and he has been the head of the Department of Indian Languages ever since. When the Department of Mathematics was added in 1923, Mr. T. S. Venkatraman joined the Staff and he has all along been the head of that Department. Mr. T. I. Poonen joined the History Department in 1924. In 1925 Mr. K. Jacob joined the Philosophy Department and the Rev. T. V. John, the English Department. Mr. T. B. Ninan joined the Physics Department in 1926 and he has been the head of that Department since 1929. Mr. T. R. Anantharaman joined the Staff in 1926 and he has ever since been in charge of the Chemistry Department. Mr. P. Krishna Pillai joined the Malayalam Department in 1928, and Mr. C. P. Andrews became the Physical Director in 1930. Mr. A. Aravamuda Ayyangar joined the English Department in 1931. Mr. T. V. Ramajam joined the Economics Department in 1931 and after 14 years



of devoted service left us in 1945; he is at present in the Vivekananda College, Madras. Mr. T. C. Joseph became a member of the permanent Staff in 1932 and he has since then been in charge of the Biology Department.

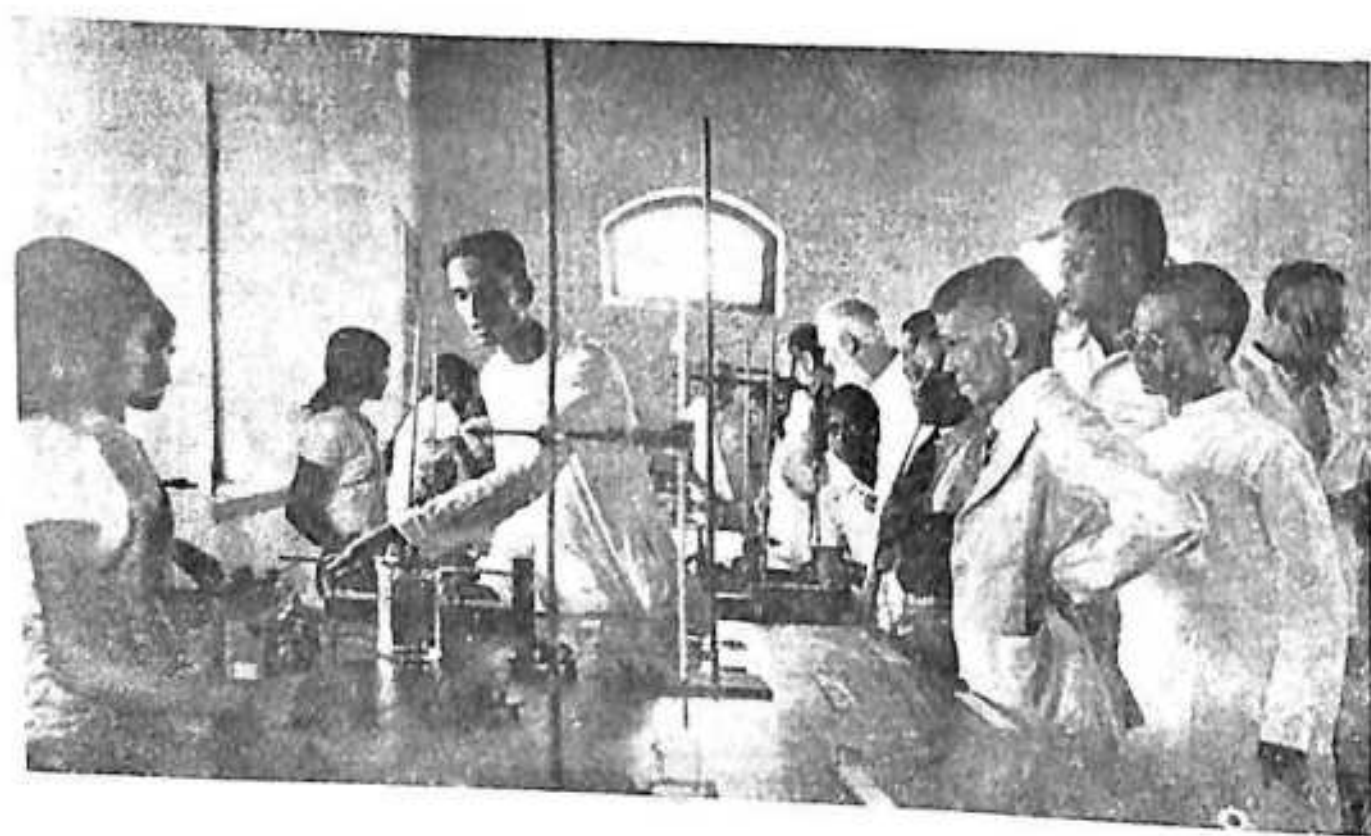
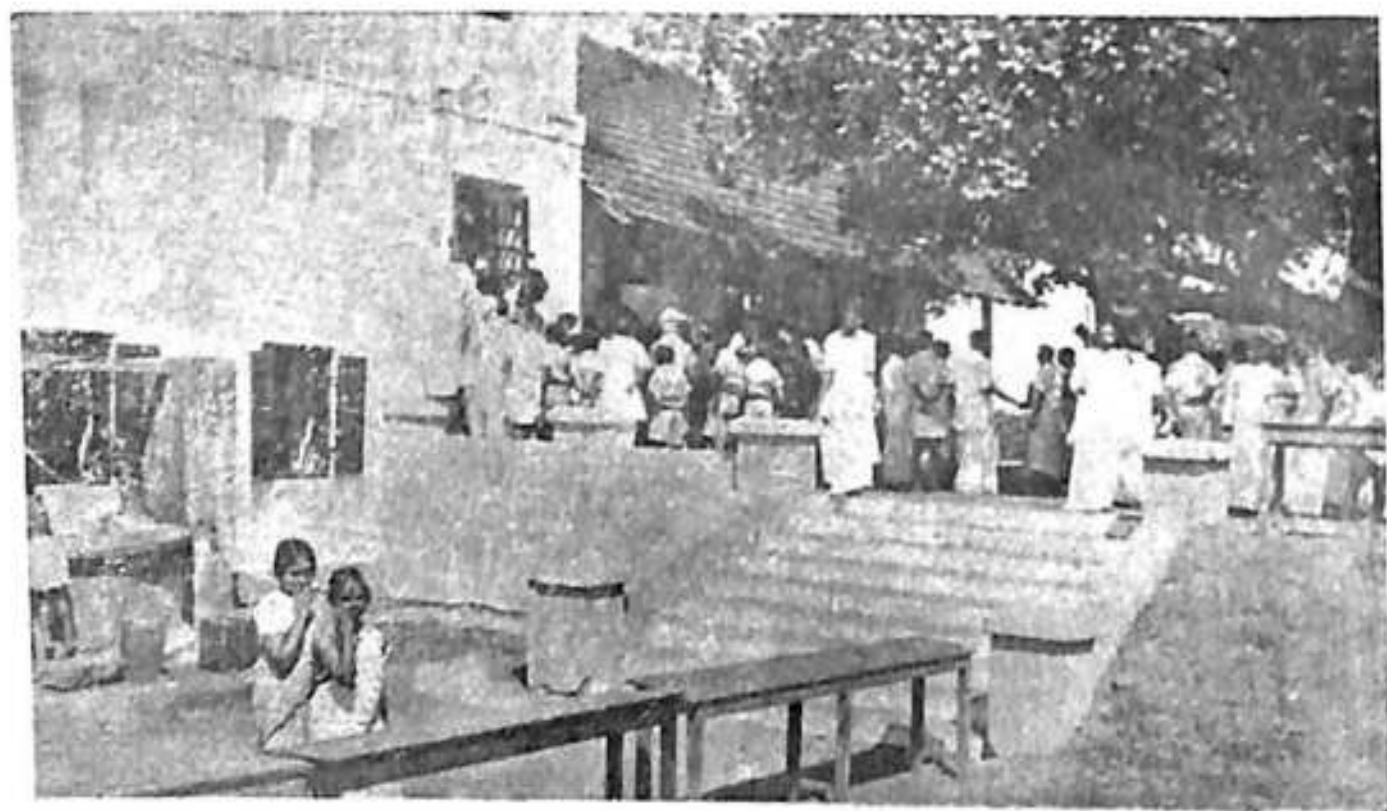
It has been one of the joys of our work that our old students have been coming back to take part in the work of the College. Mr. K. S. Abraham joined the English Department in 1927, and Mr. T. B. Thomas joined the Physics Department in 1936. Mr. M. G. Koshy joined the Mathematics Department in 1937, but he has recently taken up work in the University College, Trivandrum. Deacon K. C. Joseph came on the English Staff as a permanent member in 1942. Mr. Ninan Abraham joined the English Department in the same year.

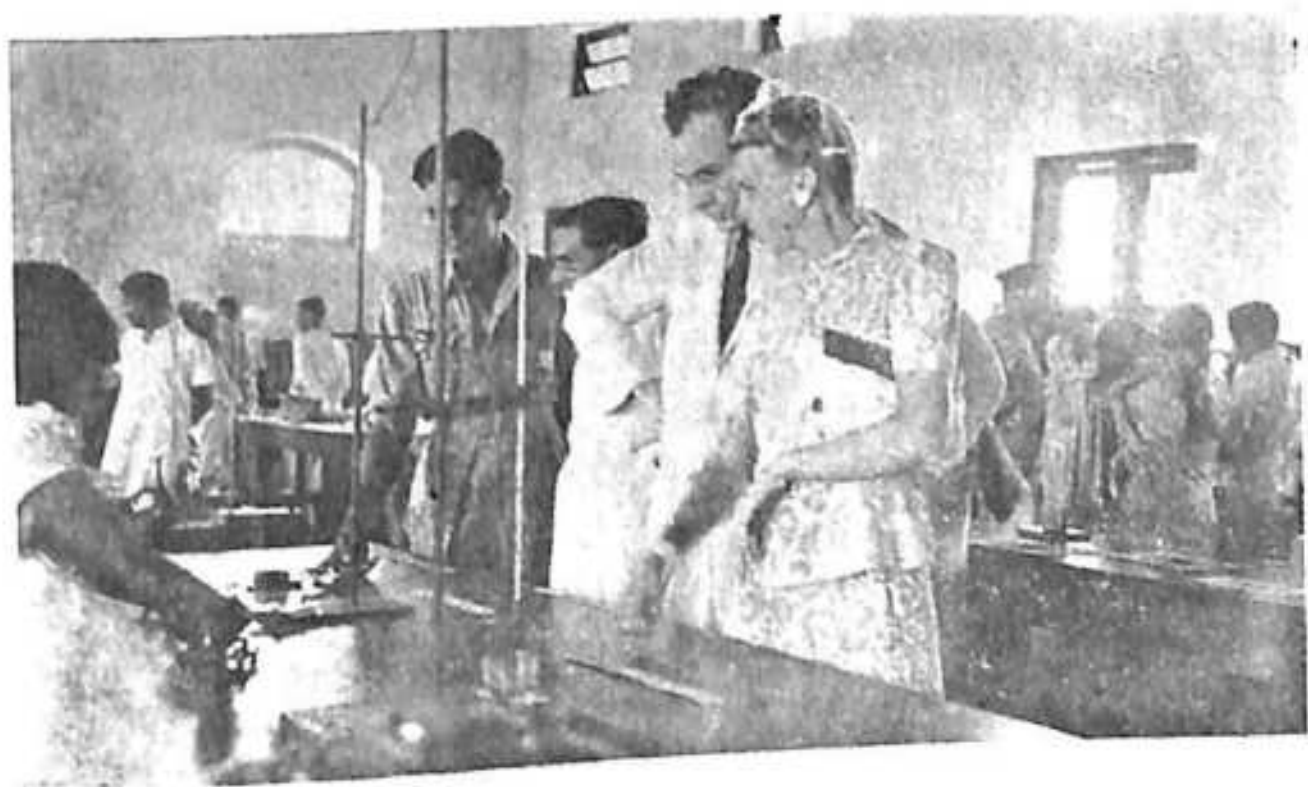
The Church Missionary Society has been maintaining a missionary on the Staff of the College ever since 1924 when Rev. Canon W. E. S. Holland joined us with his wife, Mrs. Holland, who also helped in the work of the institution as part time lecturer. When the Rev. & Mrs. Holland left the College owing to the ill health of Mrs. Holland, the Rev. Stephen Neill, now Bishop, came and was on the Staff for a short time. The Rev. B. G. Crowley joined the Staff in 1929 and was with us for fifteen years. The C. M. S. has promised to send another missionary to succeed him. Among the short-service men sent out to us by the C. M. S. we would specially remember the Rev. T. R. Milford, Mr. R. O. Hicks, and the late Rev. L. W. Hooper whose devoted work meant so much in the foundation and development of the Alwaye Settlement.

We have not mentioned the names of the large majority of those who were on the College Staff for short periods. These also entered loyally into the spirit of the institution and rendered devoted service.

It is our privilege to look back over a period of hearty co-operation between teachers from the East and the West, Christian and non-Christian. Whatever measure of success the College has achieved has been due to the whole-hearted service of all of them. In this connection we would specially recall the services of a few who are no longer on the Staff of the College. The late Mr. A. M. Varki, who







was Principal of the College for the first 21 years, contributed in no small measure to the early success and stability of the institution. At his death on the 5th of June 1944 the College sustained an irreplaceable loss. We are glad that it has been possible to name the Assembly Hall as a memorial to him. During the short period that the late Rev. George John spent in the College he made a very valuable contribution indeed to the life and work of the institution. Mr. Kuruvila Zachariah, who spent a year of his furlough in 1923-24 in this college, was a great help in the consolidation of the work of the institution in that early stage. Another person whom we can never forget is the Rev. Canon W. E. S. Holland. His enthusiasm for Indian initiative and his keenness to promote the Fellowship ideal induced him to come and work in this institution early in its history. Although after a few years he was obliged to leave the College on account of the ill health of Mrs. Holland, his deep interest in this work continues unabated. We are glad that a hostel is named after this great friend of the College. The College was fortunate in securing, for three years from 1926, the services of the late Rev. Dr. A. Moffat who rendered invaluable help in the equipment of the Physics Laboratory. The Rev. B. G. Crowley and Mrs. E. Crowley have endeared themselves to everyone in this place by their quiet and devoted service. Mrs. Crowley will always be remembered as the founder of the Rural Medical Mission. To Mr. K. C. Chacko the institution owes more than words can express. His was the privilege of initiating this great enterprise and he continues to be the common friend of Staff and Students alike. It is our good fortune that, after his formal retirement, it has been possible for him to settle down close by and keep his connection with the College unbroken. We always run up to him for fellowship and counsel.

## VII

The total number of students who have been on the rolls of the College from its inception in 1921 till the end of 1946 is 4570. A large number of our old students are playing their part in different walks of life not only in Kerala but also in other parts of India and even abroad. Most of them occupy only ordinary positions, but there are a few who have risen to great eminence.



It is a matter for thankfulness that a number of our old students have joined fellowship groups for Christian service in different parts of the country. We cannot enumerate all of them separately, but two groups of them may be specially mentioned because their spheres of work are in close proximity to the College.

The Always Settlement is a venture by some of our old students who had, during their days in the College, caught a vision of very urgently needed Christian service among the backward communities of Travancore and Cochin. Old Students of the College belonging to different generations are on the staff of that great institution which has grown into a source of inspiration to us in our work.

The Rural Medical Mission which exists next door to us is another institution which has grown out of the College, thanks to the burning zeal for service on the part of Mrs. B. G. Crowley and some of the old students of the College. It is rendering very valuable service and is looking forward to wider fields of usefulness.

### VIII

Though we are very conscious of our limitations, there is real thankfulness to God in our hearts as we celebrate Silver Jubilee that this institution has won a worthy place alongside the educational institutions in this part of the country. We are convinced that here we have a work that is worth doing and that we have set out on right lines with proper emphasis on the spiritual values in educational life.

We desire to place on record our gratefulness to all those who have helped the institution by their prayer, advice, contributions of money, and service in widely different ways. They are too many to be enumerated here. We would also express our gratitude to the Government of Travancore who have assisted us with gifts of land, buildings, and grants of various kinds.

It is our prayer that this institution may grow from strength to strength and be enabled to render the service which it has been called on to do. In these days when conditions are changing so rapidly, the College will not be able to play its part effectively unless it keeps pace with the changes outside. We require very urgently both





The College Chapel.

men and money to go forward. It is our hope that our old students will come in increasingly large numbers to shoulder the responsibility in the different aspects of the life of the College.

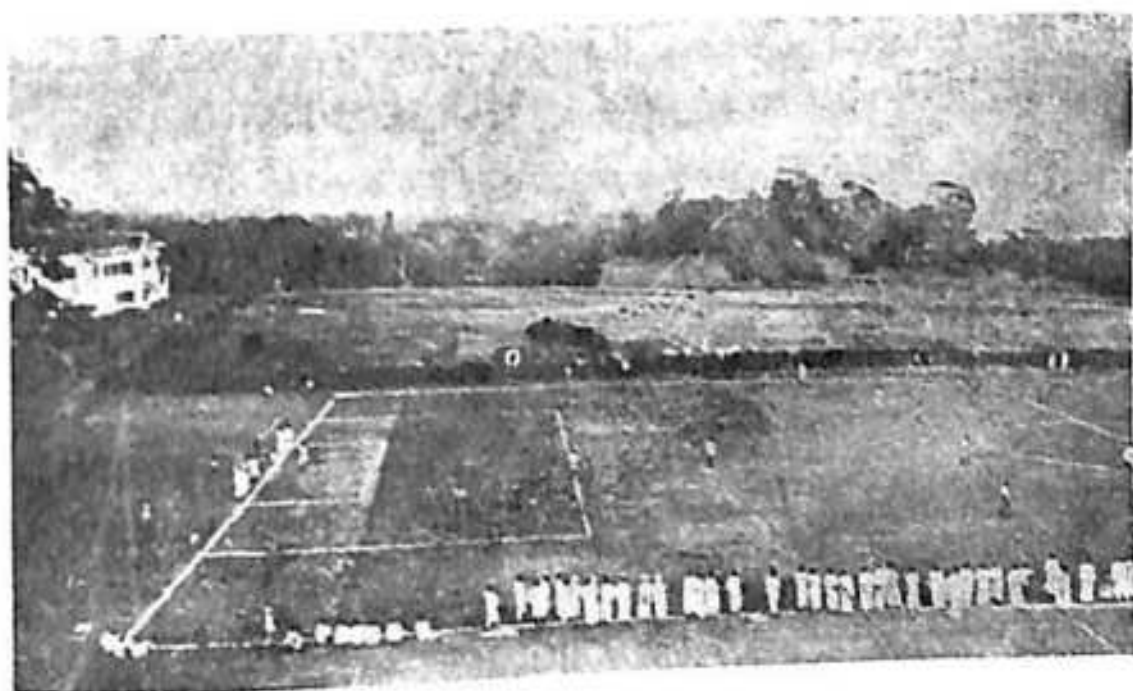
ALWAYE,  
24th January 1947.

## SILVER JUBILEE CELEBRATIONS.

THE campus of the Union Christian College was a scene of festivity during the four days January 22, 23, 24 and 25, 1947. A huge pandal adjoining the College Assembly Hall, booths and stalls on the Exhibition grounds near the Science buildings, decorated arches at either end and festoons on both sides of the drive to the College front, crowds coming in to see the Omnibus Educational Exhibition with all its varied attractions, mercury and sodium lights dazzling the eyes at night, refreshment stalls run by students, and soft music at intervals. Hundreds of new faces were seen about the college buildings. Not a few old friends were there and many new friendships were made. There was animation and laughter everywhere. From 3 p. m. on Wednesday, January 22 to 7 p. m. on Saturday, January 25, the various items of the celebration followed one after another in smooth succession. The College was celebrating Silver Jubilee.

The College completed twenty five years of work on June 8, 1946. That date being at the beginning of the academic year when about a half of the students were freshers who had had no time to enter into the life of the College, it was decided to celebrate the Silver Jubilee later on in the same academic year. That was how the celebrations came to be in January 1947.

The most important day of the celebrations was Friday, January 24th. The day began with the Silver Jubilee Memorial Service in the College Chapel at 7.30 a. m., led by the Rev. A. R. Macbeth, Superior of the



The College Foot-ball Field.



The Women's Hostel quadrangle.



Oxford Mission Brotherhood, Calcutta. As the sound of the hymns and the spoken prayers went up, many hearts were lifted up in gratitude to God for His unspeakable mercy in building up this centre of Christian higher education in this country and making it an instrument of His purpose. In a sermon based on Psalm 48: 12-14, Father Macbeth called on all the worshippers to rededicate themselves for the work of God's Kingdom.

At 11 a. m. the A. M. Varki Memorial Hall was declared open and a portrait of Mr. Varki unveiled by the Hon. Mr. C. R. Iyyunni, Minister of Revenue in the Government of Cochin and an old classmate and friend of Mr. Varki. There was a huge gathering in the pandal to witness the ceremony. Mr. K. A. Mathew, M. L. A., one of Mr. Varki's distinguished old students, spoke on the occasion recalling the days when Mr. Varki presided over the young institution and impressed everyone by his brilliant qualities as a speaker, thinker and administrator. It was but fitting that the memory of the revered Principal should be perpetuated in the College he presided over so ably during its first twentyone years. Mr. T. C. George, another old student of Mr. Varki, and the Convener of the Varki Memorial Committee, presented the report of the work of the Committee.

The Silver Jubilee meeting was the chief event of the afternoon. The Rev. Dr. A. J. Boyd, Principal, Madras Christian College, presided. To those who remembered the very significant part played by the Madras Christian College in Christian education in India and more particularly in the foundation and development of this College, the choice of the present distinguished head of that institution to preside over the Silver Jubilee

meeting should have seemed most appropriate. The meeting began at 3.30 p. m. with "Vancheesamangalam". The Principal, Mr. V. M. Ittyerah, welcomed Dr. Boyd, the speakers of the evening, the old students who were present, and all the other guests. So many had responded to the invitation that after accommodating all the guests, there was hardly enough space in the huge pandal for all the present students. It was a great sight to see such a large gathering and the Principal very appropriately gave expression to his profound appreciation of the spirit of co-operation and good-will that was so evident. Extracts from the Principal's report of the work of the College for the first twentyfive years were then read. This was followed by a song specially composed for the occasion.

Mahakavi Vallathol spoke before the President because he had to leave the meeting before 5.30. p. m. Speaking in Malayalam with his characteristic intonation and native humour, the poet kept the audience spell-bound for about an hour and passed on to them many valuable thoughts. After the poet left the pandal, extracts from a few of the many goodwill messages for the occasion were read by Mr. T. I. Poonen M. A.

Next came the President's Silver Jubilee address. Dr. Boyd's speech, which lasted for about forty minutes, was a happy combination of sparkling wit and profound thought. He spoke of the unique place occupied by the Union Christian College in the minds of a very large circle of well wishers in India and abroad. He recalled its affiliation with the Madras Christian College and other Christian institutions all over the world. He invited the audience to pay some thought to its future and concluded with a confident affirmation of his faith that all Christian

Colleges had an important part to play in the new India that was taking shape.

Mr. K. A. Paulose, retired High Court Judge, and a member of the College Council, spoke about the achievements of the College during its first 25 years and the significance of the institution as an outstanding example of united Christian action.

The two last speakers were old students of the College, Mr. K. R. Elankath and Dr. Alexander Mithrapuram. Mr. Elankath, speaking in Malayalam, recalled many of his interesting experiences as a student in the College and extolled the spirit of intercommunal co-operation that the Alwaye College instilled into its alumni. Dr. Alexander spoke of the illiteracy and poverty of the masses in India and, pointing to the glorious example of Sun Yat Sen in China, exhorted the young men and young women present to play their part in the education and upliftment of their less favoured country men.

The meeting terminated at 6. 30 p. m. with a vote of thanks proposed by Mr. A. Aravamuda Ayyangar, Professor of English, and "Kerala Ganam".

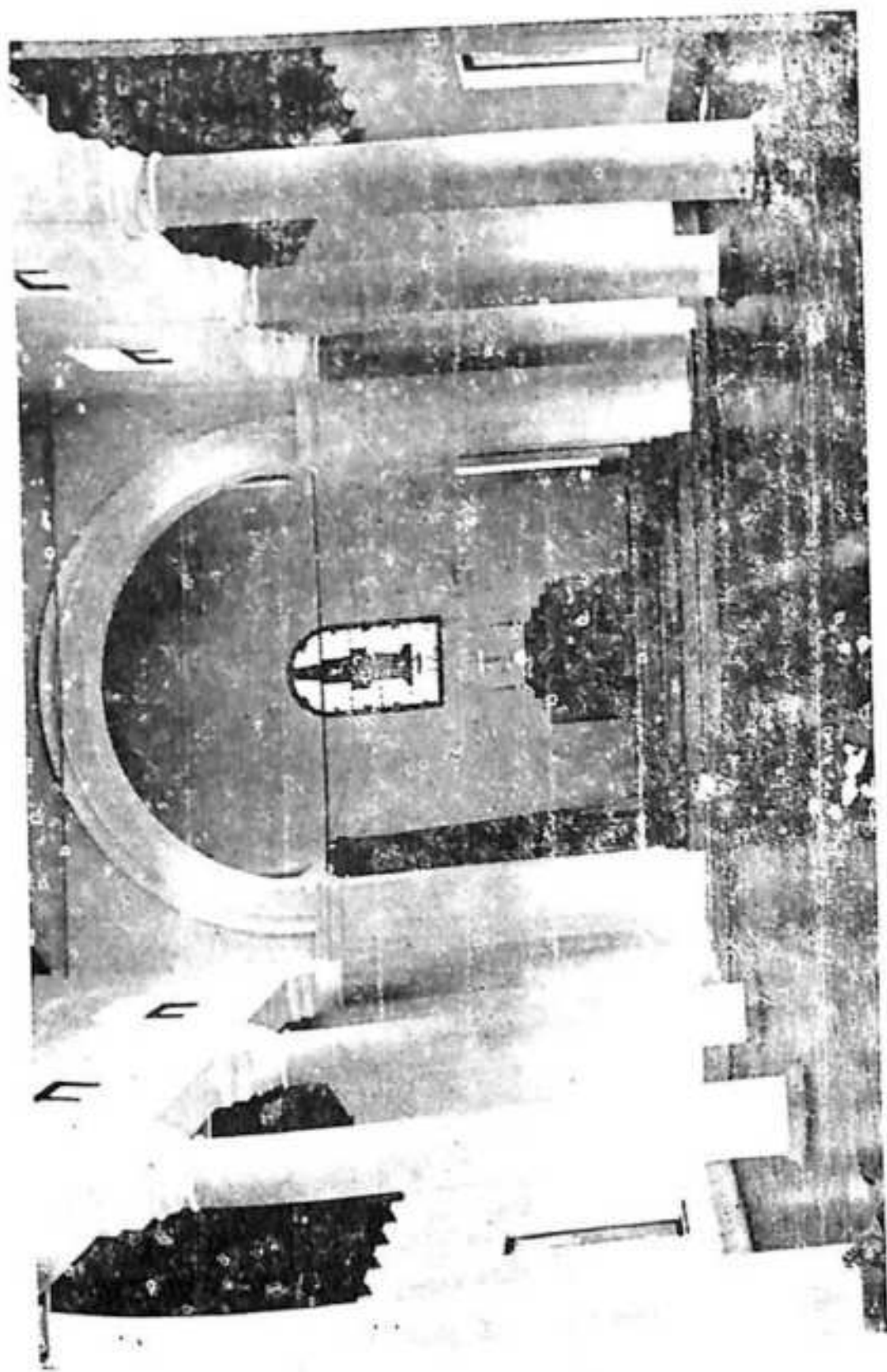
Now to go back to the beginning. The Silver Jubilee Celebrations were inaugurated in the afternoon of Wednesday, January 22nd, with the opening of the Omnibus Educational Exhibition which was, for the three days and a half during which it was open, the main attraction for the crowds of visitors, especially school children, who came streaming in from various parts of Travancore and Cochin. V. Seshasayee Esquire, O. B. E., the renowned industrialist of South India and the Managing Director of the "Fertilizers and Chemicals, Travancore



Ltd.", declared the Exhibition open at 4 p. m. on Wednesday the 22nd. January. Many distinguished guests were present at this opening meeting. In his welcome speech the Principal, Mr. V. M. Ittyerah, gave a short account of the beginnings of the College and of the strides Alwaye had made since those days in the direction of industrial development. He mentioned with real gratification the cordial relations that existed between the College and the various industrial concerns of Alwaye. Mr. T. S. Venkatraman, Professor of Mathematics, in a brief and interesting speech, invited the great industrialist to inaugurate the exhibition. Mr. Seshasayee expressed his gratification at the opportunity afforded to him to visit the Union Christian College of which he had heard so many good reports. After declaring the exhibition open, Mr. Seshasayee accompanied by other distinguished visitors and press reporters walked round the exhibition grounds and watched with interest the many intriguing scientific curiosities on show.

A printed "Guide to the Exhibition" detailed the numerous exhibits provided by the Physics, Chemistry, and Natural Science Departments of the College. In addition to these, the Mathematics Department, the Economics Department and the Arts Club of the College, the Royal Air Force, the Fertilizers & Chemicals Ltd., the Indian Aluminium Co. Ltd., the Forest Industries Ltd., the Alwaye Settlement, the Alwaye Electrical Supplies, Messrs. K. C. Devassy & Sons, Alwaye, Messrs. Million & Co. of Kottayam and Messrs. Radiophones of Ernakulam had contributed various interesting items to the Exhibition. Rev. J. W. Rasalam's adult education charts and apparatus added a great deal to the educational value of the exhibition. It may be said without exaggeration that this





Inside the Settlement Chapel.

exhibition was one of the most successful of its kind.

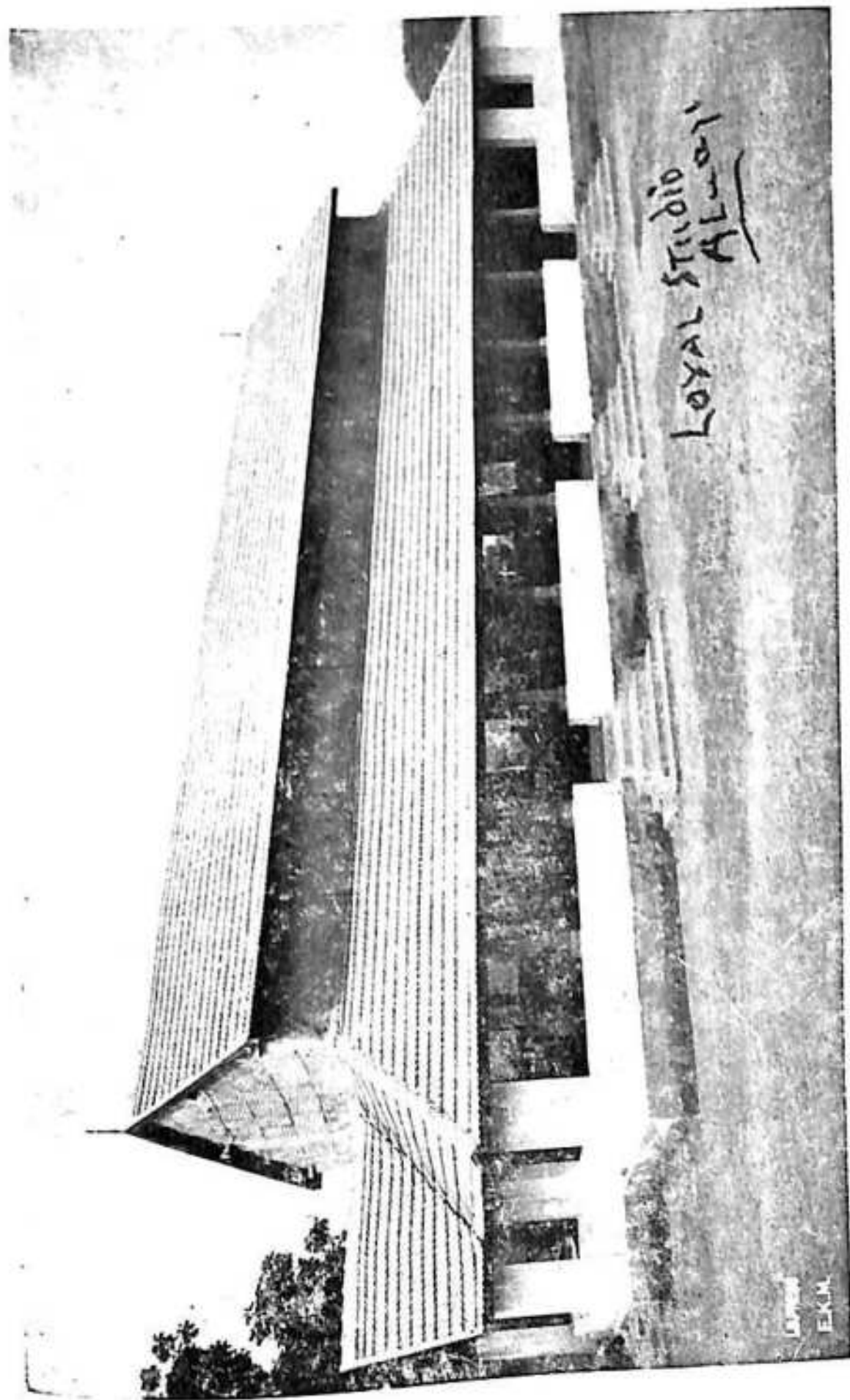
The programme of the Silver Jubilee Celebrations included two more formal meetings, both on Saturday the 25th January. The Silver Jubilee special meeting of the College Union was held at 9.30 a. m. Mr. I. Stewart, student Chairman of the College Union, presided, Mr. Joseph Mundassery, the well known Malayalam scholar and critic gave the address, and Mr. K. V. Kuriakose, the Secretary of the Union, proposed the vote of thanks. The Old Students' Reunion meeting at 11 a. m. was presided over by Mr. C. P. Mathew. Several old students spoke at this meeting, and it was unanimously resolved that the Old Students' Association should be revitalized and made to play a more active part in the life of the *alma mater*.

Meetings were, of course, only part of the programme of the celebrations. The Silver Jubilee Sports held at 2.30 p. m. on Thursday, the 23rd January, was one of the high lights of the celebration. The sports tournament was presided over by Mr. J. W. Cameron, Manager of the Indian Aluminium Co. Ltd., Alwaye. In addition to the usual events for the men and women students of the college, peons and servants, children of the College community, and the pupils of the Alwaye Settlement, there was a tug-of-war between the Staff and old students; and a running race with handicaps for the members of the staff. These afforded great amusement to the spectators and the whole crowd shouted encouragement. Mrs. Cameron distributed prizes to the winners at 6.30 p. m. A great deal of interest was evoked by the Basket Ball match at 7. a. m. on Thursday the 23rd and the Foot Ball match at 7 a. m. on Saturday the 25th, between the past and present students of the College.

Histrionics had, naturally, a conspicuous place in the Silver Jubilee programme. The expert presentation of "Ottam Thullal" by the well-known professional dancer Malabar Raman Nair, at 10 a. m. on Thursday the 23rd June, was a great success. The women students of the college were responsible for the Variety Entertainment on Thursday night which won all-round applause from the very large gathering in the special pandal. The crowds that attended the drama and entertainment provided by the men students on Friday night were the biggest ever witnessed in the College in all its history. The men students also did so well that for days after the celebrations it was hotly debated who did better, the men students or the women.

The last formal item on the programme - the Old Students' Re-union meeting - was over by 1 p. m. on Saturday the 25th January. But the crowds continued to come in to see the Exhibition, until at last at 7 p. m., out of sheer necessity to bring the celebration to a close, the gate to the Exhibition grounds was closed.

It was agreed on all sides that the Silver Jubilee Celebration was a great success. Once again it was demonstrated that co-operation and team work, in reliance on God's over-ruling Providence, could overcome many disabilities. And all hearts went up to heaven in sincere thankfulness.



A. M. VARKKI Memorial Hall.



## SILVER JUBILEE THANKSGIVING SERVICE.

SERMON BY

THE REV. A. R. MACBETH,

Superior, Oxford Mission Brotherhood.

PSALM 48: 12—14.

**A**LMOST at the very end of our Lord's earthly life, His disciples were showing Him round the Temple at Jerusalem, and we remember their joy as they did so - 'Master, behold what manner of stones and what manner of buildings!'. Their feelings of pride were shared by all the many Jews who came from distant lands to visit the centre of their faith, for the city of Jerusalem, with its domes and its golden pinnacles shining from afar, was the object of their dreams. Many who walked admiringly round the city like the disciples of our Lord, would find the words of the 48th Psalm coming into their minds - 'walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces' - even as during their pilgrimage to the great city, they had repeated to themselves the words of another Psalm, 'I was glad when they said unto me, Let us go unto the house of the Lord'. For to every pious Jew, the one thing which he longed to do in his life was to pay a visit to Jerusalem - a thing which he longed for even more than now a Muslim plans to go on the Haj pilgrimage - to him, Jerusalem was not merely in a spiritual sense, but in a material sense as well, the centre of his religious life. And every part of that view would be impressed on his mind, not so that he might carry it away as a beautiful memory to dwell on in the distant land where he had made his home, but 'that ye may tell it to the generation following' - that he might hand on to his descendants the story of that city of God, the joy of the whole Jewish earth.

But what was it that he was to tell? Not, surely, a mere account of buildings which the hearer might, in all probability, see

for himself one day. No, what was told was the significance of those buildings as a sign, a testimony, a witness of God's choice of the Jews as his elect people, and of Jerusalem as the place which He had chosen. As long as Jerusalem stood, there would be before the eyes of the Jews a manifest proof that 'this God is our God for ever and ever', and a promise that 'He will be our guide even unto death'.

Yet as we say those words, we remember how Jerusalem did not always stand, and that the city which exists under that name today is not the same as that which our Lord saw. It is no mere coincidence that soon after our Lord's death the city of Jerusalem was destroyed, for, with His coming the need for an earthly centre of their religion had vanished. For the outward bodily sign of circumcision He had come to substitute the spiritual sign of Baptism, for the earthly thought of the Kingdom of God a higher heavenly one, for the external power of the Jewish Law the kindly rule of the Holy Spirit in the heart, for membership in a physical Jewish race membership of an universal Catholic Church, for the earthly Jerusalem a heavenly one. So we, Christians, now can use those words, not of any earthly city, but of our heavenly home - 'Walk about Zion.....tell the towers. Mark her bulwarks, consider her palaces'.

Our Zion is a fair sight. It is not a fair sight for us alone: we behold it not for what *we* can get, but 'that ye may tell it to the generation following'. There is an English proverb that 'You cannot eat your cake and have it', but, as far as religion is concerned, that is certainly not true of Christianity- in fact the only way in which we may possess our religion, the only condition on which it is ours at all, is that we are giving it away to other people. As we see the beauty of Zion, we must be longing to help others to see it as well; otherwise it is only a mirage and not a true vision at all.

So, then, the words applied to Jerusalem of old, for us apply to the heavenly city. But because we live on the earth, and because we possess bodies through which we must express ourselves if we are to express ourselves at all, our vision of the heavenly city will take outward shape upon earth. It was such a vision which was seen by those who founded this College, whose Jubilee we are here to celebrate today. On what was then a bare hill-top, they put up the buildings which we see around us now:

starting from nothing, they built up this College with its now proud tradition. All that we see as we look out from this chapel reminds us of their vision - and of how that vision sprang from something inward and spiritual. 'Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces' - that is what we do as we mark the outward buildings of this College, for we see in them an expression in brick and stone of a spiritual vision. And we give thanks for those that had that vision.

But we do not only give thanks. We resolve too that as they determined to give an outward expression to their faith, that they 'might tell it to the generation following', so we who are drawing now from this place strength and learning for use in the world, will not keep that to ourselves, but in our turn too will pass it on to 'the generation following'. And as we do so, we shall learn more and more the truth of the final words of the Psalm, as those who have gone before us have learnt it - that 'this God, in Whom we have set our faith, and Who has shown us such wonders, 'is our God for ever and ever' - there is none like Him; and we shall be ever more and more convinced that He will indeed 'be our guide even unto death', as He has been of those in the past for whose work and vision we give thanks today.

**SILVER JUBILEE  
PRESIDENTIAL ADDRESS.**

By

THE REV. A. J. BOYD, M. A., D. D.

Principal, Madras Christian College.

**M**Y first, and very pleasant, duty as your chairman to-day is to congratulate the College on these twenty-five years of distinguished service to the people of Travancore. The name of Alwaye is now a famous name, in many parts of India and beyond; and that is not chiefly because of the health-giving properties of your beautiful river, although I know that emigrants from Travancore do tend to boast of that! The name of Alwaye is famous because of this College; for many in India and in the West it is a symbol of something precious and admirable; it stands for a courageous and unselfish enterprise of Christian service.

On my visits here, I have sometimes wondered whether it is sufficiently realised in Travancore itself how widely the name of this College is known, how greatly it is valued, and how often it is pointed to as a shining example of what, with God's help, can be done when a group of men pledge themselves to the united service of a worthy ideal. I feel that if this is realised as clearly as it ought to be, the people of Travancore will eagerly come to the assistance of the College at this present turning-point in its existence, anxiously seeking to ensure its continued and unhampered development.

What is it in Alwaye that has caught the imagination of so many? It is partly the sheer courage which dared to conceive it and create it, and which has



## THE SILVER JUBILEE MEETING.



The President and Chief Guests standing as  
"Vanchosamangalam" is sung.



Dr. A. J. Boyd delivers the Presidential Address.

since dared to carry it on. To buy a few acres of land on a hillside, with almost no buildings on it, and to open a University College when you have almost no resources to sustain you except the hidden resources of the Spirit, that is an achievement to be looked on with something more than mere respect; it is not surprising that people feel that Alwaye is a triumph of courage and of faith. But what has most won the admiration of the many friends of the College is not simply the courage and faith which created it and have maintained it, but the unselfish devotion of the men who have given their lives to its service. I have no doubt that, at this point, the people to whom I am referring would gladly silence me; they do not want praise; and it is a fact that those who give most are nearly always the least conscious of giving anything at all. But I wonder whether it is sufficiently realised what debt this College owes to men who have turned away from all thought of the prizes life offers, which some of them might so easily have won, and have chosen to give their lives to this work. It is not good to talk much about self-sacrifice, and, as I said a moment ago, the people who understand it best, and practise it most, are usually the least inclined to make a great ado about it. And yet I sometimes think that, here in Alwaye, there may be a danger of its being taken too much for granted, and hardly appreciated for what it is. So it is right, to-day, in this public celebration, that we should recognize our debt to those who have given themselves with splendidly uncalculating devotion to the service of this College, and under God, have made it what it is.

On such a day as this, our minds range backward and forward. I think of men and women, some of them now in distant places, some of them no longer in this world

who gave themselves to the service of the College, and helped to make it great - William Holland, getting on in years, but still busy and active, apparently, in his London Parish; Dr. Moffat, who for a time, with Mrs. Moffat, brought a Scottish contribution to this hillside, and is still remembered with affection; Mr. & Mrs. Crowley who together did so much and, they would have added, received so much in return. K. C. Chacko I cannot speak of as one of the great men of the past, because he is a great man of the present, and, we hope, of the future also. But to-day we cannot but remember A. M. Varki, who for twenty years was a great leader of this College. I remember well my first acquaintance with him, when he seemed to me so confident, so forward-looking, so full of vitality and drive. I saw much of him also in his last working-days, when he was a little tired, a little harassed - although we did not realise it, and he did not realise it, at the time - by the working of that illness which finally took him from amongst us, and homesick, homesick for Alwaye, which to the very end, it seemed to me, was the one place on earth in which he felt he could be really happy. He was looking forward to his return here, and planning for it; that could not be, but we may well believe that, in that other sphere, all weariness cast aside, all doubt and disappointment utterly forgotten, he rejoices with us on this day of jubilee, and wishes a blessing on the College which he loved and served so long.

As for the future - people sometimes ask me what I think will be the place of the Christian Colleges in the new India which is now being born. Well, I am "no prophet, nor the son of a prophet" and, even if I imagined that I could discern the signs of the times, it would hardly be appropriate for the stranger within



the gate to attempt to instruct such an audience as this. But I must say I see no reason to suppose that the future of the Christian Colleges will be any less useful or any less honourable than their past. The Christian Colleges of India are not the spoilt favourites of the old regime that is passing; they have not in past years, so far as I know, sought special favours from those in authority, and I am sure that they have received none. Their position is grounded on the respect and affection of those whom they have sought to serve, and they have won that position because they offered unstintedly the very best they had to offer. There is, however, one necessary condition of their continued useful functioning to which I must refer, and that is that they should continue free to *be themselves*, free to make their own particular and distinctive contribution to the common stock. In a recent resurgence of what I can hardly help describing as an outworn Victorian Liberalism, it seemed to be suggested that, in a properly-moulded educational system, no school or college would have a distinctive religious character, or be inspired by any particular religious loyalty, but as regards the most important question that men must face, would observe a strict neutrality. I do not share that view. If all differences were eliminated, and everything steam-rollered to a flat uniformity, the result would be not gain but loss; and it is surprising that such conceptions of education should be gaining currency in India at the very time when the West, which gave them birth, is hard at work discarding them. At this present time, the Western world is looking at its Universities and Colleges with a critical eye, and asking whether they are not in their own measure responsible for the con-



fusions of our age. They have added to our stock of knowledge, it is said, and they have propagated knowledge but they have not added to our wisdom, nor assisted us towards such a determination of our values as would enable us rightly to order the knowledge we possess. They have been so eager to achieve complete "disinterestedness" in the pursuit and propagation of the truth, that they have become confused and purposeless, and, instead of offering some guidance to society in its perplexities, have themselves contributed to the general uncertainty. The debate is still proceeding, and it is too early to predict what conclusions may finally emerge, but certainly, with such a background for our thought, it is particularly difficult to agree with those who consider that education in its purity must be what they call "secular" or, if religious, must sedulously protect itself against the "infection" of any particular and definite point of view.

The Christian Colleges of India, if they are to maintain the quality for which in the past they have been justly valued, must be free to be themselves, and to make their own distinctive contribution in the fullest possible degree. Given that freedom, I have little doubt that in the new age which is now dawning, and whose dawning we all welcome, these Christian Colleges, and this College in particular, will make a contribution of great value towards the upbuilding and fortifying of the national life.





## THE POET VALLATHOL'S REFLECTIONS

(Speech at the Silver Jubilee Meeting)

### മഹാകവി വള്ളത്തോളിന്റെ പ്രസംഗം.

സദസ്യക്കുല്പാദകർക്കും മതാചാര്യന്മാർക്കും വന്ദനം. അദ്ധ്യക്ഷൻ വേറെ നമസ്കാരം. അദ്ധ്യക്ഷൻ എന്റെ സ്നേഹിതനാണ്. നേരിട്ടുകളിട്ടും അദ്ദേഹം പറഞ്ഞപ്പോഴാണ് അദ്ദേഹം സ്നേഹിതനാണ് എന്നു ഞാൻ ഓർത്തത്. ഏതാനുംകൊല്ലംമുമ്പെ കൃസ്തുമസ്സെങ്കോളേജിൽ ഞാൻ പ്രസംഗിച്ചിട്ടുണ്ട്. കേരളത്തിലെ ഡാൻസ് എന്റെ നേതൃത്വത്തിൽ പ്രദർശിപ്പിച്ചിട്ടുണ്ട്. അദ്ദേഹം അതു മറന്നില്ല. വാല്കൃഗ്രന്ഥനായ വള്ളത്തോൾ മറന്നുപോയി.

അദ്വൈതപ്രബോധകനായ ഭഗവാൻ ശ്രീശങ്കരൻ ഏതു നദീജലത്തിലാണ് കളിച്ചിരുന്നത് - അവിടുത്തെ ബാല്യകാലക്രിഡകൾ ഏതു നദിയുടെ മണലിൽ ആയിരുന്നു - ആ പ്രകൃതിസുന്ദരമായ പെരിയാറിന്റെ തീരത്ത് വിദ്യാഭ്യാസം നിർവ്വഹിച്ചുകൊണ്ട് വിരാജിക്കുന്ന ആലുവാ യൂണിയൻ കൃസ്തുമസ്സെങ്കോളേജിന്റെ രജതജൂബിലി മലയാളികൾക്കെല്ലാം മഹോത്സവം തന്നെയാണ്. എനിക്ക് വിശേഷിച്ചും അങ്ങനെയെന്നാണ്. ഞാൻ ഈ കോളേജിന്റെ ഒരു പഴയ പരിചയക്കാരനാണ്. വിദ്യാഭ്യാസം പരിശ്രമശീലനമായിരുന്ന പ്രിൻസിപ്പാൾ മി: വർക്കിയുടെ ക്ഷണംഅനുസരിച്ച് ഞാൻ ഇവിടെ പല പ്രാവശ്യം വന്നിട്ടുണ്ട്. അപ്പോഴൊക്കെ വള്ളത്തോൾ വായിൽ തോന്നിയതുപോലെ പ്രസംഗിച്ചിട്ടുണ്ട്. വള്ളത്തോൾ എന്തു പറഞ്ഞാലും അതുവർക്കിക്ക് വേദവാക്യമായിരുന്നു. 20 കൊല്ലത്തെ വിദ്യാഭ്യാസ പരിശ്രമങ്ങൾക്കുശേഷം അദ്ദേഹം ഇപ്പോൾ യേശുഭഗവാന്റെ മടിയിൽ വിശ്രമിക്കുന്നു. നമുക്ക് അദ്ദേഹത്തിന്റെ മധുരോദാരമായ പ്ലായാപടം കണ്ടു തൃപ്തിപ്പെടാം.



ഞാൻ ഡാക്ടറുടെ ചികിത്സയിൽ ആയിരുന്നു. ചിന്തിച്ചുകൂടാ, വായിച്ചുകൂടാ, വെടിപറയുകപോലും പാടില്ലാ എന്നായിരുന്നു അദ്ദേഹത്തിന്റെ ചട്ടം. എന്റെ സിരകളെ പണിമുടക്കുവാൻ പ്രേരിപ്പിച്ചുകൊണ്ടിരുന്ന അദ്ദേഹത്തെ ഒരു കമ്മ്യൂണിസ്റ്റ് രൂപംകൊണ്ടു ധരിച്ച് നമ്മുടെ ഭരണാധികാരികൾ ശിക്ഷിക്കത്തക്കവിധത്തിൽ ആയിരുന്നു അദ്ദേഹത്തിന്റെ പെരുമാറ്റം. അങ്ങനെ മൗനവും ആത്മഹൃദയം ആയുര്യം. എന്റെ കിടപ്പിൽനിന്ന് പണ്ടത്തെ നാഡിവിദ്യകൊണ്ടെന്നപോലെ പ്രിൻസിപ്പാൾ ഇട്ടീർ എന്നെ എഴുന്നേൽപ്പിച്ചു കൊണ്ടുവന്നിരിക്കുകയാണ്. എന്റെ മർമ്മം നോക്കി അദ്ദേഹം ഒരു പ്രയോഗം ചെയ്തു. എന്റെ ഒരു മർമ്മം ആണ് ഈ കോളേജിലെ മലയാളപണ്ഡിതർ കുറുപ്പിച്ചു കൃഷ്ണപിള്ള അദ്ദേഹത്തിന്റെ ഒട്ടുവളരെ സ്നേഹകോമളമായ പിടിച്ചുവലി എന്നെ ഭീനക്കിടക്കയിൽനിന്ന് ഇന്ന് ഇവിടെ എത്തിച്ചു. അദ്ദേഹം അങ്ങനെ എന്നെ നിർബ്ബന്ധിക്കാതിരുന്നെങ്കിൽ ഇവിടെവന്ന് ഈ സഭയിൽ പങ്കുകൊള്ളുക എന്ന സന്തോഷം എനിക്കു നഷ്ടപ്പെട്ടുപോയിരുന്നു.

ഇന്നു പ്രഭാതത്തിൽ ആകാശത്തു കണ്ട വെള്ളിനക്ഷത്രവും പുലർകാലത്തു ഇളവെയിൽതട്ടി പെരിയാറ്റിലെ കൊച്ചോളങ്ങൾ വെള്ളിപ്പോളകളായി മാറിയതും രജതജ്വലിയെ സൂചിപ്പിച്ചു. ഇന്നിവിടെ വന്നു നിങ്ങളോടു രണ്ടുവാക്കു പറയാൻ ഇടയായത് എനിക്കു സന്തോഷാധിക്യം നൽകുന്നു.

പ്രിയപ്പെട്ട വിദ്യാർത്ഥികളേ, വിദ്യാർത്ഥിനികളേ! 25 കൊല്ലമായി അനേകബിരുദധാരികളെ ഉൽപ്പാദിപ്പിച്ചുകൊണ്ടിരിക്കുന്ന വീരമാതാവായ ഈ കോളേജിന്റെ മടിയിൽ വിദ്യയും വിജ്ഞാനവും നേടുന്ന നിങ്ങൾ ഭാഗ്യവാന്മാരും ഭാഗ്യവതികളും ആണ്. എന്നാൽ നിങ്ങൾ രജിസ്ട്രാർ ആഫീസു തുറന്നുക്കളായാൽ പോരാ. രാജ്യത്തിന്റെ ആഗ്രഹം നിങ്ങൾ ശില്പശാസ്ത്രജ്ഞന്മാരും, നീതിശാസ്ത്രവിശാരദന്മാരും, ആരോഗ്യശാസ്ത്രകുശലന്മാരും, അർത്ഥശാസ്ത്രപണ്ഡിതന്മാരും മറ്റും ആകണമെന്നാണ്. 150 കൊല്ലത്തെ അടിമത്തത്തിനുശേഷം

ഷം ഇൻഡ്യ സ്വാതന്ത്ര്യത്തിന്റെ പടിവാതലിൽ എത്തിയിരിക്കുന്നു. എന്നാൽ ഭീരുപോലായി പണയംകൊണ്ടു കെട്ടിയിരുന്നതുകൊണ്ടായിരിക്കാം പടി തുറക്കുന്നതിനുള്ള ശക്തി കൈകൾക്കു കാണുന്നില്ല. സോവിയറ്റ് റഷ്യയുടെ സൃഷ്ടികൾക്കായ ലെനിൻ മെമോറൽിൽ പറഞ്ഞിട്ടുണ്ട് "രാഷ്ട്രീയ കാര്യങ്ങളിൽനിന്നു വിട്ടുമാറിയ വിദ്യാഭ്യാസം വെറും നാണയം കപടവും ആണെന്നു." എന്നാൽ ഇതിന്റെ അർത്ഥം വിദ്യാത്മികത രാഷ്ട്രീയപ്രക്ഷോഭങ്ങളിൽ പങ്കെടുക്കണമെന്നല്ല. രാജ്യമീമാംസയിൽ വിദ്യാത്മികത അറിവുനേടണം. ആവേശംകൊള്ളുന്നതുപോലെ ആലോചനയും വേണം. ആത്മസംയമനമില്ലാത്ത മനസ്സ് വേലിയില്ലാത്ത പുരപോലെയാണ്. ഫ്രാൻസിനു സ്വാതന്ത്ര്യം ലഭിച്ചപ്പോൾ രാജമോഹൻറായി തന്റെ സുഹൃത്തുക്കളെ ക്ഷണിച്ചുവരുത്തി തേയിലസൽക്കാരം നടത്തി. ഒരു രാജ്യത്തിന്റെ സ്വാതന്ത്ര്യം മനുഷ്യരാശിക്കു പൊതുവെ സന്തോഷകരമാണ്. അടിമത്വത്തിന്റെ എല്ലാ ഭരിതങ്ങളും പരിചയിച്ച ഇൻഡ്യാക്കാർക്ക് പ്രത്യേകിച്ചും അങ്ങനെയാണ്. എന്നാൽ സ്വാതന്ത്ര്യത്തിന്റെ ആവേശത്തോടുകൂടി ആലോചനയും ഇല്ലെങ്കിൽ ആപത്തുണ്ടാകും. കൽക്കട്ടായിലെ വിദ്യാത്മികർക്കു പററിയ ആപത്തു നിങ്ങൾ കേട്ടിരിക്കുമല്ലോ. ചീനഗുരുവായ കൺഫ്യൂഷ്യസ് ചിന്തകൃതാൽപരനും നിഷ്പ്രഭയാജനവും പറന്നുകൂടാത്ത ആലോചന ആവശ്യമാണെന്നു പറഞ്ഞിട്ടുണ്ട്. ഇൻഡ്യാക്കാരുടെ അടിമത്തം അവന്റെ പഴയകാലമാഹാത്മ്യങ്ങൾ മറക്കുവാൻ കൂടി അവനെ പഠിപ്പിച്ചു. നമ്മുടെ പൂർവ്വന്മാർ ആലോചനകൊണ്ടു അനേക കാര്യങ്ങളിൽ നേട്ടങ്ങൾ ഉള്ളവരായിത്തീർന്നു. സന്ധ്യങ്ങൾക്കു ജീവനുണ്ടെന്നു മനസ്സിലാക്കിയതു ഒരു പഴയസംസ്കൃതഗ്രന്ഥം നോക്കിയാണെന്നു സർ ജഗദീഷ് ബോസ് പറഞ്ഞിട്ടുണ്ട്. പുഷ്പകവിമാനത്തെപ്പറ്റി രാമായണത്തിൽ പറഞ്ഞിരിക്കുന്നു. രാമായണത്തിനു 5000 കൊല്ലത്തെ

പഴക്കമുണ്ട്. എന്നാൽ ചില ബിരുദധാരികൾക്കു ഇതു സ്വീകാര്യമല്ല. 5000 കൊല്ലത്തിനു മുൻപിലത്തെ വിമാനം ഒരു ഇംഗ്ലീഷ് ഫാക്ടറിയിൽ പണിതതാണെന്നു വന്നാലെ അവർ സ്വീകാര്യമാകയുള്ളൂ.

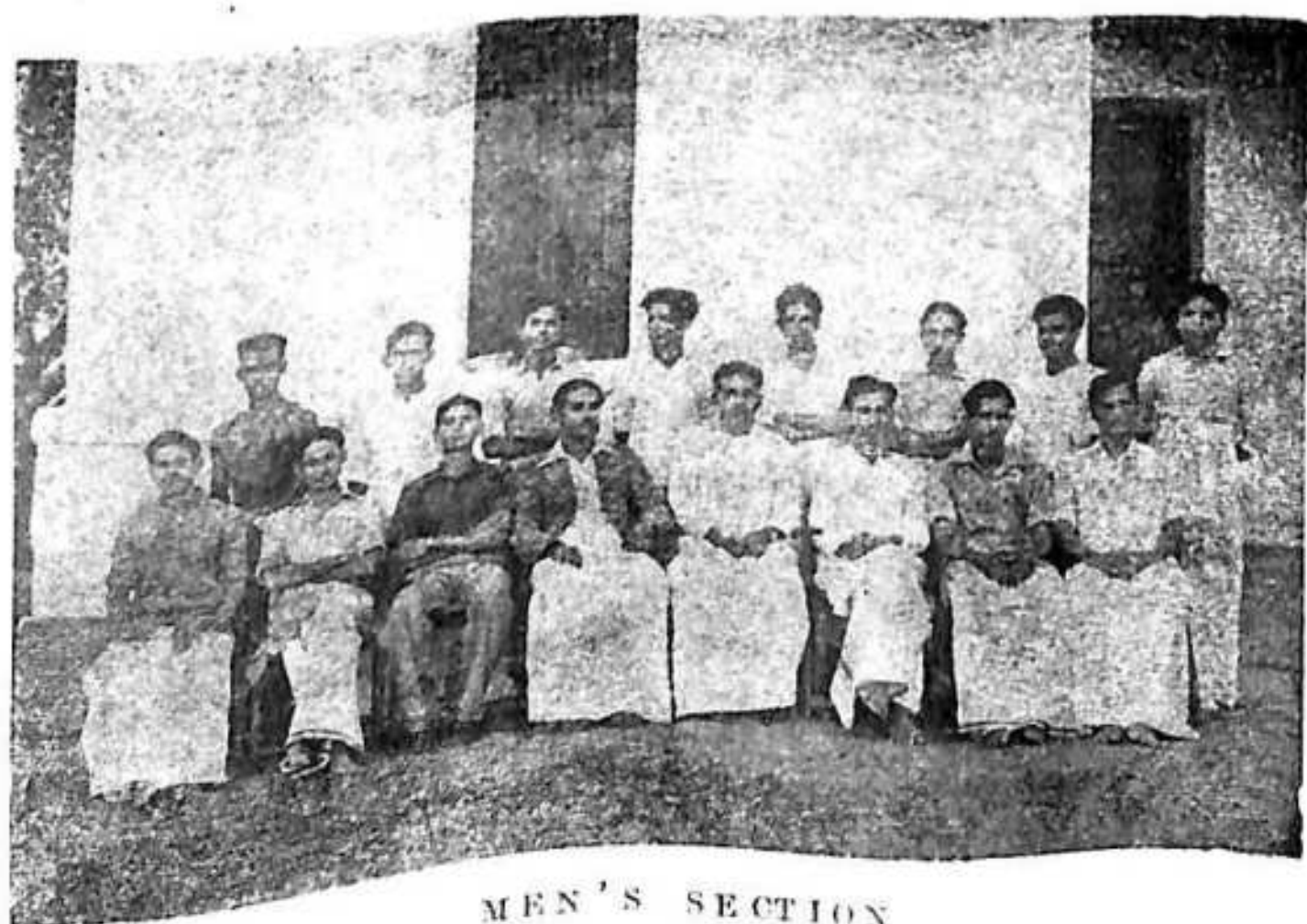
കോളജിന്റെ 25 വയസ്സാഘോഷിക്കുമ്പോൾ ഒരു 68 വയസ്സുകാരനും ഉണ്ടായിരിക്കണമെന്ന ഭാരവാഹികൾ നിശ്ചയിച്ചു. ഈ മഹാവിദ്യാലയത്തിന്റെ സ്വസ്ഥജീവിതവും രത്നജീവിതവും യഥാകാലം കൊണ്ടാടുമ്പോൾ അന്നു വള്ളത്തോൾ ഉണ്ടായിരിക്കയില്ലെന്നും നിങ്ങളിൽപലരും ഉണ്ടായിരിക്കുമെന്നും തെല്ലൊരു അനുകൂലതയോടുകൂടി ഓർത്തുകൊണ്ടു മഹാവിദ്യാലയത്തിനു എല്ലാ മംഗളങ്ങളും നേൻകൊള്ളുന്നു.



THE COLLEGE DRAMATIC CLUB.



WOMEN'S SECTION



MEN'S SECTION



## UNION CHRISTIAN COLLEGE AN APPRECIATION.

By

K. A. PAULOSE ESQ., B. A., B. L.

Retired High Court Judge, Cochin State.

(Address delivered at the Silver Jubilee Meeting)

**A**S we celebrate the Silver Jubilee of this College to-day, our thought travels back 25 years along the corridors of time. To-day we find a full-fledged, efficient, College manned by a staff of learned men who stand for the ideals of service and self-sacrifice, serving a very useful purpose in developing the mind and moulding the character of a large number of young men and women year after year. We find very valuable blocks of buildings and extensive grounds situated in a very lovely part of the country with beautiful natural scenery all round, such as the eye can never tire of. It is indeed something which fills our minds with pride and our hearts with joy. But 25 years ago, there was only a small band of devoted young men with a great ideal before them. They belonged to different denominations of the Christian Church. It was a time when small differences were accentuated. But they wanted to show a better way - that of emphasising the common factors and of standing on a common platform of united effort. It was a very bold idea. We cannot forget the silent influence of the great men of the Madras Christian College on these young men. The starting of a Union College was indeed a big venture. These young men had only their ideal before them and little else. They had neither lands nor funds but only a cheque book of Faith to draw on the infinite resources of the One to whom belongs the earth and all the fulness thereof. Their strength lay in the beauty of their vision and the sincerity of their purpose.

Soon the leaders of the communities took up the idea.

I am tempted to mention names. But I refrain, lest I should inadvertently omit some. These good and worthy men realised that it was far better and far more useful for all to unite, to sink differences and work for the common cause of lighting the torch of learning.

Step by step the idea grew and took material shape. Bit by bit, it grew; and to-day, we have the glorious edifice and institution we see before us. Who can deny that it was built up by unseen hands, who can say that the Hand of God is not in it?

I have read somewhere in connection with a function at the Benares Hindu University that when the elite and the great of the land, including Governors, were gathered there, Pandit Malaviya was not to be seen anywhere. His heart was full and the great Pandit was in his private room giving thanks to the Almighty. It was indeed so touching and so grand and withal so simple. To-day there are those in this College whose hearts are lifted up to the bounteous Giver of all good gifts; and among them, one cannot but think of a quiet, unassuming personality who happens to live by a miracle of faith and who lives for the College. It is only in the fitness of things on this occasion to remember also one who guided the course of this College in the difficult years of its infancy and who presided over its destinies for long and contributed in no small measure to the high position it occupies to-day among the seats of learning in this land. He would have been proud to see this day, but we know his spirit is with us to-day and that his abiding interest is with the College for which he spent the greatest and best part of his life.

This College is an act of faith, a proof of what God can accomplish through men who trust in Him. As long as this spirit is maintained, this College will be a living force in the land. With God all things are possible. The College is also an expression of belief in the essential unity that could be found in the midst of diversity. This is what India needs to-day if India is to be great and strong. This is what the world wants to-day if our civilisation is to survive and if there is to be peace among men. The fundamentals that make the whole world kin must be more and

more emphasised and the differences which necessarily result from the expression of individuality must be tolerated. I trust that all who pass through the portals of this College will have this great truth ineffaceably stamped on their minds and that when they go out into the world they will bear witness to it in everyday life. To the extent that this principle guides the College, and to that extent only, does the College justify its existence as a Union College. This experiment must stand the test of time.

This College has indeed more than justified its existence. All honour to the noble batch of good men who have found their vocation in this College and who have preferred service as the lasting and essential aim in life. They do not stand in need of praise but we cannot but pay it. I am sure the guiding hand of God will be with the College in the future as in the past and that the ideals of Faith in God and of Union will be the guiding principles of the College ever more, as it has been in the past. May the College flourish and its ideals shine more and more gloriously for all time.

## THE A. M. VARKI MEMORIAL HALL.

OPENED BY THE HON. MR. C. R. IYYUNNI, MINISTER.  
GOVT. OF COCHIN.

SPEECH MADE ON THE OCCASION

By

K. A. MATHEW, Esq., M. L. A.

IT is impossible to think of the quarter of a century which the Union Christian College has just completed without remembering Mr. A. M. Varki who was its head from its very inception and who contributed greatly towards making the history of this seat of learning. We have on this occasion to raise our grateful hearts to God for all that Mr. Varki has meant to this institution during his stewardship of service.

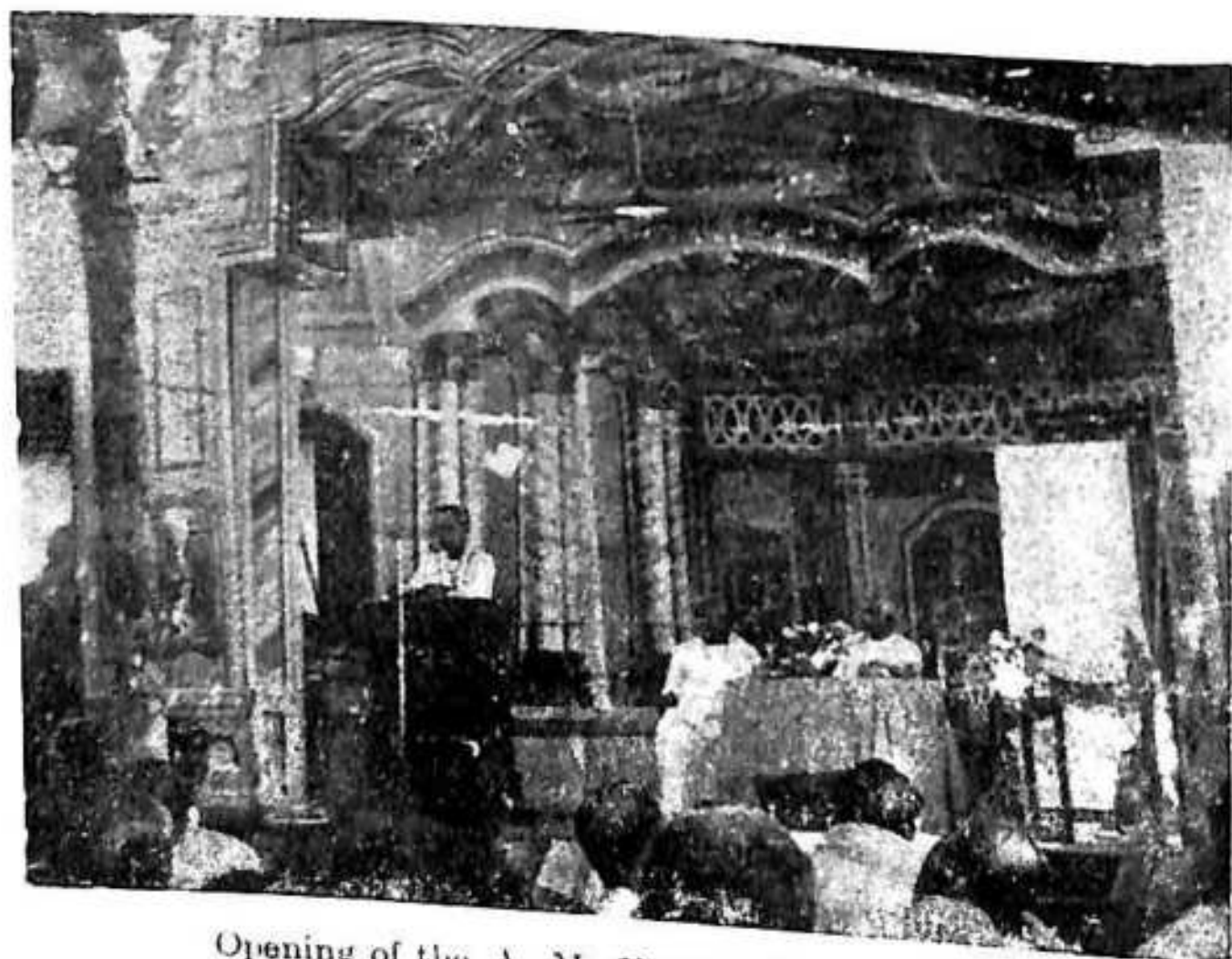
I am invited to speak here on behalf of the Old Students. I look back to the two years I spent in this College as two of the happiest years of my life - in fact one of the most creative periods of my life. I belong to the first batch of graduates of this College. I recall those early days when we students and the staff struggled together on this forlorn hill. We had none of these grand hostels which you have now. We had only the College building and a dilapidated old structure at Mangalapuzha for conducting lecture classes and for housing students and lecturers. Some of us along with the late Rev. George John of revered memory lived on the verandahs of the College building. In spite of the handicaps and difficulties experienced, we who were drawn from all castes and creeds and communities lived as a happy family without any complaint about the inconveniences of the campus. The relationship between the staff and the students explains in a very large measure the comradeship that existed in those days. Rules and regulations were very few. But we all behaved very responsibly and in the interests of the fair name of the *alma mater*.

Mr. Varki was the leading figure whose personality attracted us all. His special greatness was in the way he won the respect and admiration of his students. His amiable smile, his persuasive eloquence as a speaker, his extraordinary capacity as a teacher, and





The late Principal Mr. A. M. VARKI.



Opening of the A. M. VARKI Memorial Hall.

the way in which he dealt with students won us all. His lectures on Shakespeare were a delight to listen to. His teaching of literature always emphasised the spiritual values running through it. He endeavoured to relate the teaching of his subject to the religious basis of life.

I was fortunate in coming into closer contact with Mr. Varki after I left the College; and in my capacity as secretary of the Student Christian Movement I had occasion to get his services in addressing Student Conferences and Camps. I need not tell those of you who have heard him how effective a public speaker he was and what a great thinker he was. The Student Christian Movement of India, Burma and Ceylon has quite recently brought out a volume of twenty-six addresses of his, delivered at different places in India and outside. I consider it a privilege to have had some share in its publication. In those addresses we find, as the editor of the volume says, "something of the thought and personality of one of the greatest of Indian Christians". This collection of his writings has been published in the hope of preserving some memorial of him. His deep faith in the all-sufficiency of God's grace in all human situations runs through everyone of those addresses. His talks in the College Chapel were indeed inspiring. The addresses which he delivered at all-India gatherings of students, at World Conferences, and in Britain where he went as a member of the Mission of Fellowship from the Indian Church show his remarkable powers of thinking, lucidity of expression and understanding of the ecumenical conception of the Christian Church. He was keenly interested in the question of Church Union in Kerala, and he took a leading part in the efforts towards bringing about closer co-operation and deeper understanding between the Churches in Kerala. But at the same time he was eager to see the Catholic faith of the Christian Church maintained, for that alone forms the real basis of Church Unity. He strove his utmost to help his own Church see the value of his Church coming into the ecumenical movement. He, more than anyone else in his Church, realised that the Orthodox Church's life would only be enriched by coming into the ecumenical movement.

Mr. Varki was proud of his country and conscious of her needs. While he was in England in 1932 on the Mission of Fellow-

ship, he delivered a speech in Newcastle in which he brought home to his British audience the greatness of India and her present condition. Let me read to you one or two passages from that speech to show the depth of his feelings.

"Men and Women of Newcastle, What is India to you? A name? a splotch of red on your map? - three inches by two jutting into the blue waste of the Indian Ocean? - a profitable market for the products of your industry? - a training ground for your soldiers and administrators? - a purveyor of careers for your educated men and women? nay, a land of superstition and ignorance for the charity of your philanthropists? What is it to you? . . . . .

"Think of India's Vedas - about which Dr. Farquhar has said, 'No other people ever produced a body of religious poetry of such striking originality and beauty at such an early stage of their history.' Think of her Puranas - Mahabharata and Ramayana - among the most interesting moral treatises of the World. Think of the Bhagavath Gita - one of the noblest and purest expressions of religious devotion ever produced in any non-Christian country. Think of her philosophies, and her philosophers like Sankaracharya. Think of her poetry, and poets like Kalidasa. Think of her emperors like Asoka who in the moment of victory turned to the arts of peace, and Akbar, than whom there has not been a more successful administrator anywhere in the world. Think of her great soldiers like Sivaji. Think of the heroism of the Rajput women who in their thousands preferred death to shame. Think of her great buildings and her paintings, the Taj Mahal, one of the wonders of the World; the Cave Temples of Elephanta, a thing not of the earth, earthy, but of the spirit; the paintings of Ajanta and a hundred other remains, which tell of the glory that was once ours. But if these are merely things of the past, think of the poet whose call to international brotherhood is among the most prophetic voices of these confused times; of the philosopher who is hailed as one of the greatest thinkers of the East; of Sastri, one of the most charming orators of the world; of Mahatma Gandhi, in whom you find a combination of contemplation and action unrivalled in the history of the world; and above all of Sadhu Sundar Singh, in whom both East and West saw a nearer approach to the life of the Master than in any one else".



Mr. Varki was an educationist. His distinguished services in the cause of higher education in South India will long be remembered. Indian education needs a great deal of over-hauling if it is to serve the needs of post-war India. Unless our Universities are integrated more into the life of the Country and are more responsive to its needs and redeem their wholly utilitarian atmosphere with ideals of service and sacrifice and passion for justice and truth we cannot hope to give a right perspective to our youth to meet the demands of our country. Our Universities if they are to serve their rightful purpose must be guided by men with a sense of mission like the late Principal Varki.

Mr Varki's life was already beginning to be of significance beyond the bounds of Travancore and even India when it was cut short by early death. He was a person who could see beyond the confines of our little State; and if he were alive he would have played a significant part in the evolution of a Kerala University. But God's ways are often inscrutable.

We are met here to pay our tribute to the memory of a great Christian Indian, and to open this hall - named after him - to commemorate his services to this seat of learning and to our country. Principal Varki was a great speaker, and I am sure that this Memorial Hall will serve as a forum for generations of students to train themselves up in fearless thinking and public speaking. Our country is in need of incorruptible public workers dominated by a sense of God and "daring to be in the right with two or three". May we wish that the life and thoughts left with us by our revered teacher will always be an inspiration to the youth coming into this College to rise to higher selves, even unto the stature of the Great Teacher.



## EXTRACTS FROM MESSAGES.

(Received at the time of the Silver Jubilee Celebration)

1. SACHIVOTHAMA SIR C. P. RAMASWAMY AIYAR,  
Dewan of Travancore & Vice-Chancellor, University of Travancore.

"I am very glad that the Union Christian College is celebrating its Silver Jubilee. I wish the College and its alumni all success and achievement."

2. H. C. PAPWORTH Esq.,  
Pro-Vice-Chancellor, University of Travancore.

"I am glad to have the privilege of sending a message of greeting and felicitation to the Union Christian College on the occasion of its Silver Jubilee. Twenty-five years are but a short time in the life of an institution, but they are sufficient for the formation of early ideals and for the acquisition of habits and customs which grow into traditions. The ideals of your Founders are universally respected, and they are daily exemplified in the self-sacrificing devotion and work of their successors. Your traditions, too, are sound, but the maintenance and bequeathing of the traditions of a college are largely in the hands of successive groups of students who spend only a few years within its walls. I trust that this celebration of your Silver Jubilee will renew in all your students a resolve that they will do nothing to mar these traditions, and will inspire every one of them with a determination to respect them and to hand them on unimpaired."

3. THE MOST REV. DR. FOSS WESTCOTT,  
Former Metropolitan of the Church of India, Burma & Ceylon.

"I have heard with great interest of the Silver Jubilee of the Alwaye College and recall with gratitude the kind reception you gave me on my visit in 1945. There are two thoughts which I would embody in my brief message of good-will. The first is that education is concerned with the whole of life, and its primary purpose is the development of character rather than

the mere acquisition of knowledge. I would not minimise the importance of knowledge, but it is character that will determine the use to which the knowledge acquired will be put . . . The individual can only assimilate a tiny fraction of the knowledge which is available to men; our mutual relationship is, therefore, of supreme importance. We believe that God is love, and that is revealed in sacrificial service . . . . . You have at Always a College where these truths are stressed . . . . I wish the College all success "

4. THE MOST REV. DR. ABRAHAM MAR THOMA,  
Metropolitan, Mar Thoma Syrian Church.

"Sincere and prayerful good wishes for the success of the Jubilee celebrations of the Union Christian College. "

5. THE MOST REV. AUGEN MAR THIMOTHEOS,  
Metropolitan, Malankara Syrian Church.

"I congratulate you and the promoters of the Union Christian College for the great success you have achieved. Within this short period your College has grown into a great institution and you have built up a great Christian tradition for the youth of the country. In these days of dissensions and disputes, your College founded on the union idea is a great step in the union of the Churches. I hope that the Union Christian College will grow into a Christian University and stick to its great ideals in future also. "

6. THE MOST REV. MAR PHILEXINOS,  
Metropolitan, Malankara Syrian Church.

"I take this opportunity to wish you all success. May the College prosper".

7. THE MOST REV. MAR THOMA DIONYSIUS,  
Metropolitan, Malankara Syrian Church.

" Congratulations and greetings on this felicitous occasion of Jubilee celebration. Good wishes and prayers for continuance of heaven's guidance and blessings ".

8. THE RT. REV. BISHOP C. K. JACOB,  
Bishop, Church of India in Travancore and Cochin.

"Wish celebrations all success".

9. THE VEN. ARCHDEACON P. C. KORA.

"I wish the celebrations all success"

10. THE VEN. ARCHDEACON T. K. BENJAMIN.

"I write to convey my sincere best wishes for the success of the celebration of the Silver Jubilee of the Union Christian College, and I join with you all in thanking God for all the guidance and help He has given and for His blessing on the work of the College."

11. THE VERY REV. V. P. MAMMEN,  
Vicar General, Mar Thoma Syrian Church.

"Let me convey to you my best wishes and prayers for the success of the proceedings, which I hope will strengthen your hands for further exertions and adventures for the fulfilment of the institution's purposes and destiny."

12. THE REV. C. S. MILFORD,  
Secretary, Church Missionary Society.

"I write to convey on behalf of the C. M. S. our congratulations to the College on its Silver Jubilee, and our very warmest wishes for great blessing in all your future work. A great many friends of the C. M. S. have followed the development of the College with affectionate interest, and with special satisfaction because it has been an enterprise initiated by the Indian Church, and because it has set such a fine example in putting spiritual things first. We trust that we shall be able to continue to co-operate in your work and, as you know, we are hoping to send you another missionary before long."

13. DR. JOHN MATTHAI,  
Member, Government of India.

"Wish Silver Jubilee celebrations every success and the College long life and prosperity."



14. DR. A. D. LINDSAY,  
The Master of Balliol, Oxford.

"I was interested to get your letter of January 3rd and to hear that you are holding Silver Jubilee celebrations this month. I send you very cordial messages and hopes for your continued usefulness. I shall never forget the vivid impression made on me by Always and how it impressed me as a unique institution."

15. DR. E. STANLEY JONES.

"I have the deepest pleasure in sending this word of greeting to the Union Christian College for its Silver Jubilee. I do not know of a single undertaking in India or elsewhere which deserves more credit for the heroic spirit in which this project was conceived and carried out. It was born of a broad vision of the necessity of union among the Christians of Malabar and carried out with a devotion and singleness of purpose for which we are all deeply grateful. We hope that during the next twenty-five years, the College will go on with greater power than ever before. Our prayers and our best wishes are with it."

16. A. NARAYANAN TAMPI Esq.,  
Director of Public Instruction, Travancore.

"Your institution has a bright future and I am sure that in the new order of things it will deservedly occupy an important place in the sphere of collegiate education."

17. THE VERY REV. FR. AURELIAN, O. C. D.,  
Rector, Apostolic Seminary, Mangalapuzha.

"Our good wishes that God may be pleased to grant that your institution - already so well known in the educational circles - may prosper ever more and more."

18. THE REV. CANON W. E. S. HOLLAND.

"I am rejoicing with you in your thanks-giving to God for the 25 years of College history that have passed since Always first cast its spell on me! The story reads like a miracle and so it truly is. A College that started without funds, without



buildings except for a tiny government office and a hired and decrepit bungalow, ..... it reads more like a fairy tale than history ..... To you who are Always's students to-day I would send my greetings. You are heirs of a tradition, young, but already inspiring. You will let me remind you that a college is known throughout its university and the world by the quality of life and character of the graduates it sends out. The College is *yours*. You make the College what you will while you are there. When you leave it and are out in the world, it is you who will make or mar the reputation of the College and its future influence in the world. God make you worthy of your College ..... Goodbye, my friends. May the College and every member of it find and point the way, not only to India's unity and freedom, but also to the satisfaction of that hunger after God which has been the hall-mark of India's greatest and truest sons down all the ages."

19. THE REV. H. A. POPLEY.

"I am delighted to know that the Union Christian College is celebrating its Silver Jubilee this month ..... May God bless and prosper the work of the College and enable it during the next 25 years to continue its fine work and to create a body of young men who will lead their churches to further self-sacrificing work for the people of these States, and of the whole of India."

20. THE REV. T. G. STUART SMITH.

"I thank God, as I have often thanked him before, for the splendid influence which the College has been exercising over a considerable number of the best young lives in Kerala all through these years ..... I pray that there may never be wanting a sufficiency of the right kind of men and women on the staff so that the College may continue to be a power for good in drawing together the different branches of the Church and in preparing persons of the highest quality for posts of leadership in Church and public life."

21. THE REV. B. G. CROWLEY.

"I want to get a message to you from us both in time for the Silver Jubilee. We shall be thinking of you all a great deal

during those days and we want to send our love and every good-wish we can possibly think of to the College. If you have opportunity, will you please convey this to those assembled on this great and joyful occasion? ..... The College was founded in faith in Him and as a witness for Him, and by His mercy it has been wonderfully blessed to His glory. If only we continue to try to be true, God may be relied upon to continue to protect and guide the College and use it for His purposes."

22. MRS. A. M. VARKI.

"Wish success Jubilee celebration. God bless the College."

## THE ALWAYE SETTLEMENT \*

(Contributed by the Settlement Fellowship)

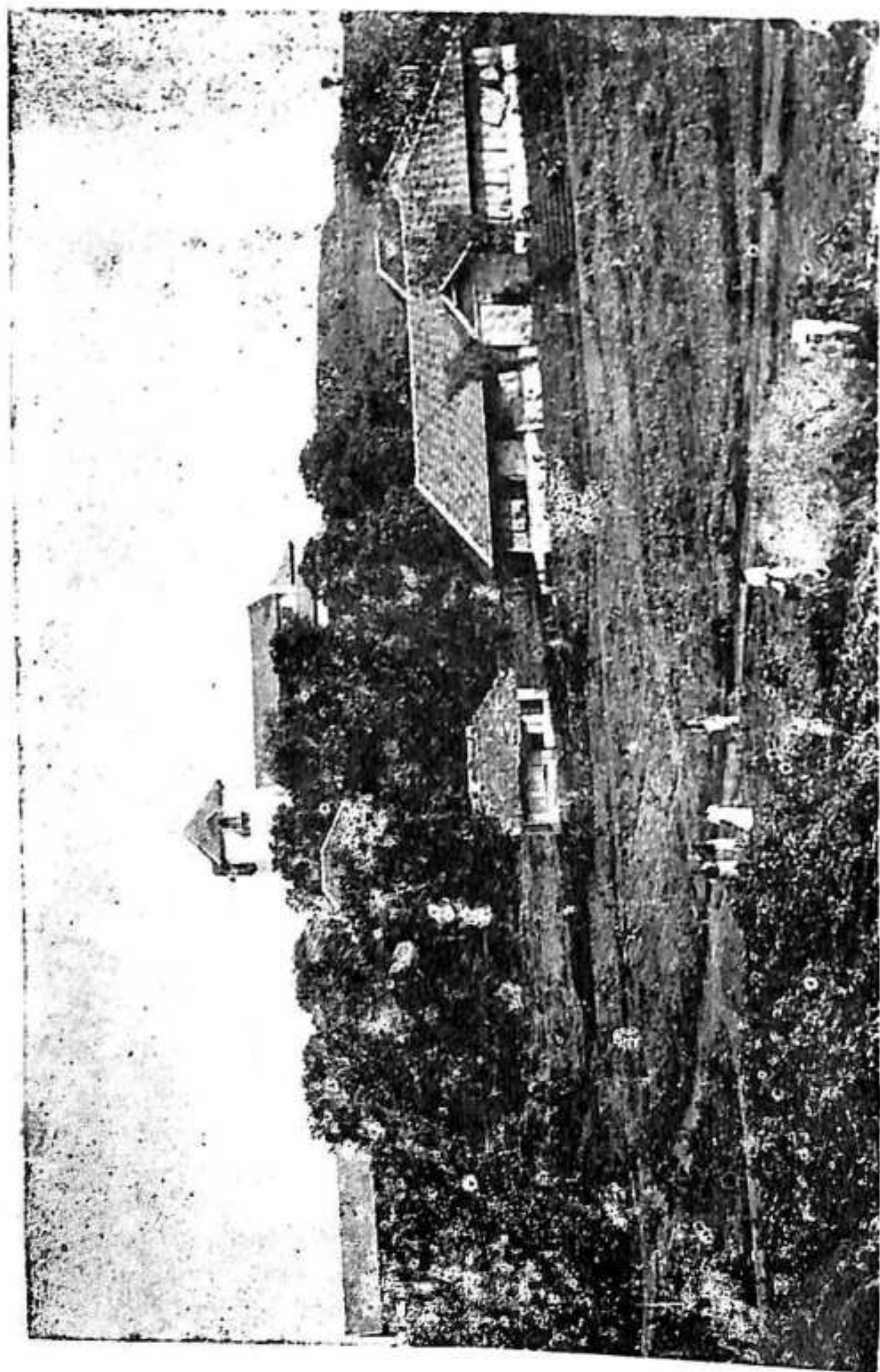
**T**HE Alwaye Settlement is an institution dedicated to the amelioration of the backward classes of Travancore and Cochin. Started in 1927 on the modest scale of a small residential school for backward class boys of the Primary school age, the Settlement traces its origin to the fellowship of Christian students and teachers in the early years of the Union Christian College.

How could a group of outgoing graduates of the College, inspired by the spirit of Christ, make themselves of the utmost use for Church and country, was the question which some of them wanted to answer boldly. And their professors were eager to guide them aright. The answer to much prayer and united deliberation came in the gradual unfolding of a line of service that had been all too little attempted and less effectively carried out. Three raw graduates and a young professor, an Englishman, pledged their lives to the cause of the backward classes. They began with a Residential Primary School. There were only ten boys to begin with; but the numbers grew gradually.

From the beginning it was clear that in the upliftment of a community sunk in a long poverty, illiteracy and spiritual darkness and crushed by centuries of oppression and exploitation, no patchwork methods or easy short-cuts could be of much help. The workers had to get down to the fundamentals and work up with a long range plan which would comprehend all the needs of the community economic, social, educational, and spiritual. There were one or two basic convictions on which the whole edifice was to be built. One was that the urgently pressing material claims of a physically starving community should on no account be allowed to draw their attention away from the primary emphasis on the spiritual values revealed in Christ as the true end of life. Another conviction was

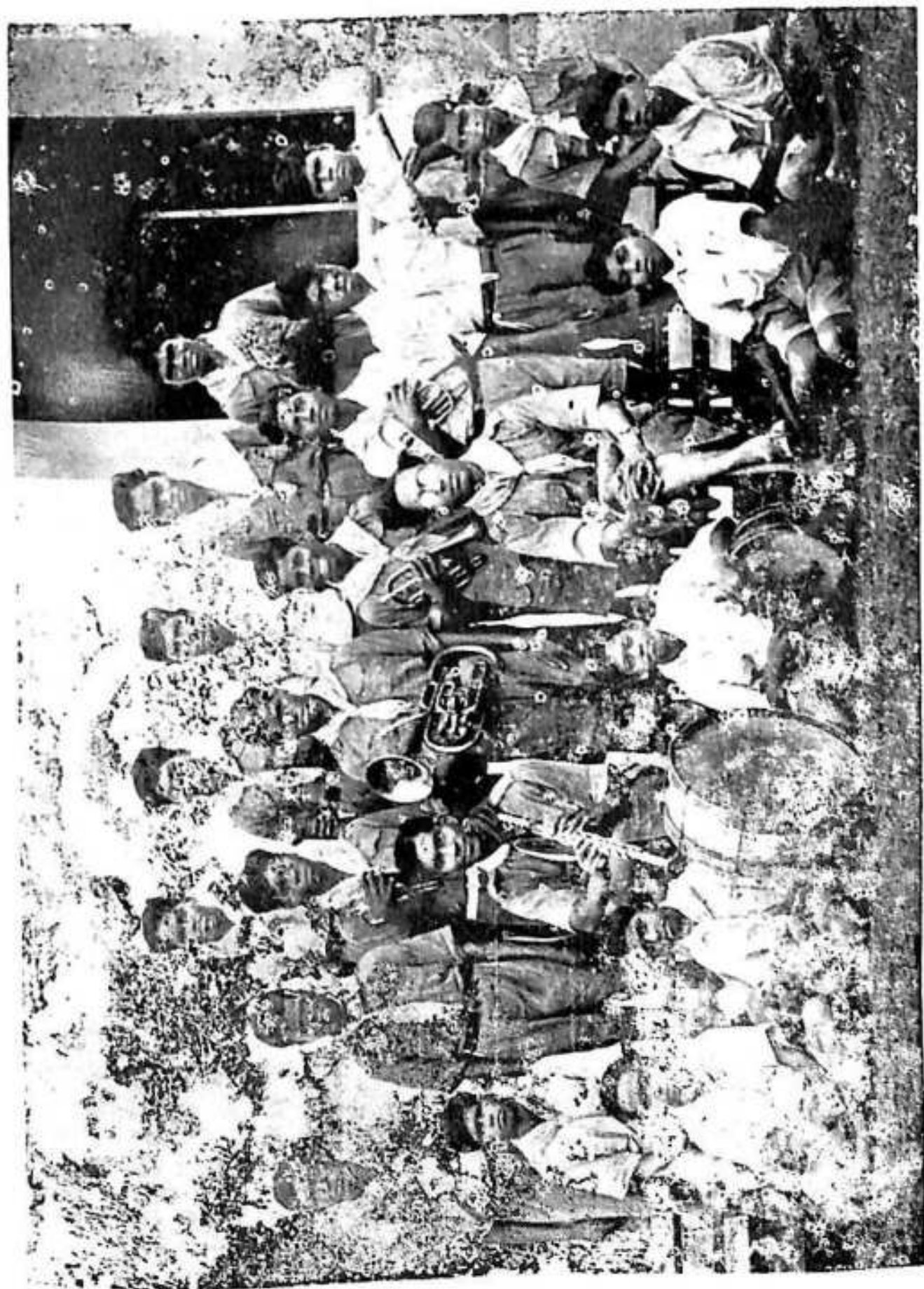
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\* An offshoot of the College, but independent of the College both financially and administratively.



A view of the Alwayo Settlement Hill.





The Settlement Scout Troop.

that no scheme of upliftment, however good in itself, should be allowed to by-pass or ignore the individual.

These considerations led to the adoption in the Settlement of what may be called the family system. Ten to fifteen children were to live in a "Cottage" with a married graduate warden in the good old style of the ancient Indian Gurukulas. Thus the children grew under close personal care, attention, and the friendly atmosphere of a Christian home. At present there are in the Settlement five such Cottages for boys and one for girls. The wardens are teachers as well. In the Settlement M. M. (Lower Secondary) School, which is also open to day-children of all communities, there is a total strength of about 200. The number of resident Christian children is 65.

The school especially on its residential side, is the main stem from which all the other activities of the Settlement have branched out. All these latter have been inspired by, and, to a great extent exist for, the former.

THE CARPENTRY SCHOOL, offering a four-year course in Carpentry, now gives intensive full-time training to the first batch of seven boys, who after their middle school education in the Settlement chose this as their vocation.

THE WEAVING SCHOOL, gives practical training in handloom weaving to poor children coming from the neighbourhood. The boys and girls under training earn at least a part of the money needed for their upkeep. Both the carpentry and weaving departments have business sections which, besides being a training ground for the boys and girls, bring considerable financial help to the institution by profits realised from the sale of their products. The Carpentry workshop engages on an average 50 carpenters and other workmen a day and sells furniture etc. worth about Rs. 10,000/- a month. The weaving department works 40 handlooms and provides work to 80 youngsters.

A third and no less important department is that of AGRICULTURE. The farm on the very boundary of the residential premises comprises about 50 acres. The boys in the literary school go out almost daily for an hour or more for some practical

work in the farm. Crops like paddy, sugar-cane, tapioca, bananas and kitchen vegetables are raised. The recent introduction of a power pump for lift irrigation has revolutionised our agricultural operations. Allied with agriculture we have a DAIRY FARM and a SERE-CULTURE SECTION. The possibilities connected with this department for the training of our boys and the benefit of the wider rural community are immense.

Yet another activity of the Settlement is the AGRICULTURAL COLONY at CHALAKKUDI, some twenty miles away from Alwaye. Land colonisation was one of the means we kept in view from the very beginning of the Settlement as a necessary step in the upliftment of a community whose members are almost all of them landless labourers. Thanks to the generosity of the Government of Cochin who gave us 200 acres of land for this purpose, the colony scheme materialised within the first ten years of the Settlement. About a dozen of our trained young men have already gone out to settle there. Each family has a plot of 3 to 5 acres of land, a neat little house built at Settlement cost, and the necessary advances from the General Fund for agricultural purposes. The colony is still in its infancy. There is room for about 40 families more. Suitable cottage industries have yet to be discovered and developed to supplement the colonists' agricultural income. Land colonies, especially on the not too fertile type of land as we have at Chalakudi, can seldom prove successful without subsidiary cottage industries. But with the latter there is no reason why they should fail. There ought to be more of such co-operative settlements in various parts of the country in order to meet adequately the need of the depressed community.

**THE INDUSTRIAL COLONY.** The experiment of an Industrial colony at close proximity to the Settlement is of much later origin. Our expanding business departments made this a necessity. At present the settlers are mostly weavers working in our weaving section. There are about a dozen of them. The site is taken on long lease from a local land-owner. Each settler is provided an acre of land and a house for which rent is collected in easy weekly instalments when the weekly payments are made. There is need for expansion here so as to accommodate at least a



hundred of the workers in our various departments. Though the industrial colony grew out of our need of providing quarters for the workers in our various business departments it is a part of our general housing scheme and rural upliftment programme and shares "the rural character and spirit" of our agricultural colony.

**RURAL UPLIFTMENT ACTIVITIES.** This is a part of the Settlement's programme which has not yet received the attention it deserves. We have been alive to the need for it from the beginning of the institution. How the Settlement can, and should, be of help to the surrounding rural community is a question we often ask but have never adequately answered. So far we could do little more than

1. run a co-operative society and a night school for the poorer section of the villagers;
2. maintain a co-operative Dairy with an experiment in milk marketing which is working satisfactorily;
3. popularise bore-hole latrines for sanitation in the villages;
4. keep stud-bulls to improve the local breed of the cattle, and give other occasional help from our farm by way of distribution of seeds etc;
5. offer free education, noon-meal etc. to some deserving children who otherwise would probably have never gone to school.

A more organized Rural Uplift Unit is just taking shape under the able and enthusiastic initiative of our Honorary Director of Extension Work Mr. E.I. Chacko (the former Director of Industries of the Travancore State) who felt drawn to the work and programme of the Settlement as a result of his contacts with us while in Government service and was good enough to join us immediately after his retirement.

The Settlement is an Inter-denominational venture. The Permanent Group of Workers (or Fellowship) now composed of six members who shoulder most of the responsibility for management is an inter-denominational brotherhood. So is the Council of 21 members, the governing Board of the Settlement which has on it representatives of the main non-Roman sections



of the Church in this area as well as of the National Christian Council and the Union Christian College and a few co-opted members from the public representing varied interests and walks of life. While the residential side of the Settlement is now open only to boys and girls coming from Christian Depressed class homes, the training in school and farm and workshops is open to non-Christians as well. So also at the colony at Chalakkudi a portion of the settlers is non-Christian. While the outlook and emphasis of the Settlement is distinctively Christian, and our main target is the depressed class community, the Settlement is truly inter-denominational both on the side of workers and those benefited by their ministrations.

Our inter-racial affiliations are also worth mentioning. One of the four who formed the earliest nucleus of workers was Lester Hooper who was cut off in the prime of his youth. Miss M. Debenham, also of happy memory, was for the first eighteen years of the Settlement our honorary full time Treasurer in England. Mrs. E. Crowley, who was for years an Associate Member of the Group out here, is now the Secretary of the Settlement committee in England. Canon Holland whose untiring enthusiasm and inspiration was a tremendous help in the founding of the Settlement is now doing invaluable service with five other distinguished friends on our English committee. There is besides a wide circle of friends overseas especially in the United Kingdom who have cheered us through thick and thin all through the years. We believe in the contribution and enrichment which European and American colleagues of the right type can bring to fellowship and work of this kind and would welcome one or more who may come to us in response to God's call.

Before closing this brief history of the Settlement, a word about its finance will not be out of place. The position of the Settlement as a union institution managed by an independent council and not officially supported by any Church or sponsored by any Mission constitutes both its weakness and its strength. It began depending entirely on public charity and owing its day-to-day existence to the voluntary contributions of its sympathisers. After the first 5 years, the Governments of Travancore and Cochin were good enough to recognise our labours and encourage us

with some financial help. But more than nine-tenths of our expenditure were still met from public charity. Members of the three constituent Churches in this area have contributed more than half the money needed in the early years. About a third came from friends overseas. After the first seven years with the acquisition of more land including our farm of 40 acres we made a beginning towards self-support. In yet another five years our industrial side also began to develop and bring in further help in self-support. Now in our twentieth year, despite vastly increased expenditure, we are 50% self-supporting thanks to our expanding industries and agriculture. Under current expenditure including the maintenance of our boys and girls and the allowances to workers etc., we have spent up to date about Rs. 3,75,000/-. Our capital investments on land, buildings, and equipment came to about Rs. 2,00,000/-. The latter according to present evaluation is at least Rs. 10,00,000/-. The fact that the Settlement even now has absolutely nothing by way of reserve fund and is still struggling to make both ends meet is serious matter which should engage the attention of its well-wishers. The Christian community in this area comparatively better off as it is than those in the rest of India have shouldered their share of the burden. But an enterprise like that of the Settlement, with its many-sided and far-reaching programmes, meant for millions of Depressed classes must needs look much farther afield for the spiritual and financial resources needed. Much help has come from Christian friends overseas. But much more has yet to come to strengthen the hands of the Settlement and similar institutions before this stupendous problem of India's depressed classes can be effectively tackled, much less solved.

K. J. JOHN

V. T. GEORGE

T. T. JOHN

M. THOMMEN

C. I. MATHUNNI

V. E. ANDREW

*(Members of the Fellowship)*

## EDUCATION IN INDIA.

Speech by

**POET RABINDRANATHA TAGORE,**

when he declared open the first hostel of the  
Union Christian College, in 1922.

**F**ROM what I have heard about the ideals of this institution and of the method which you have adopted for carrying out education in this College, I find that it has great resemblance to the institution I have started. You have the same ideals which we have in Santinikethan, I know that most of you have heard about the ideals of Visva - Bharathi. I shall only briefly refer to them.

I have once lived in a village which was situated on the bank of what was once a great river, and which in course of time silted up and dried up. So its connection with the outer world was stopped for some time. And when I was there, the rainy season began and the river beds were filled with water, and its connection with the other great river was established and it was a time of great festivity for the village people, especially for the children. The water flowed into the dry watercourse. The big boats began to make their appearance laden with wares from the outside world. In these few months the atmosphere of the village on that bank was greatly changed. This is in short the picture of the idea which I have in mind of Santinikethan.

There was a time when India had her wider connection with the larger world of men, and people came from all the different parts of the world and the stream of merchandise went from her markets to different parts. So it was a great age when India occupied a seat in the heart



of humanity. But gradually the channel of communication became silted up and she became segregated with her own boundaries and her life became feeble and insignificant and we have been living in this life of segregation. I feel it is my mission to try to bring the stream of communication from the outer world into India; and the institution I have started represents the idea in my mind.

It came to me, this wish, when lately I went to Europe and took a tour round the continent, and when I found that the people of different countries of Europe accepted me as their own poet and gave the warmest welcome to me, - when I found that this was a fact, it came to my mind that I had the responsibility to open up connections of heart between India and the great Western Continent. I would have thought the idea impossible of attainment a few years ago. But by some good chance the time has come when Europe has turned her eyes towards the East expecting some help in the trouble which she now undergoes, - some true help from the East, from the same source whence it had gone to all parts in former days. And by some good fortune I represented to Europe this East, I was accepted by the West. Then the idea became clearer to my mind than ever before and I felt a hold upon it. I felt this duty imposed upon me by Providence. This has become my mission of life.

What I feel about our educational institutions is this, that they must have some great ideal behind them. They must not merely have some method of outward efficiency, some mere list of syllabuses, courses, examinations, and other external things. You must have some great ideal, and that ideal in our own times is to release India from her imprisonment, - from her spiritual and intellectual imprisonment. She must be released from the narrowness of her range of life and

mind. The idea which belongs to the present age is the idea of the federation of races. This fact has to be considered more in this part than in other parts of the human race. The fact that they are coming closer and closer to one another is the great fact of this present scientific age. It has become the mission of Science to bring these races together. Now comes the vision of the moral and spiritual man, to take it up and turn it towards worthy ends. If India establishes her broad outlook and does not live the life of segregation, then not only communication with the rest of the world, but also communication with the races inhabiting her own land will be opened.

When we say we love India, we do not really mean it. If India is merely a geographical fact it may be true that we belong to India but we do not love India. For if this love of India has no deep and true sense in an increase of knowledge, then we must confess that India is not truly ours. For if India belongs to us, the people of each province belong to us. I must say that I who belong to Bengal have only a shadowy notion of the people of this land. Yet I am ever ready for displaying my pride in the fact that I belong to India. But do I belong to it in reality? I live in one corner of it - the eastern part. I am familiar with Bengal, but the rest of India is a great abstraction to me. If our education does not make us familiar with our motherland, has this education any value for us? We talk about it on political platforms. We talk of the cultural and political unity of India. Where is that unity?

The first step in the course of our progress must be to know each other; then we can have relationship established in truth. Now it is mere vague

words and nothing else, and so the educational institution - if we have any such - which belongs to the people of India, must light up the face of our great land so that all the children of India may know her. We often shout the patriotic songs, Vande-matharam and others. But mere shouting does not give us the Mother. Our pride of India is mere vain glory. We do not undergo the pains to know her. Do you know, when you sing "Vande-matharam" and "wear Khadar" anything of the Punjab? What is India if it is less familiar to you than England? You know more of the literature, philosophy and ethnology of England than of India. And yet you shout Vande-matharam. You do not have real love for India. If you have true love, you will know her better.

India must be saved, not by spinning yarn or producing cloth, but by revealing the best gift which she carries hidden in her heart. These must be revealed to the world and to herself. This is the idea which we must have in our education, - to remove obstruction, and open out the doors, to let the inner shrine of the motherheart of India, where the lamp is burning, be revealed to the world. For this we must try our best. When the doors are shut, and when it is dark, then we are ignored by the whole world. We must therefore open our doors and say to the world: "We also have our contribution of light to make in the lamp-festival of the Continents". You students must say to yourselves, that you belong to this great land and therefore it is your duty to discover and reveal to the world the best that is in your country, - and not begging for some crumbs from the Western Saraswathi as if that were the end of education. No! instead of this, you must extend your hospitality to the world. You must offer to the whole



world all that India has to give. For this very reason I have opened a guest house in Santinikethan, and I have named it Viswabharathi, - a centre of world culture. I trust that India will be true to her guests from the outer world when they come to her, and will not shame herself by saying that she has no time to spare for her guests even when they knock at her doors. It is not true that India has no time to-day to contribute her share to world. She has the time and the spiritual wealth and she must give freely out of her store.

## THE RURAL MEDICAL MISSION,<sup>\*</sup> ALWAYE.

(Contributed by the R. M. M. Fellowship)

THE Rural Medical Mission, Alwaye, began in a very unexpected way, within the precincts of the Union Christian College, in the year 1931. That year, for the benefit of the College students, a room in one of the hostels was opened for use as a medicine room and a surgery. Soon it became known in the neighbourhood that here help was not refused even to outsiders who cared to come. In this way the number of out-patients grew from day to day.

When this opportunity for service first presented itself, many of the students offered their help. They came in their spare time to help with interpretation and with dressings. After a time the number of patients grew too large for the Hostel room to be able to accommodate them any longer. It looked as though the work might have to stop for lack of a place in which to carry it on.

Just at that time a gift was sent to the College for use among the poor of the neighbourhood. The authorities decided that the best way to spend the money, to ensure some permanent benefit for the people, was to use it to build a small out-patient Dispensary in the College compound. In 1934 this building was put up, a thatched-roof shed.

That year two old students of the College became very interested in this piece of growing work, and came for six months each to help to shoulder the burden of it. Each lived in the tiny Dispensary building and devoted his whole time to the work.

Work in the new building began to develop very rapidly. Neither space, nor workers, nor funds were adequate to deal with the large crowd of patients who came daily. At last in 1936 a climax was reached. That year a number of terrible

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\* An offshoot of the College, but independent of it both financially and administratively.

cases came to us — men and women starving, and little children going blind from lack of nourishment. We began to realise that we were up against a vast economic problem. Our efforts to heal wounds, cure disease and check approaching blindness were hopelessly handicapped by the terrible home conditions of the people.

It was when these facts, illustrated in the minds and bodies of our patients, were forced upon our notice every day, that the turning point came. We were bound to pause and think; take stock of our resources; and review the short-comings of our work.

As we reviewed the situation the problem before us became clearer. Obviously the work had far outgrown amateur effort; the time had come when a qualified doctor must take charge. And the work with its pressing demands had also far outgrown its workers. From now onwards it must be carried on by a group of trained men prepared to devote their lives to it without reserve. It was clear too that no longer would the College compound accommodate the medical work, nor the tiny shed the patients. Land on which the work would develop independently and an adequate building on the land were now essential. With the pitiable condition of the people always in mind, the need for funds for medicine and relief was most pressing. Vitally important too the need of Branch Dispensaries to serve the people unable to reach help elsewhere.

This survey of the work took place in October 1936. In December of that year we received an unlooked for gift from the C. M. S. of £100/- earmarked for "relief work and medicine". That money carried us through a barren and difficult year.

In January 1937 the two old students of the College who had served the Dispensary in its early days resolved to join forces as the nucleus of a medical workers group and devote their lives to the work. In June 1937 a doctor, qualified at the Madras Medical College, joined us. In November 1937 came another wonderful and unlooked for gift. In memory of one whose heart was Christlike in its compassion for all suffering creatures, a sum of money sufficient to build a worthy out-patient Dispensary was given.



In April 1938 the land on which to build was kindly granted to us by the Travancore Government. That same month the foundation stone of the new Rural Medical Mission Dispensary was laid by Doctor Forrester Paton of the Christukula Ashram, Tirupattur. In August 1938 the beautiful little new building was opened and dedicated.

The Dispensary building was quite enough for out-patient work; but very soon the need for an in-patient ward began to be felt. A temporary thatched hut was constructed to house the in-patients. In 1940 came an ear-marked donation for building purposes, and that gave us our small, but permanent in-patient ward. Since then two small buildings have been erected for the residence of married members of the staff.

From 1937 onwards we have been having the services of qualified doctors who joined us for short periods of not more than two years. We have not been able to get a doctor permanently; but one of us, Mr. P. E. Philip, is at present qualifying himself for the M. B., B. S. degree in the Madras Medical College. Mrs. E. Crowley, who was the life of the Mission from the beginning, had to leave Travancore in 1943, but even now in England she is doing everything possible to help carry on this work. The main responsibility of the work at present rests on Mr. V. E. Mathai who is helped by a very faithful team of assistants and nurses.

On an average, more than 75 patients have to be attended to, everyday. And there is much more work to be done, if only there are men and women, and money too. The staff, students, and members of the women's fellowship, of the College are trying to help in various ways. But much more is needed. "Inasmuch as ye have done it unto one of the least of these little ones, ye have done it unto Me".

## SOME LETTERS OF HISTORICAL INTEREST.

1. *Letter signed by Mr. K. C. Chacko & Mr. C. P. Mathew, and dated "Madras, 16—3—1921."*

"We venture to seek your sympathy and support for the Union Christian College at Alwaye.

The College will open in June, 1921, with the Junior Intermediate class. It is affiliated to the University of Madras.

The purpose of the College is to provide a thoroughly sound education in a Christian atmosphere. With this object in mind, the Council has carefully considered the staffing and the internal arrangements of the College.

Alwaye is a small town famous for its salubrious climate and for its river in which many thousands come every year to bathe. It is easily accessible from all parts of Travancore, Cochin and Malabar by river, road and rail. The College itself is situated on an open hillside, near the river, but at some distance from the town and less than two miles from the railway station. In every way, the site is admirable for an educational institution.

The members of the staff have been carefully chosen. The Council has already secured the service of four Masters of Art of the University of Madras, all of whom have considerable experience as lecturers in colleges. The staff will form a close fellowship and will ultimately include, it is hoped, members of the different denominations in Travancore and Cochin, Englishmen as well as Indians. This body of men who share the same ideals and live and work together will perhaps be able to create an atmosphere free from the divisive traditions that have hindered co-operation in the past.

The management of the College is vested in the hands of a Council which is a Registered Association. The names of the members of the temporary Council are appended. An attempt has been made to obtain a body as widely representative and comprehensive as possible.

The College will be thoroughly Indian in character, for, the great proportion of the members of the Council and the staff

will always be Indian. It is situated in the midst of a large body of Indian Christians who have developed on indigenous lines for nineteen centuries. But every effort will be made from the start to keep it open to living influences from all parts of India and the West. Thus it may greatly help in focussing and giving new and fruitful direction to the most important elements, intellectual, social and spiritual, of true education.

The College will be entirely residential. Adequate hostel accommodation will be provided and each hostel will be under the supervision of one or more resident members of the staff. Numbers will be kept small, within the limits which make a genuine personal intercourse and influence possible. It will thus be possible to develop all the educational possibilities of the Tutorial System.

The College will provide facilities for physical recreation and games as well as for corporate daily worship for all Christian denominations. While the tone and atmosphere of the College will be Christian, there will be no compulsion to attend religious instruction.

For initial expenses of building and equipment, a sum of two lakhs of rupees is necessary. Of this Rs. 67,000 has already been promised. The Government of His Highness the Maharaja of Travancore have granted 18 acres of land and a building at Alwaye. But more money is urgently needed. We believe that this first attempt of Indian Christians to start a College on broad and independent lines will present itself as an admirable opportunity for generous response from all those who wish to serve this land and to make the best use of the wealth which has been entrusted to them. In the present state of the Church in Travancore and in India, we believe that nothing would be more beneficial than such a living centre of Christian life, fellowship and education. For the first time a scheme of co-operation has become practicable and has met with general sympathy. We trust that those to whom this appeal comes will contribute generously to an enterprise which seeks to fulfil so many useful ends. All contributions should be sent to the Treasurer, Mr. A. A. Paul, 3 Abirami Lane, Vepery, Madras."



2. *Letter written by Professor S. Radhakrishnan and published in a report of the College dated 15th August 1921.*

"The institution appeals to me and ought to appeal to other non-Christians too for the following reasons:- It is likely to make those who come under its influence feel that religion is a living reality and not a dead routine. We hear it said often that India is a deeply religious country and perhaps also that too much of religion has ruined her. In all such talk we seem to be confusing religion with rule and ritual, external ceremony and mechanical worship. It is good to say the prayers we have learned at our mothers knees once or twice a day, but is it not much better to make religion a vital force of our lives determining every word, thought and deed? I hope at Alwaye you would try to kindle the spiritual sense, instil a larger vision and thus help people to respect each other's faith. Such mutual respect would be the necessary result of a true understanding of the spirit of religion that it is not a cult or a creed, a church or a ceremonial system, but an inner life which in the quiet depths of the soul seeks its way to God.

"If deeply spiritual men take to politics, they will approach its problems in a true elevation of spirit, they would be able to exert on the public life of the country a tremendous influence.

"Unfortunately there is a tendency on the part of the Indian Christians to break from the traditions of India the moment they become Christians — there are honourable exceptions. I need not say much of the danger to life when a restraint, weighty and continual, is suddenly removed. To whatever faith we belong we are all heirs to the same inheritance and we all respect the ideals embodied in the characters of Rama and Sita, Nala and Damayanthi. There is nothing inconsistent with the acceptance of new faiths in these ideals. If we preserve our tradition of patience under suffering, passive resistance to evil, the power to face death without a tremour, and develop our innate sense of the spiritual, we will no more be servile imitators of the alien. Let us adopt the old ideals and wipe away the accumulated shame for which we are now suffering. I hope and pray that the Alwaye institution



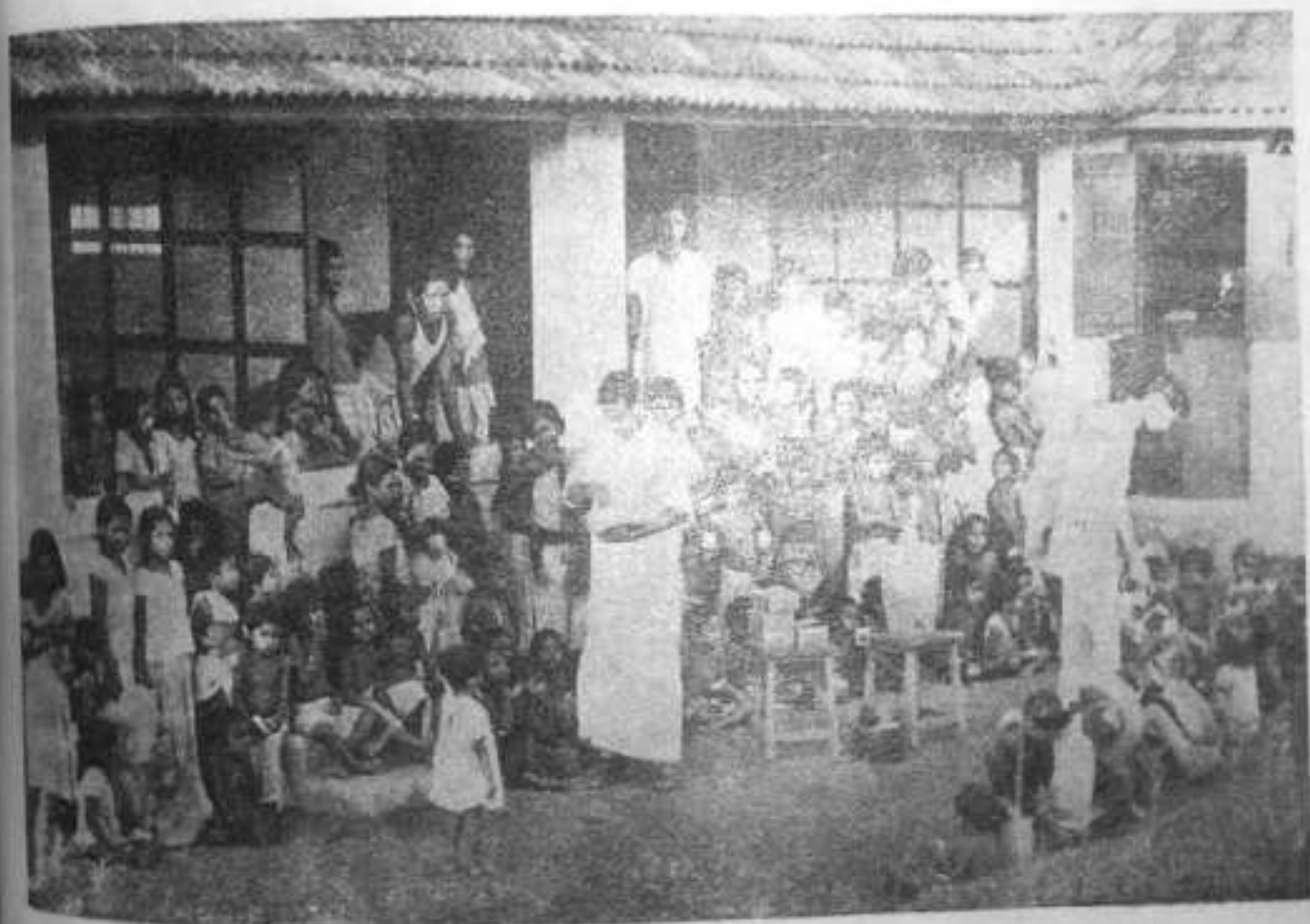
The old inpatient ward.



The New inpatient Ward.



The Dispensary.



Distributing milk for the underfed Children.



may bring about this good result and harmonise the colours that now to all appearance refuse to blend".

3. *Letter written by the Rt. Rev. E. A. L. Moore, Bishop in Travancore & Cochin, and dated 14th November 1929.*

"I gladly respond to your invitation to write a few lines,... expressive of my sympathy with the ideals which the Alwaye Union Christian College seeks to realise, and my good wishes for its increasing success. What has already been achieved in spite of very great obstacles gives confidence in the future progress of the enterprise ..... So far as I can judge, yours is, if not the only, at least the most bold and hopeful effort now being made to draw together the various Christian Churches in Travancore".

4. *Letter written by the Most Rev. Mar Dionysius, Metropolitan of the Malankara Syrian Church, and dated 16th November 1929.*

"I have watched the steady progress of the Union Christian College at Alwaye with great interest and I am glad that in spite of many difficulties which at times threatened almost to overwhelm it, it has managed not only to survive but to establish itself as an efficient and popular Christian College for men in this part of India. An enterprise like this College dependent from the beginning on the co-operation of members of different branches of the Church, was bound to raise many delicate problems of policy but the enthusiasm of its promoters, the inspiration of the ideals which they set before themselves and the sympathy and support of their friends have co-operated to solve each problem as it arose till now. It is my fervent hope and prayer that the College may prosper and serve as a powerful force in quickening the spirit of unity in the different branches of the Church in this land so that while each remains true to its own heritage, all may work towards that glorious day when there shall indeed be one flock and one shepherd".

5. *Letter written by the Most Rev. Titus Mar Thoma, Metropolitan of the Mar Thoma Syrian Church of Malabar, and dated 21st November 1929.*

"The Union Christian College, Alwaye, is a noble venture in the field of University Education of several influential members belonging to the various Christian Churches (other than the Roman

Catholic) in the country including the one over which I am presiding. It is the only first grade College run by the Non-Roman Christian Community of this land and I am glad to note that from the very beginning it has been planned on the residential basis, the potentialities of which system are acknowledged by all educationists. The institution is specially note-worthy also in that it is the only one in which the several Christian Churches in this country are co-operating, though unofficially, yet in a very real way. The remarkable progress made by the College in the comparatively short period of less than nine years is a matter for great thankfulness for all who like myself are keenly interested in the welfare of the institution and in the cause of Christian education. It is my sincere desire and earnest prayer that the institution may continue to progress and function not only as an efficient academic institution but also as a bond that will increasingly draw together the various Christian Churches of the country in the furtherance of the Kingdom of God in India".

6. *Letter supporting the appeal for a Silver Jubilee Fund, dated December 1946, and signed by*

*Most Rev. Dr. Foss Westcott (Former Metropolitan of India)*

*Rt. Rev. A. M. Hollis (Bishop of Madras)*

*Mrs. John Matthai (New Delhi)*

*Mr. Kuruvila Zachariah (Calcutta)*

*Prof. P. A. Wadia (Bombay)*

*Dewan Bahadur K. Matthan (Bangalore)*

*Dr. D. S. Ramachandra Rao (Madras)*

*and Dr. A. J. Boyd (Madras)*

"We write this on behalf of the Alwayo Union Christian College, which is a first grade residential College in Travancore, and in many ways, one of the most significant seats of higher education in India to-day.

This College was started 25 years ago by a group of old students of the Madras Christian College belonging to different denominations of the Christian Church in Travancore, as a challenge and an inspiration to the various denominations to give up sectarianism and to unite in creative work under the guidance of God. The vision and enthusiasm of the group won for their

work the support not only of Christians in India and abroad, but also of non-Christians, several of whom gave handsome donations. The Government of H. H. the Maharaja of Travancore encouraged the venture with the gift of a site for the College at the outset and with grants of money from time to time. The institution which began life in 1921 under picnic conditions with just one Intermediate Class of about 70 students has, in these 25 years, grown into a first grade College with well over 500 students on its rolls this year, including about 80 women students. Six hostels provide residence for about two-thirds of the students. The assets of the College in land, building, laboratories, and other equipment amount, according to the latest balance-sheet, to about Rs. 4,00,000/- (which may be put down as about Rs. 15,00,000/- at the current rate of evaluation) About three-fourths of this amount came in the form of gifts from friends in India and abroad, Christian, Hindu, and Muslim.

It may be confidently stated that this College has more than justified its existence. It has been a very efficient institution from the academic point of view, as the results in the University examinations show; it has been a training centre for religious and social workers, through extra-curricular activities like the College Social Service League, the College Sociology Study Circle, and the College Arts Club, for all students, and the Students Christian Fellowship for Christian students. Several old students of the College are now rendering valuable service to the country through asrams, and institutions like "The Kerala Balagram". "The Always Settlement" which does very valuable work for the uplift of the backward classes, and "The Always Rural Medical Mission" which is a centre of help and healing to the poor and sick folk around the College, are both run by old students of the College and are outstanding illustrations of the spirit that the Union Christian College seeks to inculcate in its students.

It is important that the work of such an institution should go on; but the conditions resulting from the reorganization of University Education in Travancore make it imperative that there should be a substantial addition to the financial resources and equipment of the College if it is to continue its work effectively. As things stand at present, the whole of the amount..... urgently needed has to come from friends and well-wishers. This is



Silver Jubilee year for the College and so the amount required is being raised as a Silver Jubilee Fund.

In an institution like the Union Christian College which is managed by a Brotherhood of teachers who have fixed the maximum of their own salary to be Rs. 160/- p. m. and where the highest salary drawn by other members of the staff is Rs. 225/- p. m. you can be sure that any gift from you will be used in the best way.

We therefore whole-heartedly join the College in appealing to you for a generous donation to the Silver Jubilee Fund".

## THE SILVER JUBILEE FUND.

### DONATIONS RECEIVED SO FAR.

(Note:- The Fund is still kept open for further contributions)

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## POST SCRIPT

OUR FRIEND MR. K. C. CHACKO.

(Copy of a letter, sent to friends, conveying the news of his demise)

UNION CHRISTIAN COLLEGE,  
ALWAYE.

30th September, 1947.

Dear Friend,

With great regret we have to inform you that our dear friend Mr. K. C. Chacko passed away on Monday, 15th September 1947, after a brief illness.

You know in what relation he stood to this College and what we owe to him. It was in his mind that God planted the idea of such an institution and he was the specially selected instrument in His hands for the working out of this idea in all its stages. For about three decades, from a time even before the college was actually started, he was praying and working and living for it, envisaging in a very comprehensive manner its possible contribution to the Church and the Kingdom of God in this land.

From 1921 when the College was started till 1943, Mr. Chacko was on its teaching staff. In 1943 he formally retired from the College, but settled down very near us. His interest in the College continued as keen as ever. Practically all his time was devoted to meeting students and other friends, individually and in groups. Attracted by the Christian beauty of his character and the genuine interest he took in all those he met, many have been inspired into the Christian way of life. His life was a challenge to all who came into contact with him and today there are hundreds whose lives bear true testimony to Mr. Chacko's influence and encouragement.

Latterly he was giving all his attention to the noble task of drawing together the several denominations of the ancient Christian Church of this land. He knew that the Church had a great part to play in free India, and he also knew that these divisions reduced the effectiveness of the Church's message. Primarily through his ini-



tiative and under his inspiration, several conferences were called together for this purpose.

Realising that one great block in the way of achieving Christian unity in this land was the split in the Orthodox (Jacobite) Syrian Church he threw himself whole-heartedly into a strenuous and sustained effort for healing this breach. For this task he left Alwaye for Trivandrum on 25th August in the hope that he could come back by 2nd September when the College was to re-open after the Onam holidays. But after reaching Trivandrum he realised that he had to stay on longer than he expected. The negotiations dragged on. Mr. Chacko had to work under great strain night and day in the face of unexpected difficulties and setbacks. On the night of Thursday, 11th September, he had his dinner only after midnight and he went to bed at about 1-30. He woke up at 4 a. m., drafted a letter, and read it out to a friend who was with him. He went on suggesting that all the leaders should be got together to pray over the matter, and he himself began praying aloud for God's mercy on the Church. The friend gradually began to realise that Mr. Chacko was in delirium. The unusual strain had shattered his nerves and he was ill as never before.

Friends came soon and doctors were called in. Everything was done to give him rest. By about 6 a. m. he seemed to be sinking, but gradually he came round and slept peacefully. When he woke up at 10 a. m. he himself did not know that he had been very ill. He continued to lie in bed, but started giving instructions about bringing the leaders together. Doctors were afraid of a relapse and ordered complete rest. His condition seemed to be getting better on Saturday, and all hearts went up in thanksgiving. But at 6 p. m. he had a relapse. On Sunday morning he was fully conscious as he received the Holy Communion, and in the evening he seemed to be able to recognise people. But a crisis came again on Monday. And at 5-30 p. m. on Monday, 15th September, Mr. Chacko breathed his last.

He has left behind an inspiring example and an exacting ideal for all those who came into close contact with him, especially for those who had the privilege of being his colleagues and for their successors in this place. His interests were by no means exclusive-

ly confined to this institution. Still, this College is the one outstanding, tangible and concrete memorial to his daring faith and long, devoted, labours in the cause of his Master.

Yours sincerely,  
C. P. Mathew.  
(Principal.)



MR. K. C. CHACKO