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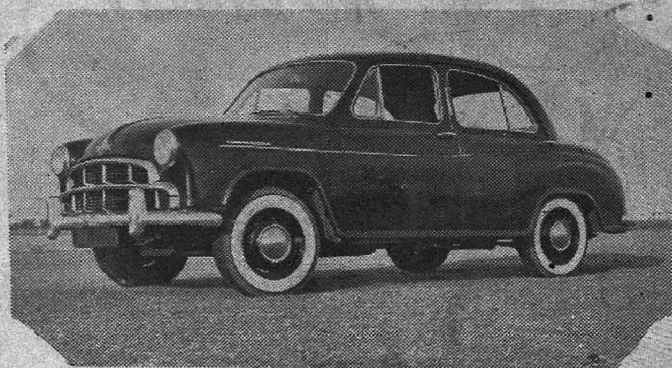


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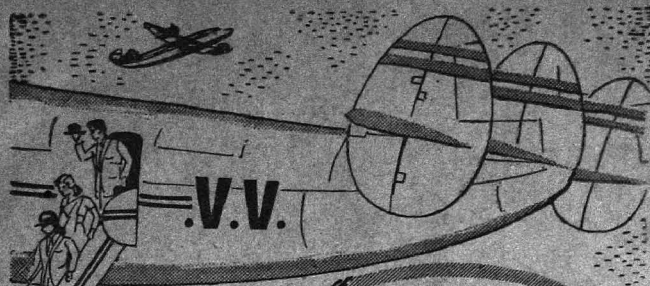
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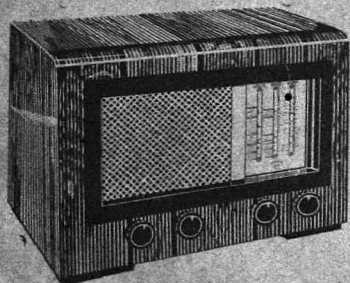
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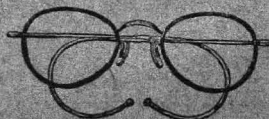
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Foreword

The work done by the Social Service League of the College constitutes one of the brightest spots in the extra-curricular activities of the students. It therefore gives me great pleasure to comply with the request of the League to write this foreword in their Magazine.

Everyone who has witnessed the work done by the League will be impressed with the enthusiasm of the members for the cause for which they are working. It is a happy augury that the students of this College who will develop into an important section of the workers in aid of the National cause in future, are participating in this activity which is an essential element in the building up of a Socialistic State.

To attain the goal that has been advocated by our top ranking statesmen and politicians, it is necessary that every citizen of our Independent Sovereign Republic should work hard for its achievement.

To help the country to progress towards the realisation of this idea, the less fortunate members of the community should be assisted to become contented citizens of the welfare state that our Constitution has envisaged. The League has been trying to produce this result without the least trace of any air of superiority, but with the fullest sympathy and desire to improve the lot of those members of our society who by accident or misfortune happen to be suffering from disadvantages.

The various activities of the League are referred to in this magazine. One cannot fail to be impressed with the scope and usefulness of these voluntary efforts made by the students of this College.

I wish them every success in their endeavour to soothe afflictions, relieve necessities and improve the lot of the common man.

C. KUNHI RAMAN,

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Editorial

WARM Greetings and Good Wishes to everybody. The Law College Social Service League, though still a toddler of three summers has already made its mark in the life of the city of Madras. We began the year with high hopes and much optimism and now looking back we feel that we can be proud of our achievements—thanks to the ardent, sincere work and wholehearted co-operation of our league members. The membership of our League swelled up enormously this year and our activities too expanded commendably. In the beginning of the year we framed a constitution of our own.

Our league members helped the Madras Students' Social Service League by collecting an attractive sum through the sale of tickets for the benefit film show "My Favourite Spy". Some of our leaguers undertook volunteer work in the Y. M. C. A. Carnival held in December 1954, and the Congress Sessions held at Avadi. Quite a nice sum was collected by our members on the flag day through the sale of flags. Our members recently visited the Women's Christian College and joined them in the Slum work carried by them in a cheri near Chetput. A batch of 35 students recently visited Ceylon under the leadership of our President Mr. M. Chockalingam on a Social Service delegation at the invitation of the Ceylon Social Service Organisation. Our college was represented at the Madras State Social Service Conference held at Salem by five of our members under the leadership of our esteemed Professor President Mr. M. Chockalingam, M.A., M.L. The recent Social Service Conference at Lucknow was also ably represented by one of our members. Two series of lectures on various aspects of Social Service were conducted by the Madras Students' Social Service League and the Madras School of Social Work. As many as 70 students of our League attended the lectures and received certificates. More and more Social Service organisations are contacting our leaguers for volunteer work and we feel that it is a sign of recognition of the valuable work carried on by the members of our League.

Our thanks to our Honorary Director of Legal Studies Mr. G. Kunhiraman, B.A., B.L., Barrister-at-Law, and our Professor President Mr. M. Chockalingam, M.A., M.L., for their timely help, sound advice, expert guidance and paternal interest. Messrs. Jupiter Press and Star Trading Company had been our guiding stars and but for them it would have been impossible to bring our magazine in so short a time. We are much indebted to the members of the Magazine Committee for the untiring and excellent service rendered in making the magazine a success. It has been extremely kind on the part of officials and non-officials to contribute valuable articles to our magazine amidst their very busy schedule. We are very much indebted to the Advertisers, who readily gave advertisements keeping in mind only the welfare of the unfortunate ones for whose benefit the net proceeds of this magazine will go. A few also helped us with donations and we are grateful to them. Last but not least our thanks to the members of our League and our Executive Committee for their valuable contribution and who are the mainstay of our League.

May the Almighty bless our League with a long and prosperous life and may our League grow from strength to strength and render more, more and more selfless service.

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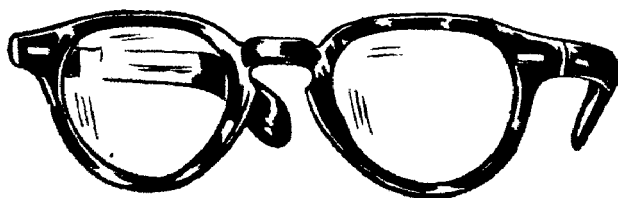
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Messages

21 NOV 1954

MADRAS

VICE-PRESIDENT, INDIA,
NEW DELHI.
22nd December, 1954.

DEAR SIR,

Thank you for your letter of the 20th inst. You have set before yourself very good ideals and you have my best wishes for success.

Yours faithfully,
(Sd.) S. RADHAKRISHNAN.

* * * * *

RAJ BHAVAN,
NAGPUR.
21st December, 1954.

If the Law College Social Service League has a strength of 1,300 students and if every student is bent on achieving some constructive work, one can easily imagine how much cumulative output will come to if all are earnest about their duties. And when there is a wide range of choice from slum clearance and child-welfare to adult education, night schools and welfare of class IV servants of the State, the turn-over must be beyond all measure. It would be interesting to get a report of such work during the past 12 months and it is hoped that in the middle of January 1955 when the annual magazine of the League is to be published, a summary of such work will be embodied therein. 1,300 students devoting at least two or three hours a week would produce 4,000 hours' work every week and one is eager to know what the details of such work are. I congratulate the League upon its programme and trust that that programme will be honoured in every way.

(Sd.) B. PATTABHI SITARAMAYYA,
Governor,
Madhya Pradesh.

* * * * *

GOVERNOR'S CAMP,
ORISSA.
23rd December, 1954.

DEAR MR. ARUNACHALAM,

I am in receipt of your kind letter of the 20th instant and I am glad to learn about the progress of the Law College Social Service League.

It is indeed gratifying that so many students of a post-graduate institution like the Madras Law College have been engaging themselves in varied kinds of social service work such as slum clearance, adult education, hospital-visiting, night school, child welfare, peons' welfare etc. The country looks to its educated youngmen to provide the nation's leadership and so I congratulate your League on its organising the above activities making the members social service conscious, when they are at the threshold of entering life.

I wish you and all your friends every success in all your activities in the laudable field of Social Service and I also pray that your League will grow from strength to strength.

Thanking you again for your letter,

I am,
Yours sincerely,
(Sd.) P. S. KUMARASWAMI RAJA.

LIEUTENANT GOVERNOR,
VINDHYA PRADESH.

RAJ NIWAS,
REWA.
28th December, 1954.

I have great pleasure in sending my good wishes to the Social Service League of the Law College, Madras, and its annual magazine "SOCIAL SERVICE". While I am glad to know that the League is organising many kinds of activities, perhaps the greatest service it can do is to instil into the minds of its members their obligation to render free legal aid to poor people, when they begin to practice the profession of law.

(Sd.) K. SANTHANAM.

* * * * *

PLANNING COMMISSION,
NEW DELHI.
24th December, 1954.

I congratulate the Law College Social Service League on the useful work it is doing and the wide range of its social service activities. It is very gratifying that the League has such a large membership.

I wish the League an ever-increasing sphere of usefulness.

(Sd.) V. T. KRISHNAMACHARI.

* * * * *

HON'BLE SRI T. L. VENKATARAMA AIYAR.

JUDGE, SUPREME COURT, INDIA,
NEW DELHI.
24th December, 1954.

DEAR SIR,

I am glad to note that you are bringing out the annual issue of your Magazine in January. The Association is doing very useful social service, and deserves to be congratulated on the work it has done. I wish the Association a long and prosperous life.

Yours sincerely,
(Sd.) T. L. VENKATARAMA AIYAR.

* * * * *

SMT. DURGABAI DESHMUKH,
Chairman.

CENTRAL
SOCIAL WELFARE BOARD,
NEW DELHI.
24th December, 1954.

DEAR SIR,

I am glad to know from your letter dated the 20th December 1954, of the activities in which the Law College Social Service League is engaged. It is indeed commendable that they bring out "SOCIAL SERVICE", an annual magazine of its own. I do hope that the members of the League would accelerate their efforts and extend their help in the near future with more enthusiasm and zeal. I wish them the best of luck.

Yours faithfully,
(Sd.) DURGABAI DESHMUKH.

DEPUTY MINISTER FOR HEALTH,
INDIA, NEW DELHI,
27th December, 1954.

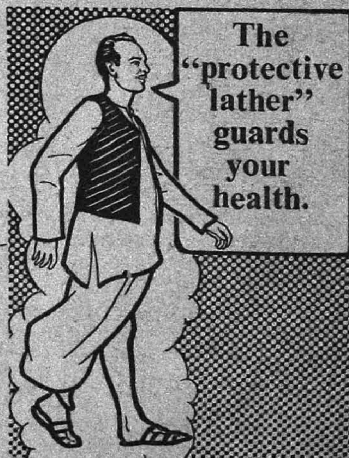
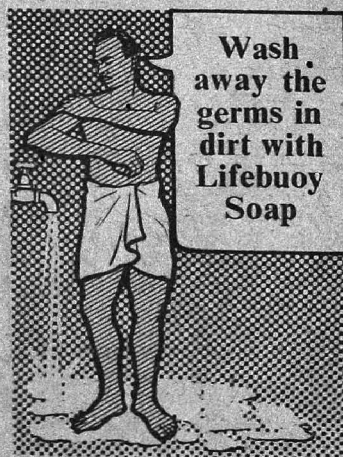
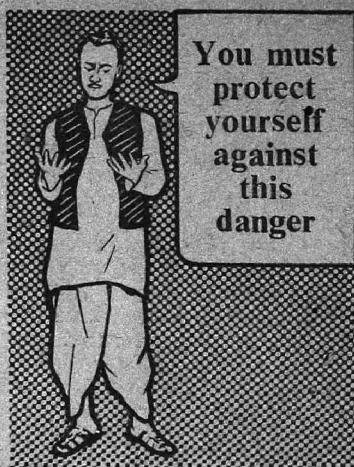
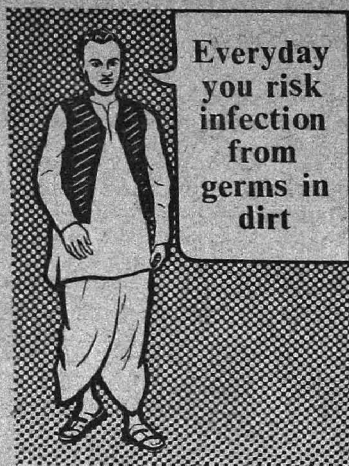
I send my greetings to all the members of the Law College Social Service League on the occasion of the completion of three years of useful service to the people of Madras. The students of the Law College who voluntarily came together and formed this League should be congratulated on, and deserve the highest praise for, their noble decision to devote some time to the amelioration of the sick and suffering and to the uplift of socially backward communities. They are inspired by no other motive than the rendering of service to humanity. Participation by these young men in social welfare activities will, apart from helping immensely many poor people, also enable them to appreciate more fully the numerous problems confronting the country. If India is to become a healthy and prosperous nation, each one of us will have to contribute his or her share towards its progress. I do hope the students of the Law College will show the same enthusiasm and continue to render useful and valuable service to the people. I send all my good wishes to them.

(Sd.) M. CHANDRASEKHAR.

TWELVE WAYS OF WINNING PEOPLE TO YOUR WAY OF THINKING

- Rule 1. The only way to get the best of an argument is to avoid it.
- Rule 2. Show respect for the other man's opinions. Never tell a man he is wrong.
- Rule 3. If you are wrong admit it quickly and emphatically.
- Rule 4. Begin in a friendly way.
- Rule 5. Get the other person saying "Yes, Yes" immediately.
- Rule 6. Let the other man do a great deal of the talking.
- Rule 7. Let the other man feel that the idea is his.
- Rule 8. Try honestly to see things from the other person's point of view.
- Rule 9. Be sympathetic with the other person's ideas and desires.
- Rule 10. Appeal to the noble motives.
- Rule 11. Dramatize your ideas.
- Rule 12. Throw down a challenge.

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SOCIAL SERVICE

By

THE HON'BLE MR. JUSTICE A. S. P. AYYAR, I.C.S.,
Judge, High Court, Madras.

THE aim of Social Service is to relieve poverty, reduce crime, improve the living conditions, and to make the mal-adjusted individuals adjust themselves to the habits, attitudes and values which the community approves, and fit into the community, and get along easily, and have few serious problems. In former days, these acts of social service were called charity, good works and good neighbourliness, in the belief that these constituted "doing something" for the under-privileged. But now these acts are called Social Service, because we have discovered that every human being, in a greater or lesser degree, has got problems like these to be solved, and that the problems themselves are world problems common to the whole of humanity, and not just local or individual problems. Thus, many a rich man may be thoroughly unhappy because of mal-adjustment, and inability to adjust himself to the habits, attitudes and values which the community approves. Again, many a problem is not solvable at the individual level, or, indeed, at the group level, but only at the national and even international level, like the problem of drink, prostitution, smuggling, slavery, use of atom bombs, etc.

It has also been discovered by experience that social service like this requires considerable training and organisation and cannot be done haphazardly by individuals working by themselves, by fits and starts, as in former days. The work is very exacting and nerve-racking. The results are very slow, and social workers often get discouraged, for poverty, drink, prostitution and crime do not show visible signs of diminishing, despite their best efforts. Therefore, schools have been started for social workers and a system of paid social workers has also come into operation. While no one, even in America, has become rich by social service, it is easy for even beginners, if properly trained, to get a living wage. Of course, only those who have a love for human beings, and not misanthropes or people that have no faith in humanity, can succeed as social workers. It is also obvious that there is plenty of room for every worker, paid or unpaid, trained or

untrained, as the field is vast, and the problems infinite and the need desperate.

As a rule, atheists, i.e., those who deny the existence of God and believe only in materialism, will not be interested in social work. Like Charvaka of old, they will go by the principle, "Borrow money and drink ghee. Satisfy all your carnal cravings to the utmost extent you can, without caring a jot about others. Eat, drink and be merry, for tomorrow you may die." Such persons are not likely to be moved by the poverty, ignorance or horrible living conditions of others, as they are only out to exploit others for their own benefit and have neither love for others, nor willingness to sacrifice a little for the benefit of others, nor the desire to co-operate for making the world a better world.

Agnostics, i.e., people who do not accept or deny the existence of God, on the other hand, have been among the most ardent advocates of social service. It is needless to say that the great saints and prophets have been the greatest advocates of social service. Thus, Saint Thiruvalluvar of Tamilnad has said that a human being without love is only a bag of skin with a bundle of bones inside and that a man who lives for himself alone does not really live but is only a carcass moving about, whereas a man who feels for and helps others is like a fruit tree belonging to the whole village. According to Christians, Jesus Christ, when sitting on his judgment seat on Doomsday, would say to people having no feeling for others and who have never helped any others: "Begone from me, you accursed ones, to the fire which has been prepared for Satan and his angels, for I was hungry and you never fed me; I was thirsty but you never gave me drink; I was a stranger but you never entertained me; I was unclothed and you never clothed me; I was ill and in prison, but you never looked after me." Then they would answer: "When did we ever see you hungry, or thirsty, or a stranger, or unclothed, or ill, or in prison, and did not minister to you?" He would reply: "I tell you truly, in so far as you did not do it to one of these, even

the least of them, you did not do it to me." Mohammad the Prophet has said: "Man, do you love your Creator? Then love His creation. Avert the wrath of Allah with charity, be it but of half a date!" Manu, the great Hindu Law giver, has said: "A gift to the poor is a sure passport to salvation and to Heaven. It ennobles the giver. It helps the receiver. It pleases God." Sri Krishna has adjured every worshipper of His to treat every living being like himself and to help the *Daridranarayana* (the crores of the poor). The Buddha has said:

Even as a mother watcheth o'er her
child,
Her only child, as long as life doth last,
So let us, for all creatures, great or
small,
Develop such boundless heart and
mind,
Ay, let us practise love for all the
world,
Above, below, around and everywhere,
Uncramped, free from ill-will and
enmity.

Every social worker cannot, of course, expect to do grand things effecting a revolution in human affairs. If he does a little thing which is within his range, that will be enough to please God. God would say:—

Somebody did a golden deed,
Somebody proved a friend in need,
Somebody sang a moving song,
Somebody helped the whole day long.
Somebody said, 'live and let live,'
Somebody thought 'Tis sweet to give,'
Somebody gave the tyrant fight,
Somebody gave the poor the light,
Sitting in their hearts, these I see,
These are flowers offered to Me.

The world is now in travail, and many people are furiously thinking as to how to free it from poverty, ignorance, crime and misery. People are not, as in days of old, content to let things be. Three distinct approaches to solve these problems have been suggested and followed. One is by

tackling the problem by a frontal attack, like meeting the drink problem by a Prohibition Law, the Prostitution problem by a Suppression of Brothels Act, the usuary problem by the Agriculturists Relief Act or a Moratorium Act, the landlord problem by the Zamindari Abolition Act and the House Rent Control Act. Experience has shown that the results are not commensurate with the expectations. But, still something has been achieved by recognizing the evil and attacking it, though sometimes in Don Quixote fashion. The next way is by altering the structure of society which causes the evil, by Bills for reforming marriage (like the Sarada Act, the Civil Marriages Act) and Social Reform Bills like the Abolition of Criminal Tribes Act, etc. These also have not brought results commensurate with the expectations. The third method is by approaching the mal-adjusted individuals and trying to make them fit into society and its notions, as by giving advice regarding occupations, family planning, account-keeping, games and sports, entertainments, etc. The results here too have not been commensurate with the expectations, for there is nothing so difficult as to change a man's or woman's outlook in life. If anything substantial has to be achieved, we have to catch people young and educate them from the age of five at the latest.

Cynics may say that all the three methods combined have produced mighty little result, and that they have not ameliorated poverty or ignorance or crime or misery to any appreciable degree. Men of goodwill can afford to ignore them and go on doing what they can, relying on the profound teaching of the *Gita* that effort alone matters, and not results, and that we are only instruments of God, and that, some day, God will help the good cause and make it progress much more rapidly than these cynics imagine. When the weapons of destruction have made such tremendous progress as is evidenced by the Atom Bomb, the Hydrogen Bomb, and the proposed Cobalt Bomb, is it beyond a good man's imagination that the weapons of construction too may suddenly show tremendous improvement and produce miraculous results?

SPHERE OF SOCIAL SERVICE

By

SRI M. CHOCKALINGAM, M.A., M.L.,

Advocate and Part-time Lecturer, Law College, Madras and President of the Law College Social Service League.

THE orbit of Social Service is ocean-wide. Its amplitude is universal and its extents are just like the unfathomed sea. There is no national frontier forbidding its activities. There is no caste barrier limiting its entrance where its presence is called for. Poverty is no handicap for coming under its Arms of Protection while Preference on the ground of race, nationality, colour, religion or sex is conspicuous by its absence in the Shade of its Umbrella. In fine, Social Service transcends all limitations of nationality, caste or creed having as its votary, citizens all over the world ready to relieve the distress of those suffering from undeserved want.

Social Service does not admit of any easy definition for confining its energy in well defined channels. Its flow is not in the traditional way and its angle of vision is not constricted to any particular altitude and its creed is neither political nor religious. Its aim is only to serve those who deserve to be helped. Nothing is too small for its attention and no one is too great for being its favoured few and no time is too untimely for it to act.

Social Service has no orthodox style or favourite theme of its own. It is ever willing to change its *modus operandi* or theatre of action whenever and wherever necessary. The changing times have accelerated the pace of its progress all over the globe and the Second World War has given tremendous flip to its onward march around the universe. The advance of science has greatly facilitated its timely action wherever required.

The Science of Social Service relates to the social conditions the relations and institutions which are involved in man's existence and well-being as a member of an organised community. It concerns itself with the general public health, education, labour, reformation of criminals and amelioration of the conditions of the less fortunate brethren. In the East slum clearance looms large in its map.

A State cannot justify its existence any longer merely as a Police State or Secular State. It has become a well accepted indisputable fact that any State of whatever political complexion cannot remain content with the protection of the person or property of its citizens and the State has to aim today at the welfare of its people and become a Social Welfare State. A monarchical form of Government or a Democratic Republican form by itself cannot make a Heaven out of the Earth unless it directs its resources at the eradication of the ills of man and evils in society. The concept of modern state has rightly come to stay in the middle of the twentieth century as a Social Welfare State.

A Social Worker has no political dogma or any particular religious ethics in his incessant activity in coming to the rescue of those who not only require but also really deserve his help. Young or old, sick or poor, educated or uneducated, civilised or uncivilised, no matter what a person is, he can always requisition the selfless service of a Social Worker who is ever ready to render his utmost for relieving the distress of the suffering humanity. His work is voluntary and he has no axe to grind or ulterior motive to serve. He elevates himself only by dragging the Car of Service placed in the Cart of Self.

Social Service sheds its lustre for the uplift of the down-trodden by improving their economic and social conditions and standard of health. A Social Worker is the companion to give good cheer to those isolated and confined in the hospital. He is the teacher for those who can never afford to learn or write any script and he is the primary agent for removal of illiteracy. He is, besides, a Theologian explaining moral precepts for elevating the soul of the people contaminated in poverty and disease. Social Service lifts the veil of ignorance, promotes the public health and morale of the people and works always for the uplift of the less fortunate folk.

Just as the form of Government is no delimiting factor controlling social activity so also the political, social or economical atmosphere or state of society is of no sequence to the social worker. Whether during war or in peace, whether in a period of surging industrial prosperity or in the days of depression, whether capitalism prevails or Communism rules, a social worker has always got an important role to play so long as man has got the freedom left to decide what course of action he has to adopt for removing the evils in society and placing society above want.

The maxims

“சுவது விலக்கேல்” , “ஐயம் இட்டுண்”

found in the *Athichudi* of Avvaiyar, are the basic principles of the Indian philosophy of life whose Emblem has always been Selfless Social Service and India can always take the top place in the Roll Call of Honour for being the Beacon Light in the realm of Social Service. The *Sumai Thangi*, the Choultries, Rest Houses, Gruel Centres and *Thannir Pandals* scattered all over India with provision for food and shelter of the *Desandries* (Tourists), the institution of what is popularly called *Mahimai* in the Indian Commercial Circles for common good and the creation of a community chest having a common fund in the leading Indian families reveal the

phenominal prevalence of Social Service in Indian Society from early times. The *Vara Sappadu* providing meals for poor school-going children once a week, the provision of stipends for education of the poor by non-official agencies, feeding and clothing the poor and the care shown to orphans by bringing them as Foster Boys and Girls speak high of the Indian Philanthropy in the field of Social Service.

Social Service in India has never been unmindful of the animals and birds as well. The *Gosamrakshna Sabha*, the *Pinjrapole* for the old and invalid horses and cows, the practice of giving the first morsel of food in the morning meal to the crows, the religious injunction that something should be left in leaf so that the quadrupeds can have something to eat, and the kindness and care bestowed in keeping the domestic animals and birds, like cows, cats, dogs and parrots on the same footing as members of the family bear ample testimony to the highest consideration shown in India for life as such, whether it be of the man or animals.

Jiva Karunyam, permeates the realm of Indian Social Service which has always been on the rails without any ado or publicity. The Indian Social Worker is the 'Man in Black' of Goldsmith for his Motto is that his Left Hand should not know what the Right Hand does.

A Policeman arrested two men and confiscated a pair of loaded dice. In court, each man accused the other of owning the dice. "Constable," said the magistrate "did you take these dice without a search warrant?" The policeman nodded sheepishly. "You had no right to," said the magistrate. "Give them back immediately."

One culprit stuck out his hand to retrieve the dice. The magistrate promptly sentenced him to 3 months and freed the other.

INDUSTRIAL POLICY

By

SRI V. V. GIRI, M.P.

THE Industrial Resolution of 1948 on which the Industrial Policy of the Government of India was declared was good so far as it went and suited the requirements of that period. The recent debate in Parliament clears some ground but further clarification with definiteness is necessary if a clear lead is to be given to the country. The pronouncement of the Prime Minister and the Leader of the Nation, Pandit Jawaharlal, after his return from China throws a happy light on the future of this policy. While the resolution of 1948 appeared to the common man vague, the general desire of the masses and the trend of public opinion in the country is for securing a social pattern which guarantees real and effective socialism at no distant date. In order to achieve this ideal, the country must prepare itself to take a bold line pushing forward the policy of socialisation of the means of production, distribution and exchange.

At the time when we convened the All-India National Planning Committee in 1938-39, we felt there could be no effective economic planning unless and until complete political independence was secured by the country. Thanks to the sufferings and sacrifices of lakhs of our countrymen and women under the leadership of the Father of the Nation we are proud to feel that we are free subjects of a Sovereign Republic. If we could secure political freedom in the course of a quarter of a century, if we could, under the leadership of the present Prime Minister secure the approbation of civilised nations for India's foreign policy, I do not see any reason why a Socialist State and a classless society could not be established even during a lesser period of time with the assistance of the political freedom that we possess. If political independence could be got through the methods of democracy without recourse to bloodshed, it will be far more easy to secure the economic emancipation of the people.

Certain aspects must be clear before the country in regard to our methods for securing socialisation. It must be obtained through democratic methods and the liberty

of the individual to express his views, thoughts and ideas in a constructive manner must be conceded to every citizen at all costs. Totalitarian methods in any shape or form should not be countenanced. Whatever may be our losses or gains we shall not sell this birth-right for a mess of pottage.

It is a matter for gratification that our Constitution had adumbrated fundamental rights, but mere enunciation of the same would not satisfy anybody, much less the common man, unless the same is put into effect. Right to work and right to live must be guaranteed to every citizen. A house to live in, enough clothes to wear, three square-meals a day, unemployment, sickness, health and old age benefits and even a funeral benefit must be secured for every citizen. The motto of the nation must be that every individual should be protected from the womb to the grave; then alone we have a right to congratulate ourselves that we are on the road to the establishment of a Socialistic State.

In order that we may secure fruition of our plans we have to create mass enthusiasm among the people, be it the industrial or the agricultural sector, or for that matter any sector. The mass enthusiasm that was created between the years 1921 to 1923 must again be revived if we are to secure effective economic swaraj. If China or Russia could produce these results, I do not see why India should not.

There must be a clear and definite policy with regard to the position of private industry. I do not for a moment, say that by a stroke of the pen we should eliminate it, here and now, lock, stock and barrel. Even in countries like Russia in the past and China at present it has not been done. We may however take the least period of time to eliminate the private sector, so that complete socialisation and the establishment of a Socialistic State may become a reality. We may fix the number of years during which the private industry may have its way in particular items of the sector. In the meanwhile, we need not hustle the private indus-

trialists or create apprehensions in their minds, by our taking sudden decisions. It must however be understood by private industrialists that if they do not follow the clear-cut policy enunciated by Government, whose ultimate objective is socialisation of private industry, that particular industry may have to be taken over by the Government. This gives a guarantee on the one hand to the private employer that he is safe for a number of years to run his industry with such limitations as are indicated. On the other hand the public will equally understand that the private sector will be ultimately absorbed in the public sector.

The public sector should consider that whatever is good for the private sector is good for them. They should be model employers and an example should be set up by them to private employers in the matter of conceding ideal conditions of service to their workers.

Government must have a clear cut Labour Policy "integrated and uniform". Our troubles in the recent past which affected industrial peace were mainly due to want of such a policy. Employers in both public and private sectors must realise that the workers are no longer hewers of wood and drawers of water. Indeed, if I may say so, the workers are the dominant partners in industry, responsible for higher and higher production, and are not mere wage earners or slaves of the system, but are free men and responsible citizens rendering service to the community.

There should be a joint-standing machinery in every industry and unit of the industry for improving production, initiative and drive and for considering improvement of the working conditions and settlement of disputes. This machinery, if established in good spirit settlement at the level of the industry will become effective and adjudication will actually be eliminated. Conciliation and internal settlement of trade disputes is far more abiding and permanent than decisions imposed by a third party, be it Government or

a Tribunal. I want to caution Governments and employers in public and private sectors that nothing should be conceded under coercion or threat because it must be well understood that whatever is good and just is always good and just, and I have always held during my public life extending over 35 years both as agitator and administrator that nothing should be done or conceded under a threat or coercion from whomsoever it might come. Our actions should be based on the merits of a particular case and should be performed with grace. Government and its officers must educate themselves fully to understand labour psychology and a change in the attitude and outlook and, even philosophy, is necessary, on the part of the Government if they desire to secure industrial peace.

Workers in India must understand that if they desire to secure fundamental rights they must think more in terms of responsibilities and duties and not misinterpret independence for impertinence and liberty for license. Sabotage and violence of all kinds and bitterness in thought, word and deed must be eschewed; then alone cordial relations can be secured between workers and employers and naturally rights and privileges will follow.

If the Government can lay down, therefore, a clear cut policy before the country regarding their desire for the establishment of a Socialistic State with all its implications, it is likely that it will appeal to all sections of the people who believe in a full-blooded socialistic economy and all sections may come together despite party affiliations for the implementation of the great ideal. Even if an industrial truce of the right kind is to be secured unity of action is highly essential, both on the side of workers as well as employers. If India can secure the fullest economic salvation for its people she may lead the way in Asia and may further go forward towards the establishment of a World State based on internationalisation of the means of production, distribution and exchange.

Police and Social Welfare 1936

By

SRI S. PARTHASARATHI, B.A., M.L., I.P.

Commissioner of Police, Madras.

MADRAS

THE evolution of the State as the organisation representing the collective will of the whole community charged with the duty of giving effective expression to the desire to promote the welfare of all reconciling the multitudinous and sometimes mutually conflicting interests of different sections is a development that has come to the forefront on the handing over by the British of Power and of the responsibility for the governance of India to Indians themselves.

To appreciate the change it is necessary to see in outline the back-ground of our inheritance. In Tamil and Sanskrit literature it is no doubt stressed that the King's happiness and prosperity are founded only on the contentment and wealth of the subjects and that a king should feel that the lives and the welfare of his subjects are identical with his own life and welfare. The British came to India as traders and even when in course of time they found that "Providence placed India as a trust in their hands" they were mostly interested in it as a colony or an Empire, as a market and a source of raw materials. They were forced to become administrators and had to choose between administering the country solely for the benefit of the British at Home and see it is safely kept as an inheritance for successive generations of Britons and so administering the trust entirely for the benefit and advancement of the natives of the country redeeming fully their professions of high altruism. Very often the march of events dictated the actual course of administration between these two schools of thought.

On the momentous changes in 1947 this former objective automatically disappeared and the latter viz., the welfare of the Indians themselves became the sole interest of the State, and we often hear of the change as one from a Police State to a Welfare State. Does this mean that we will have a State without any Police and are Police such an unmixed evil as that its name itself is to be shunned?

It would need little argument to support the position that there can be no modern State without an efficient Police as part of

the Civil Services. It may be in Minicoy Islands there is no crime and no police. One can no doubt speculate on the possibility of there being a well disciplined State in which every citizen recognises his duties to others and there is no need of any external pressure for making him observe strictly a highly ethical and moral standard in all his actions. But human nature being what it is, this can only be a vision or a dream and it is essential to have regulations and to have an effective force to enforce and ensure compliance of such regulations by all. This makes it clear that the Police are part of the essential foundation on which the continuance and progress of a State rest.

But what then is a Police State and why is it objectionable and how is it different from a Welfare State? Any instrument and for that matter any invention or any advance in Science can be used to good purpose as well as to achieve bad ends. On the improper use of the Police by Dictators to suppress all opposition the term Police State has come to mean "a totalitarian State controlled by Political Police" an arrangement obviously abnoxious to citizens of a free country. The term "Police" itself acquired bad associations and it will no longer avail any to say with the Poet "What is there in a name?" The abuse to which the Police were put to by them to perpetuate political subjection did this most useful branch of civil administration, grave injustice and incalculable harm and gave it a bad odour and evoked the hostility of the public towards it making it less effective in its usefulness to the public in its primary duties of law enforcement.

The Police are a "force" and must by show of force or by its actual use in the ultimate resort see that all legal orders and rules are observed, and there is certainty in administration without which orderly civil life and progress would be impossible. A free State like ours has greater need of discipline for its progress. Discipline connotes strict observance of regulations by all, high and low, and is not to be confused with mere obedience to superiors. Discipline implies initiative and responsibility both of which

are absent in blind obedience. The need for discipline is very great in a Welfare State and the Police hold up the model of a disciplined body and form the foundation on which the common weal can be secured.

The emphasis and objective are different. In a "Police State" the Police are used only for controlling the subjects and for achieving the strictly police objective of maintenance of superficial order for the benefit of the ruler while in a Welfare State the Police act in such a way as to further the objective of the highest welfare of all classes. It is a regulation rather than control, the provision of scope for free activity for all rather than imposing of restraints that are the purposes of Police activity to a Welfare State. The use of the Police for political purposes by men in Power is what is objectionable in a free country and it is one of the excellences of the British tradition that no person of any public standing in Britain can afford to transgress this convention.

The Police are essential if all sections of a free community are to progress together and the apparent conflicts of interests of different sections have to be reconciled and harmonised to ensure the maximum of general welfare. The Police can play a very large role in Social Welfare. This has now been recognised in all progressive countries and at the recent Conference held in October 1954 of the International Criminal and Police Commission at which 46 countries including India were represented, the part that Police should play in Social Welfare work by way of timely attention to juveniles and women drifting towards vice and crime, and the reform of those that had lapsed from strict virtue but are not yet beyond redemption, was stressed.

The Police will take the colour from the public to which they belong and whom they serve and they can do little without the trust and full co-operation of the citizens and there should be no bar between them and the public. To get that absolute trust and confidence, it is necessary that prejudices must vanish. There must be a clear understanding that it is to the public advantage that the relationship between the Police and the members of the community is on a foundation of mutual regard and confidence based on a clear appreciation of the identity

of interests. It should no longer be that the advent of a policeman always spells trouble. If with one hand he has to strike he should be able with the other to embrace and protect. He should correspond to a volunteer in a private organisation, and take a leading part in promoting public welfare. The analogy of a weapon or a mechanical force does not properly describe the Police Force. It is a Force of men who are thoroughly human dealing with Human Relations and whose potentialities for Public Service are great. The best men should be in it, not those who can be best in the fields of arts and sciences who should specialise in them, but those best fitted to lead, to guide, to support and to regulate men. It would be wrong to treat the Police as an instrument of oppression and get it a bad name. This Service has to be kept among the foremost in the Civil Services of a State, their officers chosen for their character and ability and given fuller opportunities for promoting Social Welfare. Long experience confirms me in the belief that the Police have a liberal contribution to make in a Welfare State and I would as such commend to gentlemen studying the Law a Police career as they have the background needed for the enforcement of law. One should know the law to enforce it.

In a Welfare State the Police shall consist of officers and men chosen for ability and integrity and human understanding.

The emphasis will be on regulation and on prevention of any from drifting towards crime. It would not be sufficient to just maintain peace and order or attend to such as catch the eye of the superiors. All ranks should be thrown into greater contact with better strata of society and not confine their attention to the two extremes of the rulers and the criminals. They should seek and secure full public confidence and co-operation and explore further avenues of Public Service.

A Welfare State shall not be a Police State but it shall have an efficient State Police composed of officers and men who with their varied contact and experience will give their best for the building up of public welfare in all branches. There will be the scope in this for students of Law who have an ardent desire to do Social Service to their less privileged brothers and sisters.

SOCIAL SERVICE

By

PADMA SHRI MARY CLUBWALA JADHAV

As one connected with Social Service for the last nearly 25 years in the City of Madras it has been of absorbing interest to see how social work which seemed to attract very few people—and that too those who were either coaxed or either interested in social welfare to give of their time (by other leaders)—was practised. During the War years quite a few Indian ladies came out in the Red Cross Work Parties and took training in Nursing and Ambulance Work in the St. John Ambulance Brigade, while others took A.R.P. work, and while many of the founder members with the Founder of what is known to-day as the Women's Welfare Department and what was then called the Women's Air Raid Precautions Corps in 1941, visited the harbour and the congested slums and taught the people how to take shelter when Air Raid came, how to use stirrup pumps in case of calamity, and taught them first aid, etc.

There was a large contingent of Indian soldiers stationed in and around Madras and many national minded Indian ladies and gentlemen felt that amenities should be provided for these fighting forces. Leading women of all castes and creeds and all shades of opinion in the City of Madras, with a greater desire for social service came forward and started to work in the Welfare Centres, ran Mobile Canteens and visited Hospitals. Likewise our districts also provided leaders who worked in their respective areas.

As the war ended and the dawn of independence was ushered in, a great desire for social work entered in the minds of many young men and women who became social service conscious with a desire to do practical social work.

Social Service Leagues were started in Colleges and Schools, but with one or two exceptions, very few continued to do sustained work, but those that they did were well done. The need for social service regularly and for service by co-ordination by student organisations who had affiliated with the Guild of Service (Seva Samajam) brought in a large team of young people who were anxious to do social work either in

their own colleges or in co-operation with other bodies.

To-day, the students of all colleges are assisting in Hospital Welfare work and some of the students of the Medical College are running Medical Mobile Units serving the village people with medical aid. Many others are running Slum Centres, Feeding Centres, Play Centres, etc. Still others are running Adult Night Schools and students in large numbers are joining the Bharat Sevak Samaj. I pay a tribute to the large number of students who assist the Guild of Service in many of its activities—hospital welfare work, play centres, orphanage for the delinquent, voluntary aid in the Information Bureau, in the Cafeteria and many diversified ways and I am happy to see it. But something which keeps on worrying me is that as each batch of students come and go new interests are created. Some times the earlier efforts die down or are discontinued and new interests take their place, and there is no continuity.

With the vast opportunities and help provided by the Planning Commission of the Central Social Welfare Board with means and monies ear-marked for Youth Welfare work, there is great scope for expansion. Something more unique has come in. Never before had we Training Centres to train social welfare workers.

I refer to the Madras School of Social work. Many of the students from Andhra and Madras had to go to Bombay, Delhi or Baroda for training and these schools could take in only a limited number and added to it there was the question of costs. Therefore the Madras and Andhra students found it difficult to get admittance and training. Besides training in one's own State was equally important and this contributed for the voluntary workers of Madras to found a School for training full-time social workers. Still for those who could not find the time to take the full-time course, short-term course for 1 to 1½ months has been started. I refer to the recent course for Correctional

Administration, where many of the Police Department, the Jail Department, the Probation Department, experts in Criminal Law and others have found time to give lectures to the students taking part-time training courses.

A course for Industrial Relations is now on the way and shortly a course for Rural Training will also be started.

Though India is a poor country and many of the Welfare agencies are manned by voluntary workers—I do not minimise the importance of voluntary effort—there comes a time when institutions must expand and full-time workers are necessary and so here is an avenue for trained social workers.

As this magazine is for Law College students, I would like to suggest to them other efforts. There are a number of young boys and girls who, due to poor conditions in their native homes, pour into the city in search of employment. How are they to get employed? They are disappointed and resort to begging and stealing. They become victims of unscrupulous adults who exploit them and the young girls become victims of immoral traffic. How are we to safeguard this. There are orphanages to receive—both Governmental and non-governmental—and there are rescue homes for girls, but the problem is too big to tackle. There are play centres where delinquent children are drawn into play, and given vocational training and education—such as the Mohite Playground situated in the heart of the Madras City. Such play centres are needed in many places,

to reclaim the children who would otherwise go astray. These children need big brothers who will help them to find employment in homes or other centres.

More young men should take to scouting and they in turn can form companies in slum areas. Free Legal Aid is also of much assistance to the poor and needy, who have no one to guide them in a litigation or a claim for their children. This is a field where young men could be of service. They could be Honorary Probation Officers in Children's Homes and for following up cases placed for probation.

I would like to give one warning—Students, do not follow one pattern. It seems that all students of colleges are interested in Slum Welfare work—this is well and good. But they should have a clear idea of how Slum Welfare work could be built. These Slum Welfare Centres should become Feeder Centres. Community Service is the best for welfare work in slums, bringing the family together and giving education, medical aid, recreation, etc. This is done in a small way but the students can turn it into a first class pattern.

I congratulate the student population who are eagerly working for social service. The service that we do is for service itself. There should be no selfish motive and there should be no desire for getting something out of it, or some placement. There should be a desire to give some part of the day to those who need our care. It is always useful and ennobling to give for others and to give our service without any conditions.

An employment agent was checking an applicant's list of references. "How long did this man work for you?" a former employer was asked.

"About four hours," was quick reply.

"Why, he told us he'd been there a long time," said the astonished caller.

"Oh yes," answered the ex-employer, "he's been here two years."

*"Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us
Footprints in the sands of time"*



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Students and Social Service

By

SRI T. S. RAMACHANDRAN, I.C.S.,
I.G. of Prisons.

SOCIAL Service is a recognition of the duty by those having a surplus of time, money or leisure to share at least a portion of it with the underprivileged to bridge the gap between the two sets of persons.

In an absolutely organised State like the U.S.S.R. the scope for such work is practically very little as no one has a surplus to share with those with a deficit.

In an extremely individualist country like the pre-1914 U.S.A. the entrepreneur aimed at power and the exercise of a reforming influence on mankind through wealth and the insecure consciences of such men as Carnegie and Rockefeller and Ford resulted in the great Social Welfare endowments established by them.

India, has a middle place between the two. Similarly, between the painfully ascetic concentrating at all costs of a pass or a high class ordinary college student, and the young gentleman swotting for a competitive service examination is the Law College student who says : "First-class marks snobbery ; Second-class indicates frustrated effort—Third is the only class. And the most lucrative practice has often fallen to the third class B.L.".

It is not necessary to repeat to the readers of this magazine that food, clothing and shelter from sun, wind and rain in conditions of good environmental hygiene are the main material constituents of happiness, education and leisure are the mental requisites

and a social conscience, the spiritual indispensable.

I understand that a good beginning on these lines has been made by the Law College Social Service League in Meenambal Sivaramnagar.

The special advantage a student of the Law College has over others is that his study of Laws enables him to explain to the underprivileged why some of their disabilities are the result of their own inertia and not the result of the pressure of an oppressive society on them.

His next advantage is that he can help them to approach most effectively those in authority who have the power to remedy his disabilities. The Government, the Corporation, and the Social Welfare bodies work in accordance with an organisational set-up which can be tapped more easily with the assistance of a University man than by the slum-dweller unaided.

His culminating advantage is that as the Law is the great leveller and is no respecter of persons, he can give that philosophic background which will make the underprivileged avail themselves of his help and advice with confidence that the day is not far off when the gap between the underprivileged and the overprivileged will practically be negligible. If the Law College Social Service League works on these lines, its future will be useful and glorious.

Tight shoes are the greatest blessing on earth. They make you forget all your other troubles.

Various forms of Social Work the Students can Organise

By

MRS. RAJAM RAMASWAMI

It is a well known fact that the State of Madras is forging ahead in the work of Re-organisation and Re-building of our State and many Social Welfare Organisations are wonderfully co-operating with the authorities in the above work. It is a matter of great pleasure that the students also are taking an immense interest in the welfare of our millions and it is surprising that in a very short time many Students' Social Organisations have sprung up. In olden days parents did not allow their children to take part in any movement, sometimes even games were tabooed and the idea was only study, study and then earn. Nowadays, especially after the Second World War there is a complete change over not only in the mentality and behaviour of students but also in the minds of their parents. Team games, excursions and short trip to various important places etc., have become a common feature and slowly the Social Service Leagues entirely organised by students have started doing yeoman service to the needy. Discipline and hard work have become their "motto".

2. The Law College Social Service League is one of the very active Leagues in Madras City consisting of very enthusiastic budding lawyers and if given proper guidance and advice, is bound to become a great asset to our City.

3. As everybody is aware childhood and student-days are the care-free and happiest years in one's life. There is no room for fear or favour or jealousy in the young minds and in my experience, finance and transport are the two great problems which face Students' Organisations everywhere. But there are a few important methods of useful Social Work which every Law Student can do without incurring much expense. They require only a lot of patience and understanding and perseverance to carry on the work. I shall describe a few of them below.

4. Hospital Social Service.—This is a most important piece of work as it is concerned

with the health of our Brothers and Sisters, as they say in Sanskrit

शरीर माद्यं खलु धर्म साधनम्

i.e., without perfect health nothing can be achieved and in the Tamil form

"சுவகர சுவத்துத்தான் சித்திரம் எழுதவேண்டும்"

Besides doing whatever is possible on the preventive side like slum-clearance, Adult Education, showing Health Films, giving Health Lectures etc., the sick people who throng the hospitals require our utmost kindness and sympathy. I have seen during my frequent visits as Visitor to the Hospitals, patients waiting to see the Doctor or at least the Nurse for hours and hours together and especially if the patient is a poor fellow he lies there neglected for days until a kind-hearted Doctor takes to his heart to examine him. We cannot blame the Doctors or the staff because they are very much overworked and perhaps don't know the very existence of such waiting patients. In my opinion the students can form themselves into small groups and find out from the patients who require immediate attention and service and report such cases to the Doctor and get quick relief and be a kind of liaison officer between the Doctors and the Patients. In this way so much petty corruption and tipping to the menials can be stopped, quick relief can be obtained to the suffering patient and thus the Doctors' work also can be lightened to a certain degree. Many other forms of work in the Hospitals are the checking of food adulteration, prevention of pilfering from the patients in the Wards, writing of letters to the relations of the patients and reading story books and teaching them some useful form of work like knitting, mending and making paper toys and baskets; in short, anything that would relieve the monotony of the unfortunate human being, who has to be in the Hospital for days and days. Only a Patient and that too a convalescent can understand the eternal waiting, watching the clock every minute and finding the days dragging on till they at last get completely

cured and out of the Hospital. So doing Social Service in a Hospital is a most humanitarian work.

(ii) Another form of part-time Social Work the students can do is to visit the Railway Stations. An illiterate person or a lonely lady finds it very difficult to book even a berth, to get a ticket and there is no one to watch her luggage which we Indians are very fond of carrying in big boxes and to look after the children and put them into the compartments. Otherwise they are the victims of greedy porters higgling over the fares, pick-pockets having a good trade and the railway underlings fleecing them. The misery of the victims has only to be seen to be understood and especially so if the passengers do not know the language and then they are cheated right and left. The Students' Organizations can do really wonderful work with the co-operation of the Railway Authorities in this sphere. They have to inspire confidence in the minds of the passengers and convince them that they are really disinterested Social Workers whose only idea is to help or else they might be easily misunderstood as confidence tricksters. The lady students also can do very well in this respect.

(iii) *Helping at big Festivals and Exhibitions.*—There is no necessity for a student to be a continuous Social Worker as he has to study and pass examinations. He can rise to the occasion when his services are required. Helping in a big festival to recover the missing children and restore them to their parents is an experience which I can never forget. Big Cities like Madurai or Madras attract thousands of people from the villages who don't know anything about the City roads and streets and lanes. They look forward to enjoy the festival and come to the City wearing all their ornaments with large crowds of children. Adults, old and young, seek a gala time. Most often in their excitement they forget the children who wander about crying loudly till their little legs begin to ache or until a policeman finds the child. In our country even today the sight of a policeman for a villager is terrifying. The poor child at the sight of a policeman becomes even more terrorised and begins to shriek. I am sure

the work of a student lies there. By kind words he can win the confidence of the child and get the name of its parents and restore the child to them. It may look easy to write and read about it but in actual experience I have found it to be one of the most difficult jobs. Pacifying a crying child which is separated from the mother is not a joke especially for a student!

(iv) Yet another part-time Social Work is to show stranger-visitors sights of the cities. As every one is aware after our country became independent tourists especially from foreign countries have increased enormously. The foreigners are put to much inconvenience for lack of proper direction and guiding and most of them carry back wrong impressions about our country. The educated student can very well be a guide and friend and benefit both ways i.e., be of service to the tourists and learn from them all about their country and tell them about our land. Business with pleasure can be combined. A good central office is essential for this purpose.

5. The Law Student can also help poor illiterate people coming to courts. He knows the difficulties that a common man has to undergo before giving a complaint. In my opinion the young lawyers in their spare hours can do a lot to help such people. They can fix up a small corner in the courts and office premises or nearabouts, give advice to witnesses and parties to get their complaints and applications written and prevent them from falling into the hands of unscrupulous touts. Even now in our country there are people who cannot distinguish a revenue stamp from a postal stamp and even preparing a small affidavit is a problem to them. It is common knowledge that just as a physically afflicted man goes to a Doctor, a mentally worried man about worldly goods, goes to Courts and offices. As without necessities of life and human rights it is not worth living, so as long as श्री i.e., (property) and स्त्री (woman) exist in this world the opportunity for rendering service to our countrymen and countrywomen by a law student would be unlimited.

SECRETS OF DEVELOPMENT

By

SRI J. M. LOBO PRABHU, I.C.S.,
Collector of Chingleput.

THE problem of development of our villages is simply the capitalisation of human and natural resources, which have been neglected during centuries of foreign or troubled rule. The villagers are improperly or inadequately nourished, educated, housed and clothed. The land bears only a part of the proper harvest of food, vegetables, fruits and timber. The difference between the townsman and villager, between the ordinary and the Japanese method of cultivation, indicates the gap, which has to be covered. While under the ordinary method the yield of rice is 700 lbs., under the Japanese method it can be 3,000 lbs. Similarly while casuarina plantation can bring an annual income of at least Rs. 500 an acre, there are millions of acres of waste land, which remain unplanted. The village houses are bare mud walls, with decaying thatch roofs, while brick and tiles required for a proper dwelling could be made in their unemployed time by most villagers. There is, therefore, general want because there is waste of labour and opportunity. It was calculated by the Fiscal Commission and confirmed by the Planning Commission that cultivators have work for only six months in the year in irrigated, and about half that period in unirrigated villages.

Community development basically rests on making the villager use his unemployed time in improving his work and living conditions. In the development areas Government supply information, expert help and finance in respect of the felt needs, conditionally on an equal response in self-help from the villagers. A village level worker, trained in one of the many schools, which have been established is studiously engaged in the work arising in about 15 villages. Ten village level workers come under a Block Development Officer, who is assisted by officers of the Engineering, Co-operative, Health and Social Education Departments.

In the Chingleput District, I found there was a lack of precision in the work. The village level workers tended to regard themselves only as guides, friends and philoso-

phers on their visits to the villages. To make both ends and means clear to the workers and villagers, three measures were introduced, first, a small leaflet, entitled "Development Guide" listed quick yielding items on agriculture, health, public works to be introduced during the year in all villages. Second, since the villager is more susceptible to audio-visual effects, the items of work in each village are represented on a graph, the achievement of each month being shaded in the target column of the year. Third, on a wall space 8 feet by 10 feet the statistics of the items of work are boldly written up from year to year. A new consciousness of the minimum of improvement to be achieved, has come as a result of these measures.

Even this consciousness has failed to achieve much. The villager is moved not so much by his interest as by his instincts. He has to be provided with incentives, which make him a real partner with the village level worker. His self-help alone can liquidate the large arrears of development along lines, which the village level workers can only indicate. After centuries, during which the villager has been at the mercy of both man and nature, the only thing he holds to, is his pride. To satisfy this instinct, it was decided to select leaders in improved agriculture, animal husbandry, public service, women welfare and youth activities. Their names have been painted on a wall space eight feet by ten feet, side by side with the statistical chart. Anyone can see their charts, on the main roads of the district. Their effect was electrical. The leaders were not only gratified by the publicity, some of them are reported to go every day to see their names—but have a new sense of responsibility. They have been informed that next year their names will be repeated, only if they maintain their leadership. In this connection, they have not only to hold the record in the field they represent, but as a committee to induce other villagers to follow their example. They hold a monthly meeting of the committee to review the progress of the items listed in the Development Guide.

This is attended by the village officers and teachers and as often as possible by the village level workers. The diagrammatic graph is shaded according to the progress of the month, the village level worker marking his copy in the same way. Twice a month the village level worker takes his graphs to the meeting with the Block Development Officer, who marks up his copy for each group and the consolidated copy for the Block. At one of the monthly meetings, the Revenue Divisional Officer attends to check the work done. So much system, combined the incentives arising from publicity have placed the work on a new footing, which is both precise and pressing.

Another incentive in the programme is expected to arise from introducing women into social life. At present, women are an influence, and that generally a stale and weak one, in the home only. In their absence from the social life of the village, there is a general poverty of incentives. Men do not care to talk, dress, behave, and even work, as they should, because they cannot respond in the same measure to the appreciation of men only. No single measure can change the village more than the emergence of women, atleast to the extent they have merged in towns. This would set new standards for men, and transform the village from a collection of huts to an organised community interested in civic amenities. The task of drawing women out of their homes is not easy. Two methods have been tried with some success. First, women are found to be more attracted by dancing and drama, than by speeches and exhibitions. Accordingly eight girls in every village are being trained in dancing, which will be held atleast once a week in the village school or in the community centre, where one exists. For drama, the youth have been organised into sanghams, which will produce at least one play in the month. So much audio-visual appeal is expected to be effective on the

women, who may be gradually induced themselves to take part in folk dancing. The second measure has been to organise in each village, a women's volunteer corps. Six girls, selected for their willingness for service have each been given a saree and a badge, and charged with the duty of visiting all homes and persuading women to participate in community life. Women volunteers are not new in towns, but in villages, they are setting a new standard for the women, and making the men aware of new responsibilities. The gift of sarees easily attracts the best girls, while the importance which is given to the volunteers creates a spirit of continuing service.

The third instinct, which is being utilised is the spirit of competition for physical perfection. The village committees have been asked to organise selection of the best baby, the best boy, the best girl, the best young man and the best young lady of the year. The names of the winners will be publicised in a third wall chart. Here again, publicity is considered a sufficient stimulation and reward.

These many psychological devices have so far been discovered and imposed on the existing framework of development activities. Their first effect has been encouraging. The villager has begun to pass from the stage of passively receiving to actively asking for improvement. Even if he was sceptical of measures of improvement, he is moved by the importance acquired by his fellow villagers from following them. By the symbols he has worshipped he is being lead to symbols unknown to him. Competitions for best yields, houses, social service may also be organised, as soon as the competitive spirit takes root. The secrets of development may, therefore, be found in the village society itself, in the natural human desire to be appreciated by those among whom, one lives.

To be Condemned or Saved?

By

MRS. V. T. LAKSHMI

... Is it my fault, if I am born the eldest child in a poor orthodox family of four children? Am I responsible, if my dear mother died after my last brother was born? Am I to be blamed, if my old father, even in his fiftieth year, took a second wife to look after his motherless children, but who later turned out to be the proverbial step-mother? How can I help it, if my unemployed father never thought of my marriage, but raised a loan for his second marriage; and if and when he was unable to repay it or face pecuniary difficulties or meet domestic demands, he went so mad as to get himself drowned in the local river, when it was in spate, leaving his unfortunate children in their tender teen-ages to the merciless care of their cruel step-mother?

"Bereft of a human heart and despite public opinion, my step-mother left us—her husband's children—for her parents' house on the fourteenth day of my father's demise. The landlord to whom my father owed seven months' rent wreaked his vengeance on us, stranded children, by driving us out of the house and putting us right in the street. We had no relatives or family friends to go and live with. So, with my two brothers and sister, I had to trek along to a town to seek ways and means of getting food. We went from door to door, but we were chased away, after being chastised for resorting to begging so early in age! Our life-history, when narrated, was brushed aside as the usual faked-up yarn, given by the countless juvenile beggars. We had to live on the remains of leaves thrown in the dust bins. We wandered aimlessly in the day and rested on the pavements in the nights, exposing ourselves to freaks of climy and misty weather. Ere long, my little brother relieved us of his care. He fell into a deadly fit and never recovered from it. His dead body had to be disposed of only by the passers-by. 'What next,' asked my other brother, 'What shall we do?' He was exceedingly dejected for having been stopped away from school with his bright hopes thoroughly frustrated. I was dazed and tongue-tied. But, my sister cried: 'Brother! You are a boy! Seek some work and look after us.' He was furi-

ous: 'Who will help me to get a job and what work awaits me?' said he. He was a perverted boy and, knowing his nature, we kept quiet. But, that night, when my sister and I were fast asleep under a bridge, he left us, and to this day I do not know what has happened to him!...

"Well, then; an oppam-woman took charge of us, two sisters, finding us in tears and helpless plight. We worked very hard for her and were satisfied with whatever she gave us to eat and wear. One day, when my sister, out of hunger, ate up two oppams from the stock, kept for sale, the woman's temper was roused: She called us thieves and beat my sister till she turned blue: Not being gratified with the punishment, already imposed, she took her out, locking me in the house. When I learnt from her, on her return, that she caused my sister being sent to a school of correction, I was completely prostrated. I was frightened of her and her future relations with me. So, I took the earliest opportunity to run away from her.

"Once again, but, this time, all alone, I was left adrift! I moved out of the town but proceeded without any aim in view. I reached a hotel in a wayside village and begged for some eats, as it was two days since I ate anything. Just then, a finely dressed gentleman came and surveyed me closely and enquired about me in a sympathetic manner. He did not believe my narrative; but, he advised me to go to a friend of his who needed a cook. I jumped at the idea and doubled up my pace to the concerned person. He viewed me with suspicion: So did his wife, who said to my grief and horror that usually strange destitute girls, when employed, proved to be either thieves or prostitutes. With that slap on my cheek, I came away to resume my purposeless and endless journey, completely tired and downcast.

"At last, I reached a small town: There was a shandy going on. The crowd and the din of noise, bristled with the auctioneers' shoutings and customers' higgling-phrases, diverted my mind. I went near and saw a young girl singing light tunes with gestures and was earning a lot of copper coins. Sud-

denly all my dormant and innate musical talents were awakened. I sprang up and sang a few cinema catchy tunes. There was appreciation. There were whistling and tapping with hands to my tunes from my admirers. I earned four and half-annas! What a joy!

"Well; it was dusk. The shandy came to a close. People departed. I wondered what to do next! Just then, I was roused from my reverie by a man's voice. Conversation ensued between us. He was a young bachelor. He was a broker with adequate means. He had a house but no one to help him. He invited me to his place. I hesitated, but he persisted and promised to treat me as his sister. I yielded to his persuasion. He gave me food and shelter, but gradually tried and succeeded in taking away the best in me. Our intimacy reached its zenith. I pressed him to marry me, but he dodged me. Ultimately, he deserted me and disappeared from the town leaving only a scandal to be attached to my name. I was heckled by everyone in the locality as a prostitute. I was spurned and despised. I was thus lost to the respectable world!

"While I was swinging between the alternative decisions to live a living-death or commit suicide, a person, whom I later detected to be a procurer, took me on false promises of getting me some decent work but, allured me later into this house of ill-fame. The madam of the house, without any query, welcomed me and looked after my physical needs, but, in return, expected me to carry on a life of shame and fill her coffers. Having lost all hopes of leading an honourable life, I have resigned myself to this strange life.

"What else can I do? No one cared for me. I had no education to seek a respectable job. None trusted and employed me even as a domestic help. No man cared to marry me and give me a name and home. Young and feeble-minded as I was, I had no will to die! Under the circumstances, how else could I have acted?

"Was I born to be a prostitute? Did I wish to become one such? No; not at all. But, fate planned the strange break-up of my family. Circumstances rendered me a des-

titute and illiterate. Society did not care to help and retain me as a respectable girl. My unprotected teen-age left me exposed to moral danger. My legitimate desire to have a husband and home deceived and threw me into the hands of an irresponsible youth. My inexperience sacrificed my womanly virtues. The anti-social elements in society took advantage of my helplessness and hurled me into unfathomable shame and shudder. Who can be taken to task for this? My past was bitter; my present is ignominious and my future is equally bleak! Why should I be so unfortunate? Why could I not be as lucky as several girls of my age are? This world, which is a paradise to many, is only a mythical hell to me! Sans hopes and sans thoughts, I am plodding on, awaiting the day of my deliverance! If there is a God, let Him expedite that day!!"

* * * *

This was the lamentable biography of a girl of 19, narrated by her to me, when I met her in one of the houses of ill-fame; and it is one of the many tragic narratives, always ringing in my ears. But, do you know that thousands of girls, in similar plight, are sinking, every minute, in the unknown depths of the region of commercialised vice, without being cared for, under our very nose, in our apparently well established society? Is it not high time for the young voluntary social workers of either sex and of any category or in any field to set out for the removal of this vice of unthinkability of commercialised prostitution? Should they not kindle public opinion against the sly existence of brothels in society, which are the breeding places of curroding diseases of communicable nature and the drains of vast national wealth? Must they not plan a scheme of relief to the myriads of victims to the evil? They are not to be cavilled at or ostracised, but pitied, helped and saved from shame. No charity can be greater or nobler than that! A fallen girl saved and rehabilitated will become one more respectable and useful citizen and an asset to the Nation! Of all wastes, human-waste is the most criminal one; and our independent India cannot afford to let it continue any longer.

Social Service—The Privilege of the Young

By

SRI R. PARTHASARATHI,

Director of Information & Publicity, Madras.

THERE was a time—not long ago—when "Social Service" was the privilege and fashion of a few leisured gentlemen and ladies who had periodical meetings and "Social" gatherings which were enlivened by cakes, tea and speeches, packed with clichés. Those days are fortunately gone and now Social Service is not just a pastime of the privileged silk-tied gents and lip-sticked ladies. It has now become a common privilege and duty in society, particularly among youths to render some service in the cause of their less fortunate brethren. There is an awakening and awareness that unless our people are educated and uplifted socially our own lives are not complete. It is a happy sign of the times that students have of late taken to Social Service with as much zest and earnestness, if not more, as for their studies or sports. We find in almost all colleges and schools groups of young social workers who earnestly spend their week-end holidays in a slum or a village, trying to build a road or help the local population to construct a drain or teaching them the alphabets of hygiene.

It is not surprising that the younger generation finds more interest in Social work than the elders. It gives them not only a desirable change from the daily routine of the classroom, but it affords them opportunities to come into contact with the variegated phases of humanity and to face the stark realities of life and its problems for which they are called upon to help finding a solution. This is the kind of rich experience which they can never get in a class-room or text books and which would prove useful for them in their future life. It also gives them a certain amount of voluntary zeal to work for the common good and welfare without expecting any rewards or returns.

The young man or woman goes into a squaller—ridden village finds ample opportunities to release his or her latent capacity for work and effort for the good of their fellow-beings. This is not all. Every young man or woman who has taken up Social

Service work finds a thrill and joy in it and enjoys the curious experiences which the sophisticated environment in the city often denies him. He comes across varied types and patterns of people, observes the peculiar habits and angularities and enriches his knowledge of humanity. The young man who has got this rich experience will find in his later life how very useful it is; for here is something which has given him the necessary groundings to face his future.

Social Service cannot, of course, be taken merely as a hobby or pastime or a substitute for entertainments like the cinema. It is quite a serious affair like studies, but without the tedium in it. For every young man who takes up social work is sure to find a peculiar joy in it which is not just a passing emotion, but a profound and deep experience. The knowledge and satisfaction without the pride and vanity that you are doing your duty to your fellow-beings are themselves the reward.

But there is one danger in it: the Snob's approach. The moment Social Service is imbued with condescension or patronage that moment the value goes and the results will be poor. The social worker has to shed his superiority complex—which in reality is an inferior feeling of vanity—and approach the work with the sanctified humility of service among human beings who should not be considered in any way less just because of their economic conditions.

A real social worker identifies himself with the people among whom he works and he becomes one with them. The less privileged people look upon with suspicion and hesitation whenever a party of social workers go to them and very often the latter's even genuine efforts are mistaken for vote-catching devices or a shallow show of patronage. The only way to convince such people is by honest good work, for no amount of preaching or propaganda can remove this kind of prejudice.

Then there is the indifference and even scorn, born out of chronic ignorance, poverty and suffering which confronts the Social worker. A true Social worker should not get disheartened by this attitude nor should he fall a victim to the thought, "Why should we toil for these thankless people?" Again it is the work and its tangible result that will effectively cure this attitude and not frustration.

Social Service is a privilege of the young. It is their duty. But it is unlike their other duties a very valuable experience which they can genuinely enjoy, treasure and be proud of. If you have helped the laying of a road in some unknown village, or opened a medical service centre, or cleaned up a cheri and taught the grown-up men and women lessons in hygiene, you can well be proud of your achievement; the joy of it can only be experienced, not described.

When a Russian worker left his factory at the end of the day pushing a wheelbarrow full of straw a guard halted him and carefully examined the straw, but found nothing. Each day the performance was repeated, and each day the guard found nothing no matter how carefully he searched.

After a month of this the guard said to the worker: "Look I'm about to be sent to the Urals; so you can talk freely to me. I give you my word I won't tell. But I'm curious—What are you stealing?"

"I'm stealing wheelbarrows!" the worker confessed.

In the Wong family there were grandfather, father and son, the last a lad of 12. The father grew tired of caring for the grandfather, who had become completely helpless. One day, on the road to the river, the son met his father carrying the grandfather in one of the large basket crates that are used to haul pigs to market.

"You see, your grandfather is completely helpless," explained the father. "I am going to lower him into the river in this crate."

The son saw dumbfounded but merely said, "you are going to bring the crate back, are n't you? Some day I'll need it for you."

Make Social Work Your Pastime

By
RASHMI

It is wonderful how the idea of Social Service is growing by leaps and bounds amidst the educated youths of our country. The Law College is probably the last place where you would expect social service from students, since law is such an impersonal subject, but even there more than 100 students have got together and formed a league which has varied activities such as hospital visiting, child welfare, adult education, night school, slum clearance and peon's welfare.

Many of us who have been keen on doing Social Welfare work in the cities have felt at a loss as to just what we should do to improve the standard of living in the cities. We knew, of course, that there is a lot of work we could do in the villages nearby, like laying roads, digging wells and renovating tanks. On broad general lines we knew that health, education, sanitation and vocational training would have to be improved. Some of us were even smugly satisfied with having attended meetings, visiting slums sporadically, distributing milk and medicines and occasionally taking up adult education classes. Even in this work, many of us preferred to supervise the work which we actually left to paid workers.

But many of us wanted to take up earnest, concentrated work in the villages, where we could do manual labour. As one young man, secretary of a social work organ, playfully remarked, it has become quite the fashion amidst modern youth, of cities especially, to participate in manual labour, thanks to the publicity in the press, photos, and films, and the genuine praise from our leaders for such workers. It is indeed a matter of pride that the youth of our country have recognised the need for participating in the country's welfare actively and that too during their precious summer holidays in spite of the scorching sun overhead.

But all of us are not youths nor students to leave our homes and offices and go away to youth camps in villages for 3 or 4 weeks

Though the desire and enthusiasm are there, most of us, especially we women, cannot leave our homes for such a long time. When Mr. Ramachandra, organiser of the Bharat Sevak Samaj, came down to Madras for a brief tour, this is the question most of us asked him: What is the concrete work we can do during our leisure hours, in the form of social service?

We were rather astounded at the amount of work we could have done even in a city like Madras, when Mr. Ramachandra gave us a cogent, practical plan of work that they had drawn up and was being done in Delhi and other places.

Educated young men and women, he said, could organise study groups in their own or under the youths' associations, to publicise the National Five Year Plan. They would have to study, discuss and listen to lectures about the plan, prepare and train teams of 3 or 4 workers, who could explain the plan in simple language at youth camps in villages, or go around to villages in teams and train more men to spread the message of hope and prosperity of the Five Year Plan. In fact they could even start National Plan Information Centres all over the country for which literature and other necessary equipment would be provided by the Planning Commission or Social Welfare Board.

As for women, they could organise permanent community centres right in the centre of the innumerable slums in the city. If there is a cynic who asks why the Corporation has not done it and why we tax-payers should do it, I must tell her that the days of the Governing Body being apart from the people were gone, and that these were days of the people's participation in "this great adventure of rebuilding our Nation". Here again, the Central Government are prepared to aid the social welfare organs in starting such community centres with rent, equipment etc., through recurring and non-recurring grants. They are usually known as Vikas Mandals or Gandhigars.

These Community centres will have three sections. In the morning, we women may go from house to house, bring the non-school going children to the centre and run a pre-primary section for two hours, when we can wash the children, give them milk and vitamin tablets, teach them songs and games and tell them stories. Thus they will get into the school-going habit and will soon join regular schools with our help.

Another very bright suggestion he made was that even middle-class families can help to start children's clubs and play-centres as they have done in Delhi. There are quite a few Uncle Nehru Clubs and Ajanta Clubs and Balkanji Baris in the Northern cities, but we in Madras and other towns like Madurai and Tiruchi can hardly boast of a few.

These children's clubs are started in vacant plots where there is a small enclosure for putting in play-things. The children themselves clean the place under the supervision of one or two elders, plant gardens, and start running their club on their own. Major T. Ramachandra was telling me how the little kids were having their own health ministers, finance, education, home and information ministers with their portfolios, to run their little Government.

Going back to Community centres, a women's section may also be started in the same place to be run in the afternoons between 2 and 5 p.m. when women could be taught tailoring and embroidery, home-crafts like soap-making, *Niwar*-making, spinning and *Asan*-weaving, with a trained worker to teach them. Here again, the Central Social Welfare Board and the Bharat Sevak Samaj are prepared to give 50% financial aid for equipment, wages, etc., if the social workers are prepared to organise and conduct such activities on a well-planned and systematic basis with necessary records, accounts and registers to show the progress made. It is here that honorary social workers can show their organising capacity. Besides handicrafts, talks on home science, family planning, first aid, sanitation, civics and cultural and recreational programmes like picnics, outings and film shows, could be arranged. A wage-earning section, in which small loans may be given to start small business like vegetable selling, the sale of home-made

articles and ready-made clothes may also be started.

In the evenings, these Community centres can be converted into a Social Education Centre for adults, with literacy classes, reading rooms, lectures, entertainments and pastimes.

Talking about youth camps, Major T. Ramachandra said that two kinds of camps could be organised. There were the productive (construction work) camps which could be held only in rural areas where local works and development programmes or Extension Service schemes were going on. Here, students and also other youths between 15 and 25 (for instance, educated unemployed youths) could organise large camps not less than 50 in rural areas, for which each camper will receive Re. 1-8 per day towards boarding charges and As. 8 for organisation etc., from the Central Government. A detailed application form and instructions for organising such camps are available at B.S.S. offices in Madras and the districts.

Besides these permanent camps, self-educative camps could also be organised, which would be seasonal camps in week-ends like seminars, when we could go to the villages nearby, take statistics, study economic conditions, organise health and sanitation drives, give talks and lectures on the National Plan, and arrange recreational activities. For this, however, the organisation will have to use their own service and finance.

Women and girls could also organise camps for environmental service and improvement in personal and home life of women in villages. Sanitation, personal hygiene, home-crafts, child-welfare, nursing and nutrition, social education, eradication of superstitions and wasteful habits and customs, revival of folklore and healthy recreations will have to be organised under the leadership of a social work organiser.

These camps not only help materially in the execution of local development projects but also inculcate the spirit of service and dignity of labour in young men and women of our country, while they break down the barriers between the urban intelligentsia and the rural population. The idea of self-help

and co-operative effort for the improvement of your own locality and development of personality will take root this way.

Besides these avenues of social service, in big cities like Madras, sanitation squads in zonal formations could be organised to co-operate with the Corporation. In Gandhiji's days, social workers went with him broom in hand to clean up whole villages, streets and open latrines. They may still do so if the need arises; meanwhile they may go from house to house advising housewife and children against insanitary habits. They could also report to the Corporation of complaints and neglect of civic amenities. They could take up anti-adulteration drives, by bringing to the notice of the authorities all

attempts at food adulteration. Sanitation weeks could be organised in several zones on a competitive basis and you may be sure that the local people will respond heartily. Even anti-corruption drives, by refusing to give black money to get things done, may be started.

One must actually experience the pleasure of playing with other people's children, of fighting with women (from the lowest classes even) to get over their ignorance, illiteracy, poverty and diseases and of organising such intensely active and useful work, to believe that social work is indeed a pleasure and a pastime, through which one really learns the meaning of democracy, national pride.

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Recreation and Social Welfare

By

SRI A. K. SINGH, B.A., DIP. P.E., M.S.,

*Vice-Principal and Director of Recreation, Y.M.C.A. College of Physical Education,
Saidapet, Madras.*

SOCIAL WELFARE :

Social Welfare work has so far been sponsored by religious organisations, charitable institutions, philanthropic people and political parties. Many people think that Social Welfare is the pastime of the rich, who, patronise it to get recognition and to come in the limelight. There are some who take up social welfare as a means to gain popularity with the masses. Whoever may take up this noble work should possess full knowledge of human beings and should have a correct philosophy of social work.

The most important concern of social welfare work is the human being, but somehow it appears that the emphasis is only given to his environment. Social work should be a process of education to fit the individual to his environment and to enable him to make the best use of his resources. Social work should help the people to develop an attitude and ability to avoid poverty, delinquency and illness. Social welfare problems are the problems of the people and are sometimes known as the Three D's : Disease—Dependency—Delinquency. People get sick, they get hurt, they have physical handicaps—Women face the hazards of maternity—Infancy and childhood each has special risks.

Some people lack the material necessities of life. This may be because they are physically or mentally handicapped, or unemployed, or aged, or homeless, or stranded away from home, or because of any breakdowns in their normal means of support.

People also present problems because of their irrational behaviour and lack of ability for social adjustment. They may break the law, they may shirk their family responsibility or commit any other unsocial act.

Responsibility to meet these problems primarily rests with the individuals. Some problems such as providing proper sanitation, protection against communicable diseases, proper housing facilities, education,

organising leisure time activities, etc., cannot be solved by individual action.

The source of many human difficulties may be traced to the general community environments or existing economic conditions, which are beyond the individuals control.

To solve such problems for the individual and their families society has to organise the means to supplement the efforts of the individual. This process is known as the Social Welfare Work.

Social Welfare Work has been developed in Four Areas :—

1. Social Case Work—It deals with the individuals who have problems, usually facing breakdowns. It helps them to cope unaided, with their own affairs and comprises of Family welfare — Children's Aid and Protection — Visiting Teachers Work — Medical Social Work — Psychiatric Social Work — Probation and Parole.
2. Institutional Work — It deals with the care and protection of the Children, Aged — Delinquents and Criminals.
3. Group Work — It aims to enable people to work in groups for a variety of purposes, and to get experience in co-operative activity, such as, Direction of leisure time activities — Club work — Neighbourhood work — Community organisation.
4. Organisation and administration of Social Work — It deals with administration, supervision and co-ordination of social agencies, e.g., publicity — finance — promotion of new programme.

The main object of Social Welfare Work should be Community Planning and Development.

It means to get different people and different groups to work together to provide bet-

ter services in quantity and quality for all the people.

Community Planning is a recent trend in Welfare Work which means Orderly Thinking in relation to Community Needs. This trend has been brought about by certain existing forces, such as, Housing Shortage, Unemployment, Shifting or Population and above all Awareness and Recognition of people's needs. It is conscious effort to guide the economic and social life of the people, with due consideration for the characteristics and resources of the Community. It involves choices and establishes priority. Planning should finally end in action.

It is very encouraging to note that people are becoming aware of the need for Social Work, though I may say that it is not something new that has cropped up suddenly, but has been in existence for a very long time.

Our approach to this great problem should not be of patronising and handing out favours, but of restoring the birth rights of the people. We must organise the community for the social welfare needs and bring about an effective adjustment between social welfare needs and social welfare services.

It should be a "Mass Attack" in co-ordination with various agencies to solve the problems of the community. Support of both Government and private agencies is absolutely necessary for the success of this project. Our work should be in co-operation with Public Health Department, School Department, Institutions doing preventive and remedial work, and other social agencies. Care may be taken that there is not much duplication in relation to other agencies of social work, our work should be supplementary. Pet theories should be avoided and a scientific approach should be the criteria. It must be borne in mind that an organisation is a MEANS TO AN END RATHER THAN AN END IN ITSELF.

Social Work should be done to supplement the work of the Home, School and Religious Institutions.

There are Five Main Fields of Social Work which should be the responsibility of any Social Work Organisation, namely :—

Recreation a Leisure-time Service : Leisure-time services are an important phase of Community Development Programme,

since they directly deal with the human being. Recreation is the leisure-time activity which results in the growth of the man himself, while the other services improve his environments.

1. Child Welfare Services.
2. Family Welfare Services.
3. Health Services.
4. Protective Services.
5. Care of the Aged.
6. Leisure-time Services.

Need and Importance of Recreation : Recreation develops the whole man by serving the three aspects of human life—Sociological, Psychological and Physiological.

Sociological Aspect of Recreation : Man is a social animal and cannot have a normal existence without group living and group action. Such social needs of the individual are met by recreation. For recreation certain groupings are formed which represent the interest of all the members of the group. The family which is a primary group used to provide opportunity for recreation, but due to change in the living conditions, this function is on the decline. Hence, the Secondary Groups have become more important in the present day society. Such groups are more congenial because they are the result of conscious association based on common interests and habits. Group process is important in recreation, as it prepares people for a life in a group and in an inter-dependent society. Recreation groups have to abide with the modes and customs of the community which enable them to learn social customs and to get rid of anti-social tendencies. Recreation helps to bridge the gap between persons and groups of persons. It provides an opportunity to excel as an individual and also as a group. The very concept of recreation suggests association which produces a sense of belonging and security. Man craves for contacts with others and recreation brings people together and helps them to be sociable and acceptable, which expands and satisfies his social cravings.

Psychological Aspect of Recreation : The common psychological needs of the people are described as Security, Affection, Recognition, and New Experience. Recreation provides opportunity to meet these basic drives of human beings through socially acceptable channels. Recreation is seldom enjoyed in isolation. Besides the human

desire of being in company of others, they also like to be associated with some organisation or movement, such as, clubs, lodges, fraternities, etc. Play group of children, "mystery gang" of the youth, teams or clubs of the adults, are the examples of this urge. The loyalty of such groups is marvellous, and the motto "one for all and all for one" is the proof that their security gets established. In a group like this the individuals develop affection for each other. They do not feel that they are just members of the group but feel that "we are wanted." Love and affection are the driving forces in the accomplishments of the people and this guides them in their interests, aspirations and considerations for each other.

Every one cannot achieve high social status, yet it is desired by all. The young child feels important whenever he succeeds in a new accomplishment and demands attention or recognition. The same is true of grown-ups and others. Some people get recognition through awards, others are motivated through the activity itself. Competition holds an important place in recreation, as it encourages accomplishment which results in recognition. It is easy to get recognition in a recreation group, either by some kind of contribution or actual achievement.

Adventure or new experience is another urge which is satisfied through recreation. Camping, excursion, travelling to new places, initiation into new activities, etc., provide thrilling experiences which ordinarily are not available in the course of daily life. Such experiences are enjoyed by young and old, and are important for human satisfaction, through the field of recreation.

Physiological Aspect of Recreation: The sedentary living created by the industrial age is directly responsible for men's physical, mental and moral breakdown. The congestion of city life exposes people to frequent infection of disease, and they lack the vitality and strength to fight it. Long hours of indoor work and lack of fresh air and sunshine affect the health of the people.

Recreation can assist in the organisation of a Health Education Programme, through which participants can learn the importance of health and how to maintain it. Recreation provides plenty of exercise and outdoor games which build health, vitality and endu-

rance. The fact that participation in wholesome recreation activities contributes to the physical health of people is fully recognised. Big muscle activities stimulate growth of the child and games and sports develop the vital organs. Certain forms of recreation activities produce better circulation, more respiration, better elimination and improved digestion. Rest and relaxation through recreation contribute to emotional stability. Modern developments in hospital treatment provide recreation as a remedy for mental disorders. Recreation holds an important place both in preventive and curative medicine. Recreation has played an important part in the rehabilitation of mental and physical cases of the war. The feverish nervous strain of industry and the machine age can be relieved by play and activities like music, hobbies, etc.

Recreation can fill a large gap in the lives of human beings and can help the growth of their personality, so it should be made available to all. Burns says, "Civilisation may depend for its roots upon the way work is done, but it depends for its finest flower upon the use of leisure." Leisure should be used for the enrichment of life. Culture and civilisation are built on the proper use of the leisure of the people. The ancient civilisation of the Greeks, which is a source of inspiration even today, was a result of the pursuit of leisure.

Community Development will never be of much value if the person himself is not educated and developed. Recreation can play an important part in achieving this. Community solidarity depends to a large extent on recreation, as it provides inter-group relationship and co-operative undertakings. The Indian people are exploited due to their ignorance and lack of education, and are being torn apart by prejudices, political intrigues and communal differences. Recreation can go a long way towards bringing people together on a common platform, where there is plenty of opportunity of understanding people, and realising that caste or creed are no barriers in building unity, friendship, and social understanding. Recreation is as important to the people as the provision for proper working conditions and facilities for eating and sleeping. They need something more than salary to balance their hours of tedious and monotonous work.

Law College Social Service League

PRESIDENT :

SRI M. CHOCKALINGAM, M.A., M.L.

GENERAL SECRETARY :

SRI T. S. ARUNACHALAM, B.Sc., (B.L. I).

JOINT SECRETARY :

SRI Y. SACHIDANANDA PAKKALA, B.A.,
(F.L. III).

TREASURER :

SRI S. S. VELAYUDHAM, B.A., (B.L. III).

GROUP LEADERS :

Child Welfare Scheme :

SRI L. NARAYANAN, B.A., (B.L. II).

Peon's Welfare Scheme :

SRI P. V. MADHAVAN NAMBIAR, B.A.,
(B.L. II).

Adult Education & Night School :

SRI M. BALACHANDRAN, B.Sc., (B.L. I).

Hospital Visiting Scheme :

SRI D. GANESH SUNDARAM, B.A., (F.L. I).

Magazine :

SRI V. GAJAPATHI, B.A., (F.L. I).

Slum Clearance :

SRI M. RAMACHANDRAN, B.A., (F.L. III).

Our League did a fair amount of useful work this year which we detail below under various heads.

ADULT EDUCATION AND NIGHT SCHOOL SCHEME

The Adult Education and Night School Schemes of our League were inaugurated by Sri M. Chockalingam, M.A., M.L., President of the League, on 23rd August 1954. From that day onwards, classes are being conducted on all working days of the College.

The Adult Education Scheme is intended for the benefit of educating the adults who aspire for learning English, Tamil and other languages. Besides teaching them the language they desire to learn, they are also being taught the important subjects like Hygiene, Elections, etc. Most of the students of the Adult Education Classes are the menials of our College.

The Night School is run generally for the benefit of poor children who do not have

facilities to study in regular educational institutions. Tamil, Mathematics, Science, Hygiene and other important subjects are being taught to them in these classes. Some children who study in regular institutions also are attending the Night School. The subjects that were learnt by them in their schools are revised in the night school and it is a sort of private tuition to them. All the students who attend the Adult Education classes and Night School are provided with books, slates, multiplication tables, etc., from the Social Service League.

The classes are being handled by the members of our Social Service League. After the night school is over, milk is distributed to all the children under the Child Welfare scheme of our League.

Messrs. L. Narayanan, S. S. Velayudham, G. M. Singaram, T. N. Krishnamurthy, S. K. Natarajan, P. Govindan, Ramamurthy, N. Krishnasamy, Pakkiri Mohamed, and Varada-desikan, took very great interest in the conducting of this scheme and I am very grateful to them.

We are also conducting Adult Education classes in the Vanniya Coconut garden slum at Teynampet. We have supplied them with books, slates, hurricane lights and other accessories and the classes are being handled by the members of our League in co-operation with Rajyaseva Pravina Khan Bahadur Janab G. S. A. Karim, Retired Inspector-General of Police, Travancore and Sri K. Balakrishna Naidu who are taking keen interest in Social Welfare work.

CHILD WELFARE SCHEME

It can be rightly said that the activities of our League started this year by the distribution of milk, sweets and biscuits under this scheme, on 15th August 1954, our Independence Day. Mr. C. Kunhiraman, B.A., B.L., Bar-at-Law, Honorary Director of Legal Studies, hoisted the National Flag and Mr. M. Chockalingam, M.A., M.L., our President, talked about Independent India.

We received a barrel of milk powder and a bottle of vitamin tablets from the Guild of Service sometime in the last week of August, and we began to distribute them

from 1st September. We distribute milk in our college premises as well as in our adopted slum "Meenambal Sivarajnagar".

Work in Meenambal Sivarajnagar : This year we introduced a new system of distributing milk only to the poor students, whose age range between 4 and 12 years and who attend the Night School conducted by us there in co-operation with certain inhabitants of the slum. The card system has been introduced, and this creates a special interest in the students and induces them to attend classes regularly.

Work in our College premises : Our work here is identical with our work in the Meenambal Sivarajnagar. We distribute milk and vitamin tablets to students who attend our Night School here. The Child Welfare Scheme and the Night School are inter-related. Our thanks are due to all members who have co-operated with us so sincerely to make this scheme a success.

HOSPITAL VISITING

We are proud to say that the Hospital Visiting section with a membership of over ninety will indeed be the *primus pares* in the field of social work. Of all services rendered to suffering humanity, this ranks first and in this humanitarian work members took part with ardent fervour and enthusiasm. We visit the General Hospital, Government Ophthalmic Hospital and Government Indigenus Hospital once a week and the T.B. Sanatorium, Tambaram once in a fortnight.

General Hospital : Here we distribute old magazines to patients, give biscuits and sweets to children, sell cards and covers to the ailing and write letters for them. The magazines provide a certain amount of amusement to the suffering, apart from being a sovereign remedy to forget their pains. On every Friday we see the smiling faces of the children who greet us joyfully and take the biscuits we give them.

Government Indigenus Hospital : On Wednesdays we visit this Hospital. Our work here is just the same as our work in the General Hospital. The Guild of Service Van gives us a lift to the Hospital and brings us back to college.

Government Ophthalmic Hospital : We sell postal stationery to the patients here and

write letters for them. Every Sunday morning the Guild of Service Van gives us a lift.

T.B. Sanatorium, Tambaram : On alternate Tuesdays the Guild of Service Van loaded with Ovaltine tins, Horlicks, Biscuits, Old Magazines, cards and covers leaves our college premises at the religious regularity of 1-30 p.m., and proceeds to Tambaram with our volunteers and other members of the Guild of Service. We sell there, what we take and help them by supplying all their requirements.

Our thanks are due to the Guild of Service and its efficient Secretary Mrs. M. Clubwala Jadhav for providing us the transport facility and guiding us in our work. I express my sincere appreciation of the work done by our volunteers in rendering this humanitarian service, and my thanks are due to them. I thank our President Mr. M. Chockalingam, for his kind advice and able guidance.

PEON'S WELFARE SCHEME

If each of us can alleviate the distress of those that come in contact with us in our everyday life, in whatever way we can, the sufferings and miseries of the under-privileged can to a very great extent be palliated. With this axiom as our guiding principle we launched the Peons' Welfare Scheme in our college in 1953 to promote the welfare of the peons of this college. The scheme thus entered its successful second year which was inaugurated by our beloved Professor President Mr. M. Chockalingam, M.A., M.L., on 23rd August 1954.

Our programme consists of providing mid-day-meals to the twenty-four peons of this college, providing them with clothes, other aids and advice whenever necessary. Our intention is not only to confine our interests to these individuals but also in extending as much help as we can to minimise the distress of their family also. In deserving cases we provide for the education of their school-going children. We are glad that one of our peons is appearing for the coming S.S.L.C. examination with our aid towards his examination fees.

Though the scheme was started with great optimism, we regret to record that the midday-meals for the peons could be provi-

ded only upto 30th November due to financial difficulties. The expenditure of the year for this modest scheme came to about Rs. 300.

The total number of members of the scheme is twenty including the leader Mr. P. V. Madhavan Nambiar. Reviewing our work we are justified in asserting that the results were more than satisfactory. The services of Messrs. T. K. Madhava Panikkar, L. Narayanan, P. S. Raghavan, N. M. Rajagopal, P. Ravindran, Y. Sachidananda Pakkala and T. P. Sreedhara Menon need special mention, for their ardent and sincere work and their whole-hearted co-operation in making this scheme a success.

SLUM CLEARANCE

Looking back on the work we have done so far in the field of Slum Clearance, I am proud to say that our record this year is undoubtedly a landmark in the history of the Law College Social Service League.

Our field of work is the "Meenambal Sivarajnagar, a slum in every respect and in the true sense of the term. We boldly took the challenge thrown at us by this underdeveloped area and did our best to improve the living conditions of the poor inhabitants of this area. In this connection, I would be failing in my duty if I do not mention the able guidance and efficient direction of our revered President, Prof. M. Chockalingam, M.A., M.L. Besides being a source of inspiration to us in our work, his guiding presence infused courage and faith in the people of the locality who offered their unstinted co-operation to the work we did for them.

Health and Hygiene. In this field we take the credit of having done our best for the benefit of the poor slum dwellers. We supplied the villagers with enough brooms for purposes of sweeping and cleaning the streets, D.D.T. powder and Phenyle to be used both in their houses and in the stinking sewages adjoining their huts. Here I would like to place on record my sincere appreciation of the great fervour and enthusiasm with which our volunteers did the manual labour, such as sweeping the streets, levelling the streets and so on. We also gave the people soaps,

combs and mirrors and other things useful in keeping them and their surroundings cleaner and better.

Education: What we did in the sphere of imparting education to the people of the area though not sufficient to meet all their needs and requirements is the best that was possible in the circumstances we were placed in. In spite of the financial difficulty we did our best to confer the benefits of literacy on the poor inhabitants of this area. We started night schools both for children and adults. We provided the pupils with the necessary stationaries and hurricane lamps to be used in the class-rooms. Some of our enthusiastic volunteers took up the work of giving free private tuition to the high school students of the locality. The other things that we supplied them include, 3 dozen mats, milk for children, newspapers, and other articles. We provided the children with facilities for games and sports by supplying tennikoit balls and nets and arranging suitable playgrounds. Other items of play like 'Kummi' and 'Kolattam' also received our attention and the womenfolk of the locality willingly took part in these amusements.

We also did a bit of organisational work, by amalgamating two separate organisations engaged in uplift work in this area. Their united effort helped us and the people of the locality to a very great extent.

To conclude, our labours have been amply rewarded. We have converted the slum into a far better and healthier place to live in. We have imparted education to the people of the locality and have taught them to lead a healthy and happy life. This in short is our modest achievement in the field of slum clearance.

Though we have done quite a lot in the field of Social Service, it has to be said that the actual achievement fell short of our expectations. We will be celebrating our Social Welfare Week shortly, and we expect more students to join us in the humanitarian work we are doing. We also propose to give clothes to the poor before winding up our activities for this year. Our thanks are due to all those who have helped us in carrying on our activities smoothly.

Social Service

By

SRI T. S. ARUNACHALAM, B.Sc.

THE popular opinion today seems to be that social service is something fabulous or untrue. To analyse this we should understand the significance of the term social service. It may be defined as an act of assistance or kindness to another in society, who requires help. We know that our Bharat is a land of the poor who dwell in unfrequented villages. Most of the villagers are uneducated and lack the sense of clean habits and *esprit de corps*. Their innocence has been a great benefit to many heartless people.

Of late the spirit of service and sense of duty has entered many a young mind and it has begun to work wonders. Service can be done in many ways. What about slum clearance? The cleaning of the rugged paths there and levelling them, spraying of disinfectants to prevent diseases, making children bathe, and supplying them with soaps so as to induce them to bathe daily, instructing them about proper nutrition, etc., has aroused the conscience of the slum dwellers and that is evident by their joyful

co-operation with us to better their own lot.

Adult education has done enough good. At present many are able to read and write at least to that extent of carrying on correspondence. Child welfare almost forms a part of slum clearance itself. Primary schools started in slums with some educated people nearby as teachers has of late produced results far beyond expectation. It is a pleasure to give medical aid to the slum dwellers, who have no hospitals nearby and who have confidence in you. You are perfectly happy when you see smiling youngsters arrayed beautifully to receive the milk you supply them. The patients in the hospitals heave a sigh of relief when you write letters for them.

All this happiness arising out of service to your brethren has to be personally experienced; it cannot be described. If people who call it a myth, really work, I am sure that the day is not far off when they will call it a REALITY.

IF YOU WANT PEOPLE TO LIKE YOU

THEN

1. Become genuinely interested in other people.
2. Smile.
3. Remember that a man's name is to him the sweetest and most important sound in any language.
4. Be a good listener. Encourage others to talk about themselves.
5. Talk in terms of the other man's interest.
6. Make the other person feel important—and do it sincerely.

Compiled by P. S. RAGHAVAN from DALE CARNEGIE.

Our Goodwill Mission to Ceylon

By

SRI L. NARAYANAN, B.A.

and

SRI S. S. VELAYUDHAM, B.A.

Organising Secretaries.

WE are proud to present an account of our good-will mission to Ceylon in September, 1954. Our aim was to study the activities of the various social service organisations in Ceylon, visit places of historical interest there and to strengthen the bonds of friendship between India and Ceylon.

The mission consisting of 33 members, led by Sri M. Chockalingam, M.A., M.L., left Madras on 23rd night by the Indo-Ceylon Express and were given a warm send off at Egmore by Sri C. Kunhi Raman, B.A., B.L., Bar-at-Law, Honorary Director of Legal Studies and many other friends.

We reached Dhanushkodi on 24th at 3 p.m. After passing through the formalities of customs and changing of currency, we boarded "Irwin", the steamer bound for Talaimannar. Our steamer started at 4-30 p.m. and soon we lost sight of the shore and darkness prevailed around us. The tossing steamer and the roaring sea made us feel a bit pored but wonderfully enough our destination was nearing and we began to breathe the fresh air of the foreign land. Before disembarking, our things were checked up by the authorities concerned and soon we were free to board the train bound for Colombo. Our weary journey continued and our train steamed into 'Colombo Fort' on 25th morning at 8-30 a.m., where we were greeted by seven members of the mission who had arrived there earlier by plane. A warm reception was given to us there by the Secretary to Hon'ble Minister Sri Nadesan. We were then taken to a bungalow belonging to the Madras Palyacat Company, situated in Vellavathe, 6 miles from Colombo Fort. After refreshment we reported to the Quarantine authorities and got our health certificates duly checked.

The next day we went round the city sight-seeing. We visited the zoo, the

museum, the Buddha Vihar, etc. The Mount Lavinia Beach presented the appearance of the Californian Beach of which we have heard and read much. The well maintained streets of Colombo are broad and clean. Colombo, in short, is a town perfectly westernised in the true sense of the term.

The following day we visited social service centres like the Malakagauda Creche for children, Victoria Home for incurables, Home for the Aged, Veera Mahadevi Children Home, Orthopaedic Clinic, etc. The work done by the Orthopaedic Clinic is marvellous and many poor people are immensely benefited by the services done in this centre as fixing of artificial limbs, etc. We met Sri C. C. Desai, the then High Commissioner for India in Ceylon, and had a short talk with him. That evening we visited the Colombo Law College, where our leader talked on "Fundamental Rights". The reception given to us by the Law students of Colombo was at once lofty and lovely. The next day Sri S. Thondaman, President of Ceylon Democratic Congress Party, addressed us.

On the midnight of 29th we started in a special bus to Kadirkama, where we saw the famous temple worshipped both by the Hindus and the Buddhists. Only the priest can see the idol and a curtain prevents others seeing it. On the night of 30th we halted at Hapatulae, a place 5,000 ft. above sea level, where the climate was very chill but at the same time enjoyable. On 1st October after breakfast we started to Nuwara Eliya, a place famed for its soothing climate and scenic splendour. The 'Lovers Lane' and the cascades presented a feast to our eyes.

We reached Kandy that evening at 6 p.m. We stayed at the Peradeniya University Buildings during our halt at Kandy. We saw the world famous tooth temple and the Botanical gardens with its palm avenue and carnivorous plants. The University

situated on the banks of Mahaweliganga is calm and serene and is an ideal place for studies. On 2nd October we celebrated Gandhi Jayanthi in Kandy. After spending that night in Pattigama we reached Dumbola the next morning. A statue of Lord Buddha in a recumbent position 50 feet long resting on an ornamental pillow in a temple there was a sight to see. We then proceeded to Sigriya where the remnants of a mighty fortress could be seen. We climbed up the fortress with great difficulty and saw the frescoes, which are fine pieces of art worth preserving.

The rains spoiled our seeing Pollanurva and therefore we proceeded to Anuradhapura, another place of historical importance. The ruins of Anuradhapura are massive. The place is studded with monastries and temples. Anuradhapura seems to have become the seat of Sinhalese monarchy in 4th century B.C. During the reign of Deva-

nampiya Tissa, Buddhism was at its zenith and he brought a branch of the bo-tree under which Lord Buddha attained wisdom and planted it in a park. Now a temple has been raised near the tree and the tree is said to be 2236 years old now. The most striking feature of the city is the great 'dagobas' built to enshrine certain relics of Buddha. The decorated moon-stone denotes the perfection of ancient architecture in Ceylon. Though the place has lost all its ancient splendour, it is still impressive. We visited Jaffna last, where most of the Tamilians live. On 6th we reached Talaimannar and boarded the steamer for Dhanushkodi.

Ceylon, the country which impresses every tourist is essentially an island where the mark of Buddhism is still clearly and remarkably felt in spite of all Western impact. We are sure that the friendly ties between Ceylon and India will grow from strength to strength in the days to come.

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- Rule 6. Praise the slightest improvement and praise every improvement. Be "heartly in your approbation and lavish in your praise."
- Rule 7. Give the other person a fine reputation to live up to.
- Rule 8. Use encouragement. Make the fault seem easy to correct.
- Rule 9. Make the other person happy about doing the thing you suggest.

Compiled by P. S. RAGHAVAN from DALE CARNEGIE.

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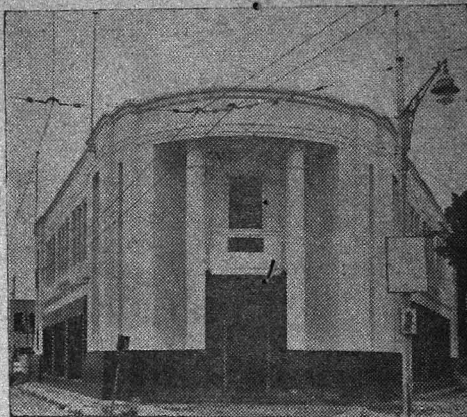
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The Salem and Lucknow Conferences

By

SRI A. DHARMALINGAM, B.A.

THE sixth annual conference of the Madras State branch of the Indian Conference of Social work was held at Salem from the 13th to the 15th November, 1954. The Conference was inaugurated by the Hon. Sri K. Kamaraj Nadar, Chief Minister of Madras, under the presidentship of the Hon'ble Sri C. Subramaniam, Finance Minister, at the Salem Municipal College. Three Sectional meetings were convened on the following subjects: (1) "Financing the Voluntary Welfare Work" — under the chairmanship of the Hon'ble Sri C. Subramaniam; (2) "Correctional Administration"—under the chairmanship of the Hon'ble Sri B. Parameswaran; (3) "Current Problems in Social Welfare"—under the chairmanship of Dr. U. Krishna Rao.

Five members of the Law College Social Service League under the leadership of Mr. M. Chockalingam, M.A., M.L., attended the conference. Many renowned Social workers from the various districts and from other States attended the conference. About 25 student delegates from various colleges in the City participated in the conference. We had the opportunity of hearing the speeches made by eminent Social workers. We visited the various institutions in Salem and went on an excursion to Yercaud and Mettur Dam.

Many important resolutions from all the three sections were put before the house, in the open session on the concluding day and they were passed unanimously. These resolutions have been recommended to the State Government for consideration.

The seventh annual session of the Indian Conference of Social work was held in Lucknow, "The Garden City of India," from the 26th to the 30th December, 1954. The Conference was inaugurated by His Excellency, Sri K. M. Munshi, Governor of Uttar Pradesh, at the Lucknow University campus. The conference was well attended by leading Social workers from all parts of India. There were also delegates from Burma and Pakistan which obviously shows that those coun-

tries are also facing similar socio-economic problems. Many university students, especially a large contingent from Bombay and Madras participated in the conference. To many a student of Social Sciences, the conference was of immense benefit. The conference concluded on the 30th December, 1954, after deliberating on three sectional and panel meetings.

There were three sectional meetings in which the following subjects were discussed: (1) "Financing the Voluntary Welfare Works" — under the Chairmanship of Shrimathi Leelavathi Munshi; (2) "Correctional Administration" — under the Chairmanship of Dr. Sampurnanand (Chief Minister of U.P.); (3) "Problems of Social Welfare Administration and the Second Five Year Plan" — under the Chairmanship of Mr. John Barnabas. A panel consisting of eminent Social workers like Lady Rama Rau, Srimathi Krishna Huthiesingh, discussed on "Social Work in the Radical Setting"—under the Chairmanship of Shri K. S. Visvanathan. The panel discussion was a new addition to this year's conference as an experimental measure. They discussed among themselves and framed the recommendations.

We were fortunate to hear the wonderful speeches made by eminent Social workers. I should specially mention, that Mr. John Barnabas, Resident Representative, UNICEF, Burma, delivered an appreciable speech on "Problems of Social Welfare Administration and the Second Five Year Plan." We visited the institutions of historical importance like Bara Imambara, Lamartinias College, etc., and the modern institutions, such as, the Central Drug Research Institute, Jail Training Institute, etc. Many important recommendations were brought before the house by all the three sections and the panel at the open session on the last day of the conference and the recommendations were passed unanimously.

I must mention about the attempt by the Lucknow University students to hold a Stu-

dents Convention. But the Convention could not be held on account of the competition between the students of J. K. Institute, Lucknow, and Kashi Vidhyapeet, Benares, to take the chair. There were also some student delegates from Burma and Pakistan. It was obvious from the student delegates who attended the conference, that in other States the students who are studying their diploma in Social Sciences alone are interested in rendering Social work, where as in Madras State all the University students irrespective

of the branches of study render Social work through the various College Social Service Leagues.

Conferences of this nature will strengthen the cultural tie and friendship among the students of the various States. The Central and State Governments should take into consideration, these recommendations in their amelioration works, since these recommendations are made after criticism and deep deliberations.

One Minute Story

By

SRI S. GOVINDARAJAN, B.SC.

BALU was pacing up platform number one at the Egmore station for the hundredth time. So far he had stopped at the Higginbothams stall only for three times (since on the third time he felt embarrassed and annoyed at the suspicious look thrown at him by the stall keeper). He had come to the station too early and was waiting for the departure of the Indo-Ceylon Express by which he was to leave for his native place. Colloquially speaking, he was killing time.

Balu is an active member of the Law College Social Service League. Though an amateur in the field, he is an enthusiastic worker. He has ability to work since the Social Service League has developed his capacity for working.

When he was pacing up for the hundredth time, he noticed a gentleman. He was short and flabby and was wearing a khadi jibbah. The side pocket of his jibbah presented the appearance of a gunny bag full of lumber materials—probably containing a big money purse bulging with currencies and coins.

Balu followed him with his eyes. when suddenly . . . sr . . . rrr . . . rr . . . , the gentleman slipped and was falling flat on the ground from where he rose and the action would have been complete but for Balu's 'first aid'. The next instant Balu was seen in action. He sprang to the side of the falling man and restored the equilibrium. It was a herculean task no doubt, but it was a

pleasure for him to do it—to render service to one of the suffering humanity.

In a moment superb scenes in colour by Technicolour unfolded themselves on the panoramic wide screen of Balu's mind—of course and obviously in three dimensions. 'Dazzling newspaper headlines praising his heroism, the offer of thanks by the gentleman for having saved his life, the magnificent reception accorded to Balu at the bungalow of the gentleman (some love scenes inevitably), his marriage with the gentleman's daughter, all these and many more sweet visions crossed his mind in that memorable moment, as he was still holding the gentleman.

The next moment he heard a perspecta four track stereophonic sound—a harsh voice shouting behind him, 'Catch the fellow! he is a pick-pocket! The rascal adopts the same trick everywhere. He will pose like a gentleman and snatch away your purse while pretending to help you. Catch him! Catch him!!' Do not leave him!!!'

This shout followed by the footsteps of its author, mixed with the shrill whistle of the engine, which was slowly puffing off the station fell into the ears of Balu like boiling lead and a chill crossed his spine. The next moment Balu was again seen in action, this time getting into the moving train. He wiped the perspiration from his forehead and his lips murmured, 'All this—Social Service'.

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Convener: Sri T. E. Vijaya Raghavachari.

The League distributes milk to poor children and is indebted to CARE for their gift of milk-powder. A night school conducted for the children of neighbouring villages, the improvements made in Gorucheri, the supply of books and other materials annually for the night school at Kaliakundram, the repairs undertaken for the school building which was damaged by weather are among the important activities of the League.

A batch of 11 students were sent for the certificate course organised and conducted by M. S. S. L.

ETHIRAJ COLLEGE

SOCIAL SERVICE LEAGUE

President: Smt. Mona Hensman, M.P., J.P.,
B.A. (Hons.) (Lond.).

Secretary: Miss P. Leelavathy.

The Ethiraj College Social Service League records another memorable year of useful work. The activities started with greater enthusiasm and vigour.

The 'Cheri Visiting Squad' has every reason to be proud of its work. The field of work is the South Coom Cheri. The young girls are taught needle work. The attendance has increased to 120. The Independence Day was celebrated on a grand scale under the presidentship of our revered Principal Smt. Mona Hensman. The programme included the supply of meals to the slum dwellers, sports and variety entertainment for the children. During the X'mas vacation old garments were collected and distributed to the inmates of the slum.

We thank Mrs. Mary Clubwala Jadhav for the gift of CARE parcels and Mrs. Lakshmi Kutty Menon and Mrs. Moorthy for their valuable guidance.

LOYOLA COLLEGE

SOCIAL SERVICE LEAGUE

Patron: Rev. Fr. Arulsamy, S.J.

Principal.

President: Rev. Fr. A. Rapinot, S.J.,
Warden.

Secretaries

Sri G. Santhaseelan.

Sri B. Joghee.

Sri K. Gangadharan.

"The students are the spear-heads of every movement, the sheet anchors of every organisation. Without their whole-hearted co-operation, the public authorities will find it very hard to carry out their development plans. The younger generation should derive inspiration from the selfless path shown by the Father of the Nation"—so said Sri R. Munuswamy Pillai, the then Mayor of Madras in his inaugural address.

Of the various units the Adult Education Unit is undoubtedly the *primus pares*. Armed with slates, books and petromax lights, this army of young men fight against illiteracy at Namachivayapuram, Susaipuram, Thiruvengadapuram and Chetpat. Inside the College, two sections—one for school children and the other for college menial staff are being conducted.

Under the auspices of the Community Welfare Unit, games and sports are conducted. On the Independence Day the National Flag was hoisted at Thiruvengadapuram and Chetpat and gruel distributed for 600 poor people at Namachivayapuram. On Vinayaga Chaturthi Day and Deepavali Day more than 1,000 people were fed.

The Health and Relief Unit, by distributing milk to impoverished children in these centres, has endeared itself to the slum dwellers.

The Medical Unit under the eminent direction of four great physicians of the city renders medical aid to the villagers.

The League has started construction of a road in Laxmipuram, a slum near the col-

lege, with the co-operation of the City Welfare Association.

Here in short are our humble efforts to set up a Loyola standard in Social Service.

MADRAS CHRISTIAN COLLEGE

THE RURAL SERVICE LEAGUE

Patron : Dr. A. J. Boyd.

President : Prof. Chandran Devanesan.

Vice-President : Miss Rani Baliah.

Student Chairman : Mr. Gnanaprakasam.

Secretary : Mr. Augustine Chellappa, B.Sc.

The activities of the League began in right earnest from the beginning of the year. The Annual Entertainment was held on 14th August 1954.

Elementary School : The school consists of six teachers and 240 pupils. By next academic year, a sixth standard is to be opened.

Medical Squad : The squad visits the village daily and provides medical facility for them. The members also visit the T. B. Sanatorium once a week and distribute old magazines to the patients. A leprosy clinic is shortly to be opened.

Manual Labour : The squad has set right the fencing round the school compound and has constructed a small playground for children to play.

Cottage Industries : This includes distribution of seeds for raising kitchen gardens in the village and payment of wages and supply of mid-day meals for 12 poor boys in the weaving centre.

Adult Education : We are maintaining 3 night schools. We supply books and other stationaries to the pupils. There is a proposal to extend the night school to another village.

Women Students' Squad : Our women students have become very active this year, taking part in all the activities including manual labour. They have organised a "Pungal Sangham" in the village where they teach the womenfolk of the village, lessons in Tamil, Sewing and Knitting.

Employment Bureau : This is a special branch which helps to find employment for those unemployed who seek our help.

On the Independence Day the school children were given tiffin in Heber and Selaiyur Halls and St. Thomas's fed the poor villagers. Old clothes were collected for the Assam Flood Relief Fund.

MADRAS STUDENTS'

SOCIAL SERVICE LEAGUE

President : Mr. M. K. Shanmugam, M.A.,
Sir Theagaraya College.

Vice-President :

Kumari G. Gnanaickam, M.A.,
Women's Christian College.

Treasurer : Mr. P. Varadaraju, M.A.,
A. M. Jain College.

Student Chairman : Mr. A. R. Srinivasa
Raghavan, B.A.

General Secretary : Mr. S. Siva Subramanian,
Madras Veterinary College.

Joint Secretaries :

Mr. Sivamani,
Pachaiyappa's College.

Kumari T. V. Seetha,
Women's Christian College.

This year's activities began with the election of office-bearers. The M. S. S. S. L. took up a complete survey of the pavement dwellers in the city. In October a film show in the form of a benefit performance was arranged at the Odeon Theatre to collect funds for the M. S. S. S. L. On the same day the Social Welfare Certificate course was inaugurated by Hon. Sri M. Bhaktavatsalam, Minister for Agriculture, Government of Madras. After a series of lectures on various aspects of Social Service by the elite of Madras Hon. Sri C. Subramaniam, Minister for Finance, Government of Madras, distributed the certificates on 21st November 1954.

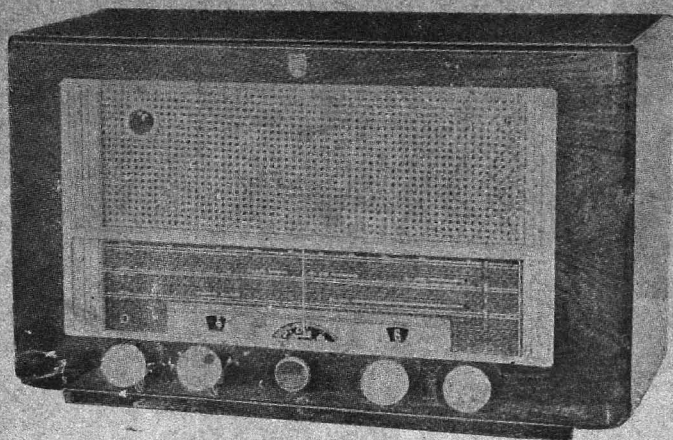
During the X'mas vacation, a rural work camp was held at Mappedu, a village near Tambaram. A new earthen road and an earthen-walled school building were constructed.

The Annual Conference is shortly to be held.

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A. M. JAIN COLLEGE

NATIONAL YOUTH WELFARE AND SOCIAL
SERVICE LEAGUE

Secretary : Sri K. Satyanarayanan.

Our activities for this academic year were inaugurated by Mr. Thomas, Director of the School of Social Work. The present main activities are :

1. *Manual Labour :*

- (1) Road laying, connecting the village Pavalathangal with the main road.
- (2) Closing the pits in our college premises.

2. *Literary Classes :*

- (1) Adult Education classes.
- (2) Children Education and Recreational classes.

3. *House Visits.*4. *Weekly visit to our adopted village.*

Deepavali Day was celebrated on a grand scale with the distribution of clothes, sweets and crackers to 30 poor children by Hon. Sri M. Bhaktavatsalam, Minister for Agriculture, Government of Madras.

We are grateful to the Guild of Service for the gift of CARE parcel and to our Principal Prof. S. Narasimhan for his guidance and advice.

PACHAIYAPPA'S COLLEGE

SOCIAL SERVICE LEAGUE

President : Sri R. Krishnamurti, M.A.

Vice-Presidents :

Prof. T. S. Sankaranarayana Pillai,
M.A.

Prof. M. Visvanathan, B.A. (Hons.)

Secretary : Sri R. Jayaraman.

Treasurer : Sri T. R. Pandian.

Our League started functioning this year with the inaugural address delivered by Mrs. Mary Clubwala Jadhav in August 1954.

We are conducting a Night School for adults and children at the Corporation High School premises at Aminjikarai. The members visit the adjoining slum areas and teach the slum dwellers to lead a hygienic life. We are also conducting a separate night school for the benefit of the menials of the College Hostel.

Our League was represented at the Madras State Conference of Social Work at Salem as well as at the All India Conference of Social Work held at Lucknow in November and December 1954 respectively.

Our thanks to the Members of the Law College Social Service League for giving us this opportunity to give expression to our modest achievements in their magazine.

PRESIDENCY COLLEGE

SOCIAL SERVICE LEAGUE

President : Prof. Mrs. G. Parthasarathi,
M.A., B.Lit. (Oxon) M.A., L.T., (Mds.)

Vice-Presidents :

Miss. M. N. Sree Devi, M.A., L.T.

Mr. G. Perumal, B.O.L., (Hons.)
M.A.

Secretaries :

Miss. V. Rajam, M.A.

Mr. P. Narayanan.

The League has its centre of activities at Locknagar, an area near the College. The poor children of the area about 120 in number are given Payasam on 3 days and Milk on 4 days in a week in the evenings. A Day School with two classes, is being conducted staffed with two teachers whose salaries are paid by the Corporation. The stationaries for the pupils are supplied by the College. A spinning and weaving class for the benefit of the womenfolk is conducted and the women pupils have begun weaving towels which are sold in the college to the students and the staff. The adult school in the evening is conducted by the students of the College.

The year's notable achievement is the opening of a Dispensary by Hon. Sri A. B. Shetty, Minister for Health, Govern-

ment of Madras. It is well equipped and renders free medical aid to the patients of the locality with the assistance of three men doctors, one lady doctor and one pharmacist.

The Lady Secretary and one of the men students attended the Sixth Annual Conference of Social Work, held at Salem. 43 members attended the certificate course conducted by M.S.S.L.

The League gave donation for the annual sale held in aid of the School for Deaf and Dumb mutes and sent 15 volunteers to sell Red Cross flags.

Sri R. Parthasarathi, Professor in Economics of our College, has taken a survey for our League, of the living condition among the inhabitants of Locknagar.

QUEEN MARY'S COLLEGE

SOCIAL SERVICE LEAGUE

President : Miss. V. Koman.

Honorary Secretary : Miss. S. Jeshma.

Student Secretary : Miss. Chitra Kuppuswamy.

The League, a unique organisation of the College with a record of much useful work, centres its activities around the adjoining Kailasapuram Cheri where there are about 100 huts. The activities are as follows :

Elementary School : This is staffed with 5 teachers and is attended by 120 pupils who are taught among other things games, music, weaving, spinning and basketry. The needle work section teaches the womenfolk to mend and stitch their own clothes and also to stitch new clothes.

Food Section : Supply of free mid-day meal and free distribution of milk in the evenings is the main feature of this section.

Weaving & Spinning Section : This small scale industry maintains four looms under the guidance of an instructor and the finished products such as sarees, dhoties, towels etc., are sold in the College to the students and the staff.

Dispensary : This works twice a week and renders free medical aid to the Cheri dwellers with the assistance of a qualified doctor. The dispensing and compounding are done by the students.

Adult Education Section : This section runs two separate Government recognised schools for men and women respectively, staffed with qualified teachers and attended by 15 pupils on an average daily.

The Cheri Visiting Squad : This squad attends to the cleanliness of the Cheri. The students keep the premises clean and individual attention is paid as to the cleanliness of each hut.

Hospital Visiting Section : This section busies itself with visiting various City Hospitals and distributing magazines, sweets and flowers to the patients. Variety entertainments are given on special occasions by the students.

This in short is our humble record of work.

STANLEY MEDICAL COLLEGE

RURAL MEDICAL AND SOCIAL SERVICE LEAGUE

Ex-officio President : Dr. K. N. Pisharoty,
M.D., M.R.C.P., D.T.M.

Secretaries :

Sri S. Kalyanaraman.

Sri R. Amirthalingham.

The League is a voluntary body comprising of all the 600 students of the college.

Aim : To render free medical aid, curative and preventive, to the rural population of India.

Place of Work : Alamadi, 17 miles from the city limits of Madras. Every Sunday, the college bus loaded with all modern medicines, medical and surgical equipment and the personnel consisting of a Senior Professor, an Assistant Physician, several House-surgeons, a few nurses, and ward boys 25 medical students, a leprosy expert, a social worker, a Health Inspector, a Dental surgeon, a few boy scouts and some-

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times a few students from other colleges, leaves for Alamadi at the religious regularity of 1-30 P.M.

No of Patients : Weekly average of 500.

Diseases met with : Venereal diseases, Leprosy, Anaemia, Avitaminosis

Achievements : Eradication of untouchability, improvement of the general standard of health and sanitary conditions, free modern medical facilities made available to about 10,000 people, Ante-natal care given to villagers and the survey and treatment of leprosy on a vigorous scale are our modest achievements.

Ambitions : Eradication of Leprosy, Cholera, Typhoid, Diphtheria and small pox, effective control and final abolition of Malaria and Venereal diseases, improving the sanitary conditions, and building a hospital, undertaking an extensive economic self-sufficiency scheme, opening of more schools and complete eradication of untouchability are our humble ambitions.

A separate leprosy clinic has been established. A second medical unit, in addition to our present unit at Alamadi, has been started at Panjetti another village, about 19 miles from Madras where we are getting on an average more than 200 patients every week.

TEACHERS' COLLEGE, SAIDAPET

SOCIAL SERVICE LEAGUE

President : Sri T. P. Santhanakrishna Naidu, B.A., L.T.

Vice-President : Sri V. Krishnamoorthy, M.A., L.T.

Secretary : Sri A. R. Srinivasaraghavan, B.A.

Joint Secretary : Sri C. S. Raghavan, B.Sc.

The inaugural address of the League was delivered by Mrs. Tara Cherian on 21st August 1954

The League conducts a night school for adults, which has a regular attendance of 25 pupils. Volunteers from the B.T. and Tamil Pandits' training section, teach the pupils

Indoor games are played by the pupils. Some have joined the Seva Dal to get training.

14 volunteers attended the certificate course conducted by M.S.S.L.

67 old clothes were collected for Assam Flood Relief Fund

SRI VENKETESWARA STUDENTS' HOSTEL, TRIPPLICANE

SOCIAL SERVICE LEAGUE

Secretary : Sri V. Rajamani, B.A.

"Service first and self last" is our motto and good spirit, enthusiasm and excellent co-operation are the highlights of this year's activities. After the unanimous election of Sri V. Rajamani, B.A., of Law College as the secretary, the members of the league undertook slum visiting and milk distribution in a nearby slum. On Deepavali and other festival days, the members distributed sweets, biscuits, fruits etc., to children to make them happy and cheerful. As many as 15 members of the hostel attended the certificate course conducted by the Madras Students' Social Service League, and it is the constant endeavour of the members to stick up to the motto

VIVEKANANDA COLLEGE

SOCIAL SERVICE LEAGUE

President : Sri N. Sundaram Iyer, M.A.

Vice-President : Sri S. Y. Subramaniam.

Secretaries

Sri S. Ganesan.

Sri N. Anantharama Iyer

The Social Service League of our college began its activities from its inauguration on 3rd August 1954 by Diwan Bahadur K. S. Ramaswamy Sastrigal.

The League consists of 60 members. An open air theatre is being constructed and much of the manual work is done by the members. They do gardening in the even-

ings and have constructed a path in the garden. Some of them visit a slum area near our college 21 members attended the certificate course conducted by M.S.S.L.

WOMEN'S CHRISTIAN COLLEGE

SOCIAL SERVICE LEAGUE

Secretary Kumari T. V. Seetha

The League has its work centres in the slum areas near the college—Mohammadan's Garden, Chetpat Tamil Centre and Chetpat Telugu Centre. Every Friday evening a batch of about 20 students visit these places

The Child Welfare scheme includes the teaching of hobbies, songs and games. Adult literacy programme and Medical Aid

are carried on side by side. Milk and food-stuffs are distributed to the slum dwellers. Practical advice on Nutrition and Hygiene is rendered by arranging short talks to the womenfolk. Individual enquiry is done by the Hut-visiting group. The League runs a nursery school for about 50 children below 5 years at the Mohammadan's Garden

The Peons' Welfare Scheme includes the supply of mid-day meal for them and educating them. The members take part in manual labour also. With the assistance of these amateur artisans a tiffin shed has been built for the servants of the college

One of the highlights of the year is the X-mas party got up by the Leaguers for about four hundred children of the three centres.

We cease to grow the moment we cease to discriminate
between virtue and vice.

Forsake not God until you find a better master.

Wise men learn by other men's mistakes; fools by their
own.

Compiled by T. S. ARUNACHALAM.

An erratic lady driver ignored a red light and **smacked** a brand-new saloon amid ships. Before the echo of the crash had died away, she was out of her car with fire in her eye.

"Why don't you keep your eyes open?" she demanded.
"You're the fourth car I've hit this morning."

