

453

St. Joseph's college
Magazine.

- Trichinopoly.

9th - September.

VII — 1

SL

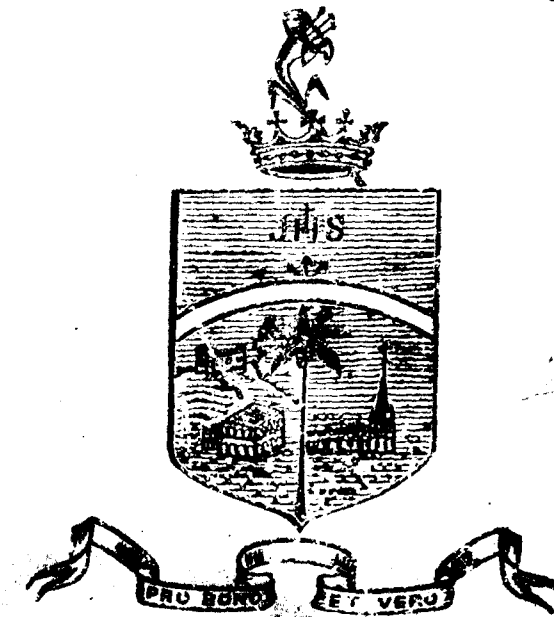
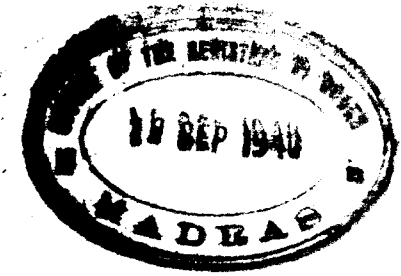
T45, f, 21192, N34

N40.7.1

98568.

1361

A. M. D. G.



453

THE
ST. JOSEPH'S COLLEGE
MAGAZINE

TRICHINOPOLY
SEPTEMBER 1940



THE BROOK

by Rev. Fr. J. J. J. J.

THE ST. JOSEPH'S COLLEGE MAGAZINE



TRICHINOPOLY
SEPTEMBER 1940

New Series

PUBLISHED TWICE A YEAR

Annual Subscription Rs. 2/-
(Post Free)

Vol. VII, No. 1

125.1.2000, 11-11-11

11.10.71



Contents

	PAGE
THE BROOK	(Frontispiece)
<i>Water colour by S. Govindaswamy, III U. C.</i>	
THE JESUITS AND TAMIL	1
<i>by S. Manuel, S. J.</i>	
LITERATURE AND HAPPINESS	13
<i>by K. R. Srinivasa Iyengar</i>	
MR. DALTON'S CASE	24
<i>by M. T. John, II U. C.</i>	
WORAIYUR IN HISTORY	28
<i>by K. Natarajan, III B.Sc.</i>	
The Incompleat Angler	—
<i>Pen-and-Ink Sketch by Percival Netto, II U. C.</i>	
Trial by Razor	—
<i>Pen-and-Ink Sketch by R. Mahadevan, IV U. C.</i>	
தேடிதல்	30
<i>by பிரான்சிஸ்</i>	
A COLLISION	32
<i>by L. S. Krishnamoorthy, I U. C.</i>	
RING OUT THE OLD	34
<i>by Vepa A. Ramakrishna Rao, III B.Sc. (Hons.)</i>	
பண்டைத் தமிழர் அரசியல்	39
<i>by S. Ponnuswami, IV U. C.</i>	
A War Poster	—
<i>by J. Mascarenghes</i>	
Mr. Winston Churchill	—
<i>Pencil Sketch by V. Ananthanarayanan, III Hons.</i>	
SUGAR-MAKING IN INDIA	44
<i>by V. Krishnamurthi, IV B.Sc.</i>	
TOUT N'EST PAS PERDU	47
<i>by R. Alphonse, IV U. C.</i>	
IN HIS FOOTSTEPS	48
<i>by M. Susai Sengole, V Hons.</i>	
I TRAVELLED FIRST	50
<i>by P. V. Rajan, II U. C.</i>	
கிராமச் சீர்திருத்தம்	53
<i>by S. Arunachalam, I U. C.</i>	
HAIL, COFFEE!	56
<i>by H. Nagasubramanian, III Hons.</i>	

CONTENTS

	PAGE
LA DAME ET LE DOCTEUR	59
<i>by S. Raghavan, III B.Sc. (Hons.)</i>	
WHAT IS WRONG WITH OUR VILLAGES?	60
<i>by A. J. Francis, II U. C.</i>	
THIS WAS SCHOOL	62
<i>by V. T. Tirumalai, III Hons.</i>	
இள மேகங்கள்	64
<i>by S. Arputham, II U. C.</i>	
ON FIELDING	70
<i>by R. T. Parthasarathy, III U. C.</i>	
LOW TEMPERATURES—their production and measurement	72
<i>by P. S. Hariharan, V B.Sc. (Hons.)</i>	
CAN WE DEFINE WHITENESS?	86
<i>by N. Anandan Nayar, II U. C.</i>	
EDITORIAL NOTES	88
BOOKS ON THE TABLE	94
UNIVERSITY EXAMINATION RESULTS, MARCH 1940	102
INTER-COLLEGIATE EXAMINATION IN RELIGION, 1940	108
OLD BOYS	109
THE COLLEGE CHRONICLE	115
COLLEGE SOCIETIES	118
FIELD NOTES	127
U. T. C. NOTES	131
IN MEMORIAM	133
EXCHANGES	134

The Jesuits and Tamil

by S. Manuel, S.J.

“**A**MONG the Indians themselves you will find very few who have a perfect mastery of this language: those who have a rudimentary knowledge of it are looked up to by the people, and if you can quote from the hidden treasures of their literatures they will hang on your lips.”¹ Thus wrote Father Constantine Beschi, in 1730. What he said of Tamil summarizes the history of almost all the Indian vernacular literatures the Jesuits came in contact with during the three centuries from 1550 to about 1850. Various causes had brought about a stagnation in the flowing current of literary culture in the country; but there were always a few who did not at least abandon their ancient authors, and the mass of the people who had heard of the glorious past still kept a burning desire to hear the best of their language and paid almost divine honour to those who were able to satisfy this desire.

The Jesuits had come to India with but one purpose; they had a message, a message of paramount importance, to impart to Indians. Now this could not be done unless they learned their language and that to perfection. It was this motive that made them spend years in learning the language, and no wonder that most of them became proficient and not a few even masters in the use of it.

Fr. Henry Henriquez

The great St. Francis Xavier, the first Jesuit missionary, had, on two different occasions, worked on the Fishery Coast. He had a part of his message translated into Tamil by an interpreter but found this insufficient and so commissioned a young Jesuit, Fr. Henry Henriquez, to learn the language and compose a Grammar and a Lexicon for the use of the future missionaries. Father Henriquez soon became so proficient in the use of the language that not only did he execute the task imposed upon him by the Saint but he also wrote many works of piety and instruction. His works were printed in the first Tamil press, set up by the Jesuits at Punaykayal,² by a Father John de Faria who has the honour of being

¹ *A Grammar of High Tamil*. Edited by Fr. L. Besse, Trichinopoly, 1917, p. x.

² This was not the first press in India nor was it the first to print Tamil works. More of this later.

THE JESUITS AND TAMIL

the first to cast Tamil types. Of Fr. Henriquez's printed works, the names of fourteen have come down to us; and as for the style and diction of these works, all we know is that they were the best of that part of Tamil Nad.

Fr. Robert de Nobili

The glory of being the first European to delve into the classical literature of India goes to Father Robert de Nobili, known as *Thathuvapothagar*. He arrived at Madura, the Athens of Tamil Nad, in 1606. The consuming flame of charity that drove him to this distant region would not be quenched until he had made himself an Indian among the Indians so that he might do them the maximum good, and this in the face of great sacrifices, nay, even death. He adopted the dress and the mode of living of an Indian *sannyasi*; but this external change alone would not do, he imbibed the very aspirations and spirit of the people. Hence he set to work at once, with the energy of a giant, to learn classical Tamil and Sanskrit. Three years of hard and unremitting labour bore its fruit when in 1609 his *Attuma Nirunayam*¹ appeared. This was followed by other works, so that when he died in 1656 he left behind him more than twenty volumes of manuscripts on palm leaves.

Most of his works were the fruits of his advanced age. "His many labours and trials caused Fr. Robert to lose his eyesight completely, and shut up in prison, so to say, unable to go about in his Mission, he thought that, to make himself useful to his neighbour till the last, he could not employ himself better than in composing books. Hence he spent on the composition of his books all the time left him after his prayers, and, even before setting to work, he had disposed his work with so much order that he quotes in the first chapter what he has to say many chapters further, and in one book he refers to what he will say so many chapters later in another, as if he had the whole work before his mind with its divisions into books, chapters, and paragraphs—an evident proof of his great talent and memory.....His devotion to the Blessed Virgin was remarkable. For the benefit of the Christians he composed in Tamil verse a book on her life, which all classes of people everywhere take delight in singing."²

¹ i. e. The Science of the Soul.

² Fr. Giacinto de Magistris. Cf. *Relazione della Christianità di Madura*. . . Scritta dal P. Giacinto de Magistris, Roma, 1661, p. 340.

THE JESUITS AND TAMIL

He wrote both for the learned Brahmans and for the unlearned millions, in Tamil as well as in Sanskrit. For the former he chose verse mostly in Sanskrit, and for the latter Tamil prose, as the vehicle of his thoughts. Thus, all unconsciously, he became one of the pioneers of Tamil prose.

His poetical works, with one exception,¹ are on philosophico-theological subjects. They show that he had profited by the instructions of "one of the most learned Brahmans of the town, whose authority had often, it is said, greater weight than the most cogent argument" and of whom he himself wrote: "I cannot tell you how much I owe to this excellent man; besides the knowledge of Sanskrit and Tamil, I owe him the much more precious knowledge of the most sacred Vedas."² So much, indeed, did he profit that, reading his works, Max Müller could with all truth say of him: "Robert de Nobili was a man who could quote from *Manu*, the *Puranas*, nay the *Apastamba Sastras*, which are even at present known only to those few scholars who can read Sanskrit manuscripts."

The prose works of Fr. de Nobili, *Attuma Nirunayam*, *Gnana Upathese Kandam* (in four volumes), *Thushana Thikaram*,³ etc., show how deep his knowledge of classical Tamil and its Grammar was. Keeping within the canons of Tamil Grammar and taking advantage of the concession granted in it, he was not afraid of coining new words and phrases adapted from Sanskrit and thus enriching the already rich vocabulary of Tamil. The style and the mode of expression are so genuinely Tamil that one would be tempted to remark that his works have been composed not by a European but by an Indian, for Indians and not for Europeans. As might be expected, the style is indeed a little antiquated, but in its days it was pronounced by native scholars, as Fr. Proenza testifies, to be of classical perfection. Even now it is hard to recognize the foreigner either in the mode of thought or in the way of expression.

Father Anthony de Proenza, who was a companion of Robert de Nobili, in a letter dated Triouchirapalli (*sic*), 1660, says: "Fr. Hyacinth de Magistris, who went to Rome as Procurator of the Malabar Province, is commissioned to bring back to us a press with Tamil types and to interest in this good work the charity of some of the Roman Princes."⁴ And Fr. de Magistris

¹ *On the Passion of Jesus Christ and the Sorrows of His Mother*.

² J. Bertrand: *La Mission du Maduré*, Tome II, Paris, 1848, p. 34.

³ *A Summa Theologica; Refutation of Calumnies*.

⁴ J. Bertrand: *La Mission du Maduré*, Tome III, Paris, 1850, p. 118.

THE JESUITS AND TAMIL

himself refers to these types in the above-mentioned Relations: "The books, then, of Fr. Roberto and Fr. Emanuele (Father Emmanuel Martinez) form quite a library, providing sufficiently for the wants of that Christian community: the Fathers Missioners, the Christians, the Catechumens, and the Pagans. God grant that the characters of the *Tamule* (sic) and of the *Grandone* language now being made in Rome may reach the Indies...." This was in 1661. Did these types reach India and were they used to print the works referred to? Father Thomas writing in 1681 asserts that "several Tamil books had been printed by 1681 with the types from Europe....." Fr. Mattheus, of the Order of St. Teresa (i.e. a Carmelite), was struck with amazement when he saw at Tuticorin not only the perfection with which our Fathers spoke the language of that country but moreover sixteen books, and no small ones, printed in the language and the characters of Madura with types made in Europe."¹ And Fr. Paulinus a S. Bartholomeo a century later (1792) tells us that Fr. Proenza's Tamil dictionary was printed at Ambalakad in 1679 with wooden types cut by Ignatius Aichamoni, a native of Malabar. Were the types from Europe, if they had reached Cochin before its capture by the Dutch in 1663, confiscated, and were the missionaries obliged to make good the loss by cutting wooden types? Be this as it may, the Jesuits who had been expelled from the Dutch possessions, Cochin and Vaipucotta, in 1663, retired to Ambalakad and there continued their works, among which was that of printing. In his letter to the General of the Society of Jesus, dated Colci, 1676, Fr. Andrew Freire writes: "The disposition of Divine Providence has deprived me for some years of the pleasure of being before your Paternity the interpreter of the Madura missionaries. I was obliged to interrupt my apostolic labours to go and direct at Ambalacate (sic) the printing of Fr. Robert de Nobili's works. I consecrated a year to this important work, and after completing a part of it obtained permission to return to my post." This work was continued by Fr. Roderic de Abreu.

Of all these printed works we have to-day only a mutilated copy of his Catechism.² What has happened to the others? Only Tippu Sultan could give us an adequate answer to this question. Once before the Jesuits lost all their precious collections of manuscripts when the Dutch took Cochin (1662) and drove them off to Ambalakad. Of this vandalism Tavernier, a Huguenot himself, says: "You must know that at the taking of Cochin

¹ Cf. *Examen historico-criticum codicum indicorum Bibl. S. Congr. Prop. de fide*, Romæ, pp. 56-57.

² This copy may be seen in the collection of Madura Mission archives; but its title and the first pages are missing.

THE JESUITS AND TAMIL

the Jesuits had in that city one of the fairest libraries in all Asia, as well for the great quantity of books sent them out of Europe as for several rare manuscripts in Hebrew, Chaldaic, Arabic, Persian, Indian, Chinese, and other oriental languages.....But to tell you what became of this library. General Von Goens made no conscience to expose it to the ignorance of his soldiers, so that I have seen the soldiers and seamen tear several of these beautiful volumes to light their tobacco."¹

And a century later, Tippu Sultan did the same with the library and printing press at Ambalakad.

De Nobili's Contemporaries and Successors

453

Robert de Nobili's work was continued by his brother Jesuits; but it took nearly fifty years before another could be found to surpass him in his knowledge of classical Tamil. Father Emmanuel Martinez, who died in the same year as de Nobili, also left a large legacy of Tamil manuscripts, the most important among them being *Gnana Muthu Malai*. Father Anthony de Proenza was the author of a large Tamil dictionary, and in 1679 the Jesuit press at Ambalakad printed a larger dictionary in which the manuscript works of Frs. de Nobili, Bruno, and Martin were worked into one. Later on Fr. Maynard composed the *Nittiya Anittiya Vithiyāsam*, a work which is popular among Catholics of South India even to the present day.

Father Constantine Beschi

Now we come to one who can rightly be called the poet laureate of Tamil in the 18th century. Thaimanavar and Padikasu Pulavar are the only two poets of this century who can in any way be called his rivals for this honour; but an impartial critic will be constrained to vote this honour to Father Constantine Beschi, *alias* Viramamunivar. He far surpasses the other two in the loftiness of his theme as well as in purity of diction and in the classical perfection of his works. In this short paper it is impossible to do justice to him; those who wish to know more about him and his works will find a wealth of information in Mr. Thomas Srinivasan's article, "Beschi, the Tamil Scholar and Poet," in the *New Review*, 1935, Vol. II.

Father Constantine Beschi was thirty years old when he arrived in the Madura Mission, on May 8, 1711. From that date to his death, on

¹ Quoted in T. Whitehouse: *Lingerings of Light*, London, 1873, p. 168.

THE JESUITS AND TAMIL

February 4, 1747, at Ambalakad, all the spare time he could find he devoted to the study of Tamil classical authors. How little time he had at his disposal for this study we can gather from the fact that his missionary activities took him through the entire area of the then Madura Mission, i.e. the present Tanjore, Trichinopoly, Madura, Ramnad, and Tinnevely Districts; in no place except at Ellakurichi could he remain more than three years at a time. Wherever he went he had plenty to do as a missionary, strengthening the Catholics in their persecution from the various petty chiefs, consoling and helping them in the trials that were plentiful in those days of war and famine, and instructing them in their religion. But however little the time he could spare for the study of Tamil, he brought to it a mind keen and alive and already filled with the knowledge of Latin, Greek, Hebrew, Portuguese, and Italian literatures, and thus achieved what ordinarily takes a lifetime of uninterrupted labour; he became a master of Tamil, 'the most difficult of Indian languages after Sanskrit and proud in her ancient literature and in the self-sufficiency of her vocabulary.' This feat is all the more amazing because it was the fruit of self-tuition. He describes it poetically thus: "When I dared to enter this forest made difficult by brambles, *without any companion*, many a time I was forced to hesitate perturbed, and many a time I had to retrace my steps."¹ The method he followed must have been the one he himself prescribed to his brother Jesuits who wished to learn classical Tamil: first to learn the rules of Grammar and then to go through the ancient authors noticing how they apply these rules.

From the time Fr. Beschi came to India he had wished to imitate his noble countryman, Father Robert de Nobili, in the study of Tamil and Sanskrit literature; but for four years he had to be content with small attempts till in 1715 came an unlooked-for opportunity. "War was raging on all sides. The princes, or rather the robber chiefs, were divided and there was no safety in the country. . . . Everywhere incendiarism and plunder reigned supreme. . . . Availing himself of the leisure enforced upon him, which he did not expect, Father Beschi gave himself to the study of Tamil poetry; for nothing in the country is esteemed more than this study. In the space of a few months he made more progress in it than any other missionary since the foundation of the mission. The result is that he writes Tamil verse most elegantly, and, what is more

¹ *A Grammar of High Tamil*, p. xiii.

THE JESUITS AND TAMIL

difficult, he has read the ancient poets with much profit."¹ He had, indeed, read with profit the ancient authors, as a glance at his works will amply testify.

These can be classified under three headings: Grammars and Lexicons, prose, and poetry. His Grammars are four: three written for the use of his brother missionaries, and therefore in Latin; and one, *Tonnul Vilakkam*, in Tamil verse with a copious explanatory commentary in prose. This *Tonnul Vilakkam*, written in 1728, was probably meant to provide a complete Tamil Grammar for his students, a set of catechists to whom, from 1727, he gave every year a regular course of classical Tamil. The existing Grammars were either incomplete or hard to get at. Viramamunivar therefore sometimes takes *sutras* bodily from the famous Grammar, *Nannul*, but more often he gives the substance of *Tolkāppiyam*, *Nannul*, and other Grammars, and thus completes all the five sections of Tamil Grammar in 370 verses, while the author of *Nannul* had taken 462 verses to treat of only two-fifths of the whole Grammar. Of Beschi's *Tonnul Vilakkam* Mr. Muthuswami says: "Perspicuity and arrangements are specially attended to, so that a person moderately skilled in low Tamil might soon make himself master of this Grammar." Three dictionaries have come from Beschi's pen: one Tamil-Latin; a second, Tamil-Portuguese-Latin; and a third, Tamil-Tamil. The last mentioned is the first scientific Tamil dictionary in the same language. Before him there were, of course, many dictionaries in the Tamil language; but they were all, like other works in Tamil, in verse, and instead of following the alphabetical order followed their own peculiar divisions such as the names of gods, of men, of animals, etc. In his *Saduragaradi*, Beschi divides his work into four parts, as the name itself indicates: the first part gives the meaning of words arranged in alphabetical order; the second the synonyms; the third, enumerations (e.g. 4 cardinal points, 6 Angas, etc.); and the fourth is a kind of rhyming dictionary, i.e. words arranged according to their *ethugai*. If Beschi had written no other work, this dictionary alone would bear witness to his mastery of Tamil vocabulary and its ancient classical authors. Rao Sahib Vaiyapuri Pillai, the editor of the Tamil Lexicon of the Madras University, speaking of this dictionary, says: "Within a few years of its composition this dictionary became very famous. Its palm-leaf copies are to-day found in the houses of most of the Tamil scholars of the Tamil Nad. Here I shall content myself with the remark that in the

¹ L. Besse, *op. cit.*, pp. 66-67.

THE JESUITS AND TAMIL

history of Tamil dictionaries it holds an important place.¹ Fr. Beschi's *Saduragaradi* has, in course of time, been amplified and is in use at the present day; but those who have amplified this dictionary have substituted their names for Beschi's.

His prose writings, though as works of Tamil prose they are excellent, are not of general interest since most of them are either instructions to Catholics or polemical. He has, however, one of general interest, his *Paramartha Guru Kathai* (The Story of Sir Noodle), a humorous skit. The value and popularity of this work is evinced by the fact that it has been translated into most of the European and into all the principal languages of South India, and expressions and episodes have passed into proverbs among the Tamil people. Of another prose work, Dr. G. U. Pope says: "Of Beschi's prose writings, the very admirable *Vethiar Olukkam* is the best..... and is the best model I know for the student of Tamil prose."²

"His poems," says Dr. Caldwell, 'are in classical dialect—especially his great poem, the *Thembavani*, a long and highly wrought religious epic in the style of *Chintamani*—and are so excellent, from the point of view of Hindu ideas of excellence; that is, they are so elaborately correct, so highly ornamented, so invariably harmonious, that I have no doubt that he may fairly claim to be placed by the votes of impartial native critics themselves in the very first rank of the Tamil poets of the second class; and when it is remembered that the first class comprises only three or at the utmost four works—the *Kural*, the *Chintamani*, the *Ramayanam*, the *Naladiar*—it seems to me, the more I think of it, the more wonderful that a foreigner should have achieved so distinguished a position."³ Whatever may be the worth of Bishop Caldwell's classification of the Tamil poets and of the names he assigns to each group, he is certainly right when he says that Beschi 'achieved so distinguished a position' among the best of Tamil poets.

We shall dismiss his minor poems with a few words, so that we may treat of his masterpiece, *Thembavani*, more in detail.

Kitheriammal Ammaney is a poem in 1100 stanzas (*Thodai*), but we shall not tarry here, since according to Beschi himself the *Ammaney* is one

¹ *Arumporul Vilakka Nighandu*, Madura, 1931, p. 16.

² *The Sacred Kural*, London, 1886, p. v.

³ *Comparative Grammar* (2nd edition), Introduction, p. 150.

THE JESUITS AND TAMIL

of the lowest and the easiest forms of Tamil poetry. *Thirugavalur Kalambagam*, *Adeikalamali*, *Venkalippa*, etc., are all poems on the Blessed Virgin Mary. They are in different kinds of metre and are so full of piety and tender affection towards the Mother of God that they can easily be said to compare favourably with, if not surpass, the outpourings of a Manikavasagar or of any other *Bhakti* poet.

But great as is the worth of Beschi's minor poems, his claim to be ranked as the poet laureate of the 18th century rests on his *Thembavani*, an epic written in honour of his patron Saint Joseph, the foster-father of Jesus Christ. It consists of 30 Cantos and 3615 quatrains. Although in his poetical preface Fr. Beschi says that he intends to narrate the life of St. Joseph, making use of the revelations said to have been made by the Blessed Virgin to Mary d'Agreda, his real purpose seems to have been to give Catholics a compendium of moral and religious teaching, like what the authors of *Chintamani* and *Ramayana* had given to the Jains and the Hindus respectively. Already in 1715, i.e. the year when he began the study of Tamil classical authors, he had resolved to do something of this sort, as the Annual Letter for that year already testifies: "From these poets he will one day be able to make choice of beautiful maxims for the formation of good manners and an excellent argument in support of the Faith with these people who trust implicitly in their poets."¹ No wonder, then, that we find in his *Thembavani* lines and sometimes whole stanzas bodily taken from his favourite poems, such as *Chintamani*, *Kural*, *Ramayanam*, *Naladiar*, etc. For instance, செல்லமே போற்றலை நிறு வித்தேர்ந்த ஐந் கல்விசைர் மாந்தரினிகழஞ்செய்ததே (The blade when green rears up its head like a base man who possesses wealth; but when it is ripe for harvest, it is inclined, like the head of the wise)—i.e. the 53rd stanza in *Chintamani* appears in the 14th stanza of his first Canto. This does not, however, mean that *Thembavani* is a mere compilation from other authors; no, even a cursory glance through it will show that it is really an original work; but Beschi had made his own the words of Kampan: "செந்தாமனிவிடுத்த ஓசம்பு முகந்த சொன்னேன்" (i.e. I took a ladleful from *Chintamani*). We point out this purpose of the work to refute some critics who find fault with Beschi for not adhering to the historical and geographical facts of the Bible. His aim was not, as these critics so easily assume, to write a Bible History, but to write a religio-moral epic around a Biblical personage. A Kampan, a

¹ L. Besse, *op. cit.* p. 67.

THE JESUITS AND TAMIL

Milton, a Dante is not accused of being a distorter of history and geography; why should Beschi alone be thus accused?

Having thus established his purpose in writing this epic, we may now examine the characteristics of *Thembavani* as a poem. As in other Tamil epics, nay, as in any other Indian epic, the descriptions in this work are many and long. They are the detailed tableaux of our Indian imagination which revels in rich imagery and gorgeous scenery. There are, for instance, the first five stanzas describing our mountain scenery: "In the firmament where birds flutter about, white clouds rise as in battle array, looking like so many white banners. They drink deep of the limpid waters of the ocean, ascend upwards and roam about like so many strong black elephants... The lightning flashed like the javelins that emit fire on striking against the breastplate of warriors in the battlefield. The black-elephant-like clouds thundered louder than the leather-covered drums. But they had only the semblance of a hostile army marching in battle array, for in the end, like the gifts of generous benefactors, the big clouds cooled the fertile hills wherever they passed and poured down abundant rain. Like those who explain for the benefit of the public the learning they have acquired, the fertile mountains, on whose tops the big black clouds move, poured out all the water they had received and ambrosial torrents rolled down rapidly with unending noise and undulating waves. The raindrops looked like strong ropes let down from the firmament to carry off this fertile high mountain into heavenly regions, while the torrents that fell all round the mountain looked like so many long silver chains holding the mountain fast to the earth."

The second quality to be remarked in Beschi's style is the penetrating analysis he has made of the Indian's passions and aspirations and the completeness with which he is able to express eastern sentiment in an eastern setting. What Indian poet describes a scene without drawing from it some moral? So Beschi does not lose his opportunity to do the same: "The stream starting from the mountainous region fearlessly overcomes the stones that obstruct its path; it does not stop enticed by the wealth of the irrigated plains, but runs along unceasingly towards the vast ocean. Thus do the wise despise everything in this world and tend always towards heaven." Or again: "The vast earth... bountifully yields food even to those who lacerate her breast (with ploughs). This resembles the virtue by which those who excel in mortification return good for evil."

The third point which strikes a Tamil student is the classical correctness and perfection of his language and the wonderful manner, as we have

THE JESUITS AND TAMIL

already pointed out, in which he has adapted some of the best pieces of Tamil literature to his work; with a facile twist here and a significant change of word there, he so absorbs the original piece that had he not acknowledged it himself one would not easily detect the adaptation. Since it would be too long to give parallel passages here, we shall be content with a mere mention of his adaptation of the beautiful description of a loose woman in *Chintamani* to the description of a mountain in *Thembavani*.

The fourth excellence of Beschi's poetry consists in the flowing melody and rhythm of his verse. He possessed such a great ease and skill in versification that we have examples of more than a hundred variations of metres in his 'Viruthams' in this work alone. Some of his 'Viruthams' have an onomatopoeic effect, imitating the cry of a bird or the rush of a foaming torrent.

On a certain night in May 1711, Beschi changed the black cassock of a European priest for the *Cavi* of an Indian sannyasi. Not content with that external change, he became an Indian, day by day, year by year, imbibing the spirit and aspirations of the people to whom he had come to do good. He was an Indian and a Tamilian, from his name, Dhairianatha Swami, alias Viramamunivar, to his very mode of thinking and speaking. He spent his remaining thirty-six years in India and for India, he studied her literature to make himself an Indian through and through, and enriched her with his own works, left her an epic which even in the modest estimation of Mr. Purnalingam Pillai is of considerable merit, vying with *Chintamani*.¹ All this because he loved India and its people. But has India, especially the Tamil Nad which owes him so much, shown him the love and esteem he deserves?

Father Santiago

When the Jesuits returned to India after an enforced absence of 68 years (1774-1837) they were quick to notice the changed conditions of the country. As far as Tamil literature was concerned, there was an awakening; Messrs. Minakshisundaram Pillai, and Arumuga Navalar, each with a host of disciples, were fanning this smouldering fire into a blaze. This nascent life manifested itself mainly in the birth of journalism, of the dormant dramatic and prose works, together with a feverish hunt for the manuscript copies of ancient literatures. So, as soon as it was possible,

¹ *A Primer of Tamil Literature*, Madras, 1924, p. 175.

THE JESUITS AND TAMIL

the Jesuits started a Catholic monthly in Tamil, in 1877. This monthly, the *Sesuvai Thiru Irudaya Thūthan*, has to-day celebrated its fifty-second anniversary and more than 5000 copies are being circulated in the Tamil Nad and wherever there are Tamilians—in Burma, Ceylon, the Straits Settlements, Mauritius, etc. The press, that was established a little before this time at Negapatam, was transferred to Trichinopoly and continued to do useful work in printing many a Tamil work.

But one of the greatest services the French Jesuits did to the cause of Tamil was to recognize a budding poet in a young man of Pasalai, a village about 30 miles east of Madura. Father Trincal, himself a Tamil scholar, found that his parishioner, Santiago, could be turned into a poet, and so he assiduously trained him in that line by making him sing the *Thembavani*, while a great Vidvan explained the verses. Later on, when Santiago joined the Society of Jesus, it was Father de Rochely who encouraged him to try his hand at composing Tamil dramas and sacred poems to be sung during the divine services. Under such paternal encouragement, Father Santiago could not but flower forth. His first composition of a drama was enacted on the Rector's Day, 1871, and the contemporary records testify that it was 'an enormous success'. Henceforth all Rector's Days at Negapatam were celebrated with a Tamil drama. The sacred songs, though beginning humbly with one hymn, *Sesuvai Madhura Thiru Irudayame*, soon grew in number and were gathered together in a volume called *Theva Thothira Kirthanaikal*. This volume has seen more than thirteen editions, and nearly 25,000 copies of it have been sold. Its immense popularity is due to the melodious rhythm, the beauty of diction, and the intensity of fervour which every one of these hymns breathes forth.

Many other works small and big came from the pen of Father Santiago, including the historical novel, *Pancratius*. But his greatest merit is that he was a pioneer in the oratorical literature of the Tamil language. He was a born orator, and to this natural quality he added a painstaking study of the great masters of oratory such as Cicero, Bourdaloue, Bossuet. Those who have heard him will still remember the unctious, the clearness, the adaptation to the audience, and even the well-measured familiarity of his sermons. His *Manresa* is the only work he has left to us in this line of literature; but it holds an important, if not the first place among the scanty oratorical compositions in Tamil. Wherever Tamil-speaking Catholics are found, there also is sure to be found Father Santiago's *Manresa*.

Literature and Happiness¹

by K. R. Srinivasa Iyengar, M.A., D. Litt.,

Lingaraj College, Belgaum.

UR inquiry is into the relation literature bears to life, and especially to the problem of human happiness. Such an inquiry is never in vain, and never less so than at a time like the present when the war that is raging in Europe threatens us with the crash of most human values. More than ever is it now necessary to preserve one's faith from cracking, to preserve those motions of one's mind that alone can guarantee that, suffer as one may, the soul of human happiness shall not have perished from the earth.

Literature is one of the fine arts, and poetry is the finest expression of literature; our remarks, though made in relation to literature, will be therefore generally applicable to all the fine arts. Literature and the other fine arts have grown with life, and grown out of life. Man has created art presumably because he has needed it; man has written and chanted poetry from time immemorial because it has always answered to an inner need in him. Obviously, then, we cannot know much either about life or about literature unless we are able to establish the relation between them, and to discover, besides, the benefits accruing to man from this relation.

It is not much use trying to define either literature or poetry—though critics, philosophers, and poets have attempted definitions in plenty. All definition, however, must be unsatisfactory in a matter so bafflingly ethereal as poetry. Perhaps a rectangle may be defined precisely; but definition breaks down when it tries to circumscribe the spirit and form of a lyric. All the same, whether or not we can learnedly define poetry, we can easily recognize it when we come across it. The late Professor A. E. Housman described his reaction to poetry as something physical or (shall we say?) physiological. For the thousandth time you may read a passage of genuine poetry, and if it be genuine it will send a thrill through your body—it will almost make your very hair stand on end. Such a passage is this, from Wordsworth's 'Tintern Abbey':

¹ Substance of a Lecture delivered under the auspices of the F. R. N., India Centre, at the Royal Asiatic Society, Bombay.

LITERATURE AND HAPPINESS

I have learnt
To look on Nature not as in the hour
Of thoughtless youth, but hearing oftentimes
The still, sad music of humanity,
Nor harsh, nor grating, though of ample power
To chasten and subdue.

Such passages—and their name is legion in the realm of poetry—are essentially timeless in their evocative quality. They touch the very roots of life somehow, and we are perforce held in enchantment. One may go out, after the manner of the late Lytton Strachey, for a walk in the evening with such a splendid phrase on one's mouth as "the multitudinous seas incarnadine" or "to subsist in bones or be but pyramidally extant", and spend whole hours of delicious gustation, returning unwearied home with the marvellous syllables still echoing in one's inward ear.

Poetry, then, appealing as it does to us in many ways, even invigorates and stimulates us in a physical sense. It is all-inclusive, and hence it embraces multitudes. In the world of letters we have descriptions of nature, narratives of action, subtle delineations of character; we have Rebellion incarnated in the outburst in *King Lear*:

As flies to wanton boys are we to the gods;
They kill us for their sport.

We have also unfaltering Faith crystallized in

There is a divinity that shapes our ends,
Rough-hew them how we will;

or we have utterances like these, opening vistas in never-ending sequence:

All the perfumes of Arabia will not sweeten this little hand...
Not poppy nor mandragora
Nor all the drowsy syrups of the world
Shall ever medicine thee to that sweet sleep
Which thou owedst yesterday...

The rest is silence...

In short, poetry embraces everything, every attitude of mind, every chink in the Cosmos:

All thoughts, all passions, all delights,
Whatever stirs this mortal frame

may be made the subject-matter—the very stuff—of poetry. The spacious firmament on high as well as the invisible proton or an insignificant worm can inspire and sustain the loftiest flights of poetry.

LITERATURE AND HAPPINESS

Objectively considered, then, this is poetry, this is literature. And life—we know what it is, a tantalizing shot-silk pattern of pain and joy, triumph and defeat, good and evil. There is clearly some relation between the universe reared up by literature and the real world of which we ourselves constitute an infinitesimal part. But what exactly is the relation? Is it identity or a qualified similarity? And if qualified, how qualified?

Some passages in literature, some descriptions, seem to be merely an imitation—a mimicry or verbatim copy—of some element or another of the bewildering panorama of life. The descriptions of Chaucer's pilgrims, the relation of the court proceedings in Dostoevsky's *The Brothers Karamazov* or Robert Hichens's *Paradine Case*, the microscopic account of whale-hunting in Melville's *Moby Dick*—these may be said to be "realistic". Again, often when characters in literature talk we feel that they talk as we might have talked, as we have heard others talk; we recognize the thoughts, and sometimes the very phrases. Thus it is not difficult to look superficially upon literature as an imitation of life, deserving Plato's strictures that it is twice removed from the Idea and is hence both useless and dangerous.

But when we read a good deal and think about what we have read, we arrive at certain broad conclusions: war and adventure, love and jealousy, pain and happiness play a predominant part in literature. Why is it, we ask ourselves, that so many other lineaments of life, so many of its merely casual, ugly, futile, and inconsequent facets do not find expression in literature? The rose and the lily and the skylark are poetically described; but how about the crow and the thorn and the prickly pear? Romance is made out of damsels in distress, but not out of water-snakes eating croaking frogs. There is rarely any reference in literature to our cleaning our teeth or paring our nails. Obviously, then, the poet selects only certain things from the abundant riot of life and presents them for our scrutiny. On what basis is this selection made? Clearly the poet selects only what is important or significant from his point of view, and generally from the standpoint of average humanity. Thus literature is not a bare imitation of life—if that were all, it would without question be less than life—but an imitation of the significant things in life. In other words, we confront in literature, not life itself, but the cream of life.

Let us scrutinize literature again. Let us consider such a splendid creation as Shakespeare's *Rosalind*. She is the soul of *As You Like It*,

LITERATURE AND HAPPINESS

the source of light and gladness and power in the incredible Forest of Arden. She is a beautiful girl, clever, resourceful, tactful, mischievous, and brave; a kindly and loving girl. She brandishes no Mira toothbrush or Pepsodent tube; we do not see her doing so many of the things that a girl is likely to do. Only the most significant things in relation to her personality are insinuated in the play. Nay more, we believe that a woman like Rosalind is not, after all, likely to be met with in this world; we are convinced that that particular combination of qualities is unlikely to be consummated in any particular individual. In other words, human as Rosalind recognizably is, she is also idealized by the vision and art of Shakespeare. So also are the tortuous self-introspections of Hamlet and the heaven-like simplicities of Prince Myishkin and Alyosha Karamazov. Idealization is therefore integral to the artistic process. We should accordingly modify our earlier statement and say rather that literature is an imitation, and often an idealization (which is not far different from an accentuation), of the significant filaments of life.

We may now inquire how this technique of accentuation works out in practice in the complementary forms of tragedy and comedy. It is a truism that reality never puts on the garb of perfection; we recognize reality, we are in it, but we are also repelled by it, we wish to get out of it. Things are pretty rotten in this state of Denmark; we have but to think for a second, and we feel a surge of divine discontent. Reality, every segment of it, inspires in us a craving for the ideal logical order, an order that we would fain have here and now. This ideal logical order is affirmed in two different ways by the tragic and the comic dramatist.

To take tragedy first. What, for instance, is the tragedy of Hamlet? It is not that he died—but that his undoubtedly striking qualities nevertheless dissipated themselves in one long tale of frustration. Hamlet's wisdom and Cordelia's goodness, Macbeth's courage and Desdemona's love—these are positive qualities; an ideal logical order should certainly include them in its ambit. Yet tragedy represents how these very fine qualities, these constituents of the positive content of actuality, come to a deadly grip with an alien environment and ultimately destroy themselves. The world of Hamlet impinges on the world of Claudius, the world of Othello and Desdemona on that of Iago, and "chaos is come again". The spectacle of life is often instinct with noble tragedy, but it is the creative dramatist that distils it out. From Holinshed Shakespeare carves out his great tragedies, and, to quote a modern instance, from Todd's pages Edward Thompson resurrects the tragic figure of Krishna Kumari.

LITERATURE AND HAPPINESS

As we witness or read these tragedies, we are not only awed by death and destruction but also uplifted by the exhibition of the unusual qualities that lead to the catastrophe. How beautiful and happy the world would be, we involuntarily tell ourselves, if the Lears and the Cordelias, the Othellos and the Desdemonas, did not thus destroy themselves, if the Macbeths and the Antonys were altogether perfect in a perfectly fashioned world! By thus drawing our attention to the isolated positive elements of actuality, the tragedian directly affirms that the ideal logical order is merely an integration of these isolated elements.

Comedy, on the other hand, attempts (in Dr. James Feiblemann's words) "an indirect affirmation of the ideal logical order by a derogation of limited orders of actuality." Life is a terribly limited concern. On the rungs of self-criticism, ceaseless and uncompromising, we must step warily to reach the ideal logical order at the top. Complacency is the foe of progress; and it is the primary function of comedy to lash human complacency. In the world of comedy we come across quacks and nincompoops, pedants and bores, misers and ruffians, swaggerers and procurers—in fact all types of anti-social abominations. We notice their attitudes and aberrations, their affectations and angularities, and we earnestly wish that in an ideal world these imperfections would not exist.

Literature, then, either by isolating the positive content or by exposing the limitations of actuality, functions as a forward urge, an impulsion towards the ideal logical order. In other words, literature, at its most characteristic, is an interpretation of life, an intelligent criticism of life. In the light of it we ourselves might be able (in Mr. John Masefield's words) "to learn a lesson in deportment on life's scaffold."

Literature may also occasionally have another function—to help us to 'escape' from life, to take a holiday from life's little ironies and worries, to escape into a delectable Ivory Tower where 'sparrows are brighter than the peacocks here'. The story of the Magic Carpet or of Aladdin's Lamp, stories of fairies and hobgoblins, of bottle imps and tinted Venuses, these help us to "escape" the unsavoury present. Even otherwise, the greatest literature, our great epics and tragedies, also to a certain extent—for a brief moment of time, a moment that is none the less a seeming eternity—help us to withdraw from our drab surroundings and visit a world where things assume a neat form and a suggestive pattern, where order and causality are clearly in evidence, so refreshingly in contrast to the apparent chaos of actual life. This is the true Ivory Tower to which

LITERATURE AND HAPPINESS

we must, now and then, betake ourselves in order to regain our moral balance, our living faith, and the courage to face the endless battle of life.

So far we have considered literature mainly from the standpoint of the reader. A not less fruitful inquiry would be to consider literature in relation to the writer. How does a work of literature come to be written? Shakespeare furnishes an answer couched in vaulting poetry:

The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven,
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.

The poet sees life, steadily and wholly, alike in its baffling variety and multiplicity; or it may be that the poet just reads an historical or biographical work. Then suddenly, in a moment of intuition, in "a single act of imaginative attention", he sees the whole thing—the segment of life or the career of a particular human being—as an indivisible entity, with concord of parts and a severe unity. He sees, for instance, the Trojan war and the *Mahābhārata* war in epic proportions, the life of Œdipus and the life of Hamlet in tragic intensity and finality, the exploits of Captain Bobbadil and Samsthanka in comic ludicrousness; and at once what was formerly fluid and formless assumes a design and a discoverable meaning. The 'form' of a work of literature is thus no superficial adornment, an empty thing bereft of significance; it is rather like the frame of a photograph, that attracts and fixes our attention and reinforces the meaning.

If the artist's intuition infers the form, the pattern underlying a particular cross-section of life, it is because he has had a glimpse of the cosmos beyond the seeming chaos. At the same time, in order to make his intuition intelligible to his readers, he has to corroborate his intuition with details—and for this, words, rhythm, rhyme, and all the paraphernalia of diction are necessary. And when, at the other end, we read the work, we at first only confront the details, but soon these assume a recognizable shape; we see the very scene the author first saw, the very cross-section of life that then launched him on his artistic adventure; but we now see it having shape, pattern, and hence endowed with much greater significance. By this means the poet's intuition has been communicated to the reader.

LITERATURE AND HAPPINESS

Thus the raw material of life is tuned into beauty and significance by the poet; and we, coming into contact with this, having taken our fill of it, go back to life to make of it a better thing, a more purposeful thing, than we could otherwise have achieved. For the writer the movement is from life to literature, for from ignorance of life no good literature can emanate. For us, on the other hand, the movement is rather from literature to life; for if we are not enabled to live better, to distil more happiness out of life, as a result of the study of literature, our labours have been in vain.

Some people—the apologists of art for art's sake, for instance—will dispute the contention that even literature is of no account unless we derive some benefit from it. We are advised to be unselfish, to be disinterested; but this means no more than that we should not be interested in mean or vicious things. It is certainly open to us—it is indeed our duty—to derive legitimate benefit from a study of literature. It may be that literature is something else than—something that perhaps quite transcends—any system of philosophy or code of ethics. But literature cannot escape having a philosophical background and it cannot run counter to the general sense of mankind. It must be real and earnest, and it must have human relevance; and the nature and the extent of its relevance are the measure of its utility.

We shall now look at this question from a slightly different angle. What are the things we want in life? Can literature help us to attain them?

I suppose most men want money; but I do not think that a study of literature can by itself put money into our pockets. Similarly, power and prestige are sought after by many men and women, and neither is within the gift of literature. But the most important thing we want in life, the end to which the others are only means, is happiness, the happiness of our whole being rather than restricted physical or sensual or even intellectual happiness. There is the happiness of the soul that manifests itself in contentment, in peace, in ineffable radiance. Can literature transfigure us with such happiness?

We shall ask a counter-question: why are we usually unhappy? We feel unhappy because, time and again, we are baffled, crushed by the feeling of separation, loneliness—by the growing, gnawing conviction that we are unwanted infinitesimal units in an infinitely various and complicated world. We are puzzled and shocked and maddened by a million

LITERATURE AND HAPPINESS

dichotomies: differences in modes and behaviour; in colour and physiognomy; in creeds and castes; in career and character; in promises and achievements; in fads and fashions; and in a thousand and one things besides. We are constantly dazed by the incomprehensible antinomy between man and woman, the ruler and the ruled, evil and good, order and disorder. We ask and ask—and we do not know the answer. Wars, riots, sabotages, insurrections—these strike at the sanity of the visible world, and we wonder if we are but a speck in a giddy whirl of unending chaos. Between life and death, good and evil, beauty and ugliness, form and disorder, we seem to oscillate agitatedly and purposelessly—and we desperately want comfort. Is speech a God-given gift or the mere rattle of a skeleton's bones? Is science an exploration into truth or but a vast conspiracy engineering death? We want to escape the creeping paralysis of body, brain, and soul and save ourselves from the damnation that seems to beckon from afar. Can literature come to our rescue?

Human happiness is ordinarily to be achieved by stages. The task of ascending this slippery spiral of human happiness is difficult; but it is by no means an impossible undertaking. At every stage in our upward journey we should be intent upon the discovery of agreement in disagreement, of order in disorder, of harmony in disharmony. Thought is the unifying principle in the realm of units. The word "cat" symbolizes the living unity of a whole multitude of individual cats; thinking thus in terms of "cat", "man", "lamp", etc., we systematize whole vast collections of separate experiences. In other words, *thought* is a concretion of the discovery of agreement in disagreement. By reducing to order our varied experiences and reactions we feel at ease and we take a step further on our zigzag road. A speaker rising to address a group of persons most of whom are strangers to him may well be daunted and may fail to summon up the courage to speak out; let him but think of the group of persons as a harmonious entity, the audience that is eager to hear him, and he will overcome his nerves and feel perfectly at home. So, then, whenever we are able to touch the underlying harmony and purposiveness beneath the seeming disharmony and purposelessness, we surely achieve happiness.

If thought is the unifying principle in the realm of units, beauty is the unifying principle when we have to deal with assemblages of different kinds of units. We learn, little by little, that beauty is not merely a matter of geometrical symmetry but also of something more complicated. Is not the sight of an old man caressing his little grandson infinitely

LITERATURE AND HAPPINESS

more beautiful than that of a smartly dressed beau? Beauty but craves for agreement in disagreement—not for dead symmetry or dull uniformity. The more beautiful a thing is, the more its beauty persists in spite of seemingly unbeautiful complications. A photograph of two college students may be a nice thing, but one that shows a family of four—say, the parents and a daughter and a boy—will appeal to us even more. Their ages may differ, yet, as we touch the principle of family, we find the group endowed with beauty. Similarly, in the plastic arts—in architecture, in sculpture, and in painting—we always seek beauty in the form; and to the extent the form subsists in the midst of the seeming incoherence—to the extent the dry bones of matter are held together by the principle of agreement—we are enabled to perceive beauty, and the perception of the beautiful makes us happy.

In music, poetry, dance, and the drama, we have not merely form and beauty but also movements and rhythm—in fact, life. Life's incessant ebb and flow—eating and drinking, fighting and sleeping, being born and even dying—may appear meaningless; but rhythm holds them all together and gives them significance. To be able to infer such a rhythm integral to the pattern that underlies the irrelevant chaotic struggle of life is to touch life poignantly and joyfully.

We may go further. Through a sense of form we perceive beauty; through an instinct for rhythm we touch the poetical in life. Yet this beautiful and poetical thing that we locate may seem to have no spiritual reality—it may be no more than so much sound and fury signifying nothing to our soul. The spiritual issues raised by life—the cardinal issues of good and evil—should themselves have an underlying norm so that we may be able to feel at home in the midst of the spiritual cross-currents set up in the sea of existence. This norm may be struck through faith, through spirituality, which holds together the ethical questions and heart-searchings implicated in the pattern and rhythm of life. Were we armed with such a faith—such an armour of spirituality—we could reach and hold fast to the conviction that the ways of God are just, inherently, finally, and always. When we reach this our journey's end we have attained peace, not the peace that is death, but the peace that passeth understanding.

How does a study of literature—a reverent and regular study—facilitate our thus scaling the dizzy height of human happiness? If we have an ear, if we have intelligent apprehension, both the form and the diction of

LITERATURE AND HAPPINESS

literature facilitate the task. Take the word 'idiot,' for instance. It may be a prosaic word, but it may also, under certain circumstances, be surcharged with meaning, as for example in Macbeth's

it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

The cruelty of Regan and Goneril, again, none the less brought out Lear's regal greatness; the stress of suffering made him every inch a king and paved the way for his final reconciliation with Cordelia. In painting we find that black paint, while it may denote dirt on the canvas, may also signify a beautiful woman's most ravishing eyelashes. In music we know that a sound, while it may ordinarily jar on our ears, may sometimes contribute to the perfection of a moving symphony. Thus everywhere in the realm of art we find innumerable instances of the deformed being transformed, as by magic, by the intricate pattern of place, time, and circumstance. Thus knowledge of art—a daily familiarity with literature and the other fine arts—enables us to take a long-range and total view of life and thereby to realize that there are meanings, hidden spirals of meaning, everywhere, provided we care to find them out and grapple them to our hearts with hoops of steel.

Agreement, beauty, and harmony ever await our recognition hidden beneath discord, ugliness, and disintegration:

There is some soul of good in things evil,
Would men observingly distil it out.

Literature, by familiarizing us with a more perceptibly ordered world than the world of actuality, trains us to locate order and beauty in our daily surroundings and thereby sets us on the high road to happiness.

Armed with this faith we come back to the world we know, the life we know, and ask ourselves: cannot what looks like evil, too, have a purpose in God's scheme of things? Black paint may contribute to the total beauty of a picture; words like 'idiot' may accentuate the poetic fervour of a passage; occasional metrical irregularities may only increase the allurements of the texture of the verses. If thus ugliness and discord can have hidden beauties and harmonies for our soul's selfless rapture, may not evil be no more than an anvil of purification? Such a faith can come to us through religious experience; the mystics are

LITERATURE AND HAPPINESS

sustained by their faith born of their direct contact with ultimate Reality. But such a faith may also be instilled into us by a "divine comedy" like Dante's great epic or Kalidasa's *Sakuntala*. These great works comprehend at once the young year's blossoms and the fruits of its decline; they combine earth and heaven in one sweet symphony. If we have learned our lesson aright we can—at least at certain moments—see the harmony of the universe in spite of its discordance; we may affirm with Hopkins:

Glory be to God for dappled things!
He fathers forth whose beauty is past change;
Praise him.

Thus, through art, through literature, we can return to life, armed with the vision to see it steadily and with a steadfast purpose; and we may even, in rich rare moments, hymn the glory of the Ordainer of all Order and sing a Song of Honour in praise of the mystical mathematics of the City of Heaven.

Mr. Dalton's Case

by M. T. John, II U. C.

"**S**O, Mr. Dalton, you are not aware of anything concerning this case, eh?" said Mr. Arthur Pendleton, eyeing Mr. Dalton deliberately.

"No, Sir. What I have to say is this. At the time referred to, i.e. 3 o'clock, I was not at home. I was in the Bank. It was past 3 o'clock when the incident is said to have occurred. I hope you believe my words. This is the truth and nothing but the truth", answered Mr. Dalton, his face a little flushed.

The foregoing conversation took place between the Inspector of Detective Police, Mr. Arthur Pendleton, and Mr. James Dalton, whose wife had been found dead hanging from the roof that day.

Mr. Dalton was a respectable man in the city and he had a name and a reputation beyond reproach. He was a clerk in the Samuel Bank, Ltd. He and Mrs. Dalton were living a respectable life with the money he earned, and there was apparently nothing to cloud their happiness. So far so good; all right; O. K.

One morning before Mr. Dalton left home for the Bank a slight quarrel took place between him and his wife. Mr. Dalton had entertained some suspicion or other about his wife; and that might well explain why he picked a quarrel with her that morning. An exchange of hot words took place. Some of the neighbours heard the noise, but they did not mind it, of course. And as usual Mr. Dalton went to the Bank. But quite unusually he returned home at about 3 o'clock. He generally got home at about half past five, for the Bank used to be closed at five. A curious smile played on his face. He was determined to do something; yes, he was determined to do something serious. He wanted to murder Mrs. Dalton rightaway. He led her to a dark room upstairs. He caught hold of her, suffocated her, and murdered her. All this was easy, of course. The problem was how to dispose of the body. It was daytime. If he took the body out, the neighbours would at once smell the crime. No, Mr. Dalton was not foolish enough to do that. What did he do, then? If he tied her by a rope and suspended her from the roof, nobody would suspect that he had murdered her. They would all say that she had

MR. DALTON'S CASE

committed suicide. And so he did. He hung his wife's dead body from the ceiling. That done, Mr. Dalton coolly left the house and returned to the Bank.

At about 4 o'clock a woman from the neighbourhood went to Mr. Dalton's house. She wanted to have her usual gossip with Mrs. Dalton. Not finding her on the groundfloor, she went upstairs. Looking in, she found Mrs. Dalton's body hanging from the roof by a rope. She screamed with terror. The news passed through the city like an electric flash. People thronged the house. The news reached the police station. A detective was dispatched to inquire. Mr. Dalton was sent for. He was informed of the case. He gaped open-mouthed in astonishment. Two or three of the neighbours were called in. They were asked whether they knew anything about the case. They said that at 3 o'clock they had heard a voice—a suffocated voice—in the house. That was all. They did not mind, of course. They also related that a quarrel had taken place between the husband and the wife that morning.

The Inspector of Police, Mr. Arthur Pendleton, arrived later, accompanied by the detective, and made a thorough examination of the room. No clue was found at first. Mr. Arthur Pendleton sat in a chair and paused awhile.

"Mr. Dalton, you had a quarrel with your wife this morning, had you?" he asked, adjusting his cigar.

"Yes, Sir, I had. But it was not at all serious. It was nothing at all", replied Mr. Dalton with some embarrassment.

Arthur Pendleton leaned back again and remained in a contemplative attitude. Again he resumed: "Mr. Dalton, you say you were not here at 3 o'clock and she committed suicide, eh?" continued the Inspector with a bitter smile.

"Yes, Sir. I was not here at 3 o'clock when the voice is said to have been heard by the neighbours. She committed suicide, no doubt. I say the truth and nothing but the truth, Sir", answered Mr. Dalton in an embarrassed tone.

Arthur Pendleton sat up. His eyes gleamed. It looked as if something had dawned on him at last.

"She committed suicide, to be sure! since she hangs by a rope like this!! Of course, you say the truth and nothing but the truth!!!"

Woraiur in History¹

by K. Natarajan, III B. Sc.

THE very word *Woraiur* means a place of rest. Long ago it was the resting-place of many Rishis. But in those days it was covered with dense forests infested with wild Rākshasas who often troubled the Rishis in their meditations. Unable to endure this, the Rishis who were living on the banks of the Cauvery moved farther north and south. In the south, the present Woraiur, which was a thick forest, afforded them a quiet home. Here they lived in thatched sheds. Woraiur is therefore sometimes spoken of as *Uran thai*, the place of rest.

In course of time these forests were cleared and a town rose in their place. The Rākshasas disappeared; people began to settle here, and a regular stream of immigrants flowed in from west, east, and south. These were divided into four groups—Cheras, Cholas, Pandyas, and Nagas—each under their own leaders. There was no unity among the Nagas, and so they soon became a dependent tribe. The Cheras soon emigrated to Malabar, Coimbatore, and Salem. The Pandyas occupied the districts of Madura, Ramnad, and Tinnevely; while the Cholas, the most powerful tribe, retained the districts of Trichinopoly, South Arcot, North Arcot, and Tanjore. The Cholas had, under three kings, three different capitals: Woraiur, Tanjore, and Kaveripumpattinam (a seaport), Woraiur being the most important.

The great-grandfather of Karikala Chola was the first King to set foot in Woraiur. He entered it on an elephant, but a cock (*koli*), seeing the elephant, flew at it furiously and attacked it. The frightened elephant ran away with its rider. The King was astonished to see such a brave cock and resolved to establish his capital here. Hence its name of *Koliyur*. After this King, his grandson, Paranthaka Chola, succeeded to the throne. It is said that his attendants daily stole into the Nandhavanam of the sage Sarama Munivar and plucked for their Queen all the flowers with which this sage used to worship Ganesa in the Rock Fort temple. One day Sarama Munivar found out the thieves and reported them to the Chola King. But since the latter turned a deaf ear to him, the sage thereupon cursed him. A terrific dust storm arose; all the people fled for their lives; and the King died.

¹ Woraiur is one of the suburbs of Trichinopoly.



THE INCOMPLETE ANGLER.
(Pen-and-Ink Sketch by Percival Netto, II U.C.)



TRIAL BY RAZOR
(Pen-and-Ink Sketch by R. Mahadevan, IV T. C.)

WORAIUR IN HISTORY

With the help of the Minister of Paranthaka, the Queen was able to effect her escape to Kaveripumpattinam. There she gave birth to a son. The jealous Minister, who wanted to rule the kingdom himself, hit upon a plan to put an end to the child: he set fire to the Queen's residence. Once again the Queen managed to escape with her son. But one of the child's heels got burnt and a black scar was left in its place. Hence the child was nicknamed Karikala Chola.

When the Queen found that the Minister was always planning to kill her and her son, she ran back to the sage Sarama Munivar and pleaded for mercy. He was much pleased and helped her to rule as the prince's Regent till the prince himself was old enough to rule the kingdom.

The new King lived long and peacefully. During his reign Kaveripumpattinam became an important seaport from which ships carrying merchandise sailed to countries as far east as the East Indies. He built a great dam called the Grand Anicut across the Cauvery about 12 miles from Woraiur.

Soon after his death his son ruled over Woraiur; and after his son's death his grandson, Raja Raja Chola, ascended the throne. He conquered the whole of the Tamil Nād and subdued the Cheras and the Pandyas. He built two temples: the Prahathiswarar Temple in Tanjore and the Panchavarneswaran Koil in Woraiur, also called the temple of Sakthi.

After the death of Raja Raja the Great, his son, Rajendra Chola, became King. Like his father, he too was a great warrior and marched northwards as far as the Himalayas. To commemorate his victory, he built a great town called Jayankondacholapuram.

His grandson, Dharma Varma, had a daughter who was much devoted to the god Ranganatha at Srirangam. Dharmavarma's daughter died a virgin in her twelfth year, and in memory of her the King built two temples, one at Gunasekharan and the other (the Nachiar Temple) at Woraiur.

After Dharmavarma the Chola kingdom gradually began to decline and Woraiur ceased to be the capital of the Cholas. During the third Carnatic war, a small British garrison was stationed at Woraiur. In remembrance of this event, a large tomb was erected in the midst of the Christian cemetery belonging to the S. P. G. Mission. The building adjoining this cemetery was formerly used as a church by the Anglo-Indians; it is now used as a school.

Woraiur, which was a place of historical importance under the Cholas, is to-day chiefly known for cigars.

தேடுதல்

by பிரான்சிஸ்

1. எத்தனையோ இடங்கள் உனைத் தேடிப்பார்த்தேன்,
இன்னும் உனைத்தேடாத இடமுமுண்டோ ?
எத்தனையோ வகைகள் உனைத் தேடிப்பார்த்தேன்,
இயம்பிவிவாய் வேறெதுவும் வகையிருப்பின் ;
எத்தனையோ முறை உனக்காய் அலைந்து ஒன்றேன்,
இறுதியில் என் உள்ளமெலாஞ் சேர்ந்துபோக ;
எத்தனையோ நாட்கள் இன்னும் தேடாநிற்பேன்,
என்றுமேனை வருத்தும் ஒரே ஆசைதீர் ?
2. ஒடுகின்ற நதியொழுக்கில் ஒளிந்துள்ளாயோ ?
உறைந்த பனிக்கட்டியிலே மறைந்துள்ளாயோ ?
ஆடுகின்ற மாக்கினையில் அமர்ந்துள்ளாயோ ?
அணித்தபசும் புற்றளையில் அயர்க்குள்ளாயோ ?
வாடுகின்ற மலர்களொடு வயங்கினாயோ ?
மரங்களின்பின் மறைந்தெனனை மயக்கின்றாயோ ?
தேடுகின்றேன், காணாது நியங்குகின்றேன்,
நிருவதனங் காண்கிறான் எனக்குமுண்டோ ?
3. அடனியெல்லாம் உனைத்தேடித் திரியாதுண்டோ ?
அணிவகுத்த மலைகள்தொறும் அலையாதுண்டோ ?
கடல்முழங்கும் பேரலைகள் கடக்காதுண்டோ ?
கரைகளில் நான் தனித்துலவி கலங்காதுண்டோ ?
இடிமுகத்தை வானக மின்னொளியை போக்கி
ஏங்காத இரங்காத காளுமுண்டோ ?
பெங்கவலைக் குருகாதோ உந்தன் உள்ளம் ?
பார்த்திரங்கித் தீர்த்திட முன் வாராயோ நீ ?

தேதேல்

4. இரவுதொறும் தாரகைபல்லணுகி கேட்டேன் ;
இனங்குறித்து வால்வெள்ளி அனுப்பினேன் ; உன்
உருவமெலாம் பரிந்தமதிக் கெடுத்துச்சொன்னேன் ;
ஒவ்வொன்றாய்க் கோளினத்தை வினவிப்பார்த்தேன் ;
பரவுகதிர் சூரியனைத் துணையாய்க்கொண்டு
பார்முழுதும் உனைத்தேடிப் பறைவிடுத்தேன் ;
தெரிந்தமுறை அத்தனையும் முயன்று பார்த்தேன் ;
பயனின்றி மனமுடைந்தேன் இல்லஞ் சேர்த்தேன்.
5. தாய்என்னை அரவணைத்துத் தயங்குகின்றேன்,
தந்தையுரை இதமொழிகள் துயரேதந்த ;
ஆயவெந்தன் தமக்கைஎனைத் தழுவிச்சொன்ன
அன்புரை என் விம்முதலை அமர்த்தவில்லை ;
கேயரெலாம் இயன்றவரைக் கூறியெந்தன்
கினைவினை மாற்றிட முயன்றார், பயன் ஒன்றில்லை ;
ஓயாதே ஒழியாதுன் கினைவாய் நின்றேன்,
ஒருபொருளே ! சிறிதெனக்குன் வதனங்காட்டாய்.

A Collision

by L. S. Krishnamoorthy, I U. C.

Grr.....rrr.....tot.....tut..... ttt...!

B.....a.....n.....g...!!

The thunderous noise emanated from the corner of Broadway.

Two cars had evidently run into each other. Both were taxis. Fortunately there was no one in either car besides the driver.

The drivers had escaped with slight bruises, though it was sad to see the cars, almost new a few minutes back, trembling in their damaged glory.

The drivers were formally exchanging apologies.

"Sure it must be my fault. I ought to have been on the alert"; muttered one.

"Surely not. I am to blame. The fault is entirely mine", blustered the other.

"No, no. I must confess. I ought to have pulled up near the corner and lessened my speed, and this nasty accident would have been averted!"

"Now I begin to remember, I beg your pardon for not having given you a warning toot before I turned the corner."

"Well, well...oh, what is this? My front wheel looks like having been bent!"

"My goodness! the head-lights of my car are smashed to pieces!"

"Look at my radiator! You could not have misshaped it worse!"....

"To think of the terrible loss, not to speak of my reputation as holder of a first-class licence for fast driving, you would have done well to have taken a bit more of precaution, especially at this corner where you ought to know there is a heavy rush of traffic."

"You are teaching me how to drive a car, are you? I was a driver long before you were born! How is it you didn't take it into your muddled head to honk before you turned the corner?"

A COLLISION

"While learning how to drive you ought to have taken a lesson or two in manners, for you evidently lack them. Well, any more nonsense from you, I will have to talk about you to the Inspector who—as you may like to know—is my best pal!"

"Hum! A word from me to the D. S. P., and your licence will be withheld for a year. Beware!"

"Eh!"

"Eh!"

"We'd better stop this brawl in a public place like this. I am all for a speedy compromise."

"You have hit it. I too don't like to be seen quarrelling in a public street! Whoever may be at fault, it would be in the fitness of things to smooth it over. By the by, do you know the Inspector well?"

"Not in the least! That was just bluff! And is the D. S. P. very intimate with you?"

"By the left eye of Aladdin's grandmother, I don't know the D. S. P. from Adam!"

Ring out the Old

by Vepa A. Ramakrishna Rao, III B.Sc. (Hons.)

I glanced at my watch; it showed nine o'clock. I looked out of my window and could scarcely repress an exclamation of delight. A sight of inexpressible beauty met my eyes. The green wavy plains were bathed in the sheen of the silvery moonlight. The blades of the grass revealed strange hidden beauties that were fascinating. I can never resist the pleasure of a moonlight solitude; I went out.

I looked up and saw the huge granite pile of rocks presenting a wonderful, if uncanny spectacle. For there was something eerie in those dumb massive rocks with their livid hue contrasting strangely with the bright moonbeams that played on them. They—the dumb witnesses of a dim historic past—seemed to mock man's exertions to make the past live again. Years ago, I had often dreamt of these famous rocks that played so great a part in the history of our country. Indeed, I was thrilled to see them when I first came here. There they stood—majestic and towering—in careless indifference to the tragedies enacted before them.

As I gazed on them, my thoughts wandered back to the splendour that was Ind. I thought of the days of the great Moguls when India was a powerful factor in the world. I mused on the contrast it presented now to that once great and prosperous empire.

My dreams were rudely shaken by the sound of some one coming towards me. I turned back, and certainly my nocturnal visitor was fantastic—an effect heightened by the moonlight. He was tall and slender and clothed in spotless white from head to foot. His face must once have been handsome; but it was now disfigured by wrinkles. A beard gave him a saintly aspect. But it was his eyes that riveted my attention. Bright and sparkling, they had a certain fascinating glitter in them. I gazed at him and it was long before I could splutter out a "May I know your name?"

His genial face lit up with a smile and his eyes looked sad and I fancied I saw a tear in them.

"My name?", he said, as if it were so unusual for him to be asked this question; "What's in a name? People call me the mad saint. I have been condemned as a political visionary for my convictions."

RING OUT THE OLD

Mocked by people, condemned by Government, I have found consolation in Nature. Here I spend my time, here will I die unregretted by any one, for no one loves me." A large teardrop rolled down his weather-beaten cheek.

"You are mistaken", I put in to comfort him, "for humanity ever regrets the loss of a good man like you. But tell me first the convictions for which you have been condemned as a visionary."

His face brightened; his eyes sparkled.

"Look at that rock", he replied. "Do you realize that at one time, not long ago, your own soldiers occupied it? Do you ever think that the soil on which you tread was once your own? Do you sometimes recount (with shame) that your country was once free? And yet people seem scarcely to realize this. They accept passively a condition a millionth part of which would have roused their ancestors to fury and action."

"I should hardly accept what you say, considering how much Indian nationalism has progressed", I retorted.

"Ah, Indian nationalism—a fine word; but is it a reality? India is not a nation. Politicians might talk of an Indian nationalism and a united India; but it is sheer folly to blind ourselves to the fact that Indian nationalism is non-existent. The masses of India care little who is at the helm of affairs. Buried in isolation, steeped in poverty, struggling in a Slough of Despond, the Indian peasant has little time to brood over the politics of his country. All that he wants is the relief of his burdens—it matters little to him whether it comes from a foreign or a national Government. This lethargy must be shaken off..."

"But the rise of the great political parties", I interrupted, "is itself an indication that the national consciousness of the masses has been roused."

"Your great political parties are neither great nor political nor parties. The Congress, the Muslim League, the Liberals have grown like mushrooms. But do they penetrate to the starving millions of the countryside? They haggle over constitutional technicalities. The Congress cries itself hoarse for a Constituent Assembly; the Muslim League repeats the queer word *Pakistan*; the Liberals murmur the magic word *Dominion Status*. . . In the fight over words, politicians have lost the substance. The people ask for bread; the Congress—all the political parties—give them a stone. Problems require action; the Congress remains idle. Is this greatness? They are not political—for all of them are mostly communal. They are not parties, for they have no special declared aims and plans."

RING OUT THE OLD

The acts of these 'great political parties' clearly show that even the cultured classes of the country have not come to think in terms of a nation."

"You paint the picture very black. But, well, what is your remedy?" I asked half peevishly.

"Don't be angry when a true picture of our country is presented to you. You recoil from it in horror because you have hitherto heard only soft and pleasant words which comforted you. But things are fast getting hopeless, and this is no time to mince words. Still the future is not without its streak of hope. The older generation is passing away; and with it will vanish the confusion that marked the transition from one order to another. Born and bred in conservatism, they clung vainly to an order that is bound to perish. But you, the younger generation, are more fortunate. You are the living India, and on you will depend the future of our country. In you we have placed our hopes for a regenerated and living India."

"That is all very good", I replied, having heard such things many times before. "But how can we practically regenerate a decaying country?" "That is exactly the point", he said, warming up. "The dumb millions of your brothers and sisters must be educated. They must be made to realize that a national Government can relieve them from most of the ills under which they labour now. Thus will they be imbued with a passion for a united nation. If four hundred million people hunger for a national ideal, who can stop them from realizing it? It is you who must work this miracle. Go back to the villages; preach, work, and reform; for there lies the salvation of a reconstructed India."

"But there is the hurdle of Hindu-Muslim unity. How do you propose to cross that?" I asked him, happy to have found for him a hard nut to crack.

"I would not cross it but jump over it. It is not a problem; it is a fact. It is really curious how people lose their sanity when they are told an insane thing many times over. Just so is the problem of Hindu-Muslim unity. Some politicians raised this bogey, and since then the cry has been taken up by the crowd. People in towns seriously believe that the problem is the stumbling-block in the way of a free India. But fortunately the menace has not tainted our villages—which are after all the life-blood of the nation. The Hindu ryot has no quarrel with his Muslim brother across the farm. Large masses of both religions live

ING OUT THE OLD

contentedly and amicably side by side in our villages, scarcely ever conscious that they belong to two different religions. It is only among the lower classes in towns that one meets the problem. But they are a drop in the ocean—too small to stand in the way of the ideals of the majority. This 'problem' is a fine example of how an insignificant thing can be bolstered up into something great by the artifice of the politicians. And after all, is it uncommon for people of two religions to evolve a common nationality which would immensely benefit both without harming either? Canada is a shining example of how a country formed by the merging of French Catholics with English Protestants can be really strong. The higher interests of the country require unity; and by educating the masses this unification of diverse tendencies will automatically follow."

"But how is society as a whole to be improved?" I put in.

"What is society? Individuals comprise society. You are society; and if you reform yourself, society is reformed. Break the shackles of tradition and conservatism. Our society is constantly impeded in its progress by the restrictions imposed on us by an intolerant custom. These must be done away with. The tyranny of the Hindu priesthood must go. The tyranny of the landed aristocracy must cease. The Indian farmer, now imprisoned by the chains of custom and tradition, must be educated to break them. He must be not only willing but ready to accept modern improvements in science and turn them to his own advantage. Hitherto he has been unwilling to adopt different methods from those of his forefathers. But see to what a position this attitude has driven him: he is in danger of being blotted out of existence. His American and English compeers have gained an enormous advantage over him."

"So your dream is a free democratic India, is it?" I asked.

His answer was strange and unexpected.

"No", he said firmly, "I do not want India to babble of democracy. I know you are surprised and think I am a sort of Rip Van Winkle. But democracy is particularly dangerous to an infant nation like India. Do you give full freedom to a boy still in his early teens? In a country newly liberated, there is bound to be for some time anarchy and lawlessness. Democracy can never survive this, for it requires the protection of the strong hand of law and order. Moreover, diverse tendencies inevitably appear, tending to break up the newly formed nation. Only a strong national dictatorship can prevent this and lead the life of the nation into

RING OUT THE OLD

desirable channels. At a later stage, if people wish it, the country can revert to democracy. But in the initial stages the only safety is a strong benevolent centralized dictatorship, like Turkey's. India wants a Kemal. In fact, the Turkish example may serve as an eye-opener to those who believe in democracy and think that a dictatorship must be necessarily bad.

"This is my vision of a future India. Once again, let a passion for the freedom of our country be born in youth. Let the cause of India's liberation dominate your every thought and action. I am old and have become weak. I am waiting for one who will wear my mantle when I am gone. I am watching for some one who will carry to every one this message. Will it be you?"

'Me!', I repeated, surprised and stunned at the suddenness of the question. 'Me? Yes! Why not? With God's help I shall', I replied fervently, overjoyed at having been found competent for such a task.

"Yes! You shall be the sacred one for whom I have been waiting so long. Shake the people out of their apathy. Break traditions. Rouse the masses. Preach in the villages. Let the old generation with its follies die out. Ring out the old, ring in the new. That is my message."

He stood before me, his hands in a wild gesture, and the moonbeams that fell on his eyes showed how sparkling they had become. His whole frame quivered; but his face was lit up with a smile of satisfaction as if his life's work had been done.



War Poster drawn by Mr. James Mascarenghes of the College Office.



MR. WINSTON CHURCHILL
(Pencil Drawing by V. Ananthanarayanan, III Hons.)

பண்டைத் தமிழர் அரசியல்

by S. Ponnuswami, IV U. C.

மிகப்பழங் காலத்தில் நடந்த அரசியலைப்பற்றி விரிவாகத் தெரிந்து கொள் ளக்கூடிய வசதிகள் இப்பொழுது கிடைக்காமல் போனாலும், சற்றேறக்குறைய ஆயிரம் ஆண்டுகட்குமுன் இருந்த அரசியல் நிலையைத் தமிழ்நூல்களும், கல் வெட்டுகளும், செப்பேடுகளும் மிகத்தெளிவாக விளக்குகின்றன. அவைகளைப் பற்றி தெரிந்துகொள்வது இன்பம் பயக்குமாயினால், சில குறிப்புகளைமட்டும் ஈண்டு நினைவுகூர்வது நன்மையாகும்.

“அரசு என்ற சொல் ‘அர்’ என்ற ஒலிக்குறிப்பிலிருந்து உண்டானது. அரசியல்பற்றிச் சில தமிழ்ச் சொற்கள் ஆங்கிலம் முதலிய மற்ற மொழிகளில் வழங்குவதே தமிழரசின் தொன்மையை உணர்த்தும்.

மாந்தர் கூட்டமாய் நிலையிருக்க கோர்தமையின் ஆட்பொருட் பாதுகாப்பு தேவையாயிருந்தது. அதனால் முதலாவது காவலும், பின்பு ஊராண்மை (Municipality), நாட்டாண்மை (District Board)களும், இதன்பின் அரசி யலும் தோன்றின. குடிகளை ஒரு மந்தைபோன்றும் அரசனை அதன் மேய்ப் பன் போன்றும் மக்கள் கருதியதால் அரசன் கோன் எனப்பட்டான்; அவன் கையில் அரசிற்கு அடையாளமாக ஒரு மேய்ப்பன் கோலும் கொடுக்கப்பட்டது. அது கோயிருந்தமைபற்றிச் செங்கோல் எனப்பட்டது. செங்கோல் செம்மை யான அரசாட்சிக்கு அடையாளம்.”¹

அரசனுக்குரிய கல்வி, ஆற்றல் முதலிய சிறந்த பண்புகளைக் கொண்ட வனே அரசனானான். பிறப்பால் அவர்கள் தனிக்குலமாகக் கருதப்படவில்லை. பல அரசர்கள் வேளாண்குலத்திலிருந்தும் மற்றப்பிரிவுகளிலிருந்தும் தோன்றி யிருக்கின்றனர். நாள் செல்ல செல்ல அவர்கள் வழிமுறையில் வந்தவர்களே அரசாட்சி ஏற்று நடத்தினர்.

குடிபல்க, நாடும் பெருகிற்று. ஆகையால் அக்காலத்தரசர் தன் ஆட்சிக் குட்பட்ட நிலத்தைப் பல பிரிவுகளாகப் பிரித்தனர். கிலத்தின் பெரும் பிரிவு மண்டலம் எனப்படும். அது பல வளநாடுகளாக வகுக்கப்பட்டுள்ளது. முதல் இராசராசன் காலத்தில், சோழமண்டலம் என்ற ஒரு மண்டலமட்டும் ஒன்பது வளநாடுகளாகப் பகுக்கப்பட்டிருந்தது. தொண்டைமண்டலம் இருபத்து நான்கு கோட்டங்களாகப் பிரிக்கப்பட்டிருந்தது. வளநாடு பல நாடுகளைத் தன்

¹ ஒப்பியன் மொழிநூல், முதற்படலம், முதற்பாகம் பக். 226.

பண்டைத் தமிழர் அரசியல்

னுள் கொண்டிருந்தது. சில நாடுகள் கூற்றங்கள் எனவும் வழங்கப்பட்டன. நாடு பேரூர்களையும் சிற்றூர்களையும் தன்னகத்தே கொண்டிருந்தது. இக்காலத்தில் 'Town' என்பதற்கு 'கூர்' என்றும் 'City' என்பதற்கு 'மாரகூர்' என்றும் சொல்லலாம்.

அரசனது ஆட்சியைச் சிறப்பித்தோர் படைத்தலைவர், நாட்டதிகாரிகள், நாட்டையளப்போர், எடு கண்காட்சி, திருவாய்க்கேள்வி, திருமந்திர ஸ்ரீராயகம், முதலாயவர். “வரியால் வந்த தொதையைக் கணக்கிற் பதிவு செய்யும் வரிநிலாநும் அதனை இன்னின்றுதற்குச் செலவிடவேண்டிமேனப் பாகுபாடு செய்யும் வரிக்குக்கூறுசெய்வாரும் அரசினை நீங்கிய ஊர்களினின்றும் வருதற்குரிய வர்களுக்குக் கணக்கு வைக்கும் புதுவுவரியும் குத்தகைக்கு விட்ட நிலங்கட்கு அட்டவணை வைக்கும் வரிப்போத்தகழம் காரிய குறிப்பெழுதும் பட்டோலைப் பேருமானும் வந்த ஓலைகளைப் பார்வையிட்டு விடையெழுதும் வீடையதிகாரியும் இருந்தனர் என்பதற்குப் பல கல்வெட்டுச் செய்திகள் சான்று பகர்கின்றன.”¹

ஆட்சியின் செம்மைக்கு ஊர்தோறுமுள்ள சபைகள் மிக உழைத்திருக்கின்றன. ஒவ்வொரு ஊரும் பல குடும்ப (ward)களாகப் பிரிக்கப்பட்டிருந்தன. ஒரு ஊர் முப்பது குடும்புகளாகவும், மற்றொரு ஊர் அறுபது குடும்புகளாகவும் பிரிக்கப்பட்டிருந்ததாகத் தெரிவதால் நிலத்தின் பாப்பிற்கும் குடிமக்கட்கும் ஏற்க குடும்பின் எண்ணிக்கை மாறுபடும் எனத்தேரிகிறது. ஒவ்வொரு குடும்பிலிருந்தும் ஒவ்வொரு பதிலாளர் (representative) தேர்த்தெடுக்கப்படுவர். ஒலைத்துணுக்குகளில் தங்களுக்குத் தகுதியானவர் எனப்பெயர்ப்படுவோருடைய பெயர்களை எழுதி ஒரு குடும்பிற்குரிய பல ஒலைகளைச் சேர்த்து வாயோலை கட்டி குடத்திலிட்டு அவைகளில் ஒவ்வொரு கட்டையும் தனியாக எடுத்து அதைப் பிரித்து மற்றொரு குடத்திலிட்டு அதிலிருந்து ஒரு ஒலை எடுக்கப்படும். இந்த வேலை அங்கு நடப்பவைகளை விளக்கமாக அறியாத சிறுவர்களைக் கொண்டு, ஊர்ப் பொதுச்சாவுடியில் எல்லா மக்களும் வந்திருக்க, அரசியல் அதிகாரிகளால் நடத்திவைக்கப்படும். அக்காலத்தில் தேர்தல் (Election) நடத்த முறையும், குடவோலை (Vote) கணக்கிட்ட வழிகளும் இங்கு விரிவாசை விடுக்கப்பட்டுள்ளன.

ஊர்ச்சபையின் உறுப்பினராகத் தேர்த்தெடுக்கப்படும் உரிமையுடையோர் பெற்றிருக்கவேண்டிய நிலம் வீதி உடைமை, அறிவு ஆற்றல் உடைமை, இன்

பண்டைத் தமிழர் அரசியல்

னும் மற்றத்தகுதிகளையும், உறுப்பினராகத் தேர்த்தெடுக்கப் பெறுதற்குத் தகுதியற்றவர்களுடைய பெயர்கள், குற்றப் பதிவுப்புத்தகத்தில் பதிவு செய்யப்பட்டிருத்தல், கூடலேகை (Forgery) செய்திருத்தல், கையூட்டு (Bribe) பெற்றிருத்தல் முதலிய நிலைகளையும் பெரு தூல்களில் காணலாம்.

இப்படித் தேர்த்தெடுக்கப் பட்டவர்களில் மீண்டும் சிலர் காரிய நிறைவேற்றுவோர் (Executive officers)களாக தேர்த்தெடுக்கப்படுவோர். இவர்கள் ஆளுங்கணத்தார், பெருமக்கள் என அழைக்கப்படுவர். அவர்களில் பன்னிருவர் சம்வத்சரவாரியர் (அறங்கூறுவோர்—judges) ஆகவும், பன்னிருவர் தோட்ட வாரியராகவும், அறுவர் ஓர்வாரியராகவும், அறுவர் போன்வாரியர் ஆகவும் அமைத்திடுவர். இப்பெயர்களைக் கொண்டே அவர்கள் தொழில்களை அறியலாமாகையால், அவைகளைப்பற்றி இங்குக்கூறவில்லை. இச்சபைகள் கூடுவதற்கு மண்டபம் இருந்தமையை, இராசராசன் மண்டபம், செம்பியன்மாதேவி பெருமண்டபம்; இவைகளைப்பற்றி ஆவணங்களில் சொல்லப்படுவதிலிருந்து அறியலாம். இம்மண்டபங்களை ஊர்களே கட்டினதாகத் தெரிகின்றது.

இச்சபைகள் பெரு அதிகாரங்கள் பெற்றிருந்தன. அரசனுக்கு நிலம் வேண்டுமானால் இச்சபைகளைக் கேட்டுத்தான் பெறமுடியும். வரிகொடாதவர்கள் நிலங்களை விடிக அரசன் ஆணைதருவதுண்டு. அதை நிறைவேற்றுவதும் அப்பணத்தை பயன்படுத்துவதும் ஊர்ச்சபையாரின் வேலையாகும். பலவித வரிகளின் பெயர் மக்கு கிடைப்பதிலிருந்து அக்கால வரி முறைகள் தெரிய வரும். கிடைத்த ஊதியத்தில் ஆறிலொரு பங்கு அரசனுக்கு கப்பமாகக் கட்டப்படும்.

அக்காலத்தில் எண்ணல், எரித்தல், முகத்தல், நீட்டல் ஆகிய நான்கு வகைப்பட்ட அளவைகளும் உலக வழக்கில் இருந்தமை மறுக்க முடியாததாகும். எவ்வளவு பெரிய நிறைகளையும் பல கணக்கிலேயே சொல்வது வழக்கமென்பது கல்வெட்டில் சொல்லப்படுகின்றது. “நிலங்களில் மிகச்சிறிய அளவும் விடாமல் கணக்கிடப்பட்ட தென்பது ‘இறையிலி நீங்குநிலம் முக்காலே இரண்டு மாகாணி அரைக்காணி மத்திரிகைக்கீழ் அரையே இரண்டுமர முக்காணிக்கீழ் முக்காலே கான்குமர அரைக்காணி, முத்திரிகைக்கீழ் கான்குமரவினால் இறை கட்டின காணிக்கடன்’ என்பதால் விளங்கும். இங்கு குறிக்கப்பட்ட அளவு

¹ வேலியாகும். சோழநாடு முழுவதும் மூன்று அரசர்கள் காலத் 52,428800000 தில் மூன்று தடவை அளக்கப்பட்டதாக அறியக்கிடக்கின்றது.”¹

¹ ஒப்பியன் மொழியில்.

பண்டைத் தமிழர் அரசியல்

நிலங்கள் விற்பதைப் பதிவு செய்துகொள்ள ஆவணக்காரி (Registration Office) இருந்ததை அறியும்போது நம் உள்ளம் பூரிக்காமலிராது. அக்காலத்தில் பொன், செம்பு நாணயங்களும் வழங்கிவந்தன என்பதை கல் வெட்டுகளும், இக்காலத்தில் சில இடங்களில் கிடைக்கப்பெறும் நாணயங்களும் வலியுறுத்தும். இரண்டாயிரம் ஆண்டுகட்குமுன்னமே பொன் நாணயமாகவழங்கினது ‘நெய் விலைக்கட்டிய பசும்பொன் கொள்ளாள்’ (பெரும் பாணற்றுப்படை) என்பதிலிருந்து அறியலாம்.

அரசன் பல அதிகாரிகளுக்கு காலிங்கராயன், விழுப்பரையன் முதலிய பட்டங்களைக் கொடுத்து மகிழ்விப்பது வழக்கம். போரில் வென்றவர்களுக்கு, எதிரியின் பொன்னும் மணியும் கொடுத்து மகிழ்ச்செய்வது முண்டு. அக்கால அறப்போர் முறைகளை, சென்ற இதழில் வெளிவந்த “பண்டைத் தமிழர் போர்முறை” என்பதில் காணலாம். போர் காலங்களில் பாளையங்கள் அமைப்பது அக்காலத்தில் அதிகமாயிருந்தது. அந்த பாடி வீட்டின் ஒழுங்கு முதலியவைகள் ரோமர் கையாண்ட முறைகளைப்போல் சிறந்தவைகள் என்பது முல்லைப் பாட்டிலிருந்து அறியப்படும்.

அக்கால அரசர்கள் நிலத்திலும் நீரிலும் ஆட்சிசெலுத்தினர். ஒரு தடவை செங்குட்டுவன் என்ற சேர அரசன் வில்கொடியையும், மற்றொரு தடவை கரிகாலன் என்ற சோழ அரசன் புலிக்கொடியையும், இன்னொரு தடவை நெடுஞ்செழியன் என்ற பாண்டிய அரசன் மீன் கொடியையும் இமய மலையில் நாட்டி தங்கள் வெற்றியை நிலைநிறுத்தினதாகச் சொல்லப்படுகிறது.

சேரன் செங்குட்டுவன் கடலில் வதிந்து தன் நாட்டிற்குத் துன்பம் செய்தவர்களை அழித்ததாகச் சிலப்பதிகாரம் கூறும். பட்டினப்பாலையில், பல நாடுகளிலிருந்தும் இக்காட்டிற்கு பொருள் வருமென்றும், இக்காட்டிலிருந்து ரோம் முதலிய வேறு நாடுகளுக்கு பலவித சரக்குகள் ஏற்றுமதி செய்யப்படுமென்றும் சொல்லப்பட்டுள்ளது. அங்கு அப்பொருள்களுக்கு அரச முத்திரை இடப்பெறுமென்றும் சொல்லியிருக்கிறது. இவைகளால் அக்கால அரசர் கடலிலும் ஆட்சி செலுத்தியதை அறியலாம்.

அவர்கள் செலுத்திய நீதி ஆட்சி மதுரைக்காஞ்சியில் பின்வருமாறு கூறப்பட்டுள்ளது. அது

அச்சமும் அவலமும் ஆர்வமும் நீக்கிச்
செற்றமும் உவகையும் செய்யாது காத்து
ஞெமன்கோல் அன்ன செம்மைத் தாங்கி

பண்டைத் தமிழர் அரசியல்

சிறந்த கொள்கை யறங்கூறு அவையமும்

· · · · ·

நன்றுந் தீதுங் கண்டாய்த் தடக்கி

அன்பும் அறனும் ஒழியாது காத்து

என்பதாகும். அதிகாரிகளால் துன்புறுத்தப்பட்டு முறைவேண்டினோர்க்கும், மிடியினால் குறைவேண்டினோர்க்கும் எளிதில் காட்சி தந்து அறம் நாட்டினோர் அக்கால அரசர்கள். அவர்கள் தாங்களே மாறுவேடம் பூண்டு ஊரைச் சுற்றிப்பார்த்து, மக்களுக்குத் தேவையான நன்மைகளை ஆராய்ந்து, அவைகளை நிறைவேற்றினர்.

ஓற்றர்கள் (Spies) அந்த காலத்திலும் மிகச்சிறப்பாக வேலை செய்தனர். ஒரு ஓற்றன் மற்றொரு ஓற்றன் தன்னை அறிந்து கொள்ளாதவாறு நடந்து கொள்வான். அப்பப்போது கிடைக்கும் எல்லாச் செய்திகளும் அரசன் பேரத்தாணிக்கண் வீற்றிருக்கும்போதே அவனுக்கு மெய்ப்பாடுகளால் அறிவிக்கப்படும். அரசர்களும் கண்களாலேயே ஆணையிடுவர். பலசெய்திகளை மற்றவர் அறிந்து கொள்ளாதிருப்பதற்காக தனக்கு ஊமையான யவனர்களை மெய்க்காவலராகக் கொள்வர். ஊமையர் பெரும்பாலும் செவிடராய் இருப்பதால் அரசன்தன் எண்ணம் நன்றாக நிறைவேறியது.

அக்கால அரசர்கள் திருக்குறளில் கூறிய பல பண்புகளையும் சிறப்பாகப் பெற்றிருந்தனர். பல அரசர்கள் பாடிய பாட்டுகள் இன்றும் சிறந்து விளங்குகின்றன. அவர்கள் புலவர்களை ஆதரித்தமை, புலவர்கள் அவர்களுக்குச் செய்த நன்மை, கல்வியைப்பற்றி அவர்கள் கொண்ட கருத்து முதலியவைகள் அடுத்த இதழில் வரும். அவர்களுக்கு உதவி செய்தவர்களில் புலவர்களும், முதுகண் (advisers) முதலியவர்கள் முக்கியமானவர். அரசனுக்குக் கண்ணைப் போன்று உதவி, மிகுந்த அறிவும் ஆற்றலும் உடையவர்களே முதுகண் என்று சொல்லப்படுவர்.

· இம்மாதிரி சிறந்த செய்திகள் பல பழைய கல்வெட்டுகளில் உள்ளன. அவைகளை, முதற்குலோத்துங்க சோழன், இராசராசன், சோழவமிச சரித்திரம் முதலிய நூல்களில் விரிவாகக் காணலாம்.

Sugar-Making in India

by V. Krishnamurthi, IV B. Sc.

EVERY one is familiar with sugar in the home, but few know how it is made and the work involved in producing this, the most chemically pure of household commodities.

The main sources are the sugar-cane in tropical and semi-tropical countries, and the sugar beet in western and northern countries; but in South India we also find commercial white sugar being made from the sap of the palmyrah palm and also to a smaller extent from the coconut and the date palm.

Sugar is formed in the plant by the combination of carbon, hydrogen, and oxygen under the influence of sunlight. The carbon is taken into the plant through the leaves, as the plant breathes in the carbon dioxide gas from the air, and the hydrogen and oxygen are obtained from the moisture in the soil.

To begin with the palmyrah palm. The toddy-tapper is a familiar sight with his knives in his belt climbing the tall palmyrah tree, tapping the tree, and hanging his earthen pot at the tapped spot. The sap collected in this pot if allowed to ferment becomes the potent liquor toddy; but if it is treated with lime to prevent fermentation and collected in bulk, it can be evaporated into a thick mass which is grained by stirring. This is what is known and sold as palmyrah jaggery and has a sugar content of about 82 per cent, of which 75 per cent is recoverable as white sugar when refined in a sugar refinery.

The usual procedure is for the refinery to buy the jaggery fresh, in bags each containing 1 cwt., and to store this material in godowns to a height of 30 or 40 feet, so that the pressure on the bulk expresses some of the impurities in the form of a thick dark-coloured liquid of much the same characteristics as molasses. Thus the process of refining has already started. After a storage varying from 6 to 7 months and when about 15 per cent by weight has been removed in the form of runnings, the drained jaggery is taken into the refinery. It is melted in water in tanks with stirring gear and steaming arrangements, and then filtered through bag filters to remove the insoluble impurities, and after this the process follows the same lines as the cane liquor, with the exception that at times carbon in various forms is used to decolorize the liquor and make it suitable for the manufacture of white sugar.

We may now consider the sugar-cane. The planting and growing of the cane is very important, and like most other crops its success or failure

SUGAR-MAKING IN INDIA

depends to a great extent on the weather and on a careful supervision of the growth, and on keeping the cane free from pests, disease, and weeds. The time taken for the cane to mature varies considerably with the variety: whereas one cane may be ready for harvesting within 9 months of planting, another variety may take over 14 months. When the cane is fully ripe it contains the highest percentage of sugar, and this is the time it is harvested and sent to the factory.

When harvested, the cane is cut at the base of the stalk very close to the ground; and then its head, which is close to the leaves and has a very low sugar content, is also cut off with the leaves. The cut canes are then transported to the factory in bullock carts or, if the field is at too great a distance, to the nearest railway station which gives facilities for sugar-cane traffic. It is essential that as little time as possible should be allowed to elapse between the cutting of the cane and its arrival at the factory, as the cane rapidly deteriorates if allowed to lie about.

The cutting of the cane is a hard task and involves a large number of workers; but no mechanical device has yet been generally adopted.

The harvesting and transport of the cane is very important to the working of the factory, as for the economic running of such a factory it is essential that a steady supply must be available over the 24 hours of the day and yet no large balance should be allowed to accumulate. The cane brought in by bullock cart is taken into a Transfer Yard and the cane is unloaded on to special cane cars and any leaves and rotten canes are removed. The car then passes over a weighbridge where it is weighed by a special scale with a locking device that prevents tampering and wrong weighments. These cars are then pushed into the factory and anchored down to a platform which is raised to an incline sufficient to discharge the cane into a carrier. This is done by means of an electric motor. The cane is then taken by another carrier under a set of sharp knives revolved by a motor, where it is cut up into small pieces and then fed to the two crushing rollers, and then on through a succession of sets of 3 rollers where the juice is expressed and pumped into the sugar factory proper. At the end of the crushing stage the cane has become disintegrated into a material like sawdust called *bagasse*. This is raised to the boiler platform and fed to the boiler furnaces and makes a very good fuel.

The juice expressed by the mills now contains not only the sugar but also impurities such as organic acids, gums, colouring matter, vegetable proteins, and various salts derived from the soil. It has therefore to be purified before white sugar can be made out of it. The first stage is the

SUGAR-MAKING IN INDIA

addition of lime, which precipitates the impurities. By raising the temperature of the mixture to boiling point in steam heaters and passing it to a subsider, a rapid settling of the impurities takes place in the form of a thick mud. This is separated and filtered through a mud press, and finally the mud is rejected and used for fertilizing the cane fields. The juice, which is now clear, is evaporated in a multiple evaporator and then bleached by sulphur dioxide gas and settled again. The clear liquor is taken to the pans where it is boiled under vacuum until the crystals are formed and grown to the required size. These crystals are then spun in centrifugal machines revolving at 900 revolutions per minute and washed with a little water. Thus a white sugar is obtained which is now dried in a revolving steam-heated drum and after cooling off is ready for bagging as the finished product.

The syrup and the washing water which contains some dissolved sugar are returned to the process, and a second grade of sugar is produced which is melted again and taken back into the pans. This process is repeated till the syrup is exhausted and contains little sucrose. It is then pumped into tanks under the name of *molasses*. Out of 100 tons of cane about 9 per cent of white sugar and 4 per cent of molasses are recovered by the factories.

The rapid increase of the Indian cane-sugar industry has automatically caused the increased by-production of molasses to round about 4,500,000 tons per annum. At the moment the cane-sugar industry is faced with the serious problem of disposing of its by-product. Provision is to be made for returning to the land the valuable potassic content of molasses in a readily assimilable form, so that it can be utilized for the manufacture of fertilizers. It can also be used in distilleries where from the fermentation and distillation of this material alcohol can be obtained, and the carbonic acid gas given off during the process can be collected, purified, and compressed in flasks as liquid carbon dioxide which is often used for the manufacture of aerated waters. Poisoned molasses can be used for the destruction of *noctuid moths*. It can further be utilized as a fuel, for recovery of potash from the ash obtained, for the manufacture of alcohol for power as a partial substitute for petrol, as a cheap confectionery for the manufacture of chocolates, and, lastly, for the production of yeast as a source of food. Another way (though comparatively insignificant) in which molasses can be used is as a road-surfacers by mixing it with a certain amount of pitch.

Tout n'est pas perdu

by R. Alphonse, IV U. C.

QUAND la guerre actuelle éclata, tout le monde savait que les Alliés n'étaient pas bien prêts. Mais nous étions sûrs qu'ils remporteraient la victoire, parce que nous étions encore pleins des souvenirs de la Grande Guerre. Nous avions confiance en la supériorité militaire de la France. Nous faisons grand fond sur tous les journaux qui la louaient. Ses braves soldats, ses généraux fameux, la Ligne Maginot devaient sauver la France! Aussi, à ce moment-là l'idée que la France pût jamais être défaite, "cette idée bizarre, invraisemblable, impossible," ne s'était présentée à aucune imagination.

Hélas! Nous ne connaissions pas les forces de l'Allemagne. Les Alliés les avaient sous-estimées. Les événements nous ont cruellement déçus. Qui ne sait le sort de la France? On fait des conjectures sur les causes de sa capitulation. Mais il est impossible aujourd'hui de les connaître bien exactement. L'histoire seule dévoilera plus tard le secret de la défaite la plus imprévue. Et quelle défaite tragique!

A présent, la France est dans un triste état. Quoique pour elle la guerre ait été très courte, elle en a souffert, et en souffre encore, beaucoup. La France catholique est notre bienfaitrice, la France qui depuis si longtemps nous envoie ses missionnaires et son argent! C'est à elle que nous devons en particulier notre beau collège. Ne sont-ce pas là, pour nous, de puissants motifs de reconnaissance? Prions donc pour elle.

Mais est-ce donc que la France est tombée pour toujours? Non. Nous ne pouvons supporter pareille pensée..... "What, though the field be lost? All is not lost." La France n'a pas perdu sa volonté invincible et son courage admirable, et nul vainqueur ne peut les lui ravir. Puisqu'elle ne sera jamais heureuse sans indépendance, Dieu aidant, elle se relevera bientôt. Pour cela elle demande nos prières: entendons sa voix et, encore une fois, prions pour sa délivrance prochaine.

In His Footsteps

by M. Susai Sengole, V Hons.

RAMULU Naidu was what you would call an ambitious man: ambitious in the sense that like all other frail human beings he too aspired to become a rich man. His desire was boundless, but his salary was not—a mere pittance of fourteen rupees, as a peon in the Sub-Magistrate's office. He had five mouths to feed, and the cost of living was rather high in D—.

His work kept him at his Master's house from morning till night. It was varied too. He had to do the marketing for the Mistress; he had to escort the Magistrate's son to school and bring him back; the bath tub had to be filled twice a day: the crotons had to be watered every morning. Every two hours the Master had to be given a cup of coffee. And when Ramulu had nothing else to do, he had to pull the *punka*. At night he had to be a watchman, lest somebody should carry off his Master and his wife—though both of them together weighed 445 lb.

One day while Ramulu was waiting at the gate to accompany the Sub-Magistrate on his daily evening walk, he found that the Master was delaying too long. It was getting late; and feeling impatient, he went near the Office room. The door was shut but he could hear subdued voices in the room. Peeping through the key-hole the peon could see his Master seated with a stranger and talking very seriously. Impelled by curiosity, he stood there to overhear the conversation. The words came slowly but distinctly.

Magistrate: "Five hundred. Nothing less than that. It is a grave risk which may result in my dismissal."

Stranger: "You take fifty more. That makes two hundred and fifty, and let us be done with the business."

The Magistrate was adamant: "Not a pie less. Either you give me five hundred and get an acquittal or the law takes its proper course."

The stranger was silent for a while. He was annoyed at the obstinacy and greed of the man who demanded twice what he was prepared to part with. Unless the riot case was settled in his own favour, he would



Crossing the Dam



A Scene near the Dam

VIEWS
OF
METTUR



Another View of the Dam



The Dam from the Tiger Hills



Dam with Overhead Trolley

(by R. Thillainayagam, II U.C.)

C H R I S T I



Boarders' Altar
(M. K. Periasamy, II U. C.)



Servants' Altar
(George Gonsalves, II U. C.)

C O R P U S

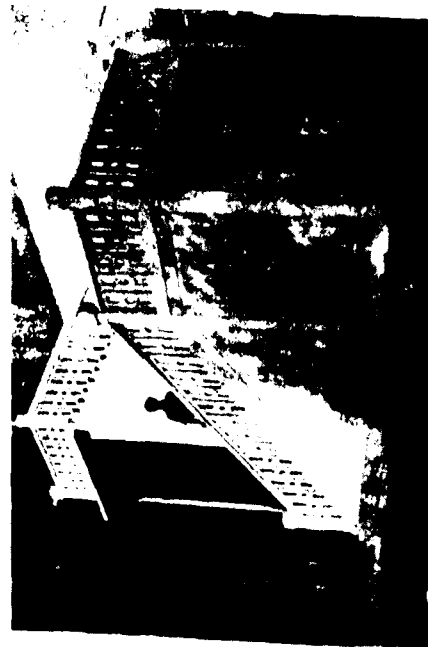


Day-Boarders' Altar
(M. K. Periasamy, II U. C.)



Extension of Fathers' House
(M. Susai Sengole, V Hons.)

1940



New Stairs, Lawley Hall (east)
(M. Susai Sengole, V Hons.)

N HIS FOOTSTEPS

become the State's unwilling guest for years. Finally he offered a hundred more. But the officer stood firm. He would not accept less than 500. That would be *infra dig* for a Sub-Magistrate.

At last the stranger gave in. Ramulu could hear the counting of notes. Five hundred-rupee notes, he thought. Suddenly the door opened and the frightened peon found his Master standing before him—equally frightened. With great presence of mind the peon winked as if to assure his Master that the deal would be kept a secret. A piercing and unfeigned look of annoyance was the only answer.

A few months passed. The peon was standing at the gate and would not let in a young man who wanted to see the Sub-Magistrate. "The Master is busy and should not be disturbed", was his excuse. A practical fellow, the young man slipped a four-anna piece into the peon's hand, confident that the silver key would open this closed door. The peon looked at the coin and was about to allow the young man in, when on second thoughts he checked himself. If his Master could by standing firm get 500 rupees, the servant might as well get one rupee. "Four annas?" he cried contemptuously; "who wants this trifle? Nothing less than a rupee. Do you understand that? Nothing less than that."

The young man, who was come on urgent business, got furious. He had had to tip four people that day and this one was too greedy. He pleaded poverty, and lastly threatened, but all to no purpose. The peon stuck to his guns, chuckling within himself at the prospect of getting one rupee at a single stroke. Unexpectedly something happened. The young man was before the Magistrate's room in two bounds. In no time the complaint was made. No amount of pleading, tears, and supplications saved the peon. He was sacked then and there.

A week later the Sub-Magistrate was promoted to a higher grade on a higher pay, as a reward "for conscientious discharge of duty and for rooting out corruption and bribery in his Department".

I Travelled First

by P. V. Rajan, II U. C.

YOU may ask what fun there is in travelling in a first-class compartment. Yes, there is. You who have always travelled first-class, sending occasional petitions to the Railway Co. for the further improvement of first-class compartments, may treat this article with contempt. But we poor people, who always travel third, standing in the compartment for want of space, suffering from the bites of mosquitoes and bugs and from occasional visits from ticket collectors who demand rather than request our tickets, think otherwise.

For the last two years I have been a victim to the desire of travelling in a first-class compartment. But neither money nor mind would allow me to do so. Picking up courage one day I went to the Trichy Fort station and demanded a first-class ticket for Trichy Junction. The Station-Master looked at me curiously with a mocking smile as if he wondered if I had the money to buy it. I bought a ticket and suddenly seemed to have attained a high position. The train came steaming in. I ran here and there, not knowing what to do, and asked a porter where the first-class compartment was. He seemed to be puzzled and looked me from top to bottom and taking me to be a lunatic thrust me aside. I was not at all discouraged. I ran on as others do on such occasions and at last was fortunate enough to seize the handle of a first-class compartment. It took me some minutes to open the door, and I rushed in with a triumphant air after colliding with two of my fellow-travellers who jeered at me.

I sat near the window and gazed out at the platform, and saw some men curiously looking at me as if they thought I had not bought even a platform ticket. A ticket-collector caught sight of me and rushed to my compartment, grabbed the handle, and entered just as the train was about to leave the platform. He demanded my ticket and when I handed it to him he seemed to disbelieve his own eyes. What! A poor fellow, he seemed to think, without coat or trousers travelling in a first-class compartment? He riveted his eyes on the ticket and read the very letters printed there and satisfied himself that it was not an old ticket.

Now the train was nearing Palakarai. The ticket-collector, who was standing at the open door of the compartment with a superior air, seemed to be pondering the mystery he had come across a few moments before.

I TRAVELLED FIRST

The train entered the station and my ticket-collector jumped on to the platform still grabbing the handle, began to race with the train, and gradually came to a stand-still with a sudden jerk. It seems to me that ticket-collectors are taught to enter and exit from a running train. Now the train stopped. Porters rushed at my compartment, but on seeing me seemed to be discouraged. But one porter wishing to try his luck offered to take my luggage: and when I said that I was not going to get down there, he left me with a contemptuous look. I saw many gentlemen gazing at me. Who could have suspected that I had got a first-class ticket only for 3 miles?

Now came the funniest part of my journey. A Spencer's Vendor caught sight of me and rushed to me with a few bottles of soda, hoping to make a good sale. Remember that I was travelling in a first-class compartment! The truth was I had only some few quarter-anna pieces left; but to preserve my dignity I took a bottle and asked what it cost.

"Two annas, Sir", he said.

I looked somewhat puzzled. "What, two annas for a bottle of water with some stupid gas in it?" There was silence on either side. However, after much deliberation,

"Half an anna", I said compromisingly.

The Vendor seemed to distrust his own ears. In a great fury he snatched the bottle from my hand (I was nearly thrown out of my compartment), stared at me, and disappeared never to see my face again.

The train seemed to be indifferent to these things and began to move on, leaving me alone with my imagination. I seemed to be in a dream for some time. How I wished to see some beggar boys surround me for a few copper coins! I should have contributed a good amount to the "Flood Relief Fund" if I was requested to do so just then.

Suddenly I was awakened from my solitude by a cry: "Trichy Junction". I looked through my window and saw that I had already reached my destination.

I slowly descended with my trunk in one hand and my bag and bedding in the other. Porters saw me and rushed to my side. One man snatched my box, another my bedding, and still another my bag, and they began to run in different directions. Is there no law in this country?

I TRAVELLED FIRST

I am robbed of my entire possessions in broad daylight. My box.....My bedding.....I wailed loud and attracted the attention of some policemen. One Custodian of Law and Order more active than the rest was by my side in a trice. He took a note-book and pencil from one of his innumerable pockets and demanded my name. It took me some time to inform him of my predicament, and all the passengers flocked round me. With some difficulty my whole luggage *minus* my bag was restored to me by this time. I took my suit-case in one hand and my bedding in the other (Thank God, I had not to carry my bag, as it was lost!) and walked out of the station. Horror of Horrors! What! A first-class passenger carrying his own luggage? What is the world coming to? In the midst of numerous watching eyes and murmured exclamations I walked out of the station, leaving the ticket-collector who received my ticket in a state of deep reverie.

I swore never to try this experiment again.

கிராமச் சீர்திருத்தம்

by S. Arunachalam, I. U. C.

காலை வேளை. ஆதவன் அப்பொழுதுதான் அன்றைய அலுவலைச் செவ்வனே செய்ய கிழக்குத் திசையினின்று கிளம்பியிருந்தான். பட்சியினங்கள் பலதிறப்பட்ட கானங்களுடன், இரைதேடப் புறப்பட்டன. துயிலெழுந்த மக்கள் புத்துணர்ச்சியும், புத்துயிரும் கொண்டு காணப்பட்டனர். எத்திக்கு நோக்கினும் இனிய வாசனையுள்ள புஷ்பங்களும், பச்சைப் பசேரென்று கம்பளம் விரித்தாற்போன்று பார்ப்பவர் கண்ணைப் பறிக்கும் பசுமை நிறம் கொண்ட செடிகொடிகளும் காணப்பட்டன. அவைகளின் மேல் முதல் நாளிரவு பனி விழுந்திருந்ததால், அத்துளிகளின்மேல் சூரிய ஒளி பட்டதும், அவை முத்துக்கள் போன்று பிரகாசித்தன. அப்பொழுதுதான் தன் இளம் கிரணம் களை மக்கள் மேல் அள்ளித் தெளித்து, அவர்களை உவப்பூட்டிய கதிரவன், ஜெயராமனுடைய மனதிலும், இருளை அகற்றி, அருளை ஈந்தான்.

ஜெயராமன் மூன்றாவது கல்லூரி வகுப்பு மாணவன். திருச்சிராப்பள்ளியில் ஹாஸ்டலில் இருந்துகொண்டு, வாசித்து வந்தான். அவனுடைய தாய் தந்தையர் மாஞ்சோலை கிராமத்தில் இருந்தனர். ஜெயராமன் கோடைவிடுமுறையின் போது தன் கிராமத்திற்கு வந்திருந்தான். அப்பொழுதுதான் அவனுடைய மனதில் ஒரு பெரிய மாறுதல் ஏற்பட்டது.

ஜெயராமன் நவநாகரீகத்தில் மூழ்கியவன். கிராமம் என்றால் என்ன என் பதை அதிகம் அறியாதவன். தான் சிறு குழந்தையாயிருந்தபோது, மாஞ்சோலை கிராமத்தைக் கண்டது அவனுக்கு இப்பொழுது கனவு போன்று தோற்றியது. ஏதோ நெடுமே விடுமுறையின்போது மாஞ்சோலைக்கு வந்திருந்தானே ஒழிய, பெரும்பாலும் அவன் நகரிலேயே வாசம் செய்துவந்தான். அதனால், இயற்கையுடன் இரண்டறக் கலந்து, இயற்கை எழிலை இன்பமுடன் பருக அவன் அறிந்தானல்லன்.

ஆனால், இன்றோ அவனுடைய மனதில் ஒரு பெரும் புரட்சி உண்டாயிற்று. அதன் பயனாக, ஜெயராமன் மனமே வெகுவாக மாறியது. அடிக் கடி புழுதி கிளம்பும் தெருக்களையும், புகையடைந்த வீடுகளையுமே கண்டு அலுத்துச் சலித்திருந்த அவன் கண்கள், மாஞ்சோலையின் அழகிய, பசுமையான காட்சிகளைக் கண்டதும், ஒரு புதிய ஒளி பெற்று விளங்கின. “அகத்தினமுக முகத்தில் தெரியும்” என்றவாறு, அவனுடைய உள்ள மாறுதலைத் தெள்ளென முகம் பிரதி பளித்தது.

கிராமச் சீர்திருத்தம்

அன்றிலிருந்து, ஜெயராமன் இயற்கையின் எழிலில் ஈடுபட்டு, மெய்ம்மறந்து காட்சிகளைக் கண்ணுற்ற வண்ணமாக இருந்தான். ஒவ்வொரு காளை, அவனுடைய விடுமுறைக் காலமும் முடிவடைந்தது. கல்லூரி திறப்பதற்கு இரண்டு நாட்கள் முன்பே, ஜெயராமனும் திருச்சிக்குப் பயணமானான்.

ஆயினும், அவனுடைய உள்ளம் மட்டும் மாஞ்சோலையின் அழகிய காட்சிகளையும், தெள்ளிய நீரைக்கொண்ட குளத்தையும், மாங்கள் நிறைந்த சோலைகளையும் விட்டு அகலவில்லை. மாஞ்சோலையைக் கண்டெவிட்டு வந்தது முதல், அவனுக்கு ஒரு நிமிடம் கழிவது ஒரு யுகமாகத் தோன்றியது. இரண்டு ஓடி மறைந்தது. ஜெயராமனும் பி. ஏ. பரீட்சையில் தேறிப் பட்டமும் பெற்று விட்டான். பிறகு தன் கிராமமாக மாஞ்சோலைக்குத் திரும்பினான்.

அதிலிருந்து அவனுடைய மனம் வெகு துரிதமாக வேலைசெய்ய ஆரம்பித்தது. எண்ணங்களும், திட்டங்களும் அவன் மனத்திடையே உலாவ ஆரம்பித்தன. அவன் கல்லூரியில் படித்துக்கொண்டிருந்தபோது, “கிராமப் புனரூத்தாரணம்” (Rural Reconstruction) எனும் பொருள்பற்றி, அவனுடைய உபாத்தியாயர் ஒரு அரிய சொற்பொழிவு ஆற்றினார். அதில் அவர் இந்திய தேசத்திற்குக் கிராமங்களே முதலெலும்பு போன்றவையெனக் கூறி, கிராமங்களை எவ்வெவ்வழிகளில் சீர்திருத்தல் வேண்டும் என விளக்கிக் கூறினார். அவர் கூறிய வார்த்தைகள் அனைத்தும் ஜெயராமனுடைய மனதில் பசுமரத்தாணிபோன்று பதிந்திருந்தன. அவர் கூறியபடியே கிராமங்களைச் சீர்திருத்தும் புனிதமான தொண்டைத் தான் மேற்கொள்ள வேண்டும் எனக் கண்களம் கட்டிக்கொண்டான். அத்திட்டத்தை எப்படி நிறைவேற்றுவது என்ற யோசனையிலாழ்ந்தான்.

ஒரு நற்காரியத்தைச் செய்து முடிக்கவேண்டும் என்று திண்ணமாக ஒரு வன் விரும்பினால், அது நிறைவேறுமா? ‘மனமுள்ள இடத்தில், இடமுண்டு.’ (Where there is a will, there is a way.) அதன்படியே ஜெயராமனும் தன்னைப்போன்று கிராமச் சீர்திருத்தப் பணியில் ஊக்கத்துடன் உழைக்க விரும்பிய தன் கண்பர்களை ஒருங்கு சேர்த்துப் பணம் திரட்ட ஆரம்பித்தான். யாவரும் தாராளமாகத் தங்களால் இயன்ற பொருளுதவி புரியவே, ஜெயராமன் எல்லையில்லா உலப்படைந்தான். கொஞ்ச காலத்தில், அக்கிடையைக் கொண்டு, மாஞ்சோலை கிராமத்திலுள்ள ஒரு சோலையின் மத்தியில் கிராமப் புனரூத்தாரண நிலையமொன்று எழுப்பப்பட்டது. அங்கு கிராமச் சிறுவர்களுக்கும், முதியோர்களுக்கும் இலவசக் கல்வி கற்பிக்க ஏற்பாடு செய்யப்பட்டது. கிராமத்தினரும் தங்களால் முடிந்தவரை ஜெயராமனுக்கும், அவனுடைய

கிராமச் சீர்திருத்தம்

உடய கண்பர்களுக்கும் பண உதவியோ, மற்றெந்த உதவியோ அளித்து வந்தார். அவர்கள் அளித்த ஊக்கத்தினால், ஜெயராமனும், அவனுடைய நட்பாளரும் முன்னெவிட இருமடங்கு முயற்சியுடன் வேலை செய்தனர். அவர் ஞாபகம் சேவை யாவராலும் பாராட்டப்பட்டு, போற்றற்குரியதாய் விளங்கியது.

காலச்சக்கரம் வெகு வேகமாகச் சுழன்றது. பழைய மாஞ்சோலை கிராமம் புதிய ஒளிபெற்று, யாவருடைய கவனத்தையும் கவர்த்து, கிராமங்களுக்குள்ளே நிலகம்போலப் பொலிவுற்று விளங்கியது. இதைக்கண்டு, அப்பணியில் ஈடுபட்டோருடைய மனம் பூரிப்படைந்தது. தான் வெகுகாலமாக விரும்பியிருந்த எண்ணம் கைகூடுமாறு கருணை சுரந்து, ஊக்கமளித்த எல்லாம் வல்ல இறைவனை மனதார ஜெயராமன் பிரார்த்தித்தான்.

* * * * *

அதோ தெரிவதுதான் “மாஞ்சோலை கிராமச் சீர்திருத்த நிலையம்.” வரிசையாக கிற்பவர்களுள் நடுநாயகமாகக் காணப்படுபவன்தான் ஜெயராமன். அப்பக்கமிருந்து இனிய கானம் காற்றில் மெல்லத் தவழ்ந்து வருகின்றதே, அதைச் சற்று உற்றுக்கேட்போம் :

“செந்தமிழ் நாடென்னும் போதினிலே
இன்பத்தேன் வந்து பாயுது காதினிலே.”

ஆம் தமிழ் நாட்டுக்கும், தீர்தமிழ் மொழிக்கும் புத்துயிரும், புத்துணர்ச்சியும் ஈந்து, தமிழரைத் தட்டியெழுப்பிய கவிச்சிங்கம் சுப்பிரமணிய பாரதியாரின் வீரமும், உணர்ச்சியும் பொங்கும் மொழிகள் தான் அவை !

Hail, Coffee!

by H. Nagasubramanian, III Hons.

HAIL, 'divine Coffee'! Hail, the beverage which although it stimulates is still considered the life-giver! All glory unto thee!

Is it not a fact that coffee is delicious? Does it not give vigour to the young? Does not a cup of coffee give briskness to a man? And is not the absence of the usual cup of coffee in the afternoon the cause of the 'terrible headache' of most ladies? In fact, does coffee not work wonders? What is the orthodox objection to coffee in these days? Are there many who do not drink coffee before performing their *shraddas* or making oblations on New Moon days? For it is only milk and water, and these were not forbidden in the *shastras*! Although she would not allow her daughter-in-law to cook without having had a complete bath, is there any old woman who would refuse to take coffee early in the morning without herself taking a bath first?

One sure symptom of welcome nowadays is the offer of a cup of coffee, 'essence' or 'diluted'. Even the biggest men—I cannot omit the 'cinema stars'—drink coffee, and they cannot begin their day without it. Is that not a sufficient compliment to this wonderful beverage? Or again, at any function—a party, a dinner, a marriage—does not coffee hold supreme sway? The first thing a child tastes on coming into this world is a spoonful of coffee, and the last thing that is poured into a dying man or woman or child's mouth is coffee.

Coffee is responsible for so many good things in this world. It inculcates in you the desirability of rising early. You must take coffee before 5 o'clock in the morning: otherwise you are a 'rustic'. A cup of coffee in the middle of a dull class helps you to avoid sleep. It helps punctuality. You have to be punctual in taking coffee, and this creates punctuality in your other branches of life. I am told that the labourer can live on tobacco without any food. The middle class can live on coffee without food, and in these days of war and rising prices, coffee promotes the habit of economizing in your expenditure to make

HAIL, COFFEE!

some donation to the War Fund. I am told that parachutists live on pills; I have read of Indian soldiers in the days of the Mutiny (I beg your pardon for any historical inaccuracies—I am not a student of history) living on *cunji*, and giving the starchy rice to the European officers and men; but do people know and do the authorities concerned know that the South Indian soldier can live merely on coffee?

Coffee develops obedience in children. If a child refuses to take a medicine or to obey certain instructions, tell her that if she does not obey she will not have her coffee, and see the result for yourself. Nor is that all. If you want to broadcast your success in an examination, how do you do it if not by giving a coffee party? Coffee has been and is the life-breath of many people. I do not say it metaphorically by referring to the hotel-keeper, but literally. I have actually seen an old man who cannot take in anything but coffee, and lives on it. Believe me or not—last year a boy was brought back to life by a spoonful of coffee. This one achievement is enough to give coffee mastery of the world.

Gentle readers, do not grow impatient, and do not blame me, as you do the newspapers of modern days, for giving an exciting heading to the 'poster' which disappoints you in the reading. You are so much enamoured of the vigour that coffee gives you that you have no time or inclination to know what ill effects coffee has on your system, to what deterioration coffee has brought the men and women and children of South India.

From the physical point of view, scientists will tell you that coffee has no business in the digestive system and that milk loses its nutritive qualities when it gets mixed up with coffee. Doctors will tell you that coffee is the cause of so many new diseases in the country. The average life of a man in India is computed at about 30, thanks to coffee, when people who were unaware of the liquid lived to a green old age. Things like miscarriages, child mortality, and mortality at childbirth, which were very rare or even unheard of in the old days, are now very common, owing to the fact that our girls and women have abandoned 'cold rice with curd' and are now bathing in coffee. What is the cause of so many weaklings in the land, if not coffee? See the hardy Punjabi, and take your lesson.

From the pecuniary point of view, has not coffee wrought havoc in the community? The rise of coffee hotels every day adds poignancy to this fact. A labourer's daily wage is probably 2 or 3 annas. He spends

HAIL, COFFEE!

half of it in a coffee shop. Take a middle-class man. He could have spent one or two annas and had a sumptuous meal with his whole family, but he prefers to spend it in a hotel, and he does not get for it more than half a cup of coffee and a mouthful of some 'solid'. If at least the hotel-keepers flourished, it would be some consolation; but what do we see? In most cases, as the old saying has it, 'the money made out of water goes out in the shape of water'. What is the ultimate result? It blesseth neither him that gives nor him that takes.

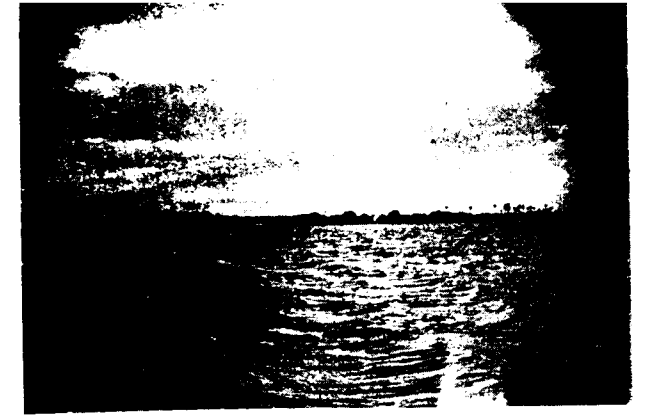
But I am not convinced. I agree with Pope and vote for

Coffee, which makes the politician wise
And see through all things with his half-shut eyes.

Long live Coffee!



Dussera Procession, Mysore
(S. Balasubramanian, III B. Sc.)



Sunset at Sea
(M. Susai Sengole, V Hons.)

REMEMBERABLE



Mr. Satyamurthi's Visit
(R. G. Gopalakrishnan, II U. C.)

THINGS



Daria Daulat
(S. Balasubramanian, III B. Sc.)



The Vellore Fort
(T. R. Kothandaraman, II U. C.)



A Singapore Street
(C. S. Vasani,
H. U. C.)

POEMS

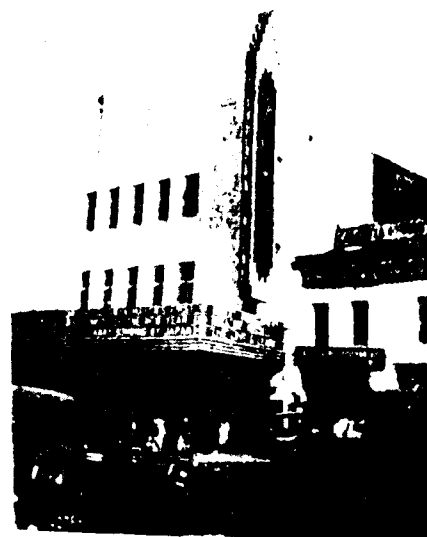
IN



Government House, Calcutta
(S. N. Shamshuddin,
H. U. C.)



Hyder Mahal, Vellore
(T. R. Kothandaraman,
H. U. C.)



The Metro, Calcutta
(S. N. Shamshuddin,
H. U. C.)

STONE



Sub-Way at Erode

La dame et le docteur

by S. Raghavan, III B. Sc. (Hons.)

Il y avait une dame riche qui avait un soin exagéré de sa santé. Elle était toujours dans la plus grande inquiétude même au sujet de la plus légère indisposition et envoyait immédiatement chercher le docteur. Ce docteur était un homme très habile et sage. Par conséquent, il avait une grande clientèle et était très occupé. Il était ennuyé par les appels fréquents de la dame et il lui était très désagréable d'être dérangé inutilement de ses autres occupations. Il résolut donc guérir sa cliente de cette espèce de folie.

Un jour la dame ayant vu une tache rouge sur l'une de ses mains, immédiatement elle envoya chercher le médecin. Le docteur vint, regarda la main et dit avec gravité: "Madame, vous avez eu raison de me faire venir aujourd'hui." La dame fut épouvantée en l'entendant parler ainsi et lui demanda si elle était dangereusement malade.

"Non", répondit le docteur en riant. "Mais si vous aviez attendu quelques jours, la tache aurait certainement disparu sans mon traitement, car elle n'est qu'une tache d'encre rouge, et par conséquent j'aurais perdu l'honoraire de cette visite."

La dame comprit très bien la leçon; car, depuis ce jour, elle ne fit plus appeler le docteur à moins qu'elle ne se sentit réellement malade.

What is Wrong with our Villages?

by A. J. Francis, II U. C.

WHENEVER I heard anybody talk about the poor and wretched condition of our villagers, sadness and at the same time enthusiasm to work for their betterment filled my heart. I waited for an opportunity to come in contact with the villagers and find out for myself their mentality, position, and needs.

Every year in the middle of April there is an important Hindu festival at Iyermalai, which is five miles' distance from Kulitalai. To this festival people from all parts of South India, especially from the villages, pour in even at the beginning of the month. To form an idea of the villagers, I went with a friend to witness that festival. As we were nearing the mountain, the crowd was becoming thick. We pierced through the crowd and managed to reach the foot of the mountain.

There we saw men, women, and children going up the mountain in a continuous line like ants going up a wall. In point of sanitation every possible convenience was provided for the people. Two water lorries were busy all day supplying pure water, as there was no water in the place except in a small tank whose water was muddy. Many temporary latrines had been erected for the pilgrims. When I saw all these arrangements I was very happy. But after some time when I came to know from the Sanitary Inspector that the latrines were the only places which were neat, my joy disappeared. And after some time I found his words to be true.

Another scene made me feel pain at heart. It was that the majority of the people took water from that dirty tank, saying that it was the water of Iyermalai and that it had some special quality. Yes, there was some truth in what they said, because the special quality of that tank water was that it was saturated with all kinds of disease germs that one can imagine. Only then did I realize the ignorance of our villagers and pity them. My friend took all these things very lightly and laughed at my ignorance. He cheerfully told me that it was impossible to correct the habits of our villagers.

After some days I had an opportunity of visiting a village called Pannaipatti, which is eighteen miles from Kulitalai. There I found the

WHAT IS WRONG WITH OUR VILLAGES?

people in a miserable condition, and their standard of living was very low. Those villagers were in no way inferior to the other villagers in ignorance. Here is an example. There is a well at Pannaipatti dug by the Government at a cost of nine hundred rupees, with parapet walls and a pulley. So it was really a wonder to me that the water of that well was untouched by hand or bucket. The reason was that everybody was expecting somebody else to buy a bucket in which to draw water from that well. Meanwhile all those villagers took water from another well in which rain water had collected!

When the tahsildar of that taluk who came to inspect that village heard about the well, he ordered the munsif, the big gun of that village, to get a bucket and compelled all the people to draw water from that well, at the same time ordering the dirty rain-water well to be closed with a fence. The villagers obeyed the tahsildar, thinking that it was a Government order.

I shall give one more example which most of you might hesitate to believe. In that very village a young man who had just taken his B. E. degree married a young girl of his own caste. After the marriage was over, the couple and their parents were expelled from their community. You will laugh to hear the reason for this. It was that the bride had worn a jacket and a *doluck*. Who can imagine a B. E. marrying a girl who wears no jacket, and that in the twentieth century!

After this experience I came to the conclusion that ignorance is the chief cause of the poor condition of our villages. Hence ignorance must be wiped out completely. Education is necessary, and this cannot be done merely by preaching or by building schools. Elementary education must be forced on the villagers as medicine is forced into the throats of children; and this can be very easily and effectively done only by the Government. When these reforms are introduced in our villages—and only then—will India be improved.

This Was School

by V. T. Tirumalai, III Hons.

NOWADAYS, one must get a double degree (i.e. B.A. and L.T.) before qualifying oneself as a teacher. But in the days of old, any one who could read and write on a palm leaf could take up the profession of a teacher. A retired European once passing through a village was attracted by a small *pial* school. He saw an old man sitting at one end of the *pial* with a cane in his hand. Presuming that he was the teacher, he entered into conversation with him. The teacher said that he had been tending cattle for many years, and since he had now grown too old to follow them now, he had taken up the work of teaching.

The village school began early in the morning and continued till the evening twilight. There—i.e. in a *pial* erected round a shady tree or a thatched shed—the boys, as soon as they assembled, sat in rows and bawled out their lessons. Soon the teacher arrived with the inevitable cane in his hand. The teacher took his accustomed seat on a small square mat interwoven with palmyra leaves, and placed near a wall or a pillar so that he might lean against it and take an occasional forty winks. Then the first boy stood before the teacher with his palms stretched and said: '*Orone*', i.e. first. The teacher simply touched the boy's palms with the cane. Then the second boy came and got his share of two gentle strokes; and so it went on till the last boy got forty or fifty strokes according to his number, the severity of the strokes increasing with the serial order of the late comer.

After this opening ceremony, the teacher inquired after the truants. One of the boys said: "Sir, on my way to school I saw Murugan playing near the potter's street. I asked him to come to school, but he refused on the ground that his mother had said that he had been suffering from fever." Thereupon the teacher sent three or four strong boys. They go, fetch the boy, and carry him to school (of course, the boy tries his best to escape, yet these *Yamakingaras* ultimately succeed). The boy was punished. The commonest mode of punishment was *Kothandam*: the boy was made to remain suspended by a rope, like Trisanku, in mid-air for five minutes.

THIS WAS SCHOOL

Then the lessons began. The monitor repeated the letters of the alphabet and the multiplication table, one after another, in a sing-song tone, at the same time writing them on the sand before him: all the other boys followed him. In the afternoon, the boys committed to memory the new lessons. The boys then sang some prayers and moral songs. After this they were dismissed for the day.

Once every month the boys had to remove from the floor the sand rendered dirty by long use and replace it with fresh sand brought from the nearest stream.

As to the teacher's income, the money paid by the boys, according to their means, belonged to him. Every Saturday each boy brought from home and poured a small quantity of gingelly oil into a can put at one end of the school-room. This was to enable the teacher and his family to take their weekly oil-bath. On festival days the teacher got enormous presents in both money and kind.

That was school.

இள மேகங்கள்

by S. Arputham, II U. C.

நான் ஒரு சிறு பையன். என் பெயர் அம்புதம். எனக்கோ விளையாட்டென்றால் இனிப்பு. படிப்பென்றால் கசப்பு. பாடங்களைப் படித்து கானறியேன். கடைசி முறை நான் புஸ்தகத்தைத் திறந்தது S. S. L. C. பரிசுஷுக்கு முன்னால்தான். இப்போது நான் அர்ச். சூசையப்பர் கல்லூரியில் second university class-ல் இருக்கிறேன். செலக்ஷன் பரிசுஷையும் அடுத்து வருகிறது. கால் பரிசுஷியிலோ நான் எல்லாப் பாடங்களிலும் 15க்குமேலே எடுத்து இருக்கிறேன். தந்தையாரும் உபாத்திமார்களும் என்மட்டில் மிகவும் பிரியம். ஆகையால் என்னை ஒருவரும் எது விஷயத்திலும் கோபிக்கிறதில்லை. படிப்பின் விஷயத்தில் அப்பா கடிதம் மூலமாயும் என் ஆசிரியர் கேரில் பயவார்த்தைகளாலும் புத்தி சொல்லுகிறார்கள். ஆனால் நானோ கடிவாளமில்லாக் குதிரைதான். எவர் சொன்னாலும் என்செவியில் ஏறுவது இல்லை.

செலக்ஷன் பரிசுஷுக்கு இன்னும் இரண்டாவாம். அச்சமயம், இலங்கைக்குச் சென்றிருந்த என் அப்பாவும் திரவியம் தேடித் திரும்பி இருந்தார். நானும் அப்பாவும் முதற்தடவை வெகு சந்தோஷத்துடன் பேசிக்கொண்டோம். என் தந்தை என் படிப்பின் விஷயத்தில் ஊக்கம் உள்ளவர். ஆகையால் என்னைக் கூப்பிட்டுப் படிப்பு எம்மட்டில் இருக்கிறதென்று பார்க்கப் புஸ்தகங்களை எடுத்துவரச் சொன்னார். நானும் இரண்டொரு புஸ்தகங்கள் தவிர மற்ற புஸ்தகங்களை யெல்லாம் கொண்டு வந்தேன். என் அப்பாவுக்கு என் படிப்பு நன்றாய்த் தெரியும். அவர் கேள்வி கேட்கும்போதே நான் பதில் சொல்ல மாட்டேன் என்று நன்றாய்த் தெரியும். என்றாலும் ஒன்றிரண்டு கேள்விகள் போட்டார். நானோ எல்லாரையும் ஏய்த்துவிடுவேன். அறியாததுபோல் தாமதிக் காமல் நான் S. S. L. C. பரிசுஷுக்கு மனப்பாடம் செய்தவைகளைக் கடகட வேன்று சொன்னேன். அக்கேள்விகளுக்கு நான் சொன்னது விடையில்லை என்று அறிந்தாலும் அவருக்கு என்னைக் கோபிக்க மனமில்லை. எப்படியாவது நம் பையன் பாஸ்பண்ண வேண்டுமென்று இருந்தவராதலின் என்னைக் கோபிக் காமல் தட்டிக்கொடுத்து நீ செலக்ஷன் பரிசுஷியில் தேறிவிட்டால் நீ கேட்பது போல் “wrist watch” கைக்கடிகாரம் ஒன்று உனக்கு வாங்கித்தருவேன் என்று வாக்களித்தார். எனக்கோ ஆனந்தத்திற்கு அளவில்லை. செலக்ஷன் பரிசுஷியில் தேறினால் போதும், final பரிசுஷியில் தேறவேண்டியதில்லை. நமக்கு கேட்டதுபோல் கைக்கடிகாரம் வந்துவிடுமென்று அன்றையத்தினத் திலிருந்து படிக்க எண்ணிவிட்டேன். படிக்க ஒரு புஸ்தகத்தை எடுத்துக்

இள மேகங்கள்

கொண்டு நாய்காலியில் உட்கார்த்தேன். என்ன புஸ்தகம் என்றால் “Inductive Logic” by Roy.—இப்பாடம்தான் எனக்கு மிகவும் வெறுப்பு. என்றாலும் படிக்க எண்ணம் கொண்டதால் கஷ்டமான பாடத்தைத் துடங்க ஆரம்பித்தேன். Induc-என்றுதான் வாசித்தேன்-tive என்று முடிக்கவில்லை. திறந்த புஸ்தகம் திறந்தபடி விழித்தகண் விழித்தபடியே நாய்காலியிலிருந்த எனக்குக் கடிகாரத்தில் புகுந்துவிட்டது நினைவு. Gold plated வாங்குவதா, chromium plated வாங்குவதா 30 ரூபாயில் வாங்குவதா 60 ரூபாயில் வாங்குவதா up-to-date fashion-இலா அல்லது out of fashion-இலா கையில் கட்டினால் ஜோராய் இருக்குமா? இவ்வாறு நினைத்துக்கொண்டு இருக்கையில் கடிகார நினைவு கடிகாரச் சங்கிலியில் போய்விட்டது. தங்கச் சங்கிலியில் வாங்குவதா. அல்லது வெள்ளியில் வாங்குவதா. நம் கை கருப்புகிறம், அதனால் (leather strap) தோலில்தான் வாங்கவேண்டும், அதிலும் வெள்ளைக் கலர் வார் வாங்கினால் கட்டினவுடன் “பட்” என்று தூக்கி அடிக்கும் என்று பலவாறு நினைத்தேன். என் யோசனைக்கோ அளவில்லை. ஆனால் எவ்வாறு வாங்குவது என்று இன்னும் நினைப்பாடவில்லை. யோசனையில் புகுந்தேன். ஒன்றும் ஓடவில்லை. என் தம்பியும் சாப்பாட்டுக்கு அழைக்க வந்துவிட்டான்.

சாப்பாட்டுக்குச் சென்றேன். சாப்பாடி இன்று எனக்கு ஏறவில்லை. வழக்க மாகச் சாப்பாடி என்றால் நான் சீக்கிரம் எழுவதில்லை. காய்கறி எதிலும் எனக்குத் தள்ளுபடியில்லை. இலையில் வைத்ததெல்லாம் அது வெந்திருந்தாலும் சரி வேகாவிட்டாலும் சரி சீக்கிரம் மறைந்துவிடும். இன்றைக்கு நான் சாப்பிடாத காரணம் அந்தக் கைக்கடிகாரம் தான்.

எழுந்தேன் சாப்பாட்டைவிட்டு, புறப்பட்டேன் என் நண்பன் வீட்டுக்கு. அந்தோனி என்பிரிய சிகேதன். அச்சமயம் நண்பனையும் வீட்டில் கண்டேன். என் மனக்கலக்கத்தையும் எடுத்துச் சொன்னேன். என் நண்பனும் சீழ்வரும் முறையில் கைக்கடிகாரம் வாங்கவேண்டுமென்று சொன்னான்:—60 ரூபாய் கடிகாரம், gold plated, water, dust and shock proof, lever, 15 jewels, Swiss Made. சங்கிலி:—2½ பவுன். கெட்டிப்பின்னல் வைரவெட்டு. இவ்வளவு தான். நானும் நண்பனிடம் இதைக் கேட்டுக்கொண்டு வீடு சென்றேன். அப்பா விடம் கேரேவந்து என் சிகேதன் சொல்லிக் கொடுத்ததுபோல் வாங்கித்தா வேண்டுமென்றேன். அப்பாவுக்கோ ஆத்திரம் இவ்வளவு என்று சொல்ல முடியாது. என்றாலும் என்னிடம் ஒன்றும் காண்பித்துக் கொள்ளவில்லை. கெட்ட கேட்டுக்கு 60 ரூபாய் watch அதிலும் shock, dust and water proof, West End watch make, gold plated, 15 jewels. இன்னும் சங்கிலி தங்கத்தில், தற்போது அதுவும் சண்டையால் பவுன் விலை 3½க்கு ஏறிவிட்டது,

இள மேகங்கள்

2½ பவுண் வைரவெட்டு. எப்படி மனதில் நினைத்தாலும், வெளியில் வாங்கித் தருவதாகவே சொல்லிவிட்டார். எனக்கும் கல்ல மனது உண்டாகிவிட்டது. இன்னும் 10 நாள் செலக்ஷன் பரிசுக்கு. நான் இராப்பகலாய் உழைக்க ஆரம்பித்தேன். என்றாலும் watch எப்பொழுது கிடைக்குமென்ற ஆவலும் கவலையும் தான். செலக்ஷன் பரிசுஷயும் முடிந்தது. கேள்விகள் எல்லாம் அநேக மாய் எனக்கு சுலபமாகவே இருந்தன. மாதம் ஒன்றும் கடந்தது. ரிஸல்டிம் போட்டாகிவிட்டது. அதில் என் ரம்பர் 481 கோடிடப்பட்டு, “கோடிட்டவர் களுக்கு செலக்ஷன் condition-ல் கொடுக்கப்பட்டு இருக்கிறது. ஆகையால் அவர்கள் எல்லோரும் கனம் பிரின்ஸிப்பலைப் பார்க்கவேண்டியது” என்றும் எழுதி இருந்தது. எவ்வாறாயினும் செலக்ஷன் ஆகிவிட்டது. எனக்கு அள விலடங்காத ஆனந்தம். watch வந்துவிடும். அதுவும் (6) ரூபாய் வைரவெட்டு. கண்டேன் ரம்பரை, கொண்டேன் ஆனந்தம், ஜி. னேன் வீட்டிற்கு, சொன்னேன் ரிஸல்டை என் அப்பாவிடம். என் தந்தையும் சொன்னசொல் தவறவில்லை. எனக்கு செலக்ஷன் ஆகிவிடுமென்று தெரிந்து முதலிலேயே நான் சொன்னதுபோல் வாங்கி வைத்திருந்தார். ஆகையால் உடனே என்னைத் தட்டிக்கொடுத்து கையில் கடிக்காரத்தை மாட்டிவிட்டு, “இன்னும் நீ final பரிசுஷயில் தேறிவிட்டால் உனக்கு சைக்கிள் வாங்கித் தருவேன்” என்றார். எனக்கோ சைக்கிளில் பிடித்தமில்லை. மோட்டார் சைக்கிள் தான் பிரியம். ஆகையால் மோட்டார் சைக்கிள் தருவீர்களா என்று கேட்டேன். அவரும் சரி என்று சொல்லிவிட்டார்.

வாரம் ஒன்று கடந்தது. நான் படிப்பை மறக்கவில்லை. புத்தகத்திலே கண். புத்தகத்திலே உயிர். ஏன்? மோட்டார் சைக்கிள் வாங்குவதற்கு. புத்தகம் படிக்கையில் எனக்கு சோம்பலாயிருந்தாலும் மோட்டார் சைக்கிள் என்றால் சோம்பல் போகிறவிடம் தெரிகிறதில்லை. எரிச்சல் வந்தாலும் அப்படியேதான். எனக்கு அந்த மோட்டார் சைக்கிளை நினைத்தால் அதில் ஏறி உட்கார்ந்து கொண்டு போவதுபோல் உற்சாகம். படிப்பும் நன்றாய் என் மூளையில் ஏறுகிறது. நான் மனம் திருப்தி கொண்டவரை படித்துவிட்டேன். 1st class-ல் பாஸ் பண்ணிவிடுவேன். அவ்வளவு தைரியம். மோட்டார் சைக்கிளும் கட்டாயம் வந்துவிடும் என்று நினைக்கையில் எனக்கோ ஆனந்தத்திற்கும், முகத்திலுண் டாகும் புன்சிரிப்புக்குமளவில்லை.

Final examination-உம் நெருங்கிவிட்டது. நான் எல்லாப் பாடங்களிலும் பாஸ் பண்ணிவிடுவேன் என்ற தைரியம். எனினும் இன்னும் நன்றாய் படித்தேன். பரிசுஷயிலும் நன்றாய் எழுதினேன். கேள்விகளும் நான் எதிர்

இள மேகங்கள்

பார்த்ததற்கு மிகவும் இலேசானவைகள்தான். நான் கொண்ட உவகைக்கு இணையிலலை. Result வருமுன்னேயே நான் 1st class-ல் பாஸ் பண்ணிவிட் டேன் என்று சொல்லிவிட்டேன். என்றாலும் மோட்டார் சைக்கிள் கைக்குவர என் அப்பாவுக்கு பேப்பரில் result வரவேண்டும். Result வரும்வரை மோட்டார் சைக்கிள் வாங்கமுடியாது. அந்தச் சமயம் நான் என்ன செய்வ தென்று தெரியவில்லை. எப்படிப் போக்குவது இவ்வளவு நாட்களையும் என்று யோசிக்கலானேன். அப்பொழுதுதான் எனக்கு என்ன மாதிரி மோட்டார் சைக்கிள் வாங்கவேண்டும் என்று யோசனை வந்தது. Hunter ஆ? Raleigh ஆ? B.S.A. ஆ? Hercules ஆ? Hector ஆ? அதுவும் side-box உள்ளதா? என்று யோசிக்கலானேன். எனக்கு எப்பொழுதும் யோசனை ஒன்றும் திடமாகிற தில்லை. எனக்கு சைக்கிளை நினைக்க நினைக்க ஆறுதலுமில்லை. எதுவாங்குவது என்பதுதான் தற்சமயம் கேள்வி.

என் நண்பனிடம் சென்றால் அவனிடம் எப்பொழுதும் ஆறுதல் கிடைக்கு மென்று சென்றேன். அவன் அப்பா ஒரு சைக்கிள் வியாபாரி. அப்பொழுது தான் அவன் அப்பாவும் புதிதாக “Royal Enfield” என்ற கம்பெனிக்கு ஏஜன்ஸி எடுத்திருந்தார். அதனால் அவன் தன் நண்பனுக்கு முதல் மோட்டார் சைக்கிளாக குறைந்த விலையில் தரச்சொல்லுகிறேன் என்றான். 350 ரூ. இது தான் அங்கே குறைந்த விலையிலுள்ளது. நண்பனைவிட்டு என்னும் பிரிந்தேன்.

இரண்டு மாதங்கள் கழிந்தன. இன்டர்மீடியேட் பரிசுஷ ரிஸல்டிம் இன்றைக்கோ நாளைக்கோ வருகிறது என்ற வதந்தி. நான் ரிஸல்டி பார்க்காமலே பாஸ் பண்ணிவிட்டேன் என்று சொல்லுவேன். ஆகையால் ரிஸல்டி வந்தவுடன் அப்பாவிடம் ஓட எண்ணம். என்னத்திற்கு? மோட்டார் சைக்கிளை கேட்க. எனக்கு சைக்கிள் முதலாய் உருட்டிக்கொண்டு போகப்பழக்கமில்லை. எனக்கு எண்ணம் என்னவென்றால் மோட்டார் சைக்கிளை வாங்கி என் அறையில் பூட்டி விட்டு நன்றாய் சைக்கிள் பழகி, பின் அதை உபயோகிக்கவேண்டுமென்று. Madras Mail-ல் ரிஸல்டிம் வந்துவிட்டது. நான் அதில் என் ரம்பர் 4923 இருக்கிறதாவென்று பார்க்கவும் வேண்டுமா? உடனே அதை 1 அணாக் கொடுத்து வாங்கி என் ரம்பரைப் பார்க்காமல் கொண்டுபோய்க் கொடுத்தேன் என் அப்பாவிடம். அவரும் என் ரம்பர் என்னவென்று கேட்டார், என்னும் கூச்ச மின்றி, உற்சாகத்தோடே 4923 என்று சொன்னேன். அதில் 4922 இருக்கிறது, 4924 இருக்கிறது ஆனால் என் ரம்பர் மட்டும் இல்லை. நான் fail தான். ஆனால் எனக்கு நான் பாஸ் பண்ணிவிட்டால் யார் பாஸ் பண்ணக்கூடும் என்று நினைத் துக்கொண்டு நானே என் ரம்பரைத் தேடினேன். I class-இல் இல்லை. II

இள மேகங்கள்

class-இலும் இல்லை. பின்னால் கவனித்துப் பார்த்ததில் III part-இல் என் fail எனத் தெரிந்தது. எனக்கோ அழகை, ஆத்திரம், வருத்தம் சகிக்கமுடியவில்லை. என் செய்வேன். எனக்கு அந்தச் சமயத்திலிருந்ததை வாசகர்களே அறிந்து கொள்ளுங்கள். எனக்குப் பாஸ் பண்ணுதது வருத்தம் இல்லை. மோட்டார் சைக்கிள் போய்விட்டதே. எனக்கு இனி எப்பொழுது கிடைக்கப்போகிறது என்று நினைக்கையில் கண்ணீர் முத்துமுத்தாய், சோட், சோட் என்று பேப்பரில் விழுகிறது. ஆத்திரமொருபக்கம், அழகை இன்னொருபக்கம். அப்பாவும் இச்சமயத்தில்தான் கோபமேவிட்டவராய் மோட்டார் சைக்கிள் வாங்கித்தர வேண்டுமோ? மோட்டார் சைக்கிள். படியாத மட்டுக்கு என்னத்துக்கு என்று பலவாறு பேசுவாரம்பித்தார். ஆறுதல் சொல்வார் எவருமில்லை. ஆறுதல் சிலர் கொடுத்தாலானும் எனக்கு அது அழகையையே அதிகம் உண்டாக்கினது.

இவ்வாறு இரண்டு வாரங்கள் தூக்க சாகரத்திலேயே கழிந்தன. எனக்கும் செப்டம்பரில் நன்றாய் எழுதவேண்டும் என்று யோசனை வந்தது. கவலைகளை எல்லாம் ஒழித்துவிட்டுப் படிக்கத்துவங்கிவிட்டேன். இவ்வாறு இருக்கையில் post peon எனக்கு ஒரு லெட்டர் கொண்டுவந்துகொடுத்தான். அதில் பின் வருமாறு எழுதியிருக்கக் கண்டேன்.

University Buildings,
Triplicane, Madras.
Dated.....

From

The Registrar, University of Madras.

To

Master S. Arputham,
St. Joseph's College,
Trichinopoly.

அன்புள்ள மாணவரே,

நாங்கள் செய்த பெரும் பிழையை மன்னிக்கக் கேட்டுக்கொள்ளுகிறோம். அதாவது நாங்கள் Logic பரிசுஷியில் 60 மார்க்கு எடுத்து இருக்கிறீர்கள். ஆனால் அது 16 என்று தப்பிடமாய் பதியப்பட்டுவிட்டபடியால் நாங்கள் III part-இல் தேரவில்லையென பேப்பரில் வந்திருக்கும். நங்களுக்கு எல்லாப் பேப்பர்களிலும் 50க்கு மேல் கிடைத்திருக்கிறது. இவைகளோடு ஒப்பிட்டுப்

இள மேகங்கள்

பார்க்கையில்நான் நங்கள் உண்மையான மார்க்கு 60 என்று தெரியவந்தது. நாங்கள் செய்ததை மன்னிக்குமாறு கேட்டுக்கொள்ளுகிறோம். இன்னும் இத்துடன் நாங்கள் Ist class-ல் பாஸ் பண்ணிவிட்டதாகவும் தெரிவித்துக் கொள்ளுகிறோம்.

இப்படிக்கு,
for The University of Madras,
.....(Registrar).

படித்துமுடித்தேன் கடிதத்தை, கொண்டேன் ஆனந்தம், ஓடினேன் வீட்டிற்கு, கொடுத்தேன் கடிதத்தை, அப்பாவும் கொண்டார் உவகை, எழுந்தார் நாற்காலியைவிட்டு, என்னுடன் புறப்பட்டார் கடைக்கு, நுழைந்தார் கடைக்குள், பார்த்தார் மோட்டார் சைக்கிளை, கேட்டார் விலையை, கொடுத்தார் பணத்தை. பின் இந்த ஆனந்தத்துக்குமேல் வேறு என்ன ஆனந்தம் எனக்கு வேண்டும்? நினைத்ததன்படியே மோட்டார் சைக்கிள் வாங்கியாகிவிட்டது. இனி வேண்டுவது ஒட்டப்பழகுதல்தான். சைக்கிள் பழகினால்தான் மோட்டார் சைக்கிளும் நன்றாய் ஒட்டலாம். அதற்கு நான்

ஐயோ பாவம் என்ன செய்வேன்? இவ்வாறு இன்பசாகரத்தில் அமிழ்ந்திருக்கையில் யாரோ ஒரு மணியை எடுத்த சப்தம் மிகவும் லேசாய் டிங் என்று கேட்டது. எனக்கு அது மணிச்சத்தமென்று தெரியாது. மின்சார வெளிச்சத்தின் பொத்தானை இழுக்கையில் 'கிச்' சென்று சப்தம் கேட்டது. கேட்டதுதான் வெளிச்சமொருபுறம் 'பனிச்' என்று தூக்கத்தைக் கலைக்க மணி 'டிங்', 'டிங்' என்று அடிக்க என் ஆனந்தமெல்லாம் எங்கேயோ சென்று விட்டது. கையைப் பார்த்தேன். கடிசாரமுமில்லை, 2½ பவுன் தங்கச்சங்கிலியுமில்லை. தலைமாட்டில் சைக்கிள் இருக்கிறதாவென்று திரும்பிப்பார்த்தேன். சைக்கிளும்மில்லை. ஆடி அசைத்து படுக்கையைச் சுருட்டிக்கொண்டு போர்டிங் வாழ்க்கையில் கனவுகூட காண்க ரோமில்லை என்று நினைத்துக்கொண்டிருந்தேன். அச்சமயத்தில்கூட விசாரிக்கும் Prefect சுவாமியார் "Hurry up" "Hurry up" என்று சொல்வதைக்கேட்டு எரிச்சலுடன் படுக்கை அறையை விட்டகன்றேன்.

On Fielding

by R. T. Parthasarathy, III U. C.

FIELDING is the most essential thing in cricket. Smart fielding enlivens the game. It is therefore the duty of all cricketers to become proficient in it. Every one cannot be a brilliant batsman, but he can and should be a keen fieldsman. There is one royal road to success in fielding, and only one: practice, more practice, and still more practice. He who wishes to master fielding both in the in-field and in the out-field should have a thorough knowledge of this art, which may be divided into three parts. The first deals with the flight of the ball, the second with the bounce of the ball, and the last with the return of the ball.

The first principle of fielding is the correct stance of the fieldsman while actually fielding the ball. When he bends to field the ball he should place his legs behind his hands, so that there is no space left for the ball to escape. As Mr. D. R. Jardine, the English cricketer, says: 'In every case the fieldsman should cushion the impact of the ball.'

A true and level surface is just as important for fielding as for batting. The fieldsman should start running towards the ball without any excessive commotion. He must always be on his toes, his body slightly bent and alert, and his whole attention concentrated on the ball. When he fields a ball after running some distance, his left foot should be a little in front of the right foot. He should gather the ball in his right hand and the right arm should be drawn straight back for the throw. He should have a perfect balance when he throws the ball into either the bowler's or the wicket-keeper's hands, and his throw is expected to be quick and accurate and keep low when nearing the stumps.

Different places in the field require different treatment. Every member of a team will keep in touch with most positions in the field. Moreover, if one happens to be a good fieldsman, the best thing to do is to advertise the fact.

The field is divided into two: as wicket-taking and run-saving places. Wicket-taking fieldsmen ought to be alert, keen, and firm-footed. They must be prepared to take sharp catches when they are in the field. The



Patience



Vanity

BIRD

AND

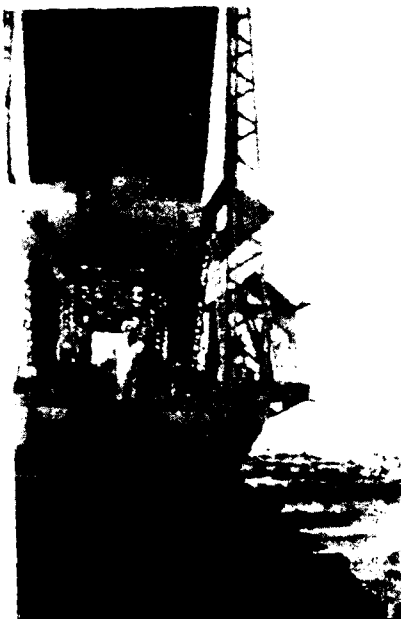


Attention



Dejection

BEAST



Pamban Bridge
(R. Sundaresan, H U. C.)



Tabaimanaar-Bound
(V. Balasubramanian, H U. C.)

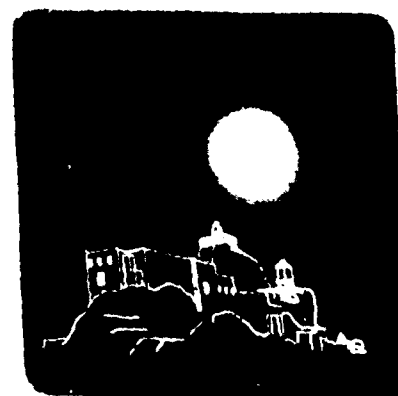


The Indo-Ceylon Express
(V. Balasubramanian, H U. C.)

LAND'S END



Side-view of Pamban Bridge
(R. Sundaresan, H U. C.)



The Rock Fort Doubly Lit
(S. Suryanarayana, H U. C.)

ON FIELDING

wicket-taking places are the slips, gully, point, silly-point, silly-mid-off, short-leg, the leg slips, and silly-mid-on. Players fielding at mid-off, extra-cover, cover, deep-thirdman, long-leg, square-leg, deep square-leg, mid-wicket, mid-on, long-on, and long-off are called run-savers. The important thing for them is that they should be moving towards the striker when the bowler is about to deliver the ball. The run-savers should get accustomed to returning the ball from the out-field to the height of the stumps, into the wicket-keeper's or bowler's hands on the full pitch or long-hop. Any other sort of return is slovenly and does not give the bowler or wicket-keeper a fair chance. The slip fieldsman should always concentrate on the ball. Any one, therefore, who aspires to be a great slip-fieldsman should also learn to be a considerate slip, and this entails the ability to remain as steady as a grenadier when the ball is travelling towards his next-door neighbour.

Holding catches is most important for fieldsmen. Very often a match is lost through missed catches. "If a catch is dropped or a ball misfielded," says Jardine, "remember that the fieldsman is more disgusted than you are. And—it may be your turn next time!" It is certain that no fieldsman wantonly drops a catch or misfields a ball: these are missed only through lack of attention and misjudgment.

There is only one captain on the field. He expects that implicit obedience which is so necessary to team-work—and success. The cultivation of team-spirit is the most essential thing for a cricketer. Without it no team can work effectively and the gate of success will not be opened to them. In spite of the mistakes committed by the captain, loyalty, keenness, good-fellowship, and good fielding have won more matches than anything else. Laziness should be completely avoided by the fieldsmen when they are in the field.

The most important as well as difficult and dangerous position in the field is the wicket-keeper's. It is necessary for him to have watchful and keen eyes. He should have quick footwork and free hands either to catch the ball or run the batsman out. Calmness and patience are the important characteristics of the wicket-keeper.

There are two old sayings for cricketers to follow: 'it is easier to save runs than to make'; and 'don't drop catches and you won't lose matches.'

Low Temperatures—

their production and measurement

by P. S. Hariharan, V B.Sc. (Hons.)

JONATHAN Swift in *Gulliver's Travels* describes a scientist of the Grand Academy who was trying to convert air into a dry solid substance. Swift intended this as a satire on the foolish ambition of scientists. But what Swift's Academician vainly attempted is now an accomplished fact and gaseous air has been converted into a dry solid substance!

The problem of the production of low temperatures had presented itself to scientists as far back as the days of Faraday, Thilorier, and Cagniard de la Tour. Up to the time of Fahrenheit (1700 A.D.) there was also a very widespread idea that nothing could be colder than ice. Consequently, the melting point of ice was accepted as the zero of all scales of temperature. But Fahrenheit accidentally noticed that a mixture of ice and salt was colder than ice itself; and from this experimental fact he started to make a thermometer with its zero as the temperature of this mixture (-18°C). Even this conception of low temperature, however, was bound to be short-lived. The advent of thermo-dynamics into the field of physics changed the whole conception of heat and thermometry, and the idea of absolute zero gained ground. The ranges of temperature between 0°C . and -273°C . are usually referred to as the region of low temperatures.

I. Production of Low Temperatures

Various physical processes have been employed in the production of low temperatures, of which the following are the most important:

- (i) Mixing salts with ice or water.
- (ii) Boiling of liquids under reduced pressure.
- (iii) Adiabatic expansion of a gas doing external work.
- (iv) Cooling due to the Joule-Thomson effect.
- (v) Regenerative cooling.
- (vi) The process of adiabatic demagnetization.

LOW TEMPERATURES

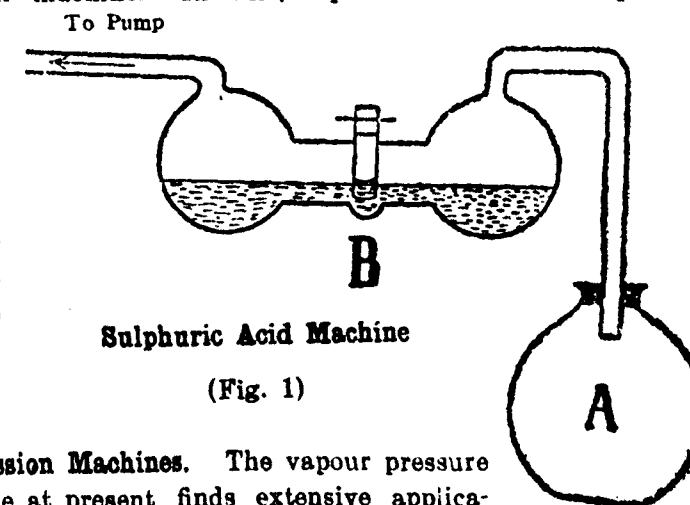
(i) Mixing salts with ice or water

The cooling produced when a salt dissolves in ice is utilized in the preparation of freezing mixtures. When ice and salt are mixed together, a little of the salt dissolves in the water adhering to the ice. The heat for solution is taken from the solid ice, which as a result melts. Then more salt dissolves and the process continues. The heat necessary for solution and the latent heat of melting are both absorbed from the ice; hence its temperature falls. If more salt is added, no more dissolution takes place and no further lowering of temperature can be achieved. According to this process a temperature as low as -21.2°C . has been obtained by mixing sodium chloride with ice. This is the principle used in the preparation of ice-cream.

(ii) Boiling of liquids under reduced pressure

If liquids, under thermal isolation, be allowed to evaporate rapidly, they absorb the latent heat of vaporization from the total heat content, and this produces intense cooling. Most of the absorbing machines are based on this principle. In the sulphuric acid machine (shown in Fig. 1) water in chamber A is allowed to boil under reduced pressure. The sulphuric acid present in B absorbs the vapour, causing more of the liquid to boil. This rapid continuous cooling makes the water in A freeze.

Formerly, ice was manufactured by a similar process by the ammonia absorption machine. In this, liquid ammonia is evaporated by passage through a spiral; and the heat absorbed during the evaporation is taken from brine-water which flows through the refrigerator in which the spiral is placed. The cooled brine solution is used to cool pure water into ice.



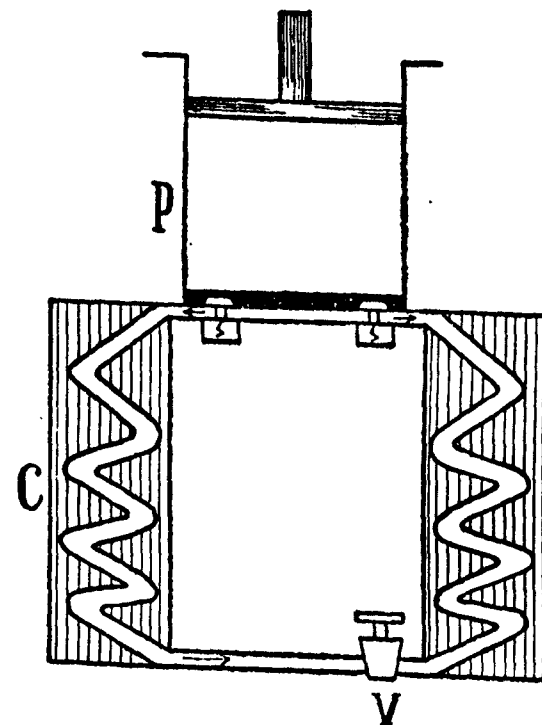
Sulphuric Acid Machine

(Fig. 1)

Vapour Compression Machines. The vapour pressure compression machine at present finds extensive application in breweries, in cooling stores or ship's holds for transporting meat, in ice-making, and in dairies for butter-making.

LOW TEMPERATURES

The compression is diagrammatically represented in Figure 2. P is the compressor, C the condenser, and R the refrigerator. The condenser is



Vapour Compression Machine
(Fig. 2)

connected to the delivery side and the refrigerator to the suction side of the pump. The other ends of R and C are connected to a regulating valve, V. The liquid, say anhydrous ammonia, sulphur dioxide, or carbon dioxide, passes from the condenser C through V to the refrigerator R and there boils under low pressure. The substance to be cooled, say brine, surrounds the refrigerator and therefore becomes cooled. The low-pressure vapour now passes to the pump, is compressed and delivered to the condenser which is cooled by water. It is essential that the liquids used in this connexion should have a high latent heat of vaporization, a small volume of vapour, and sufficient vapour pressure at the required temperatures. Since the volume of its vapour is very large, water is not suitable for this purpose. Liquid hydrogen and helium may be employed in this method to obtain extremely low temperatures.

The commercial Kelvinators or Frigidaires, which are automatic machines used in the production of low temperatures, are based on this principle.

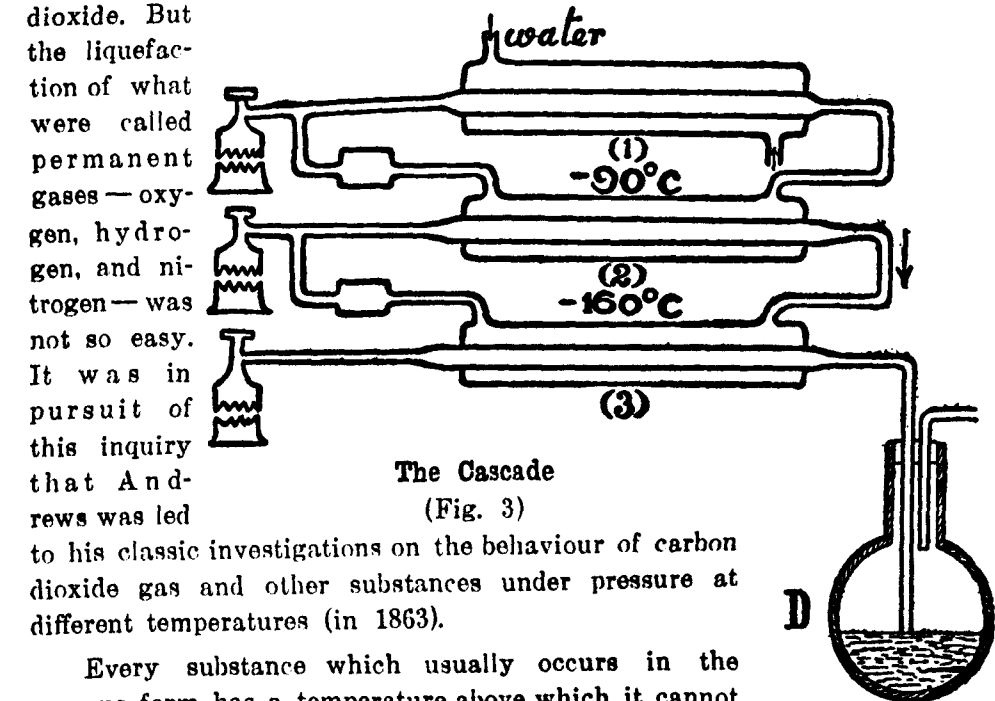
(iii) Adiabatic Expansion of Compressed Gases

If gases in a highly compressed state be suddenly allowed to expand adiabatically, they cool very considerably on account of the work done in expansion. The cooling may be so great that the gas may even liquefy and solidify. It was owing to this phenomenon that Cailliet liquefied oxygen for the first time in 1877.

LOW TEMPERATURES

Liquefaction of Gases. The problem of the production of low temperatures is intimately connected with that of the liquefaction of gases; in fact, until a few years ago no other method of lowering the temperature had ever been seriously contemplated. The liquefaction of gases on a large scale is made possible by using the fact that entropy depends on pressure as well as on temperature. It is possible to get rid of entropy with the help of work. In gas liquefaction, the gas itself is used as a medium for removing entropy. The gas is compressed and expanded, the same gas that is afterwards tapped off in the liquid state.

Using the effects of combined cooling and compression, Faraday in 1823 liquefied chlorine. A few years later Thilorier obtained solid carbon dioxide. But the liquefaction of what



The Cascade
(Fig. 3)

of what were called permanent gases—oxygen, hydrogen, and nitrogen—was not so easy. It was in pursuit of this inquiry that Andrews was led to his classic investigations on the behaviour of carbon dioxide gas and other substances under pressure at different temperatures (in 1863).

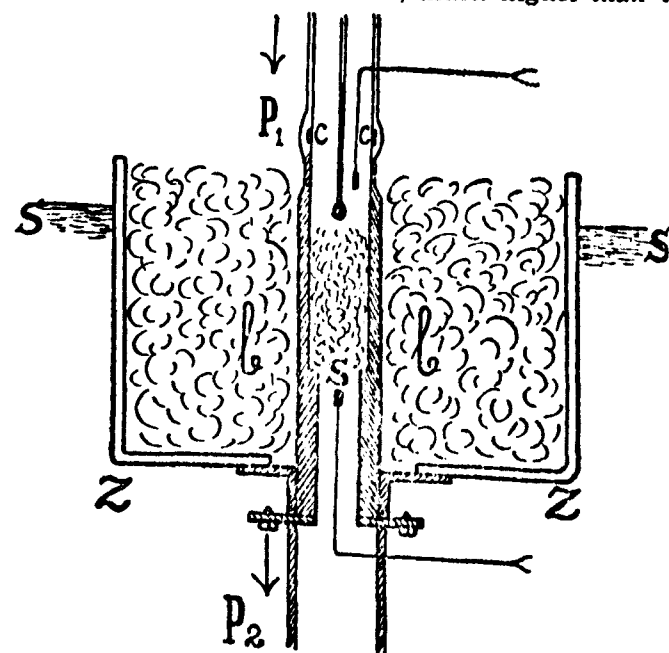
Every substance which usually occurs in the gaseous form has a temperature above which it cannot be liquefied, however high may be the pressure to which it is subjected. Hence gases like oxygen had to be pre-cooled below their critical temperatures, which were very low, before they could be liquefied. Pre-cooling was effected by the Cascade method, i.e. by using a series of gases, each helping to pre-cool the next to be liquefied. This method was first employed by Pictet in 1878. Kamerlingh Onnes later employed the combination of methyl chloride and ethylene for liquefying oxygen.

LOW TEMPERATURES

The arrangement is represented in Figure 3. Methyl chloride, having a critical temperature of 143°C ., is easily liquefied by the application of a pressure of a few atmospheres. Water flows into jacket (1). Liquid methyl chloride falls into jacket (2) which is connected to the suction side of the compression pump. Thus the liquid evaporates under reduced pressure and its temperature falls to about -90°C . The compressor returns compressed methyl chloride gas through the tube inside jacket (1), which is shown straight but is really in the form of a spiral. Inside the jacket (2) is placed the condenser coil through which the ethylene passes from the gas cylinder. The ethylene becomes liquid on account of pressure and temperature and enters (3). There it evaporates under reduced pressure, and the temperature falls to -160°C . Oxygen passes through the tube inside jacket (3) and liquefies under pressure. Liquid oxygen collects in the Dewar flask D.

(iv) Cooling by the Joule-Thomson Effect

The evaporation of oxygen even under a very low pressure produced only a temperature of -217°C ., much higher than the critical temperatures



Joule-Thomson Porous Plug
(Fig. 4)

of hydrogen (-240°C .) and helium (-270°C .) Therefore from 1898 the Joule-Thomson effect came to be applied. In this, "a highly compressed gas is being continuously forced at constant pressure through a constricted nozzle or porous plug." The plug consists of a porous material like cotton-wool or silk and is equivalent to having a number of narrow orifices in parallel. The gas becomes "throttled or wire-drawn" in its pas-

sage through the pores and it has to overcome friction, viscosity, etc. Thus it suffers loss of energy. But this loss of energy is negligibly small.

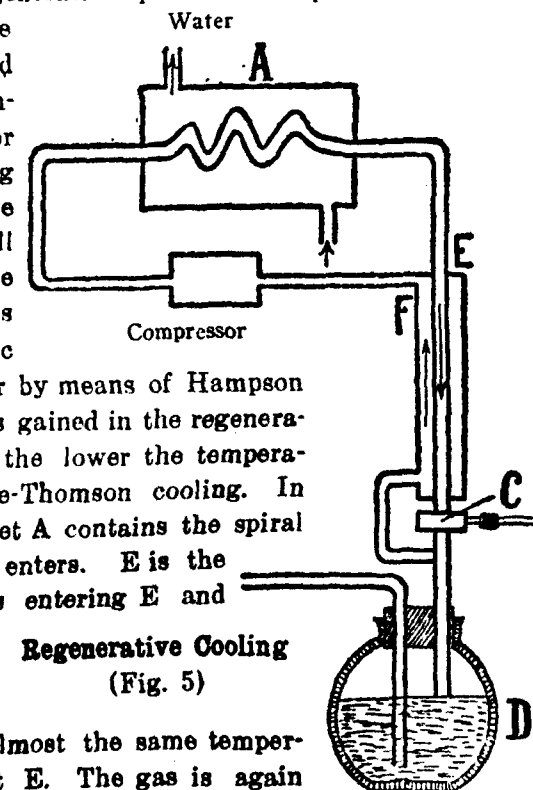
LOW TEMPERATURES

In this way when a gas expands without doing external work, it is slightly cooled—except hydrogen, which is slightly warmed.

This was the basis of the famous "Porous Plug experiment" by Joule and Thomson. The compressed gas is allowed to flow through a copper spiral, immersed in a thermostat. Having the temperature of the thermostat, it passes through the porous plug. The plug (cotton-wool or silk) is enclosed in a non-conducting wooden cylinder bb, and is kept in position between two pieces of wire-gauze. Asbestos in a tin cylinder surrounds the plug and prevents heat from the bath reaching it. The fall of temperature is measured by thermo-couples. The experiment was made with oxygen, nitrogen, carbon dioxide, the initial and the final pressure being 4.5 atmospheres and 1 atmosphere respectively.

(v) Regenerative Cooling

The Joule-Thomson effect, which for most gases is very small, is intensified by the so-called regenerative process. A portion of the gas which has first undergone the Joule-Thomson effect is employed to cool other portions of the incoming gas before the latter reaches the nozzle. The incoming gas, subjected to the cumulative effect of cooling, becomes still more cooled after traversing the nozzle. In actual practice, this is secured by either concentric tubes, as in Linde's process, or by means of Hampson spirals. A further advantage is gained in the regenerative method by the fact that the lower the temperature, the greater is the Joule-Thomson cooling. In Figure 5 the water-cooled jacket A contains the spiral into which the compressed gas enters. E is the regenerator coil, and the gas entering E and expanding at the valve C becomes slightly cooled. This abstracts heat from the high-pressure gas and reaches F at almost the same temperature as the incoming gas at E. The gas is again compressed, is cooled by A, and re-enters at E. As the process continues, the gas coming to C becomes more and more cooled till the

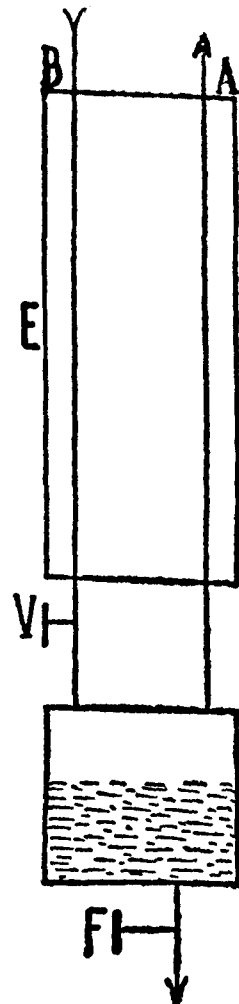


Regenerative Cooling
(Fig. 5)

LOW TEMPERATURES

Joule-Thomson effect at C is sufficient to liquefy it, i.e. the temperature reaches the value at which the gas would liquefy under the pressure prevailing at F. A portion of the escaping gas then condenses inside the Dewar flask D.

Linde's Liquefier.—The principle of regenerative cooling finds a most successful application in Linde's liquefier (represented schematically in Figure 6). Compressed gas enters the heat exchanger E at B and is expanded in the valve V. By this process, a part is liquefied and tapped off at F, the rest returning through E and emerging at A.



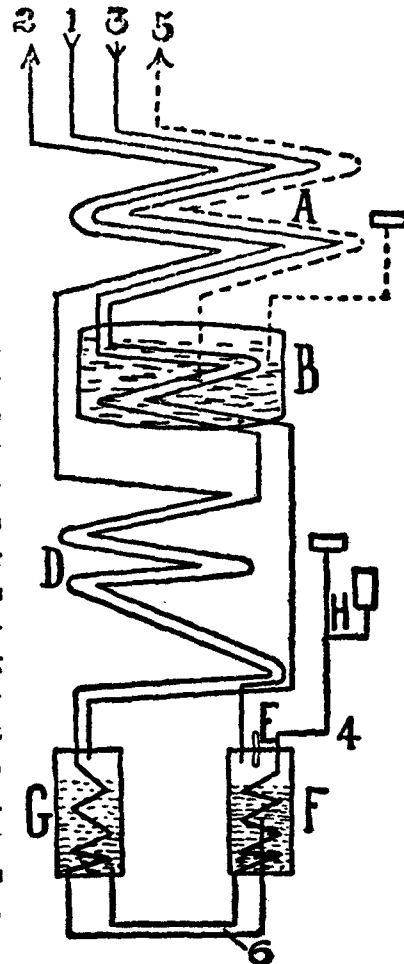
(Fig. 6)

The inventions of Linde and Claude form a landmark in cryogenic history. Three years after Linde's first liquefier was successfully operated, the liquefaction of hydrogen was performed by Dewar using the same principle; and ten years later, in 1908, helium was liquefied by Kamerlingh Onnes using the Linde method. Whereas hydrogen liquefiers have to some extent been developed as commercial machines, a helium plant is still a typical piece of laboratory apparatus.

LOW TEMPERATURES

Several difficulties have been encountered in these liquefying processes. First, the gases have to be exceedingly pure, or else the impurities will solidify and block the expansion valve. Secondly, in view of the great temperature drop between the warm and cold ends of the apparatus, and still more owing to the low heats of evaporation of hydrogen and helium, very great attention must be paid to heat insulation. Great care must be taken to avoid explosions when working with compressed and liquid hydrogen. Explosions frequently occur without the presence of a flame through sparks from electric charges formed by friction.

Kapitza of Cambridge has introduced certain essential novelties into the liquefaction of hydrogen and helium. The hydrogen employed has to be of a purity of almost 99.8 per cent and the purification of large quantities of hydrogen is bound to be difficult. In Kapitza's liquefier only a small quantity of hydrogen is required. This hydrogen circulates continuously in the apparatus as a cooling agent, with the help of which large quantities of impure hydrogen in a separate circuit may be successfully liquefied. In the second circuit there is no expansion valve. Hence impure hydrogen can be safely used. In Figure 7, pure hydrogen enters at 1, passes through two heat exchangers A and D, between which is the liquid nitrogen path B, is expanded at E, and partially liquefied at F. When F is half-full, the hydrogen passes through a spiral cooling condenser G, and then out through D and A. Ordinary technical hydrogen is admitted at 3 and passes through A and B direct to G where it is liquefied at 3 atmospheres. G is continually drained through tube 4, passing in a spiral through F, where it is further cooled to the normal boiling point. From 4, it is tapped to the Dewar vessel, which is thus filled with liquefied hydrogen.

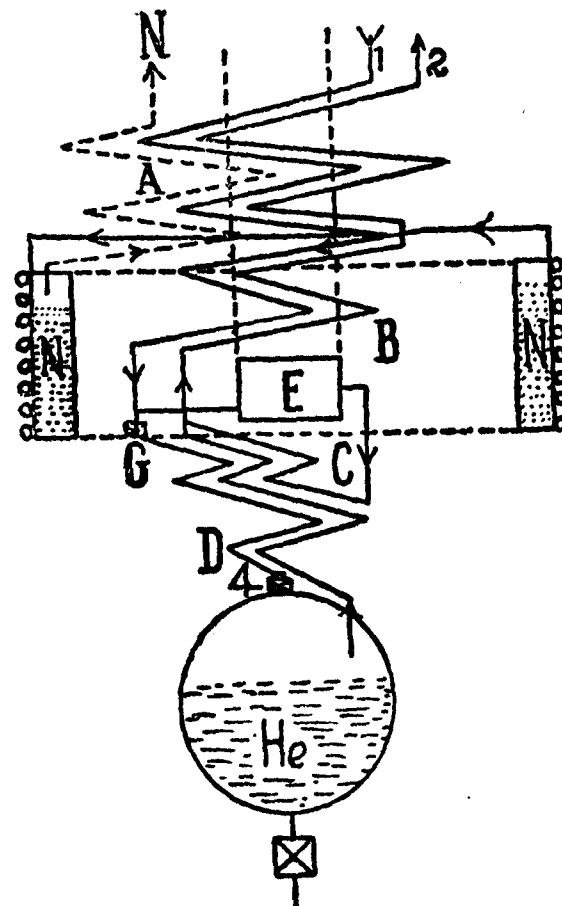


Liquefaction of Hydrogen

(Fig. 7)

LOW TEMPERATURES

Kapitza has also introduced great innovations in the liquefaction of helium. He has made an expansion engine work at temperatures below those of liquid hydrogen. No grease can be employed at these temperatures. Kapitza completely dispensed with the use of liquid hydrogen, and liquefaction was attained by cooling with liquid nitrogen alone. Kapitza's helium liquefier is shown in Figure 8, where 1 is a helium inlet; 2 is the helium outlet; A, B, C, D are heat exchangers; N is a nitrogen bath and outlet; E is an expansion engine; G is the reducing valve; 4 is a throttle valve; 5 is low-pressure helium; 7 is the liquid helium tap.



Helium Liquefier
(Fig. 8)

the molecules of a body. The fact that it is much easier to produce disorderliness than orderliness shows why it is harder to produce low temperatures than high.

It is impossible to cool a body below the temperature of its surroundings without the aid of external agency. The total amount of disorder in a system would be always on the increase if the system were left to itself. But there are two different methods of promoting order or disorder in a system. Increase of temperature and orderliness are incompatible. So also demagnetization promotes disorder; while cooling and magnetization

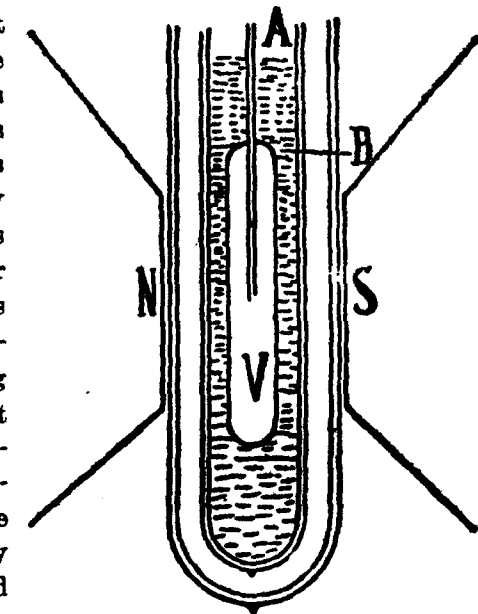
(vi) Adiabatic Demagnetization

Temperatures lower than those obtained by the methods detailed above can be attained by what is known as adiabatic demagnetization. This method is based on the theory that increase of temperature increases the disorderliness of

LOW TEMPERATURES

promote order. When a magnetized body is allowed to be demagnetized without supplying heat, disorder is promoted, which corresponds to a supply of heat. Since there is no supply of heat from outside, the heat must have been taken from the body itself, which must have consequently cooled down. This is the principle of cooling by adiabatic demagnetization.

In 1926 Debye showed that very low temperatures may be produced by the adiabatic demagnetization of a strongly paramagnetic substance like gadolinium sulphate. The first experiments in this direction were performed by J. De Haas with cerous fluoride. In Figure 9, the rod A is fixed to a balance. It carries at its lower end a small, almost completely evacuated, vessel V, from which is suspended, by means of the carrier B, a small tube filled with cerous fluoride. This arrangement is situated between the poles of a strong electro-magnet such that the salt occupies the spot where the non-homogeneous magnetic field is maximum in the vertical direction. The vessel V is completely surrounded by a Dewar flask containing liquid helium boiling at 1.26°K . The sample was placed in position and the electro-magnet was switched on, producing a magnetic field of 31,000 gauss. The sample attained the temperature 1.26°K of the bath in 4 to 5 hours. After this it was demagnetized from 31,000 to 500 gauss, and the temperature 0.27°K was reached.



Adiabatic Demagnetization
(Fig. 9)

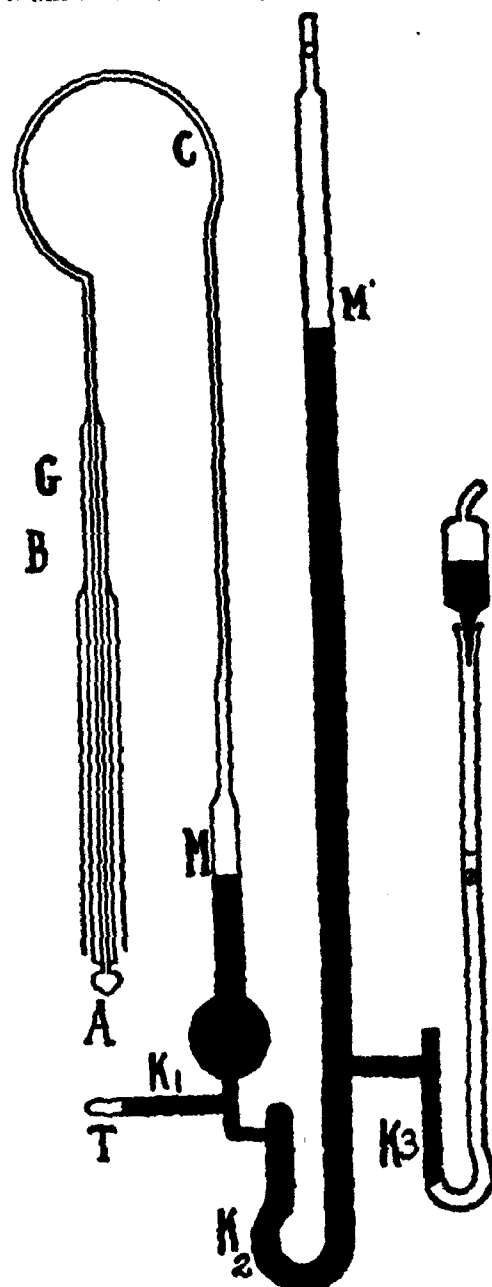
In subsequent experiments still lower temperatures have been attained. The temperature attained by using dysprosium ethyl sulphate was 0.17°K ; cerium ethyl sulphate gave 0.085°K ; and potassium chrome alum yielded 0.018°K .

II. Measurement of Low Temperatures

Our ordinary mercury and alcohol thermometers are practically useless for measuring low temperatures, for mercury becomes solid at

LOW TEMPERATURES

-38.87°C. and alcohol at -118°C. But this difficulty has been surmounted thanks to the work of Dewar, Onnes, Crommelin, and others. The



Vapour-Pressure Thermometer
(Fig. 10)

constant-volume hydrogen or helium thermometer is the standard in this range. Since gases deviate farthest from Boyle's law when near liquefaction, it might be supposed that a gas thermometer would become untrustworthy at a temperature approaching the liquefying point of the contained gas. But the experiments of Olszewski, Dewar, and Kamerlingh Onnes show that it is not so and that such a thermometer can be used to measure temperatures below the normal liquefying point of the gas in the bulb, since this gas can be kept at a sufficiently low pressure to prevent liquefaction. Thus Dewar showed that the boiling point of hydrogen as indicated by the hydrogen thermometer was -253°C., while a helium thermometer registered -252.7°. Thus helium can be used as a thermometric substance down to its boiling point (5°A).

A liquid-in-glass thermometer has been constructed by L. Holborn, which can be used down to the temperature of liquid air. The liquid used is obtained by distilling petroleum ether boiling at 33°C., and from it getting the more volatile part of it which boils at about 20°C. with which the bulb is filled. This distilled petroleum remains liquid even at -190°C.

LOW TEMPERATURES

In practice, however, gas thermometers are seldom used, as several secondary instruments are far easier to handle. Gas thermometers are useful only at very low temperatures and as standards of reference.

In low-temperature work, three types of secondary thermometers have been and still are used: vapour-pressure thermometers, thermo-couples, and resistance thermometers.

The vapour-pressure of a pure liquid as an indication of temperature was first suggested by Stock. The principal advantage of this method is its high sensitiveness in certain temperature intervals. The vapour-pressure of a liquid varies only with temperature. There is a fixed vapour-pressure for every temperature, which is less for lower temperatures. The manipulation of the instrument is merely the measurement of the vapour-pressure of a certain liquid at the required temperature. A vapour-pressure thermometer of the type used at Leiden is represented in Figure 10. A small bulb A contains the liquid and it is connected with capillaries B, C to the manometer MM', while P is a mercury reservoir for raising or lowering the levels in MM'. In order to ensure uniformity of temperature, a copper tube E surrounds the bulb A and a part of the glass capillary B. A glass tube G closed at the top prevents radiation of heat to and from the tube.

The mercury level in M is lowered, the vessel A and the connecting tubes are evacuated through T, and finally the desired gas is also introduced through T. The reservoir MP is raised, the gas is compressed, and a part of it becomes liquefied in A. The globe A and a part of the tube are immersed in the liquid bath whose temperature is to be measured, and the pressure in the manometer MM' is observed. The temperature corresponding to any observed reading of the manometer can be found with the help of tables giving the vapour-pressure of the liquid at various thermodynamic temperatures, these tables being prepared by actually finding the vapour-pressure at different temperatures as observed on a gas thermometer.

The vapour-pressure curves of the so-called permanent gases are very steep in the vicinity of the normal boiling point, so that temperature differences of 1°C. correspond to a pressure difference of a good many centimetres. This is responsible for the most outstanding defect of these thermometers—that they are applicable only to a very narrow temperature interval. The sensitiveness of the instrument increases with the fall in boiling point of the substance. When the vapour-pressure of the liquid is so low that a McLeod gauge or a hot wire ammeter is needed to

LOW TEMPERATURES

determine it, the thermometer loses its simplicity and hence its charm. Moreover, most liquefied gases solidify under great vapour-pressures and thus become unfit to be used as thermometric substances. Oxygen is useful in the range -150 to $-210^{\circ}\text{C}.$; neon in the range -246 to -249° ; hydrogen in -253 to -262° ; and helium below about $-268^{\circ}\text{C}.$ Next to their sensitiveness it is their simplicity which has made these thermometers popular, especially in physico-chemical laboratories, where highly developed physical technique is frequently lacking.

Though very useful for a rough determination of temperatures, thermo-couples are seldom employed for accurate temperature measurements. The thermo-electric forces generated between two joints of different metals fall off rapidly at low temperatures, so that below the boiling point of hydrogen the sensitiveness of all thermo-couples is small.

The resistance thermometer far surpasses the mercury thermometer in point of range, delicacy, and adaptability; and it can be applied to many investigations for which ordinary thermometers are useless. The resistance thermometer is of recent origin; but although the theory has been less fully developed, the practice of the method bids fair to surpass all others in the variety and accuracy of its application. To secure the widest possible range and the greatest constancy, metals of the platinum group are used for this purpose on account of their great stability and infusibility.

It is essential that the substance of which the thermometer is made be perfectly pure, because only pure metals show a regular decrease in resistance with decrease of temperature. Dewar and Fleming found that the presence of the slightest trace of impurity in a metal is sufficient to produce a considerable increase in resistance at very low temperatures. From a detailed investigation Henning found that the parabolic formula did not hold below $-40^{\circ}\text{C}.$, and Henning and Heuse later showed that for temperatures lying between 0 and $-193^{\circ}\text{C}.$ the following relation holds:

$$R_t = R_0 (1 + \alpha t + \beta t^2 + \gamma t^3)$$

the constants α , β , γ being found by observing the resistance of platinum at three fixed temperatures, say the freezing point of mercury ($-38.8^{\circ}\text{C}.$), the temperature of sublimation of carbon dioxide ($-78.5^{\circ}\text{C}.$), and the boiling point of oxygen ($-182.962^{\circ}\text{C}.$). Substituting these values of α , β , γ in the equation, tables can be constructed giving the resistance of the specimen at different temperatures. From this table, either graphically or by calculation, the temperature corresponding to any observed value of the resistance can be found.

LOW TEMPERATURES

Below $-250^{\circ}\text{C}.$, resistance thermometers of constantan and manganin have been used, since they have large temperature coefficients. But they have one disadvantage, that their resistance changes considerably in the presence of magnetic fields. Thermometers of phosphor-bronze are much better, since their temperature coefficient of resistance is 50 times greater than that of constantan. Further, the resistance changes linearly with the temperature and is much less affected by magnetic fields.

For very low temperatures copper-constantan and iron-constantan thermo-couples are very sensitive, as they develop a large E. M. F. They are very sensitive up to $-200^{\circ}\text{C}.$ and can be used down to $-255^{\circ}\text{C}.$ Lead thermometers are used especially at hydrogen temperatures as far down as $7^{\circ}\text{K}.$

Resistance thermometers are in most cases thin wires wound loosely on unglazed porcelain frames. In order that the readings may be clearly reproducible, the wires must be free from strain. If they are tightly wound, they will be strained by their own thermal contraction at low temperatures. Also the wires must be annealed at about $500^{\circ}\text{C}.$ and immersed several times in liquid hydrogen before the final calibration takes place.

The apparatus for measuring the resistance very accurately is called a potentiometer. It is necessary that the wire used should have a high zero-point resistance. Platinum wires of a few tenths of a millimetre in diameter are most frequently used, since their zero resistance is 20 and 100 ohms. If the Wheatstone's bridge is used, the leads must be measured separately and higher zero-point resistances are needed. This makes the use of fine wires indispensable. On the other hand, the Wheatstone's bridge gives the resistance directly, while two readings are required with a potentiometer. This sometimes makes one prefer the bridge especially when rapidly changing temperatures are to be determined.

The platinum scale has been introduced as the international juridical temperature scale in most countries down to the boiling point of oxygen. Temperatures above $0^{\circ}\text{C}.$ are defined according to the formula:

$$R_t = R_0 (1 + \alpha t + b/2)$$

and at lower temperatures the formula

$$R_t = R_0 \{1 + At + Bt^2 + C(t - 100)t^3\}$$

is used.

Can We Define "Whiteness"?

by N. Anandan Nayar, II U. C.

SINCE the group of letters 'whiteness' conveys a definite meaning, we may say it is a word. This word by itself is capable of being used as subject or predicate of a logical proposition; and a proposition in logic is any combination of words expressing an act of judgement. So we say that 'whiteness' is a term. But this term is only a name of the quality which a white thing possesses and denotes only an attribute without implying any qualities in itself. Hence in logic it is grouped in the particular class called 'singular abstract terms'.

If we are asked to define 'whiteness', we cannot define it as a singular abstract term, for to define a term is to make known its essential attributes.

To define 'whiteness' as the absence of blackness is also equally false, for it violates one of the five rules of definition, which states that a definition should not be negative when it can be affirmative.

May we define 'whiteness' as a white colour? Though this seems to be a good definition, it violates another rule: a definition must not contain the name to be defined or any word which is directly synonymous with it.

Will not the definition be valid if we say: 'whiteness is a colour', omitting the term 'white'? It is true that now it does not violate that rule; but again we cannot say that the definition is valid. Because to be a correct definition it must be *per genus et differentiam*: that is, its proximate *genus* and *differentia* should be stated. Only when we do this can we say that we have exposed the connotation or made known the essential attributes of the term to be defined. In defining whiteness as a colour, though we have stated the *genus*, its ultimate *differentia* is not given. Hence we say its entire connotation is not explicitly stated.

But is it not foolish to try to state the entire connotation of a singular abstract term? Whether the term 'whiteness' has any conno-

CAN WE DEFINE "WHITENESS"?

tation and whether it is definable at all, we may see from the following reasoning:

All singular abstract terms are undefinable because they have no connotation.

The term 'whiteness' is a singular abstract term.

∴ The term 'whiteness' is undefinable.

Since the major and minor are facts established by logicians and the syllogism is in the perfect figure *Barbara*, there is no doubt about the validity of the conclusion.

Editorial Notes

A Centenary

SEPTEMBER 27 will mark the fourth centenary of the formal approval by the Catholic Church (through its then Pope, Paul III) of the Society of Jesus founded by Ignatius of Loyola. This Order, which began in Paris with nine members, has now nearly 30,000 scattered all over the earth. Of these, 1309 are in India to-day, working in eleven Missions—Ahmedabad, Batticaloa (Ceylon), Bombay, Calcutta, Calicut, Galle (Ceylon), Goa (with Cochin), Madura, Patna, Poona, and Ranchi. From the time of St. Francis Xavier, the first Jesuit to come to India, there has been a regular succession of Jesuit missionaries from various countries of Europe and latterly America too; these missionaries have of late been joined by Indians in ever larger numbers.

The great trial through which Europe is passing makes any elaborate celebration of this centenary inopportune just now. But our readers, Old Boys and present of this College, may be interested to know what the Jesuits in this part of India have done for Tamil. We are therefore grateful to Fr. S. Manuel, S.J., himself an Old Boy, for the account of some of the Tamil scholars that the Society of Jesus has produced which opens this number of the Magazine. We take this opportunity to record the gratitude of St. Joseph's to the many noble and self-sacrificing men who have laboured in this over-a-century-old Mission and to the generous country to which the College owes so many men and so much money—and all the silent, nameless heroism that has gone to its long making. France is, at the time we write, passing through a terrible ordeal, and many things are being said for and against her. But we cannot forget the past or fail to hope for the future. To quote one of our student contributors, who aptly writes of France in French, *tout n'est pas perdu*.

Our War Effort

The tragic plight of France to which we have referred brings to our mind the gravity of the war situation and of the struggle in which the Empire is engaged. We have no hesitation in saying that India's adhesion to the principles of political freedom and representative government which a century of English education has instilled into her, principles round which her own political struggle during the last fifty

EDITORIAL NOTES

years has raged, does make her desire whole-heartedly the triumph of the Empire. To this bond of a common political ideology must be added the not less appealing argument of the cultural friendship between India and England, and the delight that the classics of English literature have given to many generations of Indian intellectuals. The Indian Renaissance is the fruit of the impact of western culture on our ancient civilization, and western culture has come to us through an English medium. We cannot undo the past. Something of England has passed into the frame and temper of the India of to-day, just as we like to believe that something of the culture and spirit of India has passed into the English mind. That is why the destruction (which God forbid) of the England of Shakespeare and Johnson, of Scott, Dickens, and Hardy, of Burke, Mill, and John Morley would come home to thousands of Indians with the force of a personal tragedy.

It is therefore not surprising that the College should have responded with alacrity to the call of the Government to co-operate with them in a great war effort. Many of our Lecturers have placed their services freely at the disposal of the various War Committees working in the District. Our College artist, Mr. James Mascarenghes, has helped in the preparation of posters, one of which has been reproduced in the present issue. Staff and students of both school and college have contributed very generously to the War Fund. Our readers will remember that last March, in answer to the first appeal for donations, we gathered Rs. 500. The present effort, in keeping with the gravity of the situation, has brought in the considerable sum of Rs. 1750, derived from the following sources:

Staff of School & College	...	Rs. 930
Students of „	„	320
Management	...	500
		1750

Thanks to one and all for this fine achievement!

Fr. Haas's Jubilee

The quartercentenary of the Jesuit Order coincides with the golden jubilee in that Order of one of the oldest professors of this College. Fifty years ago, on August 4, Fr. Augustus Haas entered the novitiate in France. Almost all his life since then has been spent in India, and a very large slice in St. Joseph's. Only those who know the inside of a college laboratory can appreciate the daily uneventful drudgery of such a life.

EDITORIAL NOTES

Only a deep belief in an alchemy that is not of this earth, that transmutes the dullest details of weighing and 'analysis' into purest gold, can explain whole decades cheerfully spent amid flasks and spirit-lamps. But the memory of the silent, quiet man behind them will remain.

We are publishing in this number a photograph of Fr. Haas with another jubilarian, Fr. J. Pagés of Manalur in the Lower Palnis. Fr. Pagés was Procurator in this College more than thirty years ago, and has never ceased to take the keenest interest in its doings ever since. He has rendered precious service to the College on many occasions. It is with special pleasure that we associate his name with our own jubilarian and wish him many more years of devoted service to Our Lord.

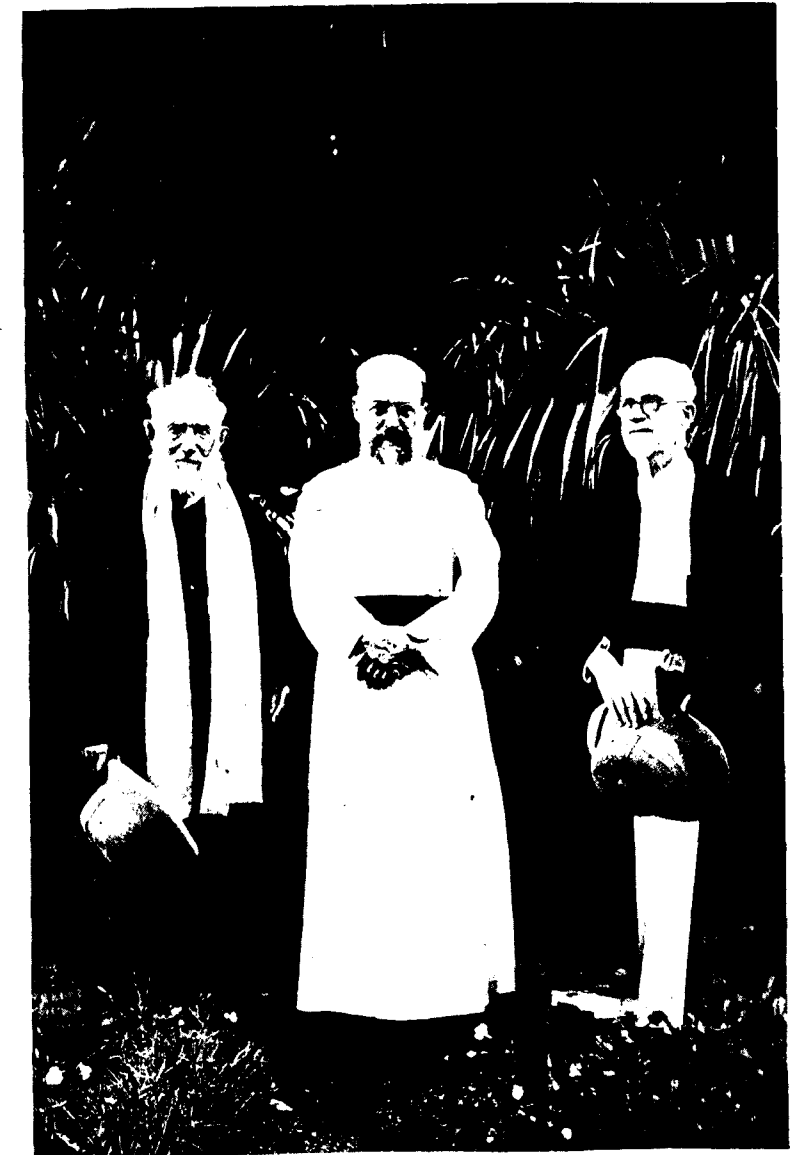
The central figure in the group will be recognized by our Staff as the Very Rev. Fr. A. Bonhoure, Rector and Principal of the College from 1925 to 1932, and now Superior of the Jesuit Vice-Province of Madura, to which St. Joseph's and Loyola College and St. Xavier's, Palamcottah, belong. He is not celebrating his Jubilee yet; so we shall wish him health and every grace of God to discharge his arduous duties till his own Jubilee comes round!

Reorganization of Secondary Education

The *Madras Communiqué* of July 2, though not directly connected with university education, is bound to have an immediate effect on colleges in this Presidency. It may therefore be of interest to our readers to study its main principles. A more detailed analysis has been contributed to the current (September) number of *Teaching*.

Though this *Communiqué* has political and financial implications which may not give it the welcome it deserves educationally, and the war in Europe has to some extent overshadowed even these implications, it marks a turning point in the history of educational policy in India. Madras has led the way: the other Provinces are sure to follow the same route.

Ever since 1882, when the Hunter Commission examined the working of the three then less than twenty years old Universities of India, the danger of the domination of the school by the university (which is not the monopoly of India) was felt and the need was pointed out that 'in the upper classes of high schools there should be two divisions—one leading to the Entrance examination of the Universities, the other of a more practical character intended to fit youths for commercial and other



Fr. J. Pagés; V. Rev. Fr. A. Bonhoure; Fr. A. Haas.



His Excellency the Governor of Madras inspecting the Guard of Honour presented by our U. T. C. at the Town Hall on August 19.

EDITORIAL NOTES

non-literary pursuits.' The same recommendation has been repeatedly made by every Commission since and by the recent Educational Commissioners with the Government of India, notably by Sir George Anderson. The Abbott-Wood Commission, which was specially appointed in 1936 for this purpose, also advocated a bifurcation of the secondary school course from the very start into a literary and a vocational side. Finally, the Inter-University Board and the Central Advisory Board adopted these recommendations and passed them on to the Provinces for suitable action. The Madras Government has acted after two years (before any other Province).

This *Communiqué* is therefore the fulfilment of a reform that has long been overdue. It rules that from 1944 there shall be after the Fourth Form a bifurcation of the school course into a literary side leading to the matriculation and thence to the university, and a vocational course leading to the Secondary School-Leaving Certificate which shall be truly final. The principle on which this bifurcation is based is educationally sound: for there are students whose potentialities can be best drawn out and developed, not by the traditional bookish subjects of our High School syllabus, but by some more practical and 'creative' subjects which for want of a better word may be lumped together as 'vocational'. Such students too have a right to be educated instead of being frustrated into misfits in the 'literary' school. A reorganization which offers to provide for this elementary right, as most countries have already done, therefore deserves to be welcomed by every educationist, though in practice there will be difficulty in allotting students to either course, in persuading parents that the vocational side is by no means less dignified than the literary, and in finding suitable vocational subjects for the Fifth and Sixth Forms. So far most Headmasters have not offered to teach anything more 'vocational' than book-keeping, typewriting, and commercial arithmetic! But if some well-to-do and highly placed parents lead the way by choosing the vocational side for their own children, the rest will find it easy to follow the new path.

The other part of the *Communiqué* is meant as a gentle pressure to secure the first. Only holders of the S. S. L. C. (i. e. those who have gone through the vocational high school) shall be eligible to the Lower Division posts under the Government; and to discourage graduates from trying for these, the age limit shall be lowered from 25 to 18 (with a slight concession to backward classes). Matriculates and graduates shall be eligible only to Higher Division clerkships, to which some of the more promising Lower Division clerks shall also be recruited.

EDITORIAL NOTES

It is easy to see that these regulations as to employment are inspired by the Government's knowledge of the prevailing public attitude to employment. There is in theory no connexion between education and employment; but in a poor country whose industries have not yet grown enough to absorb its youth, it is understandable that a safe and steady job is often made the primary object of higher education. The only remedy is a raising of the standard of living which will give a fillip to industries, side by side with a better appreciation of the value of education for its own sake, i. e. for the benefit of the educand himself.

Books by our Staff

Within the last few months three members of our staff have written books. Fr. Carty, who gave the William Meyer lectures for 1939-1940, has assembled them into a handsome volume printed by the St. Joseph's Industrial School Press. A review of this book by one of Fr. Carty's most distinguished Old Boys, Dr. P. J. Thomas, appears elsewhere in this Magazine. Mr. G. V. Ramachandran has brought out a textbook of Astronomy—also reviewed in these columns—which bids fair to be very popular among B. A. students throughout the Presidency. Mr. P. Saverimuthu's *High School Physics*, which was reviewed in our March issue, deserves special notice because it is one of the first attempts to put science into Tamil. Mr. C. Rajagopalachari, ex-Prime Minister of Madras, reviewing it in the *Hindu*, praised it for its 'all-Tamil basis, giving no quarter to the foreign medium', and as 'not only a textbook in physics but a contribution to the great cause of the progress and emancipation of the Tamil language.' Another Tamil scholar, Fr. S. Gnana Prakasar, O. M. I., of Jaffna, also warmly welcomes the book in words which deserve to be quoted:

'I have often heard it said, by those interested in scientific education through Indian vernaculars, that it is impossible to find words in them to express technical notions. Some have, in their despair, advocated the use of English and other foreign words transliterated into the vernacular just as they are. This was actually done in the series of scientific primers in Tamil published by the American missionaries of Jaffna in connexion with their famous Batticotta seminary of the last century, now the Jaffna College. But I must confess to having always believed that, given a good knowledge of classical Tamil, which includes a modicum of Sanskrit

EDITORIAL NOTES

terminology, it is quite possible to find a suitable vocabulary for any scientific treatise. Everybody knows that ours is one of the most cultivated languages in the world; and if we have not kept pace with the modern scientific progress of Europe, we have nevertheless the germs which may easily be developed to come up to the required standard. As a matter of fact, some of the more important sciences, like Astronomy and Mathematics, had been much cultivated in India before they passed into modern Europe.

'It was an agreeable surprise to me, therefore, to see Mr. Saverimuthu's *High School Physics* in excellent Tamil, without that revolting barbarism which is associated with the frequent use of European terms in an Indian vernacular treatise. The vast majority of technical terms are happily rendered into Tamil by a dexterous combination of well-known forms mostly Tamil and only sparingly Sanskrit. If in a few instances complete success has not been achieved, there is room for it in a future edition.'

Books on the Table

Economics—A Social Science

Sir William Meyer Lectures, 1939-40, University of Madras.

by the Rev. P. Carty, S.J. Pp. 161. Price : Rs. 2/8 (postage extra).

THE book before us contains the text of the six lectures delivered by the Rev. Fr. P. Carty, S.J., early in 1940, under the Sir William Meyer Foundation of the Madras University. Almost all the lectures delivered under this Foundation in the past took for their themes the economic problems of India; but Fr. Carty wisely chose for himself a theme in economic methodology, and he has dealt with it with great ability and cogency. The economic science in England has lately fallen under the influence of a neo-classicism, and hence the appositeness of this theme. A hundred years ago, economics was regarded as the dismal science because some of the economists that followed Adam Smith and Ricardo, called the "Classical School", conjured up for themselves a bogey called the 'economic man', and drew up certain laws according to the imaginary requirements of such a man, and judged every measure according to the inviolable dictates of these laws. They made economics an abstract or 'positive' science and were not at all concerned about the ethical implications of such a position. In the result, certain of these economists opposed factory legislation on the ground that it violated the gospel of *laissez-faire*; and the dismal science they professed became thoroughly unpopular with social reformers (like Shaftesbury), literary men (like Dickens and Carlyle), and a host of others.

Subsequently J. S. Mill modified the position considerably, and finally under the lead of Alfred Marshall economics abandoned its exclusive 'positive' and abstract character and economists began to study practical problems in a humane spirit. The cure of poverty was to Marshall the goal of economic studies. Edgeworth and Pigou followed on the lines laid down by Marshall.

Recently, however, a neo-classical school has come into being under the lead of Prof. Lionel Robbins. "Economics", he writes, "is concerned with that aspect of behaviour which arises from the scarcity of means to achieve given ends. It follows that economics is not concerned with ends as such. To speak of any end as economic is misleading. There

BOOKS ON THE TABLE

are no economic ends. There are only economical or uneconomical ways of achieving given ends." The normative aspect of economics is therefore taboo to these economists, and the question of welfare does not concern them. The abstract method has also come back, this time with an increasing use of mathematical symbols.

This neo-classicism has been assailed by several economists—A. L. Macfie, L. M. Fraser, T. M. Durbin, Sir William Beveridge, and Barbara Wootton, and others. The last named laments that many economists are to-day confining themselves to an unreal "apple-pie" world and are neglecting the world of realities. The critics want economics to remain a social science and make social welfare its central aim. Fr. Carty has very ably stated this case, and to this task he has brought a better equipment than most of those just named, because he has a thorough knowledge of social and moral philosophy which is essential for the discussion of this problem.

The author stresses the social foundations of economics. He analyses man's nature, personal and social, and traces the foundations of civil society with a precision which only few can command. He clearly shows how economics necessarily depends on ethics and gives cogent proof of the view that economics is a handmaid to ethics. He exposes the futility of economics trying to be only a positive science. Positive economics has proved a failure and an economic order working on the basis of *laissez-faire* will only lead to inequalities and inequities. The case of interest rate is given as an example. The Scholastic writers condemned usury, but after the Reformation Protestant writers justified interest, and thus capitalism of a very selfish type arose. After a searching inquiry into the controversy of interest, Mr. J. M. Keynes concludes that "the rate of interest is not self-adjusting at a level best suited to the social advantage, but constantly tends to rise too high, so that a wise Government is concerned to curb the statute and customs and even invoking the sanctions of moral law." Thus the Scholastic view of interest has been vindicated, although late. The author also shows that wages under *laissez-faire* did not work out equitably. His discussion of this whole subject is particularly interesting, and his conclusion is striking: "Applying the positive method of describing *what is*, we have come to realize that, whatever it is, it is not as it should be." (p. 136)

Fr. Carty also makes certain suggestions for the reconstruction of the present shattered economic order. As *laissez-faire* has not produced economic justice, some thinkers have gone to the other extreme—

BOOKS ON THE TABLE

communism. But a few of these (e. g. Sir Walter Citrine and André Gide) found by experience that in the only communist State in existence (i. e. Soviet Russia) there was little freedom for the individual and the common people were no happier than in capitalistic States. Some who realized this have gone back to *laissez-faire*, and Robbins is one of them. Father Carty rightly points out that there is a *via media* between the two—a 'social' rather than a 'socialist' solution. This is also what Marshall favoured. Father Carty's *via media* is a corporative society, not the same as the corporative system of Italy, where the State controls everything. According to Father Carty, the corporation, which is a public body representing an economic group and recognized by law, must be intermediary between private enterprise and the State, and must be charged with the management of the common good of each group or profession. "The economic system", says the author, "can be saved and can prosper only when together with the working out of a practical science of economics, we have built up the strong safeguard of a thoroughly human framework. This framework is provided by the Corporative system—that is, a socio-economic structure based on democratic standards, on the self-respect of all its members, and on justice for all—in short, an economic organization intelligently and practically human."

Father Carty has written a very thoughtful and stimulating book on the nature and objective of the economic science, and there is no doubt that it will be warmly welcomed by economists not only in India but also in the West. He takes a sane view of the many fundamental problems which are at present being mooted among economists, and his ideas may give the quietus to certain extremist views now current. The book should be in the hands of all serious students of economics.

P. J. THOMAS.

Knife and Life in India

by T. Howard Somervell. Hodder and Stoughton, 1940.

Pp. 272, London. Price: 10 s. 6 d.

Any one who has read Younghusband's account of how the lives of seven Himalayan porters, marooned on a glacier, were saved in 1929 by the cool courage and presence of mind of Somervell and his companions, will find it difficult to take Dr. Somervell at his word when he describes himself in this book as 'a distinctly slap-dash person'. This is the daily routine of the slap-dash doctor at Neyoor Hospital, South Travancore:

BOOKS ON THE TABLE

'I go along perhaps at ten o'clock to the operating theatre, and spend the next five or six hours there. On an average day we do anything from eight to sixteen operations, nearly all of them major ones.' In the same quiet modest way he speaks of the success of his research work into the problem of duodenal ulcer, and the countless operations he has performed for gastrectomy, cancer of the mouth, and bone fractures. Here is one of the many 'thrilling' operations that he has done. He was operating on a leg and the chloroform had caused the patient's heart to stop beating. 'I hastily called for the syringe full of adrenalin. But although this restores beating to a heart that has stopped, it did not do so in this case. So I gave some rather violent artificial respiration for a minute or so. Still no trace of a heart-beat. I rapidly painted the abdomen with iodine, cut open the upper part of it with an incision long enough to admit my hand, and proceeded to massage the heart. After a few minutes it started to beat on its own. The abdomen was closed and the operation went on.'

And yet Dr. Somervell's chief interest is not surgery. He is a missionary. His aim is 'to use surgery for Christ': he considers it 'the privilege of the medical missionary to introduce to his patients in the most practical way possible, the love of God as it has been revealed by the life of Christ.' Though it is difficult to see the accuracy of Dr. Somervell's rendering of Church History—he says, for instance, that 'we must get it out of our heads that Christ instituted the Church', and he believes that 'the Apostolic age seems to have been a very unchurchy affair'—still every reader of the book will have to humble himself before the selfless zeal and ardent charity that have inspired every part of this missionary doctor's work. The care of orphans, the Home for lepers, the training of nurses, and religious instruction are among the good works that he has promoted besides attending to his daily routine in the Hospital. Rarely does the world come across such a combination of professional skill and efficiency with so much Christian concern for the welfare of patients. The successes that have attended his work may well fill his readers with a manly envy.

There are many other valuable things in this book: refreshing comments, at once rational and charitable, on our caste prejudices and customs, on quacks and superstitions, surveys of missionary work in India, schemes and plans for the future. Here and there one catches a glimpse of Somervell the lover of the mountains, the artist and the musician, and also of the Somervell whom 'India holds in her fascinating grasp'. But he likes best to be a missionary, a true servant of the Master,

BOOKS ON THE TABLE

a constant witness of the faith that is in him: 'Our service must be a whole-time affair. It is what we *are* that counts, not what we *say*, and not always even what we do. Oh how difficult it is to *be*! Talking is easy.'

The publishers of the book, as the Preface implies, did not find it an easy job to persuade him to write it.

V. L. SUNDARAM.

A Text book of Astronomy

by G. V. Ramachandran. Pp. 314.

Trichinopoly: St. Joseph's Industrial School Press, 1940. Price: Rs. 4.

The book under review satisfies a long-felt want of the Astronomy student. No doubt we have at present a few books, mostly foreign, that deal with the subject. But they either avoided Spherical Trigonometry completely or revelled in that subject overmuch; either they omitted all reference to descriptive Astronomy or dealt with that subject in a way which sacrificed scientific precision. Therefore a book that follows the university syllabus is quite welcome. A reading of the present book shows that the author has brought his ripe experience to bear upon the various knotty topics so as to render each chapter clear even to the uninitiated. The constellation maps at the end are sure to be very useful.

One might suggest that in a textbook for Indians by an Indian the corresponding Indian equivalents of the names of at any rate the better known stars would be appropriate. Wartime paucity of good paper and a laudable desire to bring down the cost of the book might have been responsible for the somewhat thin paper. It is to be hoped that in a new edition (which we hope will be early called for) this will be remedied. The printing and get-up are good. The book fully deserves to be recommended to B. A. students.

S. SRINIVASAN.

The Oxford Book of Christian Verse

Chosen and Edited by Lord David Cecil. Pp. XXXIII + 560.

Oxford University Press, 1940. Price: 8 s. 6 d.

Though the Oxford University Press has brought out eleven Books of English Verse already under various headings, there is a special opportuneness about a Book of Christian Verse appearing in the thick of an Armageddon of 'Christian' nations. Lord David Cecil does not, indeed, even glance at the present war in his Introduction; but his Anthology is

BOOKS ON THE TABLE

the best reading one can prescribe—to those who cannot go higher than poetry—as an antidote to wartime hatreds and despondencies.

It has often been asked whether religion can inspire the best poetry. Is religious emotion, sublime as it is, not too white and cold for human poetry? Lord Cecil seems to admit this objection as an excuse for the comparative poverty of English religious verse by the side of profane. This may be one reason; but the verse of Dante and Francis Thompson and St. Teresa and St. John of the Cross and Lope de Vega and (to come to our own country) Tukaram and the Bhakti school—is it not a standing refutation of such an easy theory? The difficulty is not so much that religion is too high and dry for poetical expression as that it is not easy to *live* and therefore to express with the sincerity which is the test of poetry.

This is probably the best explanation of the fact, which Lord Cecil also acknowledges, that while even simple anonymous poems like 'I sing of a maiden that is makeles,' or 'Quia amore langueo', or 'Lullay, Lullay, litle child', or 'Swete Jhesu, king of blisse'—not to speak of the 'Prioresses Tale' and Dunbar and Richard Rolle—are charmingly poetical and spontaneously religious, most of the post-Reformation verse of high Anglican divines, though often clever, is as often far-fetched and unreal. Vaughan, Traherne, Herbert, even Donne (who, according to Lord Cecil, 'takes first place among English Christian poets') sound artificial and 'conceited' alongside of Crashaw and Newman and Hopkins in spite of their times and their idiosyncrasies.

This, however, is not a review of English religious verse but of the Oxford Book of such verse. Like its many elders, it is a handsome and handy collection ranging from 1290 to 1930 and within this long canvas omitting no great name or work that has any claim to religiousness. It is easy (and unjust) to pick holes in the choice of an anthology: is the stringer of the garland not even entitled to freedom in his choice of his roses? Next to composing, this is the freedom one cherishes most. Lord Cecil has made a good job of it.

T. N. S.

Rhetoric and Prosody

by L. R. M. Brander. Pp. VIII + 219.

Oxford University Press, 1940. Price: Re. 1/8.

Mr. Brander, who has sufficient experience of an Indian university to know what its students need, has now done them a real service by

BOOKS ON THE TABLE

compiling this little book. Madras undergraduates are already aware of his genuine interest in them from his *English Speech and Thought To-day*, one of the most useful textbooks prescribed in recent years from the point of view of teaching them how to write as English is spoken and written to-day. *Rhetoric and Prosody* is a necessary complement to that book, for it dissects and examines English so as to show how it is done.

It is difficult—and odious—to compare this book with similar ones in the same field. Among the most successful in recent times was the late G. K. Chettur's, because it came from an Indian who knew the Indian's pitfalls and had long experience of Intermediate students. But Mr. Brander, with less advantages, is no less practical in the method and pace of his book. From words to sentences, from sentences to paragraphs, and thence to prose forms; and, similarly, from the diction of verse to metre and rhyme and poetic forms—his progress is logical and clear. He occasionally shows originality in the choice of an illustration which has not been chosen before, as well as in his remarks on it. The whole treatise is bright and intelligent—and eminently useful.

The only defect of this excellent and for its subject unusually interesting book is that it has not enough Exercises for the student. The Prosody part has some, and Mr. Brander seems to be fonder of this section; but the Prose half, which is after all the more important for the Indian undergraduate, has none. If a second edition supplies practical exercises, as Mr. Chettur's and Mr. Martin's (to name the best in this kind) do, it will be widely adopted as a textbook in the Intermediate classes of our universities. But even as it stands now it is well worth recommending to students as a useful and cheap book.

T. N. S.

Revision Exercises in French (with Syntax and Notes)

by Manuel D'Souza. Pp. 208. Bombay, The Popular Book Depot, 1940.

Price: Re. 1/12.

Like the author of the preface, I am of opinion that this little book will fulfil the purpose for which it has been written. The exercises are well chosen, varied, and progressive. As to the parts of syntax introduced in it, they bring out clearly many points which, oftener than not, are a stumbling block and even something of a puzzle to those who are studying the French language.

BOOKS ON THE TABLE

The printing of the book with different and bold types makes it attractive and easy of reference.

Fifty-One Test Papers in English Composition and Grammar

by Manuel D'Souza. Pp. VI + 368. Bombay, 1940. Price: Rs. 2.

This is a second edition of the useful book published in 1938 and rightly popular in Bombay. Mr. D'Souza has here added the recent Matriculation papers (1937-1939) and thus made his Test-Papers up-to-date. The whole book consists of three parts, as before: a short Grammar, with plentiful examples; fifty-one test-papers, on the Bombay matriculation standard (with an appendix containing the recent University papers); and answers to these papers. As Fr. Raymond says in his Foreword, this cheap and handy book is an almost indispensable means of making up for the unfortunate cutting out of Grammar in recent High School curricula.

T. N. S.



52
T45.1.21192.N34
N40.7.1

Results in the University Examinations, March 1940

	Sent up	I	II	III	Total	Per- centage
M. A., Br. IV Economics & Politics ...	6	—	3	2	5	83.3
Total ...	6	—	3	2	5	83.3
B. A. (Hons.), Br. I Mathematics ...	13	1	4	8	13	100
Br. IV Economics ...	13	1	9	3	13	100
Total ...	26	2	13	11	26	100
B. Sc. (Hons.), Part II Br. II Physics Main ...	15	9	4	2	15	100
Maths. Subs. ...	12	—	—	—	12	100
Chem. Subs. ...	2	—	—	—	2	100
Total ...	14	—	—	—	14	100
B. Sc. (Hons.), Part I ...	15	—	—	—	9	60
B. A. (Hons.), Preliminary ...	45	—	—	—	24	53.3
B. Sc., Part I ...	85	—	—	—	62	72.9
Total ...	145	—	—	—	95	65.5

UNIVERSITY EXAMINATION RESULTS, MARCH 1940

	Sent up	I	II	III	Total	P. C.
B. Sc., Part II Physics Main (M. & C.) ...	30	4	15	8	27	90
Chemistry Main Physics & Mathematics ...	15	3	7	1	11	73.3
Physics & Botany ...	23	7	14	2	23	100
Total ...	68	14	36	11	61	89.7
B. A. Degree, Part I English ...	86	—	2	55	57	66.3
Part II Second Language Tamil ...	53	3	16	29	48	90.6
Malayalam ...	12	—	1	11	12	100
Sanskrit ...	19	3	5	10	18	94.7
French ...	4	—	1	3	4	100
Hindi ...	1	—	—	1	1	100
Total ...	89	6	23	54	83	93.3
Part III Optional Subjects Group (i-b) Mathematics ...	16	6	4	4	14	87.5
Group (ii-b) Physics Main Chem. Subs. ...	3	—	1	1	2	66.7
Maths. Subs. ...	16	1	4	8	13	81.3
Total ...	19	1	5	9	15	78.9
Group (ii-c) Chem. Main Physics Subs. ...	16	1	3	9	13	81.3
Botany Subs. ...	2	—	1	1	2	100
Total ...	18	1	4	10	15	83.3
Group (ii-d) Botany Main ...	10	2	1	5	8	80
Group (iv-b) Economics ...	19	—	2	13	15	76.3
Total Part III ...	81	10	16	40	66	81.5

UNIVERSITY EXAMINATION RESULTS, MARCH 1940

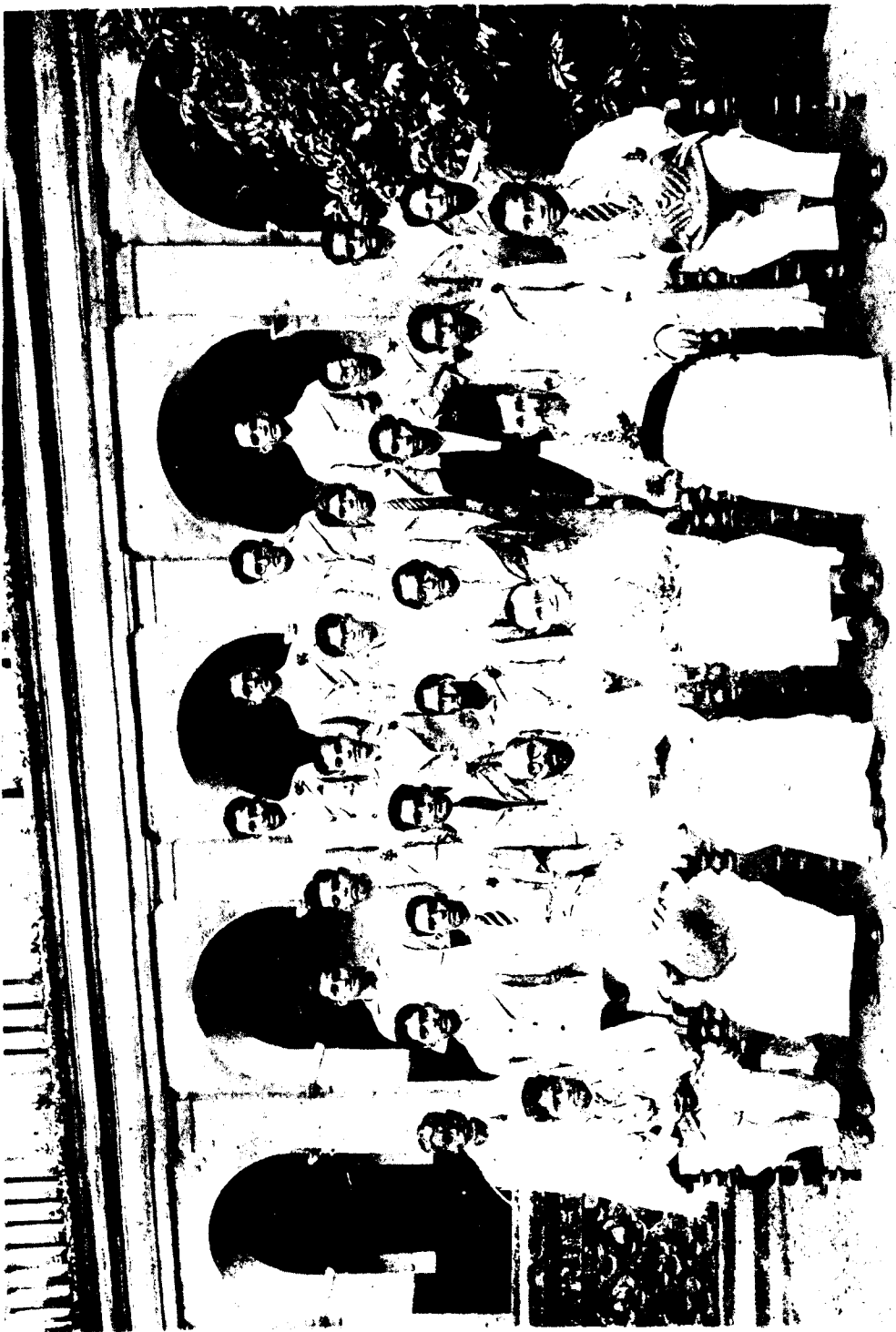
Full B. A.'s				
		Sent up in all Parts	Full B. A.'s.	Percen- tage
Group (i-b) Mathematics	...	14	11	
„ (ii-b) Physics	...	18	13	
„ (ii-c) Chemistry	...	15	10	
„ (ii-d) Botany	...	9	5	
„ (iv-b) Economics	...	17	9	
Total	...	73	48	65.8

INTERMEDIATE
Complete Passes

SUBJECT	Sent up	I	II	Total	P. C.
Mathematics, Physics & Chemistry	136	46	44	90	66.2
Nat. Science, Physics & Chemistry	56	2	12	14	25
Anc. Hist., Mod. Hist. & Logic	50	—	18	18	36
Total	242	48	74	122	50.4

Partial Passes

PARTS		Math. Phys. Chem.	Nat. So. Phys. Chem.	Anc. H. Mod. H. Logic	Total
PART I only	...	1	—	2	3
II only	...	10	17	9	36
III only	...	1	—	—	1.
PARTS I & II	...	26	18	17	61
I & III	...	2	—	1	7
II & III	...	2	5	2	9



V HONOURS, ECONOMICS, 1939-40.

UNIVERSITY EXAMINATION RESULTS, MARCH 1940

Total Passes

SUBJECTS					Sent up	Passed	P. C.
English	...	...	...	...	242	193	79.8
Tamil	...	...	...	...	112	111	99.1
Sanskrit	...	...	...	...	68	67	98.5
Malayalam	...	...	...	...	23	23	100
French	...	...	...	...	36	24	66.6
Latin	...	...	...	...	2	2	100
Urdu	...	...	...	...	1	1	100
Mathematics, Physics and Chemistry	...	...	...	...	136	98	72
Natural Science, Physics and Chemistry	...	...	...	...	56	19	33.9
Ancient Hist., Modern Hist. and Logic	...	...	...	...	50	21	42

Presidency Ranks

M. A. Degree

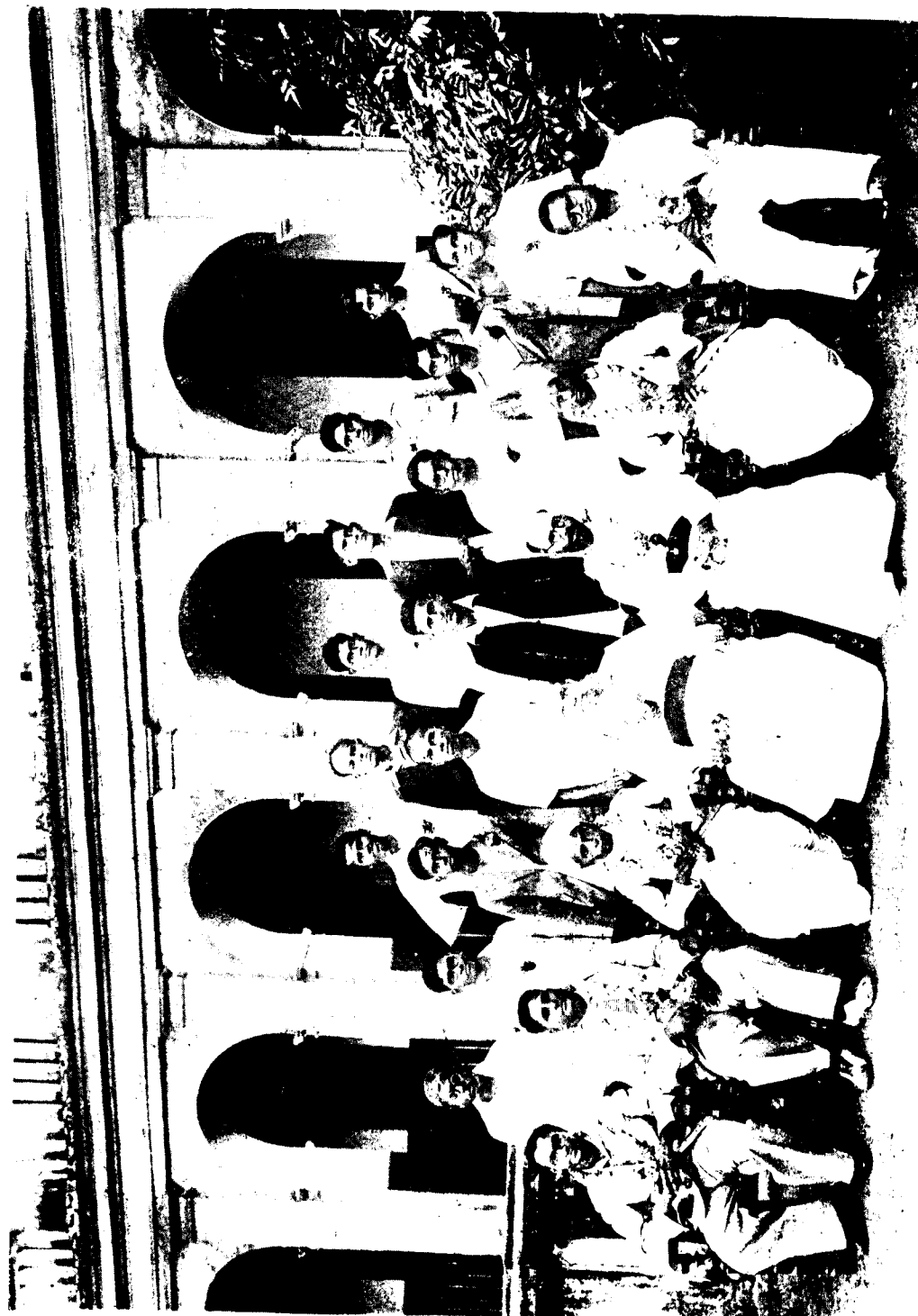
BRANCH IV—*Economics*

Irudayaraj, A.	...	(II Class)	...	1st in the Presidency.
Saldanha, C. A.	...	(II Class)	...	2nd "
Thomas, P. F.	...	(II Class)	...	3rd "

B. A. (Hons.) Degree

BRANCH I—*Mathematics*

Venkatarama Iyer, S.	...	(I Class)	...	1st in the Presidency.
Sitaraman, M. V.	...	(II Class)	...	8th "
Inasu, N. P.	...	(II Class)	...	10th "
Arunachalam, N. V.	...	(II Class)	...	12th "
Srinivasaraghavan, T.	...	(II Class)	...	14th "



V HONOURS MATHEMATICS 1939-40.
(S. Venkataraman, I Cl. First, is 6th in the 2nd row, left to right)

UNIVERSITY EXAMINATION RESULTS, MARCH 1940

BRANCH IV—*Economics and History*

Ramamurthi, K.	... (I Class)	... 4th in the Presidency.
Rajagopalan, S.	... (II Class)	... 2nd "
Damodara Menon, V.	... (II Class)	... 7th "
Varkey, M. A.	... (II Class)	... 8th "
Joseph Durai, S.	... (II Class)	... 12th "

B. Sc. (Hons.) Degree

Venkatasubrahmanyam, R.	... (I Class)	... 1st in the Presidency.
Arulsigamoney, A.	... (I Class)	... 2nd "
Raghavan, N.	... (I Class)	... 3rd "
Balakrishna Thilakan, A. R.	... (I Class)	... 4th "
Srinivasa Desikachari, V.	... (I Class)	... 5th "
Sebastian, T. C.	... (I Class)	... 7th "
Lakshminarayana Acharya, U.	... (I Class)	... 9th "

B. Sc. Degree

Physics—Main

Subrahmanyam, S. V.	... (I Class)	... 1st in the Presidency.
Chitrabanu Nambudripad, M.	... (I Class)	... 12th "
Santanam, G.	... (I Class)	... 16th "
Venkatesan, A.	... (I Class)	... 17th "
Sampath Iyengar, T.	... (I Class)	... 19th "

Chemistry—Main

Rangan, S. S.	... (I Class)	... 7th in the Presidency.
Sreedharan Moosad, V.	... (I Class)	... 10th "
Ganapathy, S.	... (I Class)	... 11th "
Ramamurthi, N.	... (I Class)	... 12th "
Rajagopalan Nambiar, V. P.	... (I Class)	... 17th "

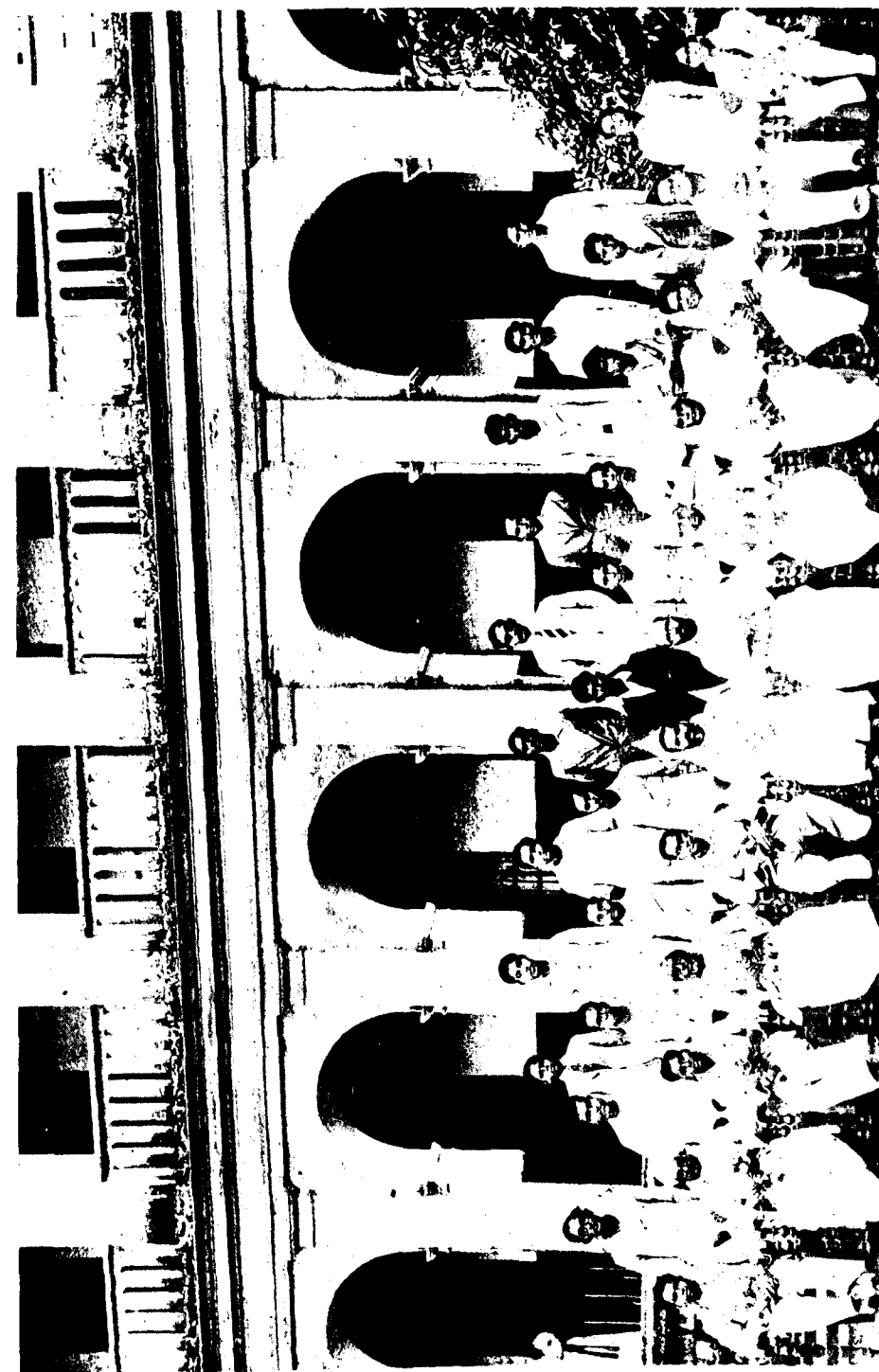
B. A. Degree

English

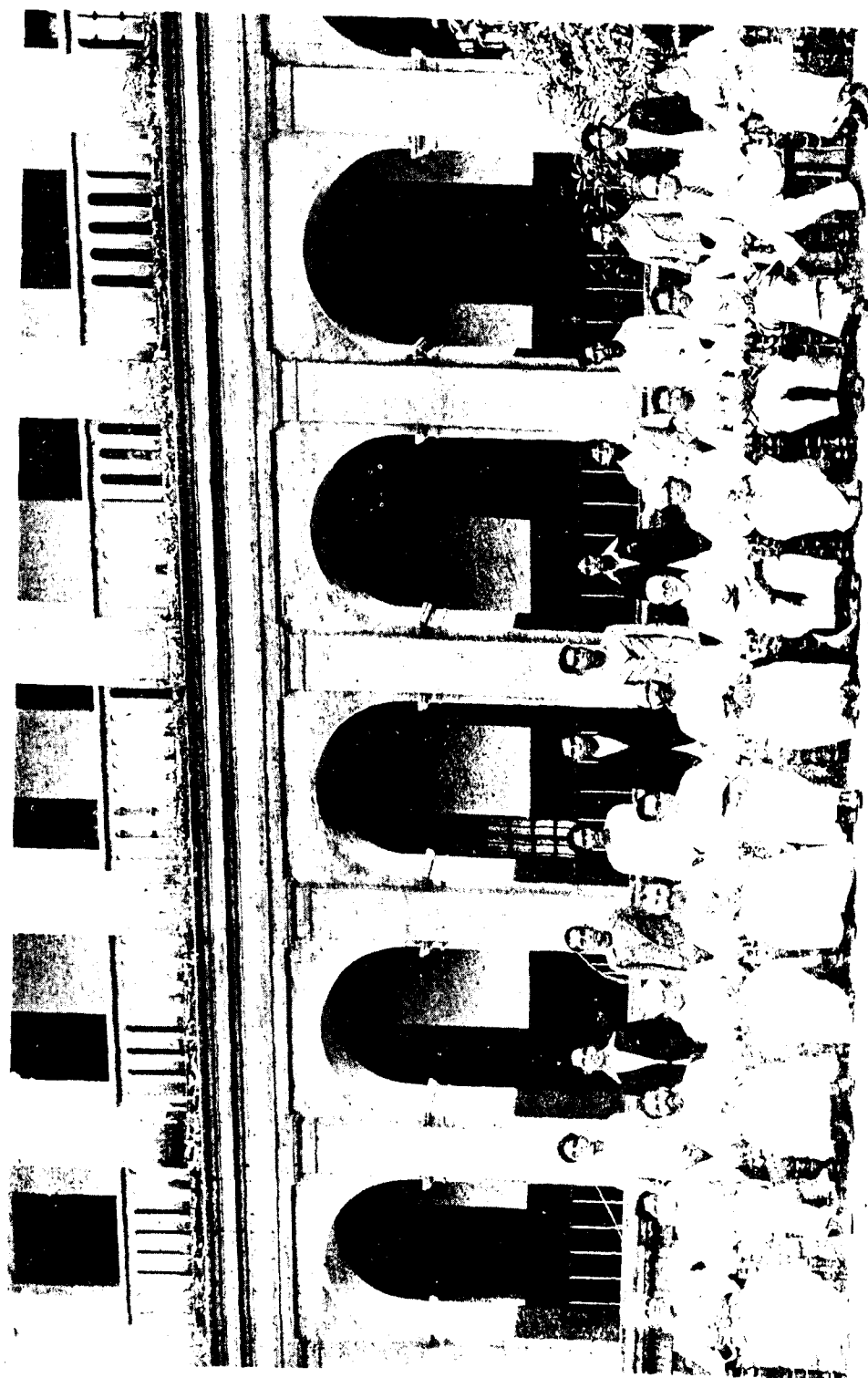
Rameshan, N.	... (II Class)	... 2nd in the Presidency.
Lakshminarasaiah, T. R.	... (II Class)	... 18th "

Tamil

Thirumalai Koneri, K.	... (I Class)	... 2nd in the Presidency.
Dasappa Chetty, V.	... (I Class)	... 4th "
Lakshminarasaiah, T. R.	... (I Class)	... 5th "



IV U. C. I-b (Mathematics) 1939-40.
(N. Rameshan, I Cl. First, is 7th in the 2nd row, left to right)



IV U. C., II-d / Botany, 1939-40.
T. P. Kannan, I Cl. First, is 9th in the 2nd row, 6th to right

UNIVERSITY EXAMINATION RESULTS, MARCH 1940

Malayalam

Ouseph, K. R. ... (II Class) ... 3rd in the Presidency.

Sanskrit

Rameshan, N. ... (I Class) ... 4th in the Presidency.
Vittal Rao, T. G. ... (I Class) ... 5th "
Krishnaswami, P. ... (I Class) ... 10th "

French

Poppen, G. A. ... (II Class) ... 10th in the Presidency.

PART III

GROUP (i-b)

Rameshan, N. ... (I Class) ... 1st in the Presidency.
Periaswami, C. ... (I Class) ... 11th "
Vasudevan, B. K. ... (I Class) ... 24th "

Physics—Main

Lakshminarasaiah, T. R. ... (I Class) ... 3rd in the Presidency.
Joseph, C. ... (I Class) ... 9th "

Chemistry—Main

Damodara Menon, P. V. ... (I Class) ... 1st in the Presidency.

Botany—Main

Kannan, T. P. ... (I Class) ... 1st in the Presidency.
Krishnamurthi, V. ... (I Class) ... 2nd (bracketed) "

Intermediate

Sadasivam, T. ... (I Class) ... 12th in the Presidency.
Nagasubrahmanyam, H. ... (I Class) ... 33rd "
Damodaran, M. ... (I Class) ... 34th "
Raghavan, S. ... (I Class) ... 36th "

Inter-Collegiate Examination in Religion, 1940

"Christian Doctrine and Morals" Examination

Certificates of Merit (60% marks and above)

Chummar, C. O.	Swaminathan, D. R.
George Albert Poppen	Rogatian Rubin
Soosai Sengole, M.	Eric John Simoes
Kochouseph, P. P.	

Certificates of Pass (40% marks and above)

D'Cruz, B. L.	Alexander, R.
Devassy, C. T.	Thomas Zacharias
Hickman Kevin Bruno	Mathai Thattil
Ouseph, K. R.	Varkey, M. O.
Joseph Arumairaj, S.	Stanislaus, R.
Selvanayagam, T. S.	Sandanaswami, A.
Jeyaretnam, S. A.	Lourduswami, R.
Rampolla Mascarenhas	Joseph, O. P.
Mariasoosai, V. A.	Devassy, A. T.
Kunjuvareed, T. P.	

"Apologetics" Examination

Certificates of Merit (60% marks and above)

Ignacimuthu, Y.	Antoniswamy, S.
Joseph, A.	Belavendram, G.
Cheriyen, P. J.	Augustine, A.
Mariadoss Victoria, M. C.	Irudayaraj, R.
Theodore Joachim Corera	Raphael, E. R.
Stephen Blasius Diaz	Antony Jayaseelan, I.
Chummar, V. D.	Lourdu Pappiah, M.
Santiago Ignatius, K. S.	Antony D'Netto, M. E.

Certificates of Pass (40% marks and above)

Kurien, A. J.	Antony, P. C.
Kuncheria, K. V.	

"Christian Doctrine and Morals"

Gold Medal

C. O. Chummar.



THE COLLEGE BAND, 1939-40.



OUR CONVOCATION GROUP, AUGUST 10, 1940.

Old Boys

Convocation Gathering

THIS year our Convocation meeting could not take place in quite the usual way. On the 10th of August, the feast of St. Laurence, Loyola College was celebrating Rector's Day. The Staff of Loyola, among whom are the devoted Old Boys who organize the meeting—need I say that I am referring very specially to Lieut. T. S. Subrahmanyam and Mr. S. Narayanan?—would have been fully engaged on the afternoon of the 10th. So our gathering was fixed for 9 a.m., and instead of the evening tea the guests were invited after the meeting to breakfast in one of the dining halls of the Loyola hostels.

To our agreeable surprise, the response to the invitation was larger than in previous years. About 70 graduates, unencumbered by academic robes, came to Loyola College, most of them in time for the group photo. Among the more prominent guests were Rev. Fr. Rector of Loyola, Frs. Racine and Adisayam, Mr. M. Ruthnaswamy, Dr. Lokanathan, and Mr. Mariasusai Pillai, and a very representative group of the Loyola Staff. No special speaker had been invited under the pretence that everybody would be pleased if the Principal of St. Joseph's delivered the address. The Principal in his turn pretended to be taken in by the reasoning and agreed to say a few words. He began by offering the Rev. Fr. Rector of Loyola, amidst general applause, the good wishes of all present. Then he proceeded to pour on his unoffending hearers—for the last time, they must have thought!—a few of his well-worn thoughts. His theme was: maintain contact first with the world of culture into which your University education has introduced you; and secondly contact with the College, with the spirit and traditions for which she stands, particularly the simplicity, not to say the austerity, of manners and habits of life which St. Joseph's has tried to instil into her children. Mr. B. C. Verghese, who passed Economics Honours with distinction last year and is now a Research Student at the University, spoke first, on behalf of the guests. He pointed out that while reasonable liberty was given to students at St. Joseph's the emphasis was on discipline, and that discipline made for balance of character, a most precious asset in a world where confusion of ideas and moral standards was rampant. Next spoke R. Venkatasubrahmanyam (B. Sc. Hons. I Cl. I in the Presidency). He assured the Principal of their lasting attachment to their Alma Mater; he reminded

OLD BOYS

his hearers of the Principal's oft-repeated story of a certain Ramaswamy, Kt., coming to preside at a Prize Distribution in St. Joseph's after 1950 and telling his young listeners that he had laid the foundations of his greatness by learning epitomizing or précis-writing in the Intermediate Class; he hoped that while they on their part would never forget the college, the College would not forget their right to preside at future Prize Distributions. [Agreed....." Sir R. Venkatasubrahmanyam, Kt., has kindly consented to preside....."].

The gathering broke up in great good humour and proceeded to the Dining Hall. Covers had been laid for ninety guests and more. The catering was all that could be desired. We have to thank the Madras Old Boys for all the trouble they took on this occasion and to request them to keep up the happy innovation of this year.

Our Two New Bishops

Though **Dr. R. Agniswamy, S.J.**, was consecrated Bishop of Kottar many months ago, it was only in July last that the people of Trichinopoly, and among them the Catholic students and staff of the College, had the opportunity of welcoming and congratulating him. A child of Trichy every inch of him, born, bred, and educated in Trichy—he had spent twelve years in the College as boarder and day-boarder—Dr. Agniswamy is one of the glories of the Catholic community of Trichinopoly. The Holy Father, by selecting him for the See of Kottar and conferring on him the unique honour of consecration at his own hands, has honoured Trichinopoly in a very special manner.

Mgr. Agniswamy had, in spite of the War, a very happy and consoling tour in France after his consecration. But that was before the tragic developments of the last few months. When he came to Trichy in July the gloom caused by the defeat of France was hanging heavily on us. It was therefore a very subdued kind of reception that we could give him. Fr. Rector made a brief speech of welcome, the students read a congratulatory address and garlanded him. His Lordship paid a touching tribute to his Alma Mater, and said that his election to the See of Kottar and consecration by the Pope was a magnificent proof of the catholicity of the Church who chooses her princes from among all races and sends them far away from their homes.

In his capacity as Editor of the *New Leader* of Madras, **His Lordship Dr. P. Thomas of Guntur** was known all over India as writer and leader of the Catholic community. But few of his admirers suspected his



DR. R. AGNISWAMY, S.J.,
Bishop of Kottar.



DR. P. THOMAS,
Bishop of Guntur.

OLD BOYS

immense capacity for work and exceptional administrative ability. These rare talents will find an ample field for exercise in the newly created Diocese of Guntur. The news of Mgr. Thomas's election was received with enthusiasm by the Catholic community. The scenes at the consecration ceremony at Madras and the receptions in his honour were a personal triumph for the new Bishop. At the Public Reception a purse of about Rs. 7000, gathered from among his friends and well-wishers, was presented to him.

To their Lordships Drs. Agniswamy and Thomas, St. Joseph's College, their proud Alma Mater, offers its wishes for long years of fruitful service in the fields entrusted to them by Our Lord.

* * * *

The resignation of the Congress Ministry has given **Mr. C. J. Varkey** the chance of going back to his cherished avocation of former days—the teaching of History and Politics. It was an open secret that the strain of three years of active political life had left their mark on Mr. Varkey's health, and so it took some months for him to accept the offer of an honorary Lectureship in St. Thomas's College, Trichur.

In teaching his favourite subject, Mr. Varkey "can point a moral or adorn a tale" from the riches of a personal experience such as no colleague of his in the profession can claim. Happy the College that can utilize the services of such a Professor!

Mr. Varkey is devoting part of his leisure to bring out revised editions of his History textbooks which made him a favourite among students many years ago—Analytical Histories of Greece, of Rome, of India, of Medieval Europe, a History of the British Constitution, etc. We have no doubt that in their latest form they will find their way into the hands of students in ever increasing numbers, and promote the study of a subject that makes for sanity in politics, in social relationships, and in all affairs needing judgment on human values.

* * * *

We are glad to learn that **Mr. S. R. Govindarajan** has been appointed Lecturer in Physics in Pachaiyappa's College. Govindarajan was among the tiniest of our Intermediate boys 6 years ago, and when he passed his B. Sc. Honours (1938) his physical growth had not kept pace with his rapidly increasing learning! The lapse of two years saw him an M. Sc. of Annamalai, the fruit of a greatly appreciated thesis prepared under the supervision of our very dear and honoured Old Boy, Dr. Ramachandra

OLD BOYS

Rao. We congratulate Govindarajan and feel sure that his enthusiasm for his subject and his most loyal and devoted nature will earn for him and for Pachaiyappa's great honour and success.

Two departed Friends of the College

We refer to **Col. Sir T. Desikachariar** and **Sri Reghunatha Thathachariar** of Srirangam. They were not former students of this College, but most of those nearest and dearest to them were and are being educated in the College; and they showed towards the College and towards their many friends among the Staff such long and consistent friendship that their passing is a misfortune that the College deploras along with thousands of others.

Of Sir T. Desikachariar's eminent gifts, of his services to Trichinopoly, and of the place he held in our public life, it is unnecessary to speak. Representatives of all interests and communities paid their tribute to him in a fitting manner at the public meeting convened in the Town Hall to express our grief at his death. We gladly publish the following appeal which has been sent out by the Memorial Committee, and invite our readers to answer it handsomely.

* * * * *

TRICHINOPOLY,

10th August, 1940.

DEAR SIR/MADAM,

As you are aware, the passing away of Col. Sir T. Desikachariar has evoked the keenest regret from all classes of people in our own District and from all over the Presidency. The public of Trichinopoly have already given fitting expression to their sorrow. The large and representative public meeting convened for that purpose resolved at the same time to perpetuate his memory in a suitable manner. It was felt that the erection of a memorial was a duty which we owed to the departed leader and a necessary act of gratitude for the long and manifold services he rendered to the public of Trichinopoly. It was also felt that this memorial should be of a nature that would not only recall his memory to future generations, but would in some way express his ideals and perpetuate the benefits we have received by his personal guidance. The Memorial Committee have accepted their task with this aim and spirit.

In making this appeal for funds, we should like to state at once that it is generally agreed that one form of the memorial should be a statue in a prominent place in Trichinopoly. But it would not be in the spirit of Sir T. Desikachariar's long life of service if we were to confine

OLD BOYS

ourselves to this only. Moreover, we are sure that the wide circle of his friends and admirers will gather a sum that will enable us to realise some philanthropic scheme of the kind dear to Sir T. Desikachariar, a scheme which would benefit all classes and communities. Any undertaking which would help to allay physical suffering or afford means of healthy recreation would, we think, have pleased him best. We however welcome suggestions on the subject from subscribers. The exact form of this memorial will depend upon the sum of money collected, and the final responsibility for the decision will rest with the Committee. We may be permitted to say at the outset that for the great objects we have in view a sum of not less than Rs. 30,000 will be needed.

The Committee are aware that they are issuing this appeal at a time when numerous collections for deserving objects are being made in the town and district. We can only say that we are asking for considerable funds at this juncture solely because we believe that this is a task incumbent on us. We make the appeal with the confidence that the response on the part of the countless friends and admirers of Sir T. Desikachariar will be both prompt and generous.

All remittances are to be sent to the Treasurer, Sri Loomchand Sait, Managing Director, The Peerdan Juharmal Bank Ltd., Trichinopoly.

Payments may also be made to authorised persons who will issue printed receipts against payments. When these reach the Treasurer, he will send acknowledgments to the donors, individually.

Yours faithfully,

Sd.) P. R. Tevar.

(Sd.) V. Seshasayee.

„ Dr. T. S. S. Rajan.

„ Mooljee Ramjee.

„ K. Vasudevan.

„ Rev. Fr. Jerome D'Souza, S.J.

„ Rao Bahadur N. Ramaswami Iyer

„ V. Saranathan.

„ Rao Sahib Dr. A. Mathuram.

„ Rev. Mother Sophie.

„ R. Srinivasa Iyer.

„ Rev. F. Watson.

„ G. F. Lazenby.

„ P. B. Krishnaswami Reddiar.

„ S. M. Ar. Narayanan Chettiar.

„ M. Chidambaram Servai.

„ A. K. Sharfudin.

„ S. K. Matrubhutham.

„ J. Loomchand Sait.

„ K. K. R. Muthia.

„ K. C. M. Venkatachala Reddiar.

„ Rao Bahadur K. C. Saptharishi

„ Samasthanathipathi of

Reddiar.

Udayarpalayam.

OLD BOYS

Sri Rao Bahadur Reghunatha Thathachariar's death leaves a void in Srirangam like the void in Trichy caused by the death of its first citizen. He was a gentleman of a type now fast disappearing, conservative in religious and political opinions, loyal, upright, of great simplicity of character and an abundant goodness of heart. His death, coming as it did after reassuring news about the effects of an operation he had undergone, was a great shock to all.

To Captain Swamy Desikachariar and Sri Srinivasa Thathachari, both former students of the College, we offer our deep sympathy.

The College Chronicle

June 18.—One of the disastrous results of the present war is that it gives a man no rest in his search for the latest radio news. This strenuous attention to the progress of the war and the excitement caused by the rapid march of events rid the summer vacation of the dull monotony of days succeeding each other with neither lectures, notes, nor examinations. The holidays appeared to have reached, like some short story, an abrupt conclusion when the College re-opened to-day.

The Lawley Hall, like Mr. H. G. Wells, continues to grow. Last summer it put on two wings; this time it grew two graceful arms in front, having discarded the wooden splints. The improvement has diminished the congestion in academic traffic which was such a notable feature in former days. The scholastic march up and down between classes can no more reverberate through the still atmosphere of the College.

June 24.—Classes begin for the Junior students. Nearly every one seems to be taking some formidable recommendation in the shape of a letter or a personage to the Principal to gain admission to the Second Group. Each applicant tries to move the Principal by the now famous argument that his highest ambition is to climb either the medical or the agricultural ladder. The Principal can now beat any diplomat in the art of giving the soft answer that not merely turns away wrath but fills the parent with immense hope. It is also noteworthy that the Warden of the Hostels is rapidly acquiring this gift, whenever a room in the New Hostels is sought. Though no room is available he does not indulge in the reply direct. Like Mr. Smith he seems to answer: "I don't say Yes, I don't say No."

July 16.—Rev. Fr. Rector delivered an address to the students on "The French Armistice and After". The College, he stated, owed an immense debt to France. St. Joseph's College had been built mainly through the labours and sacrifices of the children of France. It was therefore with great sorrow that we learnt of the French armistice and our sympathies must go to the brave people of France in their hour of defeat and suffering.

Analysing the causes of the French defeat, the speaker remarked that the army held a unique place in French life and represented the best and

THE COLLEGE CHRONICLE

the strongest elements of the country. There was nothing comparable in French society to the structure and traditions of the French army, except perhaps the structure of French literature. How was it, then, that this powerful military machine with a glorious tradition which had stood the onslaughts of the same foe in the great war, had now broken down within a month? The answer must be found in Belloc's remark that the old method of trench warfare had now become obsolete and that the calculations of the French General Staff had been nullified by the lightning methods of mechanized warfare adopted by the Germans. King Leopold of Belgium, confronted with the breakdown of the entire defences, surrendered and allowed the German forces to create a wedge between the main English force and the French army. The rapid encirclement of the divided allied army threatened with imminent destruction led to the tragic surrender. No doubt the defeat of the French army was assisted by certain weaknesses in the army command due to the political system. But though the army had surrendered, the soul of France would never be enslaved. He concluded with a rapid glance at the military and naval situation of England and ended on a note of strong confidence in the ultimate victory of the Empire.

July 29.—Under the auspices of the University Extension Board Mr. K. Chinnaswami, retired Professor of the College, spoke on "Hitler's War". His vast knowledge showed itself in the survey he made of the rise of the German Empire from the days of Bismarck, and he expressed the opinion that there was something in the German people which made them the most militarist nation in the world. He scouted the common opinion that Versailles was cruel to Germany. He said that if only the Versailles Treaty had been sufficiently severe, there would have been no Hitler and no war. For an hour and a half he filed up evidence indicting Hitler and his regime.

August 7.—This year the Malabar Catholic students, in a spirit of sacrifice, cancelled the tea-party that has always preceded the speeches on St. Thomas's Day. The money they would have spent on it they sent as alms to the House of Providence, an orphanage in Ernakulam. Messages thanking them for this offering from the Archbishop of Verapoly and from the Mother Superior of the House of Providence were read out by Father T. Purakel. Mr. M. Arokiaswamy exhorted the students to undertake some form of Catholic Action like the distribution of leaflets. Fr. Siqueira spoke on the want of ambition among Indian Catholics and showed that the sons of St. Thomas ought to imitate that Apostle's

THE COLLEGE CHRONICLE

adventurous courage and pursuit of high ideals. Even in secular matters ambition to secure influential positions was very necessary for Catholics in India. Rev. Fr. Rector, who presided, commended and hoped for the constant increase of the sense of generosity and sacrifice shown by the students. Speaking of the great and generous contributions made to Indian missions by the poor Catholics of France—now in travail—he held up to his listeners the example of that poor French priest and saint, the Curé d'Ars. The intervals between the speeches were filled up by music, and the celebration ended with a tableau illustrating "Nearer, my God, to Thee."

August 9.—Mr. M. Krishnayya Shetty, Deputy Superintendent of Police, addressed the students on the formation of Civic Guards in Trichinopoly. The object of creating this new body, he explained, was to assist the regular police in the maintenance of peace in case of need. During these times a situation might arise when the normal police force would be inadequate to cope with a serious situation. The Civic Guards would be given a suitable training two days in the week, and after sufficient training would be treated in the same manner as the regular members of the Police Force. They would, however, be given no salaries or allowances.

His appeal to the students to join up in good numbers was endorsed by Rev. Fr. Principal, who expressed his opinion that such a training would have been welcome even if there had been no war.

College Societies

I. The Literary and Debating Society

At a business meeting held on July 8, Mr. N. Sitaraman, IV Hons., and Mr. P. P. George, IV U. C., were elected secretaries for the academic year.

On Tuesday, July 23, Rev. Fr. T. N. Siqueira, S.J. delivered the inaugural address to the College Societies in the Lawley Hall on "Education and Employment—à propos of a recent *Communiqué*". As the speech was fully reported in the *Hindu*, we need not summarize it here. It was a solid and authoritative exposition of the problems arising out of the Government of Madras's proposals for the reorganization of secondary education. The lecturer approved of the orientation of the scheme and pointed out some of the practical difficulties (chiefly psychological) in the way of its carrying out.

Debates:—This year we have introduced a change in the mode of conducting debates. We have converted the Literary and Debating Society into a Parliament, with a Cabinet consisting of five members and an Opposition of the same strength. One of the Secretaries is in the Cabinet, while the other waxes eloquent in the Opposition. In the event of the Cabinet's motion being defeated, the Cabinet is dissolved and the Rt. Hon. Leader of the Opposition becomes Premier with a right to choose his own Ministers. The life of a Cabinet depends upon the popularity of its members and the vote on the resolution.

Before the actual debate begins we have Question Time. Questions bearing on the subject of the debate and also of a general nature may be asked and the Govt. must reply to them. The questions are to reach the Secretaries before 2 p.m. on the day on which the House is to meet, and the Speaker of the House has full power to disallow a question. Supplementary questions may arise relevant to the original question tabled. Usually the resolution is moved by the Premier, who is immediately followed by the Leader of the Opposition. Then the members of the Cabinet and the Opposition speak alternately. When the two groups have finished speaking, the members of the House are allowed to participate in the debate. The Speaker of the House may restrict the number of supplementary speakers with a view to shortening the debate which

COLLEGE SOCIETIES

might otherwise continue up to eight o'clock at night. When the supplementary speakers have spoken, the Premier or any other member of the Cabinet may reply to the debate. After that the division takes place and decides whether this Cabinet shall continue or not.

Our Parliament has no written constitution: like the British Parliament we believe in growing up. On July 30 the House met to discuss a resolution moved by the Rt. Hon. M. R. Bhat, the Premier, that 'the action of the Pétain Govt. stands condemned'. The leader of the Opposition was the Rt. Hon. L. V. P. Albuquerque. The Premier in the course of his speech depicted the defeat that had been inflicted on France by Marshal Pétain and his colleagues, and the Cabinet members one by one exposed threadbare the conduct of Marshal Pétain. The members of the Opposition went on harping on the glory of Marshal Pétain during the last war and pleaded that Pétain could not have acted otherwise in the circumstances in which he was placed. The Rt. Hon. N. Sitaraman (Secretary) replied to the debate saying that the Opposition were so dazzled by the glory of Pétain the man that they were not able to see his official blunder. The motion was defeated by a majority, and the Government was overthrown. The Speaker then called upon the Rt. Hon. L. V. P. Albuquerque to form his own Cabinet.

On August 9, the House met to discuss the resolution that "Compulsory military training for university students is undesirable" moved by the Rt. Hon. L. V. P. Albuquerque and opposed by the Rt. Hon. Kushala Shetty. The arguments of the Premier that scholarship and soldiering go ill together did not carry the day as against the arguments of the Opposition that defence was an essential factor in a country's life and that university students were the best suited for it. When the division took place the Opposition had a thumping majority with the result that the Government was overthrown and the Rt. Hon. Kushala Shetty has now become Premier.

N. SITARAMAN & P. P. GEORGE,

Joint Secretaries.

II. The Mathematics Association

A business meeting of the above Association was held on Monday, July 22. Mr. T. Totadri Iyyangar presided. Mr. P. V. Abdurahiman, IV Hons., was elected Secretary for the year 1940-41.

COLLEGE SOCIETIES

The inaugural address of both the Mathematics and the Science Associations was delivered by Rev. Fr. J. B. Rajam, S.J., on Thursday, August 1, with Rev. Fr. Principal in the Chair.

On Tuesday, August 13, an ordinary meeting was held, when Mr. D. Venkataraman spoke on "Equilateral triangles connected with scalene triangles". Mr. A. O. Kunji Paulo presided.

P. V. ABDURAHIMAN,

Secretary.

III. The Physical Society

A business meeting of this Society was held on July 17 with Mr. P. E. Subrahmania Iyer in the chair. V. K. Sthanunatha Iyer, IV B. Sc. (Hons.), and S. A. Rahmathulla were elected joint secretaries for the year 1940-1941.

The joint inaugural address of the Mathematics and Science Associations was delivered by Rev. Fr. J. B. Rajam, S.J., on 'The Production of Positron-Electron Pairs'. Rev. Fr. Rector presided. The lecture was illustrated with epidiascopic projections of the latest photographs of the formation of positron-electron pairs due to showers in the Wilson cloud-chamber. Fr. Rajam gave a detailed account of how positron-electron pairs are formed owing to cosmic ray showers and how according to the latest experimental data we can say that matter can be converted into radiation.

Mr. N. Ananthakrishnan delivered two interesting lectures on Atomic Physics. His first lecture, on "The Elusive Babes of the Atom", took place on August 20; and on the 23rd he gave his second talk on "The Romance of Alchemy".

But this is only the beginning of our activities. We hope that under the guidance of our revered President we shall make the activities of the Society an unprecedented success.

V. K. STHANUNATHA IYER & S. A. RAHMATHULLA,

Secretaries.

IV. The Chemical Society

Our first address was delivered by Dr. K. P. Thomas, L.M.S., D.T.M., on 'Public Health' on July 26. Rev. Fr. L. M. Balam, S.J., presided.

COLLEGE SOCIETIES

The lecturer explained the various aspects of the problem of Public Health in India, giving many illustrations from his own personal experience. He concluded by exhorting the students to pay more attention to their own as well as their neighbours' health. The President made some valuable suggestions towards the improvement of the existing conditions.

The second meeting of the Society was held on August 2, when Mr. P. P. George, IV U. C., spoke on "Chemistry as a Public Servant". He clearly brought out the close connexion between Chemistry and every branch of human activity. Mr. M. Maharajan, IV B.Sc., presided over the meeting.

The third meeting was addressed by Mr. A. T. Devassy, IV B.Sc., on 'Nitrogen Industry' on August 10, Mr. K. Swaminathan, IV B. Sc., presiding. The lecturer described the various processes employed for the fixation of atmospheric nitrogen, giving a full sketch of the apparatus used in each case. He also spoke on the allied explosive and fertilizer industries which are of such vital importance at the present day.

Our excursion to the Dalmia cement factory at Dalmiapuram on August 21 deserves special mention. A party of students accompanied by Messrs. C. K. Ramakrishnan, C. K. Sreedharan, and V. Aravamuthan, left Trichy Town station at 1-30 p.m., and reached Dalmiapuram at 3. We were taken round the various sections of the factory in two batches by Mr. Venkataramanayya, an engineer of the factory. Mr. Ramakrishnan tried to explain the various parts and functions of the machinery, more by signs than by words, for it was no use shouting in the noise of the machines. We take this opportunity to record our heartfelt thanks to the factory manager and to our guide. We left the place at about 8 p.m. and reached Trichinopoly by 9-15.

T. M. PAUL,

Secretary.

V. The Historical and Economic Association

To elect the secretaries for the academic year, a business meeting was held on July 9, with Mr. M. Arokiasamy in the chair. Messrs. G. P. Krishnan, IV U. C., K. Subramanian, IV Hons., and R. O. Neelamegam, IV U. C., were proposed among the non-boarders; and Mr. R. O. Neelamegam was elected. Among the boarders, Messrs. Rogatian Rubin, V Hons., and R. Alphonse, IV U. C., were proposed. The latter declining, the House elected Mr. Rubin unanimously.

COLLEGE SOCIETIES

A debate was held on July 26, with Mr. A. Hirudayasamy as Speaker, to discuss the proposition: "The New World Order of Mr. Wells is a delusion and a snare". Mr. A. Mariasusai, V Hons., moved the proposition and Mr. R. Srinivasan, IV U. C., opposed it. After a lively discussion the proposition was carried.

On August 5, Mr. R. Alagiri Raj, II U. C., read a paper on "The Irish Question", Mr. M. Arokiasamy presiding. Mr. Alagiri Raj briefly traced the history of Ireland from the earliest times up to the present day, laying emphasis on some of the epoch-making events in the political history of England in her relation to Ireland. He concluded his paper with a critical estimate of the Home Rule movement before and after the war of 1914-18.

That "The present foreign policy of Japan constitutes a menace to India" was the proposition moved by Mr. Chandrasekharan, V Hons., in a debate held on August 10, Mr. S. M. Dias being Speaker. Mr. Rogatian Rubin, V Hons., opposed the proposition. Many supplementary speakers took part in the discussion and the proposition was defeated.

ROGATIAN RUBIN,
R. O. NEELAMEGAM,
Secretaries.

VI. The Sanskrit Samajam

The first ordinary meeting of the Samajam was held on July 27, when Mr. A. L. Venkateswaran, V B. Sc. (Hons.) delivered a lecture on 'The Revival of Sanskrit Literature'. After tracing the supremacy of Sanskrit literature in the ancient ages of the Vedas and the Purāṇas, he attributed the decline of Sanskrit in later periods, besides other reasons, to frequent invasions and dominations by foreigners which deprived Sanskrit of suitable patronage. The lecturer made some practical suggestions for the revival of Sanskrit. With some concluding remarks in Sanskrit by Mr. V. Gopala Iyengar who was in the chair, the meeting came to a close.

On August 2, Rev. Fr. J. Kalathil, S.J., addressed the Samajam on 'The impressions of Western scholars on Sanskrit literature'. He referred at length to his own experience of some orientalists whom he had met during his stay in Europe. His eloquent eulogy of the services rendered by the West to the cause of Sanskrit learning, his description of libraries

COLLEGE SOCIETIES

and research institutes in Italy, Germany, and France which were devoted to the study of oriental literature filled the audience with a reasonable shame at the very moderate interest in Sanskrit that is evinced by Indians themselves.

On August 12, Mr. T. Rajagopalan, IV U. C., gave a lecture on 'The Message of the *Gītā*'. After a general survey of the contents of the *Gītā*, he emphasized devotion to duty, renunciation of the fruits of action, and the hope of divine grace even for the lowliest of men as the cardinal doctrines of the *Gītā*. The President of the Samajam, who was in the chair, reminded the audience (in Sanskrit) of the duties of the pupil as depicted in the *Gītā*.

On August 24, Mr. K. Tyagaraja Dikshitar, B.A., L.T., addressed the Samajam on "The Place of Woman in Sanskrit Literature". After a brief reference to the status of women in Vedic times as partners of men in spiritual pursuits, he dealt with the customs and habits, the high cultural attainments, and the proficiency in the fine arts that characterize the women depicted in the Kāvya and Nāṭakas. "The home", he said, "was the legitimate sphere of the activity of the woman, and the attempt to drag her into other spheres of the world full of trouble and turmoil finds no grounds in the ancient writings." In conclusion he referred to the change that has come over our ideas on the place of woman in society.

C. V. RANGANARASIMHAN,
Secretary.

VII. The Tamil Sangam

இச் சங்கம் சென்ற 1929-ம் வருடம் ஜூலை மாதம் 10-ம் தேதி புதன் கிழமை மாலை, அவ்வமயம் பிரதமமந்திரியாயிருந்த கனம். டாக்டர் பி. சுப்பராயன் அவர்களால் நிறுவப்பெற்று நாளொரு மேனியும், பொழுதொரு வண்ணமுமாக வளர்ந்து கொண்டுவருகிறது. ஸ்ரீமான் மு. நடேசமுதலியாரவர்கள் இக்கழகத் தலைவர்.

மேற்படி சங்கத்தின் நிர்வாக அங்கத்தினர் தேர்தற் கூட்டம் 9-8-40 செவ்வாய்க்கிழமை மாலை 5 மணிக்கு ஸ்ரீமான் மைக்கேல் டயஸ் அவர்களின் தலைமையின்கீழ் நடந்தது. அக்கால ஐந்தாம் அணி (V Honours) திரு. ஐயா மரியசுரை என்பவரும், இளங்கலை இறுதி வகுப்பு (IV B. A.) திரு. ஏ. மயிலேதும் பெருமாள் என்பவரும் இவ்வருடத்திய அமைச்சர்களாகத் தேர்த்தெடுக்கப்பட்டனர்.

COLLEGE SOCIETIES

இக்கழகத்தின் இவ்வருடத்திய ஆரம்பக் கூட்டம் விக்ரம் ஆண்டு ஆடித் திங்கள் 3-ம் (நாள் 18-7-40) வியாழக்கிழமை மாலை 4-45 மணிக்கு லாலி மன்றம் 22-ம் அறையில் சேசுசபை சங்கைக்குரிய அருளானந்த சுவாமியவர்களின் தலைமையின்கீழ் நடந்தது. ஷெயார் தமிழ் என்னும் பொருள் பற்றி சங்க நூல் களிலிருந்தும் மேற்கோட்கள் காட்டி, வெகு இனிமையாக மிக எளிய நடையில், ஆண்டமைத்திருந்தோர் அனைவர் உள்ளத்தையும் கொள்ளை கொள்ளும் ஓர் உரையாற்றினார். அமைச்சர் திரு. மயிலேறும் பெருமாள் வந்தோபசாரம் கூற, கூட்டம் சுமார் 6-45 மணிக்கு இனிது கலைந்தது.

இரண்டாம் கூட்டம் 27-7-40 சனிக்கிழமை மாலை 4-30 மணிக்கு, கல்லூரித் தலைமைத் தமிழ்ப் பேராசிரியரும் இக்கழகத் தலைவருமான ஸ்ரீமான் மு. நடேச முதலியாரவர்களின் தலைமையின்கீழ் நடந்தது. அக்காலை 5-ம் அணி திரு. ஐயா மரியசூசை என்பவர் 'பழையதும் புதியதும்' என்னும் பொருள்பற்றி, பட்டினப்பாலையின்கண் அமைந்துள்ள நயங்கனையெல்லாம் எடுத்துக்காட்டினார். தலைவர் தன் பின்னூரையில் சங்க இலக்கியங்களில் அறியக்கிடக்கும் பழக்க வழக்கங்களையும் புதை பொருள்களையும் சுருங்கக் கூறி விளங்கவைத்ததோடு, தங்களுக்குக் குறித்த பாடங்களைத் தவிர பழைய காவியங்களை ஆராய்ச்சி செய்து பாமார்க்கெடுத்தோதலே மாணவர் தங்கள் வாழ்க்கையின் குறிக்கோளாகக் கொள்ளவேண்டுமென்றியம்பினார்.

மூன்றாம் கூட்டம் 1-8-40 வியாழக்கிழமை மாலை 4-30 மணிக்கு லாலி மன்றம் 10-ஆம் அறையில் நடந்தது. அச்சமயம் சங். முராயிஸ் சுவாமியவர்கள் "தமிழ் இலக்கியத்தின் தற்காலப் போக்கு" என்னும் பொருள்பற்றிப் பேசுங்காலை பொருள் நயம் எடுத்துக்காட்டும் மதிப்பாசிரியர் (critics) தமிழ் மொழியில் இல்லையென்றும், ஆதலின் யாவரும் அறியும் இனிமை சொட்டும் எளிய நடையில் தமிழ் நூல்கள் வெளிவரவேண்டுமென்றும் கூறி, "மறைவாக நமக்குள்ளே பழங் கதைகள் சொல்வதிலோர் மகிமை இல்லை" என்ற பாரதி வாசகத்தோடு தம் உரையை முடித்துக்கொண்டார்.

நான்காம் கூட்டம் 8-8-40 மாலை 4-30 மணிக்கு லாலி மன்றம் 21-ம் அறையில் பொருளாதாரப் பேராசிரியர் ஸ்ரீமான் ஆரோக்கியசாமியவர்களின் தலைமையின்கீழ் நடந்தது. ஷெயார் 'புதிய கொடுங்கோன்மை' என்னும் பொருள்பற்றி தனித் தமிழில் காரணமுமங்கியகாலை ஆண்டுக்குமுயியிருந்தோர் உள்ளும் புறமும் ஒருங்கே மகிழ்த்திருந்த பெற்றியை ஈண்டெடுத்துரைத் தல் எளிதல்ல.

COLLEGE SOCIETIES

ஐந்தாம் கூட்டம் 22-8-40 வியாழக்கிழமை மாலை சுமார் 4-30 மணிக்கு ஸ்ரீமான் ஏ. ஹிருதயசாமி, எம். ஏ., பி. எல். அவர்களின் தலைமையின்கீழ் நடந்தது. அவ்வமயம் அணி (Honours) ஐந்தாம் வகுப்பு திரு. சூசை செங்கோல் என்பவர் "இந்தியர்களுக்குப் புலால் அவசியமில்லை" என்னும் விஷயத்தை ஆதரித்தும், ஷெ. வகுப்பு திரு. ஐயா மரியசூசை என்பவர் அதை எதிர்த்தும் பேசினார்கள். ஒவ்வோர் பக்கத்தையும் ஆதரித்து சுமார் ஏழு பேர் பேசினார்கள். தமிழைத் தங்களுக்குப் பாடமாக எடுத்துப் படிக்காதவர் அநேகர் இவ்வாதத்திற் கலந்துகொண்டார்கள். எண்ணிறந்த உண்ணும் பொருள் பல பேசி ஆகியிலிருந்து இறுதிவரை விடா நகைப்பையூட்டினார்கள். முடிவில் "புலால் இந்தியருக்கு அவசியம்" என்னும் கூற்று ஒரு வாக்கு அதிகத்தால் வெற்றிபெற்றது. சுமார் 6-45க்கு கூட்டம் இனிது கலைந்தது.

இக்கழகக் கூட்டங்கள் நடக்கும் காலங்களில் தவறாது வந்திருந்து எங்களைக் கௌரவித்த பேராசிரியர்களுக்கும் இச்சங்க அங்கத்தினர்களுக்கும் எங்கள் நன்றியைத் தெரிவித்துக்கொள்ளுகிறோம்.

அ. மயிலேறும் பெருமாள்,
திரு. மு. நடேச முதலியாரவர்கள், வே. ஐயா மரியசூசை,
தலைவர். அமைச்சர்கள்.

VIII. The Malayalee Samajam

Since the reopening of the College the Samajam has held four meetings, out of which two were debates. The year's activities began with the business meeting held on July 16, under the presidentship of Mr. M. J. Kuriackose. Owing to the extraordinary keenness of the contest for the secretaryship, linguistic differences were, for the time being, set aside at the polling station. Messrs. P. M. Joseph, IV U. C., and M. Ashtamoorthi Nambudiripad, II U. C., were elected secretaries.

On August 20, Mr. K. N. Gopala Pillay, Lecturer in Malayalam at the American College, Madura, delivered the Inaugural Address to the Samajam on "The Evolution of *Khandakavya* in Malayalam literature". The lecturer traced the origin of lyric poetry to the Vedic period, and being himself a poet and critic dwelt at length on the growth of this branch in our literature with apt quotations from the different lyric poets of Kerala. He also spoke on the sonnets and mystical poetry and on modern developments in the field of poetry in Malayalam, and

COLLEGE SOCIETIES

ended with an exhortation to the students to cultivate the habit of thinking in loneliness rather than over-reading inattentively.

The two debates that followed were on up-to-date political problems. On August 2, Mr. A. T. Thomas, II U. C., moved the proposition that "India should use all her resources to help Britain in the present war" and Mr. K. V. Sthanunathan, IV B.Sc. (Hons.), opposed it. Mr. Joseph Minatur took the chair. Although many rallied round the Opposition, the Allies were at last fortunate in getting the proposition passed.

On August 12, Mr. A. I. Oommen, III U. C., was Speaker in a debate at which Mr. C. Kumaran Moossad, III Hons., moved and Mr. T. Ratnakaran Thampi, II U. C., opposed the motion that "India should stand firm in non-violence". After a very violent debate the motion was thrown out by an overwhelming majority.

P. M. JOSEPH,

M. ASHTAMOORTHY NAMBUDIRIPAD,

Secretaries.

Field Notes

THE year 1940-41 opened with an unprecedented boom in the physical activities of the college. The laying out of the new grounds facing the New Hostel, the dumping of an acre of land for the use of our cricketers, and the expansion of the tennis court have been welcome signs of the keen interest evinced by the Department in doing everything possible under the circumstances to provide for the needs of our students. These new facilities for play have met with a ready response from the students who have enlisted in large numbers for special games. It is a hopeful feature of the present generation of students that most of them are going in for strenuous games. There is decidedly a swing in favour of major games like hockey, football, cricket, and tennis.

Clive's and the New Hostel have given the lead in the right direction by sending full teams of players who make it a point to play hockey regularly every evening from 4-30 to 5-15. The scheme works well except for the inclusion of certain High School boys who reside in the hostels, the occasional intrusion of day-scholars under the guise of filling up gaps in the Hostel teams, and the dropping out of certain Hostel players in the course of the games possibly because they are not able to stand the strain of confronting better and more efficient players. Perhaps the scheme could be worked still better by making a comprehensive list of the hockey-minded players in the college and dividing them into Juniors and Seniors and allotting a separate time to each, so that a certain homogeneity in the standard of play in each set may be obtained without detriment to the efficiency of the players themselves. Anyway, we are only experimenting just now; certainly we can gain by experience and improve the system as a whole.

The appointment of a new member of the staff as Superintendent of Games has been effected to cope with the increasing needs of the Games' Department. This Department feels grateful to the authorities who, ever alive to the needs of the growing population of the college, have thought fit to increase the staff for games.

The selection of two official representative teams, instead of one, for all the major games, is another new feature. Of late the idea has been

FIELD NOTES

to form a second eleven in hockey and football and to coach at least two teams in every minor game. While the A-team players constitute our fighting ranks, the B-team form our valuable reserves.

Within the short space of a month and a half from the reopening of the college this year, we have organized twenty-six friendly and practice matches for the benefit of our football and hockey players (not to speak of other matches for our Cricket Club). Among the reputed teams met by our players may be mentioned the G. O. C. team, the Police Club, the Clive's Reading Room, the Tanjore Town Team, the Woraiur Football Union, the Puthur Rovers' Club, the Challenge Union, the Trichy Town Team, the Trichy Catholic Club, the Hindu-Muslim Union, the Ormsby Institute, and the St. Joseph's College High School team. Some of these matches were hotly contested by our players and often won. These matches have become a normal feature of our activities and have helped a good deal in making our grounds a centre of attraction to all the local players who seldom fail to watch these games on the scheduled dates. It must be admitted that among these local players who regularly visit our grounds on match days, we come across many a familiar face and hear many a friendly voice—all of them *Old Boys of St. Joseph's*! May our College grounds become, in the near future, the rallying spot of all our Old Boys whose memory of their Alma Mater is perhaps best associated with her games and sports!

A. T. ANTONISWAMI,
Superintendent of Games.

Cricket

It is our sad task to begin these Notes with a reference to the death of T. R. Vasudevan, last year's Vice-Captain and an excellent sportsman. The loss which the Cricket team has sustained in his death is very great indeed. As an opening batsman he would break the heart of any bowler with his dogged stone volleying. As a fielder, Vasu was peerless. But above all Vasu's loss is great as a friend. Off the field he was such a pleasant companion. His sincerity, his straightforwardness, his boundless humour endeared him to all who knew him. Noble and upright, he would dispel all gloom with that constant angelic smile of his, and wherever he went he would bring joy. That such a flower should have been culled in the spring-time of youth is a hard sacrifice, especially to St. Joseph's cricketers. Though Vasu is no more in our midst, his memory will remain.

FIELD NOTES

Other cricketers who have walked out of the portals of the College are K. S. Mani, our popular Captain, Natarajan, and Narayanaswami. The cricket team offers its best wishes to them in their new spheres of activity. Dayanand Nirodi and Karunakaran were respectively appointed Captain and Vice-Captain for this year. Both have a splendid record and fully deserve their appointments. Our team has been considerably strengthened by new players coming from other schools and colleges, so that we have this year a well-balanced side.

The first match of the season was played with the Trichy United Cricket Club on Sunday, July 28. The T. U. C. C. batted first and put up a decent total of 132 runs. Our bowlers did their work pretty well. We responded with 120 runs for 7 wickets when stumps were drawn for the day. Parthasarathy, the newcomer, batted splendidly for 24 runs, whilst Subba Rao and Karunakaran also did well for 28 and 20 runs respectively. To have put up such a fine show against a very formidable side like the T. U. C. C. which had cricketers like Rengachari, the all-Madras fast bowler, and Aravamudhu, speaks much for our team.

Our second match came off on Sunday, August 11, against Dr. Johnson's team. Dayanand lost the toss again—it looks as if we are losing the toss every time, but we make up by winning the game—and Dr. Johnson's side put up a moderate score of 96 runs, R. T. George claiming the lion's share of 46 (not out), whilst Vaman Rao made a modest contribution of 24. Aruldoss, the young newcomer, captured 4 wickets for 24 runs. Dayanand too bowled very well, his analysis being 3 for 13. We replied with 176 runs for 7 wickets. Aruldoss again fared gloriously, remaining unbeaten with 47. Albuquerque, Dayanand, and Shanker also played well, scoring 38, 27, and 24 respectively.

Four of our batsmen—Nirodi, Sydney, Parthasarathy, and Karunakaran—were invited to participate in the Exhibition Cricket Match in aid of the War Fund, on August 17 and 18. His Excellency the Governor of Madras was among the spectators and eminent players from all over South India took part in the match. Sydney batted brilliantly, scoring 37 and 25 not-out. Parthasarathy proved a good opening batsman, making 18 in each innings. In the only innings that Nirodi batted, he gave a forceful display, his contribution being 19. Karunakaran did not find enough opportunity to show his mettle. In the only innings he played he made 3 not-out. Nirodi and Parthasarathy also won the admiration of the

FIELD NOTES

spectators by their exceptionally good fielding. We hope that the selectors of the Madras University eleven will not forget our players.

This initial success has buoyed up our enthusiasm and we are looking forward to do ever more and ever better in our matches in the future. The talk of a tour is in the air, and we hope that it will materialize, affording our cricketers ample opportunities to 'play up, play up, and play the game'.

L. V. P. ALBUQUERQUE,
(*Post-Graduate*).

U. T. C. Notes

Our New Designation

THE recent increase in the strength of our Battalion has led to a reorganization of the Companies as well as a change in their designation. We lost our dear old appellation of "D" Company to Loyola, and have been rebaptized as "G" Company. But what's in a name? Our Company—whatever its name—will "retain that dear perfection which it owns without the title".

Our Cadets in War Service

Our Company's contribution of Officers and technicians for war service is no small proof of its worth. Mention has already been made in last year's Annual Report of the selection of six of our soldiers for commissioned service, five in the Army and one in the Air Force. We now rejoice to hear that Cpl. Noronha has been selected for a commission in the Artillery. We have also heard with pleasure that U/O. William Napier, Sgt. V. Srinivasan, and Cdt. P. S. Nagaratnam have been selected for Emergency Commissions by the Boards at Madras and Bangalore, and are awaiting orders to proceed to Delhi for final selection. We wish them all God-speed. Our congratulations are also due to U/O. K. V. Venkatarangan and Cpl. E. Pereira on their entry into the Cordite Factory and the India Army Service Corps respectively.

Promotions and Appointments

Lieut. P. R. Subramanian's promotion to Captaincy was gazetted w. e. f. April 4, 1940; and exactly a month later he assumed command of our Company, *vice* Capt. V. Sundaresan relieved.

It would be superfluous to recapitulate Capt. Sundaresan's services to our Company. But in the logical continuity of history it must be mentioned that he has run this Company for over a decade now. He was also in command of the late Bishop Heber College Contingent during 1931-32, when its Officer, Capt. E. J. M. Wyld, was on furlough, and he has been in charge of the National College contingent as well whenever it was short of Officers. The present efficiency of this Detachment and its past successes have been due to his untiring devotion, his gentleness

U. T. C. NOTES

in securing the enthusiastic co-operation of Officers, N. C. Os. and Cadets, and his outstanding ability which has won the appreciation of successive Adjutants. His inauguration and successful management of the various Inter-Platoon Championship Competitions, which have given a great fillip to our performances in Annual Camps, is an abiding testimony to his organizing ability and initiative.

But we are embarked on a funeral oration. We are forgetting that Capt. Sundaresan is still with us as 2nd-in-command of our Battalion; and we are ever so happy that as O/C Detachment, his experienced leadership is available to both the local Companies on the fortnightly Detachment parades held under his command.

We are also happy to record the promotion of Sgt. K. V. Srinivasan to Under-Officer, and are confident that he will do his best to maintain a high standard of efficiency in the 13 Platoon which he has taken over recently.

Recruitment

At the beginning of this season we were flooded with nearly 200 applications for enrolment. No better proof is needed of the popularity of the Corps and of the place which it has come to occupy in the economy of student life in our college. It is sincerely regretted that we had no room to accommodate more than 60 recruits. These recruits, we are glad to report, are shaping mightily well under S. S. I. Barnett, whose enthusiasm for smartening up our lads deserves the highest commendation.

Guard of Honour

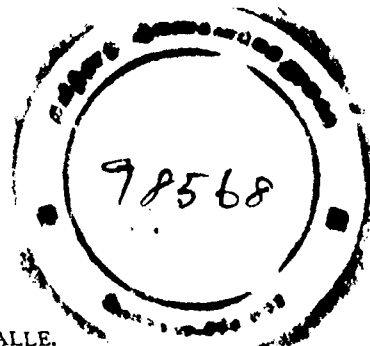
Lastly, mention must be made of the privilege accorded to us of providing a Guard of Honour to H. E. the Governor of Madras on the occasion of his public reception at the Town Hall Square on the evening of August 19. The guard consisted of 50 O. R's. and was commanded by Capt. P. R. Subramanian. His Excellency expressed great satisfaction with the clean turn-out, the smart drill, and the remarkable steadiness of the guard on parade. Much of this success is due to Capt. V. Sundaresan and S. S. I. Barnett who spared no pains in getting everything ship-shape.

P. R. SUBRAMANIAN.

In Memoriam

It is with deep regret that we record the death of K. R. Vasudevan, IV Hons. class, on May 20 after a brief illness. Vasudevan was an exceptionally gifted boy of wide reading and a good command of English; a first-rate cricketer and tennis player; a youth of fine bearing and perfect manners. Though he had lost his parents in childhood, he had everything that could make life happy—health, fortune, talent, and a well-formed character. His death was all the more tragic as it occurred just one month after his marriage. To his widow, his brother, and all other relatives we offer our condolences.

Exchanges



THE ALOYSIAN, GALLE.
THE ST. ALOYSIUS' COLLEGE ANNUAL, MANGALORE.
THE AMERICAN COLLEGE MAGAZINE, MADURA.
THE ANDHRA CHRISTIAN COLLEGE MAGAZINE, GUNTUR.
THE ANNAMALAINAGAR MISCELLANY.
THE ANTONIAN, ST. ANTHONY'S COLLEGE, KANDY.
THE A. U. S. U. MAGAZINE, MAHARAJA'S COLLEGE, VIZIANAGRAM.
THE MRS. A. V. N. COLLEGE MAGAZINE, VIZAGAPATAM.
ST. BENEDICT'S COLLEGE MAGAZINE, COLOMBO.
THE BISHOP HEBER SCHOOL MAGAZINE, TRICHINOPOLY.
THE BLUE AND WHITE, ST. JOSEPH'S, COLOMBO.
THE BLUE AND WHITE MAGAZINE, ST. JOSEPH'S, BANGALORE.
THE CARMELA, ST. AGNES' COLLEGE, MANGALORE.
THE CEDED DISTRICTS COLLEGE MAGAZINE, ANANTAPUR.
THE COLLEGIAN, NIZAM COLLEGE, HYDERABAD.
EXCELSIOR, ST. BERCHMANS' COLLEGE, CHANGANACHERY.
THE FINDLAY HIGH SCHOOL MAGAZINE, MANNARGUDY.
THE GOVERNMENT BRENNEN COLLEGE MAGAZINE, TELLIQHERY.
THE GOVERNMENT COLLEGE MISCELLANY, MANGALORE.
THE HINDU COLLEGE MAGAZINE, MASULIPATAM.
THE HINDU THEOLOGICAL HIGH SCHOOL MAGAZINE, MADRAS.
THE JAFFNA COLLEGE MISCELLANY.
THE ST. JOSEPH'S HIGH SCHOOL MAGAZINE, APPORA, BARDEZ, GOA.
THE ST. JOSEPH'S H. S. MAGAZINE, UMERKHADI, BOMBAY.
ST. JOSEPH'S SCHOOL ANNUAL, BANGALORE.
ST. JOSEPH'S INDIAN HIGH SCHOOL ANNUAL, BANGALORE.
ST. JOSEPH'S SHEAF, DUBLIN.
THE JOURNAL OF THE PAN-KERALA LITERARY ACADEMY,
ERNAKULAM.
THE KING GEORGE MEDICAL COLLEGE CLINICAL SOCIETY
JOURNAL, LUCKNOW.
THE K. R. INTER COLLEGE MAGAZINE, MUTTRA.
THE KUMBAKONAM COLLEGE MAGAZINE.
THE LAW COLLEGE MAGAZINE, MADRAS.
THE LINGARAJ COLLEGE MISCELLANY, BELGAUM.
THE MADRAS CHRISTIAN COLLEGE MAGAZINE.
THE MADRAS MEDICAL COLLEGE MAGAZINE.
THE MADURA COLLEGE MAGAZINE.
THE MAHARAJAH'S COLLEGE MAGAZINE, ERNAKULAM.

JL

134

715.7.21192, N34

N40.7.1

தமிழ்நாடு ஆவணக்காப்பக நூலகம்,
எழும்பூர், சென்னை-600 008.

தவணைத்தாள்.

উচ্চ. எண் :

பு. எஸ் :

[illegible]

S.F. 259A-6-1,00,000-30-1-84.