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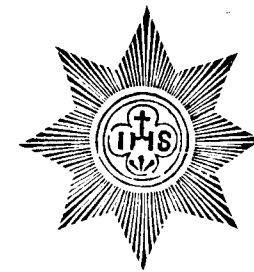
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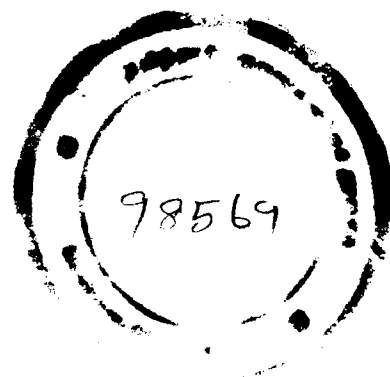
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To the Jesuits*

by C. K. Chesterton

Flower-wreathed with all unfading calumnies,
Scarlet and splendid with eternal slander,
How should you hope, where'er the world you wander,
To lose the long laudation of its lies?

The yellow gods of sunrise saw arise
Your titles, towers that housed the moons and suns;
The red sons of the sunset, not with guns
But with guitars, you ambushed for surprise.

You bade the Red man rise like the Red Clay
Of God's great Adam in his human right,
Till trailed the snake of Trade, our own time's blight,
And Man lost Paradise in Paraguay.

You, when wild sects tortured and mocked each other,
Saw truth in the wild tribes that tortured you;
Slurred for not slurring all who slurred or slew,
Blamed that your murderer was too much your brother.

You hailed before its dawn Democracy
Which in its death bays you with demagogues;
You dared strong Kings that hunted you with dogs,
To hide some hunted king in trench or tree.

When Calvin's Christ made Antichrist had caught
Even the elect and all men's hearts were hardened,
You were called profligates because you pardoned,
And tools of ignorance because you taught.

All that warped world your charity could heal,
And the world's charity was not for you;
How should you hope deliverance in things new
In this last chance twist of the world's wheel?

One, while that wheel as a vast top is twirled
With every age, realm, riot, pomp or pact,
Thrown down in thunder like a cataract,
Said: 'Fear not; I have overcome the world.'

* This unfinished poem, which was found on Chesterton's desk after his death, is doubly pathetic because it was meant to console the Jesuits of Spain in August 1936. The manuscript is now with the Jesuits of Campion Hall, Oxford, who gratefully treasure it as a keepsake from a valued friend.

The Society of Jesus: 1540—1940

by J. Steenkiste, S.J.

BY a curious coincidence, the first and fourth centenaries of the foundation of the Order fell in war time. The year 1640 lies within the Thirty Years' War (1618—1648), and the present European conflict prevented celebrations on a scale commensurate with the event of the fourth centenary. In 1740, the death of the Emperor Charles VI was the signal for the war of the Austrian succession, and the year 1840, though within the "Thirty Years' Peace" which followed Waterloo, belongs to a period of internal European unrest—the aftermath of the Revolution of 1789.

Of all the four centenaries, only the first was the occasion of public rejoicings of exuberant dimensions, at least in Spain and in Rome. Pope Urban VIII asked to associate himself with the festivities by assisting with his Pontifical Court at the solemn thanksgiving service held in the Roman Jesuit Church of the *Gesu*, and as an appropriate conclusion of the first century of its existence granted a jubilee to the whole Society.

There was, no doubt, good reason for rejoicing. The small band gathered together by St. Ignatius at Montmartre has grown into a giant body; the Order had, by 1640, 36 provinces and vice-provinces, 521 colleges, 280 residences and mission stations, and 26 professed houses; it numbered 16,000 members scattered over nearly the whole world—Europe, America, Africa, India, China, and Japan. Father Mutius Vitelleschi, then at the head of the Society, warned his men, in his centenary message, not to congratulate themselves overmuch upon their numbers and the extent of their diffusion. What matters most, he insisted, is not to take an exact census of our strength, but to examine how proficient we are in virtue, what zeal we have for our salvation and that of others, whether we always give good example, and how devoted we are to the glory of God and faithful in observing our constitutions and holy rules.

The second centenary, in 1740, was a more quiet affair. Fr. Francis Retz requested his subjects to betake themselves to prayer in silence and modesty, and to avoid not only noisy display but all demonstrations of a festive character. During his Generalate, there were 22,589 members on the registers; the colleges had increased to 669 and the seminaries to 176.

THE SOCIETY OF JESUS: 1540—1940

By the middle of the 18th century, in several ways the dreariest century in modern European history, could be clearly discerned those destructive forces which were to make a combined assault on the Church. "The suppression of the Society was only an incident in the fight" (Campbell, p. 421); the blow fell in 1773, when the Spanish Ambassador tore from the hands of the unhappy Pontiff, Clement XIV, the Brief dissolving the Society (Campbell, p. 545). Just before its suppression the Order had about 23,000 members (Ibid., p. 424). Its General at the time was Fr. Lorenzo Ricci, the eighteenth in the line. The destruction, however, was not complete. Frederick the Great of Prussia and Catherine II of Russia refused to allow the Brief to be read and applied in their dominions. They insisted on having what Jesuits they could to educate their youth. Frederick II wrote to his envoy in Rome: "I have found no better priests than they under every aspect." And to the famous d'Alembert who advised him to get rid of them he replied: "You need not be alarmed for my safety. I have nothing to fear from the Jesuits; they can teach the youth of the country, and they are better able to do that than any one else."

The third centenary, 1840, a few years after the restoration of the Society by Pope Pius VII (Aug. 7, 1814), happened to fall in a period of unrest and uncertainty. Since the French Revolution, Europe had been rent by revolution and war. Fr. Roothaan (1829-1853), would have no outward show, but only domestic celebrations with, as their object, spiritual renovation.

The present centenary compels us, as loyal members of an Institute to which we owe so much, to do something in order to show our gratitude to God for many favours received. Since the war does not affect us so directly as many of our fellow Jesuits, it is fitting to recall to our minds the history—in brief—of a Society that has been permitted by Providence to live and work in India, away from the strife to which the Order has been subjected in other lands. Our rejoicings must be somewhat subdued, considering the fate of so many of our brethren in war-ridden regions. It will not be taken amiss, however, if we review here in cursory fashion the deeds of many valiant predecessors to whom no sincere religious man would grudge, unless he blinds himself to evidence, the praise of earnest whole-hearted devotion in the service of God. If we felt inclined to swing the *censer* too liberally to our own faces, there are plenty of *censors* of the Jesuits who are only too ready to save us from undue elation and bring upon us a mood of sober restraint.

Though the Society of Jesus was, from the beginning, a religious Order in the strict sense of the term, St. Ignatius was, in a sense, an innovator. There was to be for his followers no office in choir, no special distinctive dress, no regular set of penances. His was essentially an active Order, with prayer, however, and a deep spiritual life as background and sustaining force. Nay more, the interior life was the main thing, from which force had to flow to the exterior. Work was secondary, yet not a mere accessory.

The new Order came at a time when there was need for a departure from older forms. Not that these were obsolete or unnecessary for the full life of the Church, but that the new era in the history of mankind demanded something else, over and above what already existed. Europe was undergoing a vast transformation. The Middle Ages, compared to our modern period, were a period of stability. The very land economy on which social and political life was based contributed not a little to that permanence. Guild activity and trade were mainly local. The monastic life was in harmony with the whole system and satisfied the aspirations of souls in search of perfection. A vow of stability bound some men living in religion to stay in the same house till death.

With the Renaissance, the epoch-making maritime discoveries, the invention of printing, a spirit of restlessness and adventure spread over Europe. The Order founded by Ignatius of Loyola was, in a way, an offer and supply to new exigencies. Its universality suited the spirit of the modern age. St. Ignatius, as C. Hollis notes, took the world for his parish. Hence the taunt that the Jesuits were "ubiquitous poly-pragmatists." Mobility was another of its characteristics. The Jesuits, so to say, made the vow of instability: "It is our vocation to travel to various places..." But to secure efficiency and prevent dispersion of efforts, unity of direction and concentration on essentials were of vital importance. Thus arose a certain amount of vigorous centralization and since men of intense activity have little leisure to spare for certain minor graces, poetry and art do not find a place of honour in their time-table. Plato had no room in his *Republic* for light poetry, and poets are not of prime importance in the Ignatius scheme. One can understand the passing fit of vexation of a Gerard Manley Hopkins—whose poem, "The Wreck of the Deutschland," was rejected by a leading Jesuit periodical—who once, it is said, exclaimed; "The Society is an institution for discouragement." He was an excellent religious, however, and may be forgiven a poet's licence uttered in a mood of depression.

In conformity with this ideal of action, St. Ignatius wanted the followers under his standard to be free from honours, dignities, and offices which prevent their dispatch at a moment's notice, to the ends of the world. Yet he made provision for those who would prefer the contemplative ideal, and allowed them to become Carthusians, if they chose. There has been no rush, as far as one can see, to the seclusion of Carthusian monasteries.

It would be a mistake, however, to interpret these characteristics—unity of direction, close control of central authority, discipline in some ways almost military, removal of hindrances in the pursuit of objectives—as ends in themselves or, as critics like to express it, means for the glorification of the Order itself. Their only aim is "Ad Majorem Dei Gloriam", the greater glory of God, and as a manifest corollary, the greater good of souls. And modern writers not of the household of the Faith, like Fülöp-Miller, admit that the Jesuits are sincere and earnest according to their lights. The expression, though well-meant, is slightly condescending. But one must make allowances, and to return the compliment, agree that they speak according to the light of their own spiritual candle, however feeble and flickering its radiance may be.

The novelty of the recently approved Institute caused surprise and opposition from the start. Melchior Cano, a theologian of distinction nursed a particular aversion for it on its appearance. He called the little group "forerunners of Anti-Christ." The General of his Order reproved him for opposing a body of men recognized by the Pope and already known for their excellent virtues. Melchior Cano did not change his opinion. He has had a goodly array of followers down the centuries. The Paris *Parlement* proved a relentless adversary to the Society of Jesus till the end of the *Parlement's* stormy career in the 18th century. The use of the name of *Jesus* gave offence to the pious ears of this august judicial body. Henry IV, King of France, gave them a piece of his commonsense mind when he told the objectors: "I cannot see why we should worry about it. Some of my officers are knights of the Holy Ghost; there is an Order of the Holy Trinity in the Church; and in Paris we have a Congregation of nuns who call themselves God's Daughters. Why then should we object to 'Company of Jesus'?" Later, the same *Parlement* accused them of inculcating every crime in the calendar of sins, including parricide, homicide, suicide, and regicide.

Those who wish to enlarge their knowledge of the wickedness of the Jesuits may consult with profit the voluminous Oxford Dictionary. Only

in connexion with Jesuit bark has their name any but a sinister significance. Charles Kingsley, in *Westward Ho*, describes them as given to cannibalism, and Father Persons did, according to him, a thing unheard-of in the annals of ecclesiastical history—he gave himself absolution for his crimes. Mr. Wells in a recent novel, *All Aboard for Ararat*, pays them a rather dubious compliment: "A good Jesuit fears neither God nor devil, but he serves the Church." Presumably, serving the Church has nothing to do with fearing God. The *Encyclopædia Britannica* devotes a long article to the Jesuits—on the whole a polite invective from beginning to end. In striking contrast, *Chambers' Encyclopædia* is scrupulously fair; its article on the same subject is one to which no exception can be taken. The *American New International Encyclopædia* devotes an article to the Jesuits on a fuller scale, showing complete knowledge of the subject, and its bibliography enumerates modern Jesuit authorities. Indeed, it is an elementary rule of scholarship to proceed in this way. Even a criminal in modern law is allowed counsel for defence.

To come to a few salient facts in the three periods into which the history of the Order can be divided. There is first what may be called the golden age extending over about a century and a half. It is indeed remarkable that out of the 24 canonized saints of the Society, of whom 13 were missionaries, 23 belong to this period. St. Francis de Geronimo, who is the one exception, died in 1712. To the same period belong the great writers, Bellarmine and Canisius, Doctors of the Church, Suarez de Lugo, Toletus, Petau, Maldonatus, Lessius, the great Portuguese missionary, prose writer and orator, Antonio Vieira, and the rival of Bossuet in pulpit eloquence, Bourdaloue. We are obligingly informed by a work already quoted that, apart from Ignatius of Loyola and Francis Xavier, there are no outstanding men among the Jesuits: they have no Aquinas, no Anselm, no Bacon, no Richelieu. Respectable mediocrity is the badge of the whole tribe. It might be argued that Suarez is no mean figure—even as regards such mundane matters as democracy and international law. The great jurist Grotius borrowed from him and other eminent Spanish theologians like the Dominican Francis Vittoria, and he gracefully acknowledged his indebtedness to Spain. Denis Petau, the French Jesuit, according to the critics who blame the Society for its barrenness "their boldest and most original thinker, is now, by inspiring Cardinal Newman's *Essay on the Development of Christian Doctrine*, producing a permanent influence over the current of human thought." While we are on this subject, it will not be irrelevant to ask why

Nordic Europe throughout fifteen centuries has not produced one thinker of the stature of Plato, Aristotle, Augustine of Hippo, and Aquinas—the four philosophical and theological bulwarks of Europe. Who will pretend that the Nordic Hegel, the prophet of idealism and of Prussian statolatry, can hold a candle to any of them in *constructive* power and influence? Has some evil genius also scooped out the will and personality of the chosen race?

With this first period is associated the work of the Counter-Reformation in which the members of the Jesuit Order had a share. If we are to believe Macaulay—as far as we know his mind from his essay on Ranke's *History of the Popes*—the Society of Jesus was, to use the comment of Christopher Hollis, "a very heroic and cunning body for the combating of Protestantism by the energy of its propaganda". The notion, a not uncommon one, is that the Order was primarily designed to stem the tide of the rising religious revolution. A54

This view, according to Christopher Hollis and other writers like Archbishop Goodier, is unsupported by facts. It may be that, by the force of circumstances, the Jesuits actually were "the spear-head of the Counter-Reformation". But the combat with Protestantism was neither the original purpose nor was it ever the main work of the Society. It was only ten years after the death of its founder, with the appearance of Canisius on the scene, that the Counter-Reformation began. When St. Ignatius disposed of his first companions, he sent one, the greatest of them, to India, and the others to Catholic countries. Nor were the Jesuits alone in the task of the Counter-Reformation. St. Philip Neri and his Oratory; the great Archbishop of Milan, St. Charles Borromeo and his Oblates, the Theatines of St. Cajetan, the Capuchin Reform, the Barnabites under St. Antonio Maria Zaccaria, also contributed enormously to the success of the movement. The Council of Trent¹ and St. Pius V likewise had an influence which can hardly be overestimated.

To exalt the Society's success in the undertaking implies, in some minds, the idea that the Church of Rome was saved only by the Jesuits, and this praise was extended to show that Protestants were bound to persecute the Jesuits as their natural enemies. There is the further danger, in this opinion about the relation between the Society and the Counter-Reformation, that, since this movement is over, there is no reason why the Order should keep those distinctive features which, however justifiable in a crisis, must lose, the crisis over, their justification and purpose.

¹ The Jesuit Laynez was a leading theologian at Trent, but it would be an exaggeration to compare him to Athanasius.

THE SOCIETY OF JESUS: 1540—1940

As the result of the combined effort of all true Catholic reformers, not only were Poland, Hungary, and part of Germany rescued from Protestantism, but a new life throbbed through the Church. The Exercises of St. Ignatius in no small measure helped towards the internal renewal so necessary in those days of general relaxation.

The next period in the history of the Society—the years that preceded its suppression—were no doubt less spectacular. In the struggle with the insidious heresy of Jansenism, the laurels seem to go to the author of the *Provincial Letters* and the dour ascetics of Port-Royal. Pascal's attack was damaging, not because he was right, but rather on account of his great name and the style of his denunciations of the supposed lax moral theology of the Jesuits. Hilaire Belloc, in *Studies* (1920), has submitted those *Letters* to a rigorous analysis and has torn to shreds the contention of the enemies of the Society. The struggle went on after Pascal suddenly ceased writing his envenomed epistles—a credit to his penmanship but not to his accuracy, scholarship, or regard for and sifting of evidence. It is the fashion to take sides with the grave, austere Jansenists and to belittle their opponents, as if the dismal, repellent Jansenist creed had special titles to praise, if not to adoption in practice. The harm done to Europe by this specious form of unorthodoxy was incalculable. The pious Jansenists did not hesitate to ally themselves with the hordes of impiety and atheism to bring the Order they hated to extinction. With the weak connivance of the degenerate Bourbons and their "enlightened ministers", they succeeded. After their expulsion from Portugal and Spain and their suppression in France, the Jesuits were finally decreed out of existence as a religious body by Pope Clement XIV, in 1773. The Pope acted in the hope of securing peace for the Church. But the enemies of the Order, having destroyed the vanguard, had further designs against the Church herself. The suppression was but the first act in the drama, the initial battle preparatory to a general onslaught.

The French Revolution may have seemed the fulfilment of this strategic plan of the anti-religious campaign. The Revolution, in spite of its determined will to destroy the Catholic Faith, egregiously failed in the attempt. It succeeded, nevertheless, in sealing the fate of the Bourbons who, in spite of restorations here and there, have finally been dismissed from every one of the thrones they once proudly occupied.

But the Jesuits returned. After the tomb, the resurrection. On August 7, 1814, they were once again officially recognized by Pope Pius VII.

THE SOCIETY OF JESUS: 1540—1940

They are now more numerous than ever. At the time of the suppression the Order numbered about 23,000 subjects. In 1940, there were 26,309 Jesuits, with 50 Provinces and Vice-Provinces, and 1,531 residences. There are 3,785 Jesuit missionaries distributed in 54 Missions. The Jesuits employed in education are 3,500. They conduct 15 Universities and 241 schools of college and secondary grade with 140,000 pupils; 15 Universities and University Colleges in the missions with 9000 students, and 169 secondary schools with more than 50,000 pupils. Fordham, New York, is the largest Jesuit University with its 10,000 alumni. The Apostolate of the Press is particularly active among the members of the new Society. In the Catholic Press Exhibition held in Rome in 1936-37, there were 1,112 magazines edited by the Jesuits, 26 of which were generally cultural and 152 connected with higher studies and research. This impressive record is a sign that the Order has not lost its original vitality, any more than it has lost its former characteristics. The new Society has exactly the same Constitutions as the old, with the full approval of the Holy See. The period of restoration has been marked by unrest and revolution and war in Europe—the legacy of Rousseau and the Revolution. Repeated expulsions and ostracism, now in this, now in that country, have hampered work. Yet the social question, the main problem of this period, has not escaped the attention of the risen Order. There is a vast field open to it in this direction, and much remains to be done. The story of how it will be done pertains to the future, and this paper only deals with a few data of the past.

This fourth centenary has not been widely featured in the press. The war, it is but natural, is holding the stage. The event, however, was not passed over altogether. In *The Tablet* (Sept. 14, 1940) it was suggested that, owing to the Society's share in the training of the clergy, "modern Catholicism is on the whole, consciously or unconsciously, more Jesuit in its outlook and practical ideals than anything else." A second article (Sept. 21) noted that, together with its influence upon the clergy, there was the influence exercised through Orders of women devoted to education and drawing their inspiration from the Society and its Constitutions. The article ended thus: "It must be allowed that in a quiet, persistent, scarcely noticed fashion, the ideals and methods and spirit of St. Ignatius are to some extent the ideals and methods and spirit of the overwhelming mass of Catholics in the Church of to-day."

Father McNabb, the distinguished English Dominican, also paid a generous and handsome tribute of praise to the Jesuits, whom he calls

"God's handy men". He recalls a prophecy he heard as a novice in the Order of St. Dominic that, towards the end of the world, the sons of Dominic and the sons of St. Ignatius would coalesce into one body. There are no signs, as yet, of the day of doom, but one never knows.

According to an Anglican Journal, *The Guardian*, "Anglicanism would be Calvinism—a contingency presumably too dreadful to contemplate—but for the Counter-Reformation, the work of the Jesuits." This puts the Order in a new light, as the saviour of Anglicanism. We may well wonder what Blessed Campion would have thought of it. A compliment, however, was intended, and the good intention deserves recognition.

Finally, the *Thunderer* also has a good word, *quantum mutatus* (how changed are the times, and *The Times*), for the Society on this occasion of the centenary. The short Leader devoted to the Jesuits (September 27, 1940) bears the significant title "A. M. D. G." It is flattering, too flattering in fact, to learn from this powerful daily that to the Society belongs "the chief human credit for the survival of the Roman Catholic Church into the modern world." There is perhaps a touch of irony in the statement that what *The Times* considers the Jesuit virtues *par excellence*—discipline, specialized training, absolute obedience, and unquestioning devotion to a system of doctrines held in common—are the core of the system on which Fascist, Nazi, and Falangist organizations have been constructed. *The Times* dexterously corrects the impression this remark conveys, by adding that "the dedication—Ad Majorem Dei Gloriam—makes all the difference."

The Leader concludes with the observation that to-day, in their fight against a new and anti-Christian paganism, Englishmen, without compromising any distinction of creed, "may salute the memory of St. Ignatius Loyola, the first paladin of this spiritual chivalry of St. Francis Xavier, the greatest missionary since St. Paul, and of all his fellow-soldiers who for 400 years have fought what they believed to be the battle of the Lord." Finally, "As a fighting Order the Jesuits have always made enemies; indeed the Society will no doubt feel itself decadent if the day ever comes when it ceases to be hated as passionately as it is admired."

It only remains for us to say after this that we Jesuits, on this celebration day, have to remind ourselves that we have to live, not upon our reputation, but up to our reputation, not for the sake of earthly renown, but A. M. D. G.

The Personality of St. Ignatius

by J. D'Souza, S.J.

THOSE who are acquainted even slightly with the organization and history of the Catholic Church, know the existence of the great religious orders, of their special position, and the nature of their activity within the Church. The Benedictine, the Augustinian, the Dominican, and the Franciscan Orders have an important place in the history of Europe. These Orders take their names from the great and holy men who founded them, and the monks themselves are called Benedictines or Augustinians, or Dominicans or Franciscans. But the Society of Jesus, also known as the Jesuit Order, does not conform to this custom. Its founder, St. Ignatius Loyola, did not wish his children to be called after him. He gave them their actual name for a reason which I shall try to explain later. But if we are to judge by the training the Jesuits are given, there would be every justification for calling them Ignatians. No religious order receives the stamp of the character and personality of the founder so completely as they do. This is due to the importance of "The Spiritual Exercises" in the life of a Jesuit. This is a book of meditations and spiritual directions which is used during that period of silence and prayer which we call a retreat. A Jesuit has to make a thirty days' retreat twice in his religious life, at the beginning and at the end of his training; and an eight days' retreat every year unless he is prevented by ill health. Now this little book is a faithful reflection of St. Ignatius' most intimate thoughts and experiences during the period of his "conversion", that is, his change from a worldly life to a life of intense piety and moral perfection. Those who make the Spiritual Exercises pass through the crucible through which Ignatius passed. They are tempered by the fire that softened and moulded him into the Saint that he became. Hence the importance of the knowledge of the character and personality of St. Ignatius for those who wish to understand the spirit and activities of the Society.

Unfortunately a fair knowledge of that personality is not easy for those who imbibe their ideas of European history from English historians. The Society of Jesus came into existence in the stormy days of the Reformation. It took a leading part in the movement of internal reform in the Church and in the organization of Catholic forces in the defence

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and attack against Protestantism. Its success in arresting the progress of Protestantism and in reconverting large numbers of those who had fallen away in many countries—in France, in Germany, in Austria, in Bohemia, Moravia, and Transylvania was astonishing. Now this prominence in the great struggle, and the success of their efforts led to such bitter opposition and such persistent accusations of unscrupulousness, avarice, ambition, systematic treachery and disloyalty, as has fallen to the lot of no religious order in the Church. English Protestantism shared to the full this passionate animosity against the Order. "Jesuit" and "Jesuitical" became terms of abuse which were supposed to need no explanation. Naturally, the founder shared the odium which his sons encountered. His character was vilified, his motives questioned, his ideals and methods ridiculed. Macaulay's picture of him in the famous essay on Ranke's History of the Popes, a picture that is half eulogy and half caricature, is typical of the general Protestant attitude. He attributes to the calm and imperturbable Ignatius whose whole effort was directed towards self-control and utterly deliberate action, a morbid and abnormal psychology. And Froude, never a friend to Catholicism, calls him "a hysterical fanatic".

It is but just to add that in recent years a more dispassionate attitude has grown up. In America in particular, the last twenty years have seen the publication of three different "Lives" of St. Ignatius by Protestant scholars, marked by the warmest sympathy and admiration, if not in all cases a complete understanding of St. Ignatius. These Lives are "Ignatius Loyola, an attempt at an Impartial Biography", by Henry Dwight Sedgwick; "Ignatius Loyola, Founder of the Jesuits", by Paul Van Dyke; and "Ignatius Loyola, a General in the Church Militant", by Robert Harvey. English Literature too has been enriched by a beautiful life of St. Ignatius by Francis Thompson, the poet of "The Hound of Heaven". Its eloquence and charm of style and the reputation of the author have made this a favourite book; it must have endeared Ignatius of Loyola to thousands of English readers.

To get an adequate or at least a fair impression of a great man's personality, of the character, the individual traits and peculiarities that made him the man he was, we must gather material from many different sources. We must take into account the age in which he lived, the race and country to which he belonged. If possible, we must not neglect his immediate heredity. And then his natural temperament and above all

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his settled convictions, and the ideals that inspired his life-work. We should not forget the practical side of his character, the methods by which he sought to carry out his ideals. For all this, some knowledge of the salient events of his life is necessary. This is most true of St. Ignatius in whose life there was a central event—his "conversion"—which profoundly modified his character and put an indelible mark upon his personality.

St. Ignatius was a Spaniard, a member of the Latin race to which is rightly attributed in greater measure than to other sections of the European people the power of analysis and logical thinking, and a love for clear, precise statement. He was a Spaniard of the 16th century, the "Golden Epoch" of Spanish history, a period of incomparable achievement for Spain in literature, in art, in exploration and conquest. Ignatius could not but be conscious of his link with great events, could not but be stirred by the spirit of adventure and reckless daring that was carrying his countrymen to the remotest corners of the old and new worlds. Surely the imperial greatness of 16th-century Spain gave breadth and sweep to the imagination of Ignatius, and prepared his mind for the worldwide magnitude of his plans of spiritual conquest. Moreover, St. Ignatius was a Basque, a member of a very distinctive group in the Spanish population, people with a language and culture of their own. They are a race of artists, soldiers, men of action, who had distinguished themselves by their bravery, spirit of independence, and dogged tenacity even in that day of heroic adventurers.

So much for the racial and national background. By birth St. Ignatius was a nobleman with the instinct for commanding and no doubt that assurance and moderation in commanding which a long tradition of rule and consciousness of class superiority are apt to give to the genuine aristocrat. To the end he preserved the finest qualities which his high birth and fastidious upbringing gave him—exquisite manners, that "courtly foreign grace" which even Elizabethan Englishmen recognized in the Spaniard, care for external decency, love of cleanliness. And all these he was to recommend to his sons in the various rules of conduct he drew up for them. And lastly, Ignatius was a soldier, or rather a knight of the antique stamp imbued with those ideals of chivalry which were like the breath of life to the Spanish cavaliers of that day. In St. Ignatius' own age, Cervantes was to laugh out of existence the extravagances of the ideals of chivalry. But his great book is an indirect

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testimony to the force of those ideals. To Ignatius and to his fellow-soldiers knighthood meant in the first place utter fearlessness and burning scorn for the timorous and the craven-hearted. It meant loyalty to the chief, be he general, be he king, or better still king and general in one. It meant an idealized love for a noble dame who was to be won as in heroic romances, by daring deeds, and by sentiments expressed in courtly, poetic language. Above all, chivalry meant the spirit of service, the readiness to seek the helpless, the oppressed, and the abandoned, to fight for them and bring them deliverance. In Ignatius the Saint we shall see those qualities, transformed it is true, but unmistakable—his courage in self-conquest, his passionate devotion to his Leader Jesus Christ, his exquisite love for Our Lady, his burning zeal in the service of others. Saint and Knight, no wonder Newman in a moment of inspiration called him "the St. George of the modern world".

This Spanish nobleman with the temperament and qualities we have described underwent an experience which transformed him and changed his entire outlook and plans for life. Though a man of vivid faith and, like the Spanish nobles of his days, proud of his Catholicism, he was not a fervent Catholic. He was tainted with the weaknesses peculiar to life in camp and court. In later years, to encourage timid penitents he used to tell them some of the "follies of his youth". In this state he was seriously wounded in a military engagement. He led a detachment in the fort of Pampeluna on behalf of the Emperor, against the French who wished to place their own claimant on the throne of Navarre. Ignatius after rallying his men and fighting with great bravery fell wounded in the breach. The garrison was overcome but he was treated with great honour by his adversaries and sent to his ancestral castle to heal his broken leg. But the leg was set badly and Ignatius realized that he would be lame for life. Unable to bear this humiliation the sensitive courtier ordered the leg to be broken again and a protruding bone to be sawed off. He bore this torture without flinching. To pass the time during his long recovery he asked for his favourite romances of chivalry; but in the old castle the only books found were a collection of the Lives of the Saints called "Flos Sanctorum" and a Life of Christ by Ludolph the Saxon. Ignatius was soon enthralled by these. The heroism of the Saints, those soldiers of God, gripped him. Here was a warfare of which he had not suspected the grandeur. Slowly the impression of the majesty of God and the nature of His supreme claims upon our service grew upon him. The life and example of Jesus, His adorable Figure, haunted him night and day.

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It is necessary to realize that the "conversion" of Ignatius was not a sudden emotional change to be explained by an abnormal psychology. It was a slow intellectual process, in which the force of certain simple truths grew upon His mind till they assumed an all-compelling clarity. An inexorable logic governed all his mental processes. When he systematised his thoughts and wrote them down for the benefit of others in "The Spiritual Exercises", he began with the cold bare statement: "Man is created to praise, reverence and serve God and by this means to save his soul..." Ignatius could not break away from the implications of these fundamental truths. He rose from his sickbed, left his ancestral home for ever, and went to a cave called Manresa to spend long days of continuous prayer and the most terrific austerities. It was a tremendous process of self examination and purification, accompanied by many extraordinary and supernatural incidents. There were hours of temptation and discouragement, of alternating light and darkness. But he emerged triumphant. When Ignatius came out of Manresa, he was a new man. His character and personality, as we now know it, had taken final shape. His new ideal of the service of God and his fellow men, was fixed in all essential features.

Among these essential features, the idea of God, of His supreme Majesty, of the duty of habitual adoration and submission was uppermost. Now Jesus Christ in His human nature is the perfect example of that service of God. Hence meditation on the life of Christ has a predominant place in the life of Ignatius and his followers. Jesus was a Leader in spiritual warfare, a King who stirred every fibre in the knightly soul of Ignatius and called forth his deepest personal loyalty. Spiritual perfection meant for Ignatius perfect imitation of Christ. This loyalty to Christ passed naturally, for the devout Catholic and faithful son of the Church, into loyalty to the Vicar of Christ, the Pope. In Ignatius' day, the papal prerogatives were attacked by the Reformers with violence. This was another incentive to the chivalrous spirit of Ignatius. Obedience to the Pope and defence of the Papacy were to become an important part of the Rules of the Society.

Ignatius, as I said, had been a worldly man. He knew the psychology of temptation, the force of evil habits, the causes of the weakness of the will. Sin is due to love of earthly pleasure and the attachment to earthly riches and honours. Perfect service of God requires detachment from creatures and indifference to earthly things. This detachment must be the aim of all ascetical striving. For St. Ignatius the chief means to

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detachment is self-denial, resistance to natural impulse, the doing of things that go against the grain. This is both a training for the will and an acceptable penance for past sins. Moreover, habitual self-denial puts the stamp of the cross upon a man's life, and makes him a better imitator and follower of Christ. "If any man wishes to come after me, let him deny himself, take up his cross, and then follow me." St. Ignatius preaches this doctrine of self-abnegation with a truly formidable insistence. A characteristic direction in the Spiritual Exercises is that if the exercitant feels inclined to curtail his prayer and rise a minute or two before the full hour, he should rout the enemy by remaining a minute or two longer.

His own detachment and self-control were marvellous. He seemed to have freed himself entirely from all earthly ties—to family, friends, places. Personal comforts of any kind—in food, clothing, lodging—were matters of supreme indifference. He took them as they came and as he needed them for the end he had in view. In a profound sense he was ready for anything, for any sacrifice, any course of action, provided the glory of God called for it. He sent his most beloved disciple and companion, Francis Xavier, to India, almost at a moment's notice, though he knew that "in this life we shall never meet again". And in his last days he would say that even if the Society of Jesus were suppressed and its members dispersed, he would not need more than a quarter of an hour to regain his serenity.

But personal sanctification by prayer and mortification was not the only aim of Ignatius. He modified the earlier monastic ideal and introduced into it a revolutionary change, in keeping with his character and the needs of his time. Service of God impelled him to active work for the salvation of others. Ignatius was a truly unselfish nature, a lover of his fellow men, imbued with the chivalrous ideal of service. Secondly, the Reformation was working havoc in Catholic Europe, vast provinces were being lost to the Church, even his hitherto untouched Spain was being agitated by the agents of the Reformers. It was necessary to go out into the battlefield, stop the retreat, and if possible regain the lost ground. His soldier's temperament responded instinctively to the call of danger. Above all, Christ, his Leader and King, had spent Himself in preaching and reconciling sinners to His Father. All these motives moved him to go through the laborious studies of the priesthood. For this he, a broken soldier in his thirties, started school again with little children; this proud nobleman begged his way through Europe, entered the University of Paris and maintained himself there on alms from

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generous people. There he gathered his first disciples and laid the foundations of his Order. It was an Order of priests whom he called Companions of Jesus, for they were to imitate Christ in preaching, teaching, and ministering to others.

Naturally a soldier founding an association of active workers, of men destined for defence and attack in an hour of grave external danger, could not conceive his Order except as a company of soldiers, drawing its strength from stern discipline and unfailing obedience—"blind" obedience as it has been called. This term has been gravely misunderstood. In the first place, of course, there can be no question of obedience to a *inful* command. The giving of such commands and obedience to them would be criminal. But in matters where difference of opinion as to the wisdom or prudence of a command is possible, Ignatius wants the Jesuit to defer to the judgment of his Superior. The subject, however, is always free to expose his views with modesty. And, above all, this obedience is not to be a merely mechanical and external obedience but submission inspired by confidence in God who in His providence has chosen the Superior to give this command. Obedience, then, to Ignatius is an expression of love; it is the response of the trusting heart to a Father's wisdom and solicitude. Even if from the worldly point of view the order should be imprudent, a subject's humble submission not only preserves the discipline and efficiency of the organization: it will also bring down upon the obedient man blessings that will compensate for all apparent loss.

It is in connexion with this insistence on obedience that most of the stories of the harshness of Ignatius are related. He was severe with his most devoted fellow-workers, with Nadal and Polanco and Laynez. Nadal, himself not inclined to mildness, received such public reproofs as made him cry. Laynez too, destined to be his successor, wounded by the apparent coldness of the Father whom he wellnigh worshipped, once said with tears: "What have I done that the Saint treats me in this way?" Young Ribadaneira, whom he loved with a very special love, spoke of a horse for a journey along with others "If Ribadaneira is a son of mine, he will foot it like the rest", answered Ignatius. Fr. Oliver Manare received a stiff penance for looking at the Father too intently, thus violating a "rule of modesty". This venerable priest had been appointed Rector in a distant place and before leaving had wished to imprint on his mind the beloved visage of the Saint! "All knew", says H. D. Sedgwick, "that he turned neither to right nor left for any human consideration when he beheld the gleam of God's glory leading

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him on." When a Portuguese nobleman, Dom Theotónio, recently admitted into the Society, thought he could take liberties on the strength of his rank, Ignatius told him: "Dom Theotónio, I will not permit in my time any breach of our rules." Finally, he expelled Dom Theotónio. On another occasion he is said to have dismissed ten novices at one blow. Sedgwick rightly says: "He was as stern as Calvin and as inflexible as Knox; and if he had not had the saints and angels of the Catholic creed to fill his mind with gracious images, he might well have been as hard as Calvin and as dour as Knox."

But to balance this, there are a thousand stories of his tenderness for the suffering, of his gentle and playful humour, of his instinctive sympathy and understanding of others. His affection for Francis Xavier and to the youthful wayward Ribadaneira makes a beautiful chapter in his life. Once when he observed a gay and laughter-loving novice, he told him: "Son, I want you to laugh and to rejoice in the Lord. A good religious should find no cause for sadness." His solicitude for the sick was extraordinary. He would watch all night long by their bedside. He was ready to sell everything in the house, even his own blanket, to buy them food and comfort. Fr. Martin Olave as a Superior was inclined to be strict even to the sick. When he himself fell ill, St. Ignatius sent word to him: "Tell Master Olave from me that we have a good master who teaches us that we should have compassion upon others." Of his sons in faraway places he would await news almost with impatience, and he seized upon every detail with avidity. "O, I would be glad to know how many fleas bite them!", he once exclaimed. A Polish Father said of him: "Our saintly Father's maternal heart rejected not only a stepmother's deeds, but even the shadow of a stepmother's disposition."

Surely it was this warm humanity, this instinctive sympathy that made him so tactful in dealing with others, so successful in handling difficult material. He was an incomparable moulder of men. His strength as a ruler lay chiefly in that. To quote Sedgwick once again: "There is no other record of such genius for statesmanship in the Roman Catholic Church since Hildebrand or Innocent III; and if they had wider vision or a more intellectual outlook, I doubt if they had greater tenacity of purpose or a deeper insight into human nature."

The last days of Ignatius showed the full perfection which he had attained. His prayer and communing with God were habitual. Every form of earthly beauty—the stars, the sky, the flowers—spoke to him of

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God from whom all earthly beauty descends, "as from the spring the waters, and from the sun the rays". He was surrounded with extraordinary veneration. Francis Xavier in distant India would read his letters on his knees. Yet the humility of Ignatius remained untouched by this. He did everything he could not to accept the Generalship of the Order, and having accepted it, to resign and provide for the election of some one else. "His dominion over himself is a thing to praise God for", said Fr. Gonçalves de Camara who was intimate with him; and talking of the habitual serenity of his face, he said: "Whenever I went in [on business] and that was very often, his countenance was transfigured so that I stood still in amazement."

The death of St. Ignatius illustrates in a remarkable manner some of the salient virtues which he had most emphasized during his life—patience, self-abnegation, obedience, submission to the will of God. In the last years of his life he had been frequently unwell but he had recovered as soon as some important business came up. So when the last illness attacked him those who were close to him did not believe that the end was near. But Ignatius knew better. He asked Fr. Polanco, his Secretary, to give him the last Sacraments and go to the Pope for a last blessing. Polanco sent for a physician and was assured that the Father's condition was not alarming. So Polanco excused himself on the score of having urgent letters to write and promised to go to the Pope the next day. "It is better to go now", said Ignatius patiently, "but do as it seems best to you." That night he was heard to cry frequently: "Ah, God!" In the morning he was dying. Polanco rushed to the Pope; a Father went to bring Viaticum and holy oils. But before either of them could come, Ignatius, self-denying to the last, had rendered his heroic soul to his Creator.

No words can express his spirit and the habitual disposition of his soul better than the following prayer which was frequently on his lips:

"O well-beloved Word of God, teach me to sacrifice myself, teach me to serve Thee as Thou deservest to be served, to give without counting to labour without seeking for rest, to fight without minding the blows, to spend myself without looking forward to any other reward but that of knowing that I do Thy Will."

The Secret of Jesuit Education*

by T. N. Siqueira, S.J.

IF a layman were asked to say what kind of work is specially associated with the Jesuits, he would unhesitatingly mention education. In India more even perhaps than elsewhere there may not be many who know that St. Francis Xavier was a Jesuit or that the conversion and economic uplift of Chota Nagpur is almost entirely the work of Jesuits; or that nearly one-fourth of the Catholic population of India and as much of the total population is entrusted to the care of Jesuit missionaries; but there are very few people who know anything that have not heard of the Jesuit colleges and schools in Bombay, Ahmedabad, Poona, Belgaum, Goa, Calcutta, Darjeeling, Ranchi, Patna, Bettiah, Madras, Mangalore, Bangalore, Trichinopoly, Tuticorin, Madura, Dindigul, Palamcottah, Alleppey, Galle, and Batticaloa. These educational institutions contain in all about a million boys of all religions and ages cared for by the 1300 and odd Jesuit Fathers and Brothers who now work in India. If to these numbers are added those who have already been educated by Jesuits in the last century or more, the educational reputation of this Order in our country is not difficult to explain.

In this respect India is not different from the rest of the world. The Society of Jesus had, at the end of 1940, 26,309 members, divided into 50 provinces or vice-provinces and living in 1531 houses. And of these a large proportion are employed in educational work: 421 secondary schools and colleges and 15 Universities are under Jesuit management with over 140,000 students attending them.

Small wonder, then, that in his Apostolic Letter to the Superior General of the Order on July 6, 1940, our Present Pope, Pius XII, made special mention of 'the high commendation won by your Society throughout these four centuries by the moral and intellectual education of youth'.

But education is not the only or even the chief occupation of the Jesuits. Unlike most of the older Orders, the Society does not specialize in one kind of apostolate but is at the disposal of the Vicar of Christ on earth for whatever work he thinks fit to entrust to it. There are to-day

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Mrs. Sarojini Naidu
(Pencil sketch by S. V. Maruthi, I U. C.)



"Speak to the earth and it shall teach thee."
(Pen-and-ink sketch by S. Govindaswamy, III U. C.)

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nearly 4,000 Jesuits in the foreign mission field. Over a thousand magazines are edited by them: 152 dailies dealing with theological and scientific research, and 26 with general culture, like *America* and *Thought* in America, the *Etudes* in France, *Studies* in Ireland, the *Month* in England, *Stimmen der Zeit* in Germany, *La Civiltà Cattolica* in Italy, *Brotéria* in Portugal, *Razon y Fè* in Spain, *Estudios* in Colombia, and the *New Review* in India. In this country, which specially interests us here, the Society is conducting fourteen Seminaries for the training of the Indian clergy—a work which, clearly educational, is so in a double sense, for through the religious and parochial clergy the whole of Catholic India is being spiritually educated. In this respect, too, India is not different from other countries, for it has been computed that nine out of every ten of the diocesan seminaries of the entire world are taught by Professors trained in the Gregorian University alone, and an even larger percentage of Professors trained in other Jesuit seminaries.

Since education is, next to the foreign missions, the most successful of the works done by the Jesuits, it may be of interest to probe into the secret of this success.

I

It will surprise most laymen to know that the undertaking of the education of boys was in the nature of an afterthought in St. Ignatius' mind. From the founding of the Order in 1534 up to 1546 the question of undertaking the education of boys does not seem to have been even discussed. St. Ignatius was busy arranging for the training of candidates for the Order, and when there is question of a *Collegium* it is explicitly stated that it is meant only for Jesuits.¹ In 1541 the King of Portugal opened two colleges for Jesuit students at Lisbon and Coimbra, and by 1546 similar foundations were made at Padua, Salamanca, Saragossa, Venice, and Valencia. Fr. Gonçalves da Camara says in his *Memoriale* that he once asked St. Ignatius who started the idea of colleges for externs. 'Laynez', he answered, 'was the first to touch on that point. The rest of us made difficulties on account of poverty. But he proposed first one remedy, then another.'² This document, however, does not solve our present problem; for at the time of which it speaks (1539) neither Laynez nor any one else could have thought of schools for boys as we know them. The Bull of 1540, *Regimini Militantis*

¹ 'Ubi nostri litteris darent operam, non ubi alios docerent'—*Chronicon*, I, 177; *Monumenta Ignatiana*, Series I, Vol. I, 342.

² *Monumenta Ignatiana*, Series IV, Vol. I, 220.

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Ecclesia, approving the Constitutions, explicitly allows the Society to have colleges with a fixed income which is to be applied to the upkeep of their Jesuit students, but makes no mention of colleges for outsiders.¹

Layne's merit, therefore, lies in having shown how poverty was compatible with having endowed scholasticates or houses of study for Jesuit scholastics, and not in having first thought of colleges for externs. Polanco says that St. Ignatius had always been in favour of the apostolate of 'educating youth in morality and letters'. But he thought other kinds of work more urgent at a time when the Order had so few members, and did not see how this work could be organized in keeping with its spirit. What decided him was the success of the college for Indian and Portuguese boys started by St. Francis Xavier at Goa in 1543, to which St. Ignatius always afterwards referred as the first and model college for externs of the Society; and even more the college founded by Francis Borgia at Gandia in 1545 for Jesuit students but thrown open also to external students in 1546 by its Rector, Fr. de Oviedo—*una empresa no usada aún en la Compañía*: a step till then new to the Society, says Fr. Astrain. This, the first Jesuit school for outsiders in Europe and at first teaching only Philosophy and Theology, was expanded by the addition of the Humanities into the first Jesuit Studium Generale (University) in 1547, to be followed in 1548 by a similar college at Messina which, though it provided for Jesuit students too, was primarily a classical college for externs.

And others followed everywhere in quick succession, St. Ignatius' only difficulty being the insufficiency of Fathers to man the colleges founded and endowed and offered by the princes of Europe. These colleges were accepted on condition that they provided also for the training of some Jesuit students out of their endowments. But even this condition was waived in the foundation of the college of Cologne in 1556 and of most others after it.

II

Once the Society had accepted the education of youth as one of its ordinary occupations, it provided for a method of education which has since been characteristic of it and whether in praise or blame has been universally recognized as distinctive. It is easy to feel this Jesuit method

¹ The word 'college' in early Jesuit documents may mean anything from a Jesuit scholasticate or seminary to a school or college in our sense.

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and point out its fruits in the many men that have been educated by it; it is not easy to define or analyse it. For it is more a *spirit* born of the whole atmosphere of the Spiritual Exercises and the Constitutions and breathed by the strongly marked personality of St. Ignatius than a cold, dead written code of rules culled from a pedagogical textbook.

It is true that the curriculum of the Ratio Studiorum owes its success to what Fülöp-Miller calls a 'compromise between the inheritance of the Middle Ages and the spirit of modernity'¹—to St. Ignatius using the New Learning instead of denouncing it as diabolical and making the Classics the speciality of Jesuit schools. This took the wind out of the Reformers' sails and even won their admiration for the new Order. But St. Ignatius used the New Learning in his own way and for his own end, the enlisting of the rising generation under the Catholic banner. What Mr. C. P. Curran says of Baroque architecture is true of the Jesuit curriculum too:

'One recognizes a new mysticism, a new powerful but unmonastic spirit which does not separate itself from the world but pours into its crucible worldly elements to fuse and transform them to the same ideal end.'² While other religious orders confined their study to the sacred sciences, the Jesuits thought no branch of study or kind of education too worldly for their undertaking. And though at the time of the Reformation and for nearly three centuries after it the curriculum in Jesuit schools was almost exclusively centred round the classics, the same broad principle explains why to-day at the Jesuit Universities of Fordham and St. Louis there are medical and even dental Faculties, and several Jesuit colleges have Law and Commerce schools. St. Ignatius stated the principle which has guided Jesuit education ever since when in 1555 he answered the accusation that his was a worldly ideal:

'For ourselves' he wrote, 'theology would do well enough, with less of Cicero and Demosthenes. But as St. Paul became all things to all men in order to save them, so the Society in its desire to give spiritual assistance seizes upon the spoils of Egypt to turn their use to God's honour and glory.'³

The same principle, so perfectly in tune with the characteristic universality of the Society's aim and scope, the greater glory of God

¹ *The Power and Secret of the Jesuits* (Eng. trans.), p. 404.

² *Studies*, September 1940, p. 365. ³ *Monumenta Ignatiana*, Series I, Vol. VIII, 618.

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through the greater good of souls, explains the adaptability of Jesuit schools to any scheme or curriculum that may seem useful in each place and time, provided only it does not go against the Catholic faith and sound morality. One Jesuit school teaches the Classics according to the time-honoured Ratio Studiorum programme; while another equally Jesuit school sets great store by science, and a third seems to specialize in commerce and economics, each, in the opinion of its local Superiors, believing its policy the best under the concrete circumstances in which it is placed.

And yet there is something common to them all, something which is independent of place or curriculum or financial situation, something which—and not results of examinations or popularity or influence—explains the uninterrupted success of Jesuit education down these four centuries. Educationists fed on theories and methods will be astonished to hear that the Jesuits succeed as educators because they are not educationists—and in the measure in which they are not educationists. The late Archbishop Goodier tells how a Hindu Principal of Elphinstone College, Bombay, once surprised him by remarking:

'No, the Jesuits are not educators. They may have the best schools; they may attract greater numbers by giving the best lectures; they may record the greatest successes; they may discourse better than others on education itself. But for all that they are not educators. Their object is not to educate; education to them is not an end; to them it is only a means to an end.'

III

In this paradox lies the secret of Jesuit education, just as in Christ's paradox: 'He that loses his life shall find it', lies the secret of salvation. Jesuit education is only a means to a higher end, the object of the whole Order and every activity of its members—the spread of the knowledge and love of God among men. This is the attitude to all work which was characteristic of St. Ignatius and has been characteristic of his Order. And if education is made to serve the interests of the State or of democracy (whatever it may mean) or of social reform (in whatever direction each reformer fancies), why can it not be a means to the sublimest of all ends—the necessary and ultimate end of all creation?

This view of education is the only scientific and rational solution of the pedagogical problem. For instruction or information can only be a means to education or development, and education in turn can only be

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a means, not an end in itself, since it is merely a preparation for mature life, which is a preparation and rehearsal for the eternal possession of God. To speak of education as an end in itself, as most educationists do, is therefore to misunderstand the very meaning of education. St. Ignatius was right when in his instructions to Fr. Mercurian whom he sent to start a college at Perugia in 1549 he said:

'What the Society proposes to achieve in its colleges may be reduced to two heads. *First*, by good example, teaching, and industry to promote virtue and learning in the country or region in which it has opened a school. *Secondly*, to give a proper literary formation to its own subjects.'

Virtue and learning—first virtue and then learning; and these are to be promoted in the pupils by the good example, teaching, and industry of their teachers. Here, again, the order is characteristic—first good example, and only then teaching and industry. For St. Ignatius knew—what many who know more than he did about the technique of education do not seem to know—that the chief and perhaps in the long run the only thing that matters in education is the example of the teacher. As Christ 'did and taught', so every teacher who deserves the name must first be a living model of what he wants his pupils to be—so that their instinct for admiration, love, and emulation may find a worthy object.

It is because the Jesuits believe in the utter importance of example in the harmonious development of the physical, intellectual, and moral faculties of their pupils, that they sacrifice so many of their best men to the drab and apparently barren apostleship of teaching, less attractive though this is to the Catholic priest or missionary than the directly spiritual work of preaching, giving retreats and missions, and administering the Sacraments. The young scholastic living night and day with the boarders; the priests living a regular life in community within the premises, always accessible to the pupils and ready to help them; the many priests, scholastics, and lay-brothers obliged in the discharge of their duties to come into close and intimate contact with the boys—all these are parts of an immense system based on the simple but irresistible importance of example.

Among the Constitutions of the Jesuit Order which deal with the education of boys, the very first says:

'Since the object which the Society of Jesus aims at in its schools is to win its pupils to the knowledge and love of God, this should be our

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first care in education, that our pupils may along with proficiency in literature acquire habits worthy of Christians.'¹ And the next lays down the rule that the attainment of this object depends, first on God's grace which the teacher should obtain for his pupils by prayer, penance, and good deeds, secondly on the teacher's diligence in doing his duty, and thirdly on the free co-operation of the pupils—which last cannot be effective or lasting unless they are deeply imbued with the fear and love of God.

IV

This peep at the Society's rules on education is enough to give the layman an idea of the whole Jesuit system—its aim, its first principles, its much criticized and as violently admired discipline. Conduct and character are everywhere given greater importance than mere natural cleverness or advantages of birth or wealth. And though the degree and kind of strictness differs with the local circumstances, the age and the stage of education of the pupils, and—above all—the personal characters of those living interpreters of the rules (prefects, principals, rectors) to whom St. Ignatius always left the ultimate preservation of his Society's spirit, there is little doubt that Jesuit discipline is everywhere stricter than any other.

This discipline has sometimes been described as wooden or iron and not sufficiently human. It has also been compared—unfavourably, of course—with the milder and gentler spirit of Don Bosco and other modern educators. It would be blindness to deny that Jesuit discipline does sometimes give out a prison-like odour in the hands of rigid and humourless teachers. But that in so large and varied a body of men working for four centuries and in so many different circumstances there should have been some of this kind, is not strange: the strangeness is that they are so few. What saves the system from degenerating into an inhuman machine and preserves its elasticity is the personal contact between teacher and taught which is the very breath of its nostrils. According to the *Ratio Studiorum* the number of boys entrusted to each teacher must be small; the same teacher must teach all the subjects; he must go up each year to the next class with his pupils; each boy should be intimately known to his teacher and prefect, his health, diligence, conduct, success or failure minutely followed and reported to his parents, with whom the school authorities should keep cordial touch. If in some places the number of boys has increased far

¹ *Coll. Decretorum*, 136 §1

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beyond the Ratio's expectations and the personal contact between teacher and pupil been rendered all but impossible, there has on the whole been a constant attempt to keep the characteristic spirit of Jesuit education even where the letter of the Ratio was not or could not be kept.

In India—which concerns us more nearly than the wide world in general—the Jesuits have felt more and more as the educational policy became more systematized under popular control, that they have had to adapt their principles to more and more unfavourable circumstances—having to teach not those humanistic subjects which truly educate but others which happen to be in fashion in each time and place, to satisfy the changing whims of amateur reformers and secure grants which they are too poor to despise. If like the first colleges of the Society all its institutions in India were financially endowed so that they would not depend on the students' fees for their maintenance, the Jesuit system could be followed in both curriculum and method. But in India to-day a second-best which tries to keep at least the spirit if not the letter of the Ratio is all that is practicable.

But there is a peculiar likeness between the Jesuit spirit and the spirit of Indian education which needs pointing out. As I have remarked elsewhere,¹ whatever may have been the backwardness of Hindu and Muhammadan education as compared with the present system, it had two good features which we have since all but lost: it gave the first place to religion, and it was a personal discipleship of the pupil to the teacher. And these are the very features which distinguish the Jesuit system of education. Religion permeates the Jesuit school and everything else is subordinated to it; and intimate contact between teacher and pupils and among the pupils themselves—which Oxford and Cambridge have inherited from their Catholic founders—is the very soul of a Jesuit institution. India therefore has a link with the Society of Jesus which is often felt but seldom understood.

¹ *The Education of India*, Oxford University Press, 1939, pp. 24-25.

The Jesuits as I See Them

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

TO most non-Catholics the Jesuit is a creature apart, offspring of mystery and the Church of Rome. He is with us here, there, almost everywhere: but he is not of us! He is ubiquitous and he is sinister; he is an unexpected friend, but he is also an unsuspected danger! Ignorance breeds misunderstandings and out of molehills makes veritable mountains. Besides, the average non-Catholic has learnt enough history to overestimate the 'maleficent' role the Jesuit is supposed to have played in the affairs of nations. Isn't the Society of Jesus a religious Order? Aren't its operations international in scope? Isn't it, above all, a 'semi-military' organization? How, then, can we trust its members with the education of our children? Thus argue the detractors. Similar dissident voices have been heard in the past, and the Jesuits have borne, from time to time, the unsavoury effects of such intolerant ebullitions. But the Jesuits have lived them all down. In India, at any rate, they are seemingly quite at home; and it will be readily admitted that Indians have benefited in various ways from their long association with this Order. Nevertheless, it cannot be denied that a measure of uneasiness persists. It is the aim of this essay to show that there is no cause whatever for this uneasiness. The Indian Jesuits are of the soil as unmistakably as the Indians of other Orders and denominations; and India has everything to gain and nothing to lose by furthering the Society's efforts in the constructive fields of education and social service.

It was Hazlitt who wisely remarked that it is impossible to hate a person whom we really know very well. Ignorance is the mother of prejudice, and prejudice has a numerous progeny of ill repute. There is little excuse to-day for misconstruing the aims and endeavours of the Society of Jesus. I shall now attempt to answer, one by one, the following questions in regard to the Society of Jesus: What is it? When and how was it born? How does it work?

It is true that as an outsider my knowledge can at best be no more than second-hand. And yet does not the bystander sometimes see most of the truth?

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In *Henry Esmond* Thackeray puts into Father Holt's mouth this rhapsodical description of the Order: it "numbers in its troops the greatest heroes the world ever knew, warriors brave enough to dare or endure anything, to encounter any odds, to die any death; soldiers that have won triumphs a thousand times more brilliant than those of the greatest General; that have brought nations on their knees to their sacred banner, the Cross; that have achieved glories and palms incomparably brighter than those awarded to the most splendid earthly conquerors, crowns of immortal light and seats in the high places of heaven." This rhapsodical flight is none the less based on a secure foundation of fact. The Jesuits do not hanker after publicity and they firmly believe that "all service ranks the same with God". Even so the number of Jesuits who have made distinctive contributions to human knowledge is fairly imposing. Mention may be made here of great orators like Segneri, Vieyra, Bourdaloue; mathematicians and astronomers like Secchi, Boscovich, Beccaria, and Perry; men of letters like Beschi, Campion, and Hopkins; theologians like Francisco Suarez and Billot; and geographers like Monserrate and his able successors in India. As for distinguished Jesuit teachers, their name is indeed legion.

The Society of Jesus, then, whatever else it may be, is an international cultural corporation. Its membership runs to several thousands—and they are all 'picked' men, drawn from almost every country in the world. The Society runs schools and colleges (so many of them); it conducts efficient journals all the world over; it ministers to the sick and it makes a success of everything it attempts to do. Certainly the Society of Jesus is no drifter, and no sham; you may ironically call it "a going concern"—but ignore it you cannot, and you should not. Rather ask yourself why this extraordinary phenomenon ever came into being at all—and how. Nor should we forget the Aristotelean canon that the "nature" of an institution like the Society of Jesus cannot be properly evaluated unless we know its origins and can posit its completed development.

In its origins the Society of Jesus was the inevitable response to a historic challenge; and Inigo Lopez de Recalde¹ was the incarnation of the response. The dawn of the sixteenth century in Europe found the Church in a state of civil war. Martin Luther was at first a disturbing portent. Thunder rumbled in the air and lightnings rent the clouds. "The hungry sheep" were confused by the prevalent conflicting cries. Matters at last

¹ The name Lopez de Recalde, though accepted by the Bollandist Father Pien, is a copyist's blunder. [Ed.]

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reached a crisis when, in 1520, Luther publicly burnt the Papal Bull excommunicating him. It was a declaration of war. The security of the Church was threatened. Was the orthodox Church going to resist the insurgents and stand its ground or was it tamely going to allow itself to be submerged by the avalanche? For a time the outlook was dim and the glory of the ancient Church but glittered in a cloud.

Meanwhile Destiny was forging other tools for formulating the reply to Luther's historic challenge. The year after Luther's final break with Rome, a young Basque nobleman, Inigo Lopez de Recalde (better known as Ignatius of Loyola), was wounded during the French attack on Pampeluna and permanently lamed. As a soldier Ignatius had distinguished himself by his endurance, prowess, tact, and political insight. During his convalescence Ignatius read a *Life of Jesus*, and the book profoundly moved him. A prolonged spiritual struggle ensued culminating in a dream of the Blessed Virgin and her divine Son. Doubts had now no part or lot in Ignatius' life. He confessed at the Benedictine Abbey of Monserrat and dedicated himself to a career of contemplation and service.

Ignatius was a soldier by training and temperament and now he was a mystic! A soldier and a mystic! It was an extraordinary conjunction of seeming opposites. Ignatius was furiously active—scourging, praying, fasting—intent on forging a new unity that might include and transcend his two personalities. He sought the Truth agitatedly, tirelessly; he sought it in poverty, hunger, and dirt; he sought it wandering from place to place; he sought it through knowledge and through selfless and sustained endeavours. Manresa, Barcelona, Venice, Alcala, Salamanca, Paris, Bruges, London—they were all in Ignatius' spiritual itinerary. His convictions hardened and glowed with missionary fervour. He gauged the full extent of Luther's challenge and he diagnosed accurately the marsh vapours that had made the Reformation possible. Ignatius was determined to give battle to the forces that Luther had let loose, but he was also determined to reform the orthodox Church from within. He clearly saw that only a disciplined and well-directed body of self-dedicated "soldiers of Christ's army" could succeed in effectively stemming the rising tide of the Reformation and re-establishing the authority of the orthodox Church. The idea of something analogous to a religious-cum-military organization as auxiliary to the Church thus took firm root in Ignatius' mind.

The times were propitious, and when Ignatius looked about himself, the men also were ready. In 1529 he met the six great men with whom

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he was later to found the Society of Jesus: Francis Xavier, Lefèvre, Laynez, Salmeron, Rodriguez, and Bobadilla. Ignatius and his friends were filled with crusading zeal and they were one and all eager to find self-expression through action and contemplation. They realized that only by giving up all could they ever hope to gain all; and hence on August 15, 1534, they took the three vows of poverty, chastity, and obedience in the church of Mary on Montmartre in Paris. They proceeded to Rome and placed themselves at the disposal of the Pope. They would be his servants, soldiers in his army! At last, on September 27, 1540, Paul III's Bull, *Regimini Militantis Ecclesiae*, confirmed the new Society and gave it a habitation and a name.

Ignatius knew that the Protestant revolt was at least partly due to the inferior quality of the priests of the time, some of whom were apparently content to "creep and intrude and climb into the fold", forgetful of their duties to the "hungry sheep". Another cause that contributed to the revolt was the effete system of education that gave neither light nor delight to the wards. Ignatius therefore decided, first, to train a new type of priest who would be in direct and immediate contact with the masses, and secondly, to organize the education of boys "according to the form of life contained in the Apostolic Letters of the Society of Jesus and in its Constitutions". Other priests had been bound by the restrictions of the cloister, but Ignatius decided that the times were such that his own followers should rather be bound to their 'General' in terms almost of military discipline. The Augean stables of European spiritual life had to be cleansed, and the world had to be made safe for the profession of the Catholic faith. It all required disciplined and stern endeavour. Ignatius knew he was engaged in no light task, and he hence visualized it, in Mr. H. A. L. Fisher's words, as "an enterprise of holy chivalry to be carried out by a company of elect and tested souls".

The Society met on April 7, 1541, and elected Ignatius unanimously as its "General" for life. The activities of the Society soon began in right earnest. During the four hundred years of the Society's existence there have been no two opinions regarding the efficiency of the Jesuits as teachers. Centuries ago Lord Bacon categorically stated: "As for the pedagogical part, the shortest rule would be, Consult the schools of Jesuits; for nothing better has been put in practice." As pulpit orators, again, they avoided bombast and circumlocution, hair-splitting argument and scholarly allusiveness: they were content to be clear and straightforward, and by

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this means communication did travel from them to their audience. It was obvious to the masses that the Jesuit was dedicated to a career of unselfish service, and hence they responded to this appeal quickly and naturally. Ignatius had every reason to feel satisfied with the new Order of priests and educationists he had given to the people.

In the meantime, Francis Xavier, Secretary of the Society of Jesus, sailed for the East at the request of the King of Portugal and arrived in Goa on May 6, 1542. After spending five months in Goa, he came to the Fishery Coast in Tinnevely District and spent over a year among the Paravas. The remaining ten years of his life were a continuum of missionary work in Goa, in Travancore (where he is said to have founded no less than forty-five Christian settlements), in Ceylon, in Malacca, in Japan, in China. Appropriately, therefore, has he been called "the Apostle of the Indies". He brought the message of the Cross to the East and he established the Society of Jesus in India. The Indian Jesuits are thus heirs to two great traditions, that of the soldier-mystic St. Ignatius and that of the ascetic missionary St. Francis Xavier. No doubt, "the Jesuit has no home: the world is his parish. Mobility and cosmopolitanism are of the essence of the Society."¹ But the personal factor remains; it may be whittled down by training, but it cannot wholly disappear. The Indian Jesuit, then, is of the soil and loves it; he is a soldier in St. Ignatius' army, and he is a humble disciple of St. Francis Xavier's. I do not know if I am mistaken, but it seems to me that the inspiration of Xavier gives to the Jesuits in India, be they her born children or her adopted children, the qualities of humanity and commonsense, unconvictionality and adaptability that go very far in making them popular with the masses.

In two important respects the Jesuits have come in for a measure of criticism through the ages. Firstly, exception has been rightly taken to their meddling with politics. It is now impossible to determine the precise extent to which the Jesuits of former ages moulded the politics of European nations. Truth is hidden behind a maze of legend on the one hand and the blinding dust of controversy on the other. It is, however, worth remembering that in those less spacious days it was fairly impossible to distinguish religion from politics. It is therefore likely that some Jesuits did pursue activities of a distinctly political nature even though the Constitutions of the Society clearly forbid such

¹ Article on the Society of Jesus in the *Encyclopædia Britannica*.

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activities. It is a pity, however, that the rank and file should have suffered for the indiscretions of a few. Since European States became secular, this particular criticism of the Order has come to lose its force.

Secondly, the Society of Jesus is often branded as a 'totalitarian' organization that reduces its members to the status of mere machines. This is a more serious charge and must be carefully investigated. The General of the Society is no doubt in an almost uncontrolled position of authority: and yet he is no totalitarian autocrat. He is elected and not self-chosen, as many autocrats are. Further, he is obliged to seek the advice of a consultative council from time to time; he is, moreover, provided with a Confessor and an Admonitor to warn him of his mistakes; above all, he is not independent of the Pope. At the lower reaches also similar restrictions hedge the authority of the various functionaries. The Constitutions of the Society have thus steered clear of the Scylla of arbitrary absolutism and also of the Charybdis of ultra-democratic inaction. Complex as is the organization of this international Order, steps are taken to make its working elastic and smooth; the members are governed by law, but their just impulses are not unduly hampered; they are units of a world Order, but they do not necessarily lose either their nationality or their humanity.

Similarly, the nature of Jesuit 'discipline' too has been needlessly misunderstood. Gerard Manley Hopkins himself was almost scared by it and wrote about it timidly to Cardinal Newman. But the answer was characteristic and might serve as a 'motto' to this essay: "Don't call the Jesuit discipline hard; *it will bring you to heaven*" (My italics). St. Ignatius had visualized his Order, not as a body of able theologians and philosophers, but as an army of soldiers who would dare everything and get things promptly done for the exaltation of the glory of God. It was desirable that the soldiers should be intelligent, learned, tactful, and devoted: but on no account should they be "sicklied o'er with the pale cast of thought". They should be intrepid and indefatigable men of action rather than super-subtle thinkers and 'individualists'. It was with a view to train such a band of 'soldiers' that St. Ignatius formulated the Spiritual Exercises that are "calculated to empty the mind of distracting images and school the will to the dedicated life."¹ In their strict conception these Exercises are "an application of the Gospel precepts to the individual soul, written to arouse conviction of sin, of

¹ H. A. L. Fisher.

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justice and of judgement".¹ In successive weeks the Jesuit novice meditates on the sin of the fallen angels and of Adam and Eve, on the varied lineaments of the life of Jesus, on the final triumph of Jesus and His glory for ever. During these weeks and the subsequent period of spiritual training, all thoughts, all passions, all delights, whatever stirs the novice's mortal frame, all are thrown into the crucible of selfless endeavour, and soon fused to one huge concentration of will that learns, obeys, directs, organizes by turns or all at once.

Such an arduous training that extends from three to fifteen years cannot but leave some marks behind. The Jesuit who has taken his final vows is almost the sheer projection of will-power; the merely human angularities seem a trifle blunted, but this is not to say that he lacks humanity: just the contrary! He has arrived at a stage when "without self-seeking" he can identify himself with humanity itself. That is the ideal, at any rate: it is a very noble ideal, almost impossible of attainment in this imperfect sublunary sphere. But the Jesuit is expected wholeheartedly to strain towards it through action and contemplation. He is therefore prepared for fasts and days of silence; he is willing to scrub the floor, to gather corn from the fields, to supervise the construction of buildings; he is as unafraid to shoulder responsibility as he is uncomplaining while discharging menial duties. The Jesuit has by no means abdicated his reason or abjured his humanity: he is merely making himself useful to his Order, to God and man. He might tell his Superior his particular views, but if the Superior nevertheless directs otherwise, "it is because he is aware of other sides of the question which appear of greater importance than those that the inferior has brought forward".² The Jesuit is therefore expected to take the word of his Superior for the very voice of God—and why not? Thus Jesuit obedience signifies merely "such a sincere respect for authority as to accept its decisions and comply with them, not merely by outward performance but in all sincerity with the conviction that compliance is best, and that the command expresses for the time the will of God, as nearly as it can be ascertained."³

The Jesuit's training has thus nothing in common with what passes for totalitarian apprenticeship in collectivist schools and concentration camps: these latter make for the conformity that is the prelude to death,

¹ Article on St. Ignatius of Loyola in the *Encyclopædia Britannica*.

² Article on the Society of Jesus in the *Encyclopædia Britannica*.

³ Article on the Society of Jesus (by Fr. Pollen) in the *Catholic Encyclopædia*.

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while the Jesuit's training facilitates a fuller and more unselfish (and hence nobler) life. Likewise, Jesuit discipline is merely a means to an end, viz. making the most of the intellectual and spiritual resources of the Society. Nor can the charge that the Jesuit lacks an individual personality, because his is merged in that of the Order, be at all sustained. The Jesuit, in spite of his training and in spite of his international affiliations, remains a human being; he has his friendships, his enthusiasms, his fads, his hobbies. Hopkins was a good Jesuit even if not the ideal one, but he remained on very intimate terms with the sceptical Robert Bridges and with the Anglican priest, Richard Watson Dixon. The Jesuits write warm letters to their kith and kin and most affectionate ones to their parents. Injustice in every shape and form pricks them and Beauty's lustrous eyes attract them. In my own experience I have found it easier to exchange pulses with my Jesuit professors than with others. If anything, the typical Jesuit is so utterly human that he immediately puts you at your ease!

Four hundred years have elapsed since the first Jesuits, under the leadership of Ignatius and Francis Xavier, set out to wring order out of the spiritual chaos of sixteenth-century Europe. The Order has had its vicissitudes, alternating crests and cusps in its fortunes; but it has never wavered in its aim, never once turned back. The secularism of the modern State has happily reduced its political activities to the barest minimum. This has proved an incalculable gain to the Order. Its members are now more than ever required to redress the spiritual balance in human affairs. Secularism, like collectivism, when pushed to extremes, is death. Men and women are wedded to perpetual hurry, but it is all mere sound and fury, signifying nothing. Lacking a spiritual focus, our endeavours mostly turn awry and our rare triumphs and achievements prove no better than dead-sea fruit. But the Jesuit is at the elbow of every Catholic and reminds him by precept as well as by example of the spiritual reality behind the material trappings of civilization.

To the non-Catholic the Jesuit is mainly an educationist. I am sure Hindu students do prize the years they spend in Jesuit schools and colleges. It is not only because the Jesuits always deliver the goods; the reason is far deeper. Jesuit discipline is a rare tonic to our so pliable boys and youths. The Hindu pupils are not required to attend any Scripture classes. But the mere example of the Fathers goes a long way to mould the characters of the boys. The first Jesuit schools took a lesson

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from the Renaissance and gave an important place in their curriculum to the humanities, to the study of Latin, Greek, and Hebrew. Nowadays, Jesuit schools and colleges are obliged largely to conform to the curriculum laid down by the Universities to which their institutions are affiliated. Even so the Jesuit schools somehow manage to give due consideration to the particular needs of the individual pupil. It is astonishing that even in these days of 'mass education' the Jesuits should try to foster the all-round development of their wards. Mr. H. A. L. Fisher rightly declares that "even more distinctive than the technical excellence of a method which trained the young to learn, to compose, and to discuss was an iron routine of spiritual discipline. The disciple of Jesuits bore the print of their influence to the grave." A sense of orderliness and restraint; a capacity for comprehension and concentration; a capacity for making the most of one's materials and one's opportunities; a keenly felt desire to integrate all one's activities in relation to a 'purpose'—these are priceless assets with which to start building one's personality. And a Jesuit school certainly quickens their sprouting and their ultimate fruition.

The Jesuits have brought the blessings of modern education within the reach of the humblest and poorest in this country. Under their fostering care many a poor boy has been enabled to win blue ribands and occupy positions of power and prestige. It may be that not every Jesuit professor is really a profound scholar in his subject. But it is my opinion that, given the same knowledge, the Jesuit professor makes an infinitely better use of it in the class-room than does any other. At this distance of time I am filled with admiration for some of my Jesuit teachers who, notwithstanding their age, partial equipment, and inexperience, managed to make their subjects alive and thereby helped us safely "to come through". If the ill-equipped (ill-equipped, that is, for the particular job) Jesuits did so well, the well-equipped turned their classes into cross-sections of a superior and tremblingly inspiring life.

Education to-day is in a sorry mess. In the totalitarian countries it is tied to the chariot-wheels of the reigning political philosophy. In India conditions are not more encouraging. Amateurs wish every now and then to meddle with educational policies, and 'experiments' are carried out with little consideration for the pupils themselves. The humanities are just now unfortunately under a cloud. We are in danger of worshipping false educational gods. Nevertheless, I feel confident that the Jesuit schools at any rate will not prove false to the ideals of a humane system of education. The aim of education

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should be, over and above everything else, to transform the "raw-stuff" of original human nature into a harmonious personality. The ideal of education is nothing less than the evolution of human personality through the agencies of art and science, of philosophy and religion. Such an integrated human personality would be able to touch life poignantly and to infer his harmony with his environment. In Father Castiello's words, "Harmony seen, heard, felt and loved in art; harmony penetrated and abstracted in science; harmony assimilated in philosophy; harmony contemplated, loved and adored in religion: that is the whole scheme of a humane education." The Jesuits, unlike most other pedagogues, have at least such a noble conception of the craft of education. And I believe that they conscientiously try to realize in practice as much of this ideal as is possible under the circumstances.

It is dangerous to prophesy, but I think the influence of the Jesuits in our national life will increase rather than decrease with the passage of time. We can ill afford to lose their sterling services in the cause of education. In South India, especially, colleges like St. Joseph's, Loyola, St. Xavier's, St. Aloysius', and innumerable primary and secondary schools bear witness to the Jesuits' glorious record in the field of education. College-builders like the late Fathers Bertram and Lebeau (not to mention those who are happily with us still) must claim the unstinted admiration of all Indians, making them exclaim in the words of my friend Armando Menezes:

All men are builders: some (too few) erect
Star-pointing sightless obelisks of thought
That, soaring, leave agasp the architect
Astonished and bemused if this be aught
His teeming brain audacious hath begot.
And some there be who build with rhythmic feet
A body for the Song that comes unsought:
But you, Sirs, build in abstract *and* concrete!

I referred some pages earlier to Aristotle's view that the "nature" of an institution can only be gauged with reference to its origins and its completed development. The Society of Jesus had its origin in the fervent desire of seven saintly men of action to canalize their activities in the service of the Church. The Order has since distinguished itself in various ways, its achievements in the sphere of education being of special urgency to the India of to-day in the throes of a rebirth. In its completed

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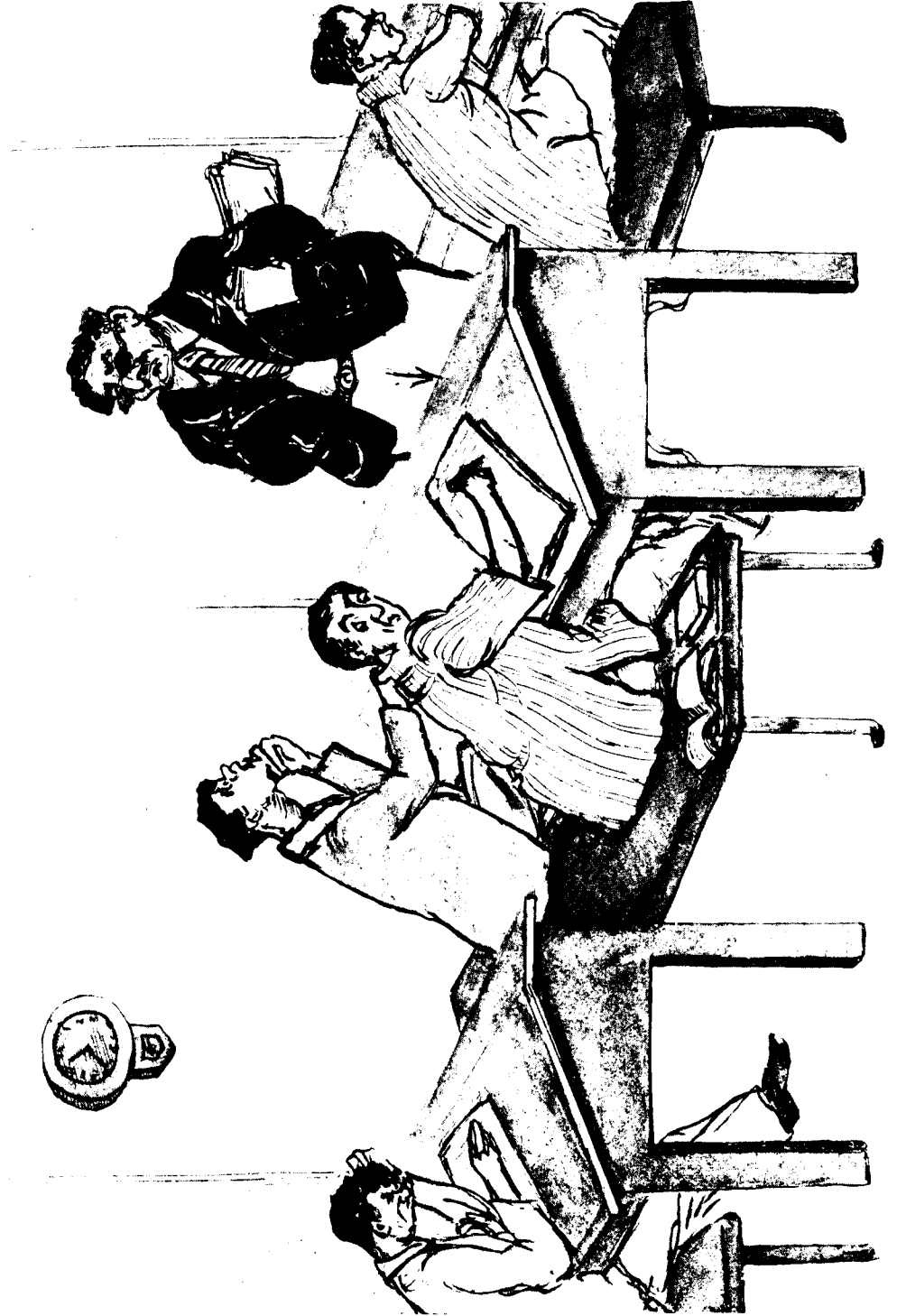
development the Society of Jesus will wield with mastery its potent art of unifying all that it touches, of bringing the message of harmony to all and sundry. The 'end' was indeed implicit in the beginning and the great Jesuits of the future will be but reincarnations of a St. Ignatius or a St. Francis Xavier. By remaining true to the ideals of its great founders the Society of Jesus will fulfil its mission in the future as it has done in the past; and now as always the education of children will be its major responsibility, for, after all, theirs is the Kingdom of Heaven.

महायुद्धं अस्माकं धर्मश्च ।

by T. Rajagopalan, IV U. C.

हिट्‌लर्हि दृश्यते लोके प्रवृद्धो लोककण्टकः ।	
क्षिप्रमुन्मूलने तस्य यन्नः कार्यः समाहितैः ॥	१ ॥
अयं हि लोकमर्यादां कुरुते वृणवत्खलु ।	
तस्मात्समूलं निग्राह्यः तत्पक्षीयबलैः सह ॥	२ ॥
विज्ञानोत्पादितां शक्तिं भौतिकीं यन्त्ररूपिणीम् ।	
कुष्टं करोति दुर्मेधाः अवलेपेन मोहितः ॥	३ ॥
लण्डन्नाम्नि श्रिया जुष्टे बहुरूपप्रविस्तरे ।	
असंख्यातैर्जनैर्मृष्टे कान्त्या सुरपुरोपमे ॥	४ ॥
एतादृशेषु चान्येषु पत्तनेषु महत्सु च ।	
आस्फोटकान्विदारांश्चाप्याग्नयेयान्शीघ्रदाहकान् ॥	५ ॥
असंख्यानि च शस्त्राणि प्रत्यहं पातयत्यहो ।	
हृदये स्वे घृणाभावं किरातत्वं च सूचयन् ॥	६ ॥
अयुद्धमानान् साधून् च स्वकर्मनिरतानपि ।	
स्त्रियः पुंसः शिशून् हन्ति शस्त्रक्षेपेण वेश्मसु ॥	७ ॥
निर्धूय युद्धमर्यादां शाश्वतीं लोकसम्मताम् ।	
युद्धयतेऽसौ हि दुर्मेधाः दशग्रीव इवापरः ॥	८ ॥
अधर्मेण हृतं राज्यं न भवेच्च सुखावहम् ।	
चिरं न स्थास्यतीत्येवं नो जानाति स मन्दधीः ॥	९ ॥
तटस्थान्यपि राज्यानि चक्रवाते रणाङ्गणे ।	
चिक्कक्षति दुरात्मायं विरोधं कल्पयन् बहु ॥	१० ॥
अनर्थः सुमहान्प्राप्तो ह्यनेनान्तकरूपिणा ।	
क्षोभं करोति देशेषु कूटकृत्यैः समावृतः ॥	११ ॥
अन्तश्छिद्राणि जनयन्भेदकृद्भिश्चरैर्मुहुः ।	
समुन्मूलयितुं देशान्यततेऽसौ सुदुर्जनः ॥	१२ ॥

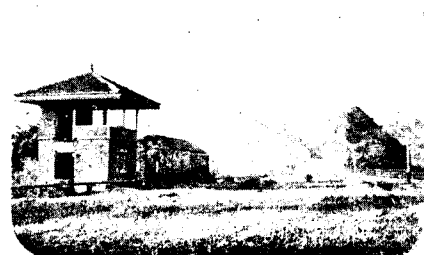
साम्राज्यलुब्धोऽहङ्कारी परहिंसारतश्च सः ।	
सङ्घीभूय तु जेतव्यो नृपैरन्यैश्च मानवैः ॥	१३ ॥
अलं हि भारतीयाः स्युः तस्य गर्वविमर्दने ।	
यदि ते शिक्षिताः पूर्वं यन्त्रायोधनकौशलम् ॥	१४ ॥
अधुना किं नु ते कुर्युः क्लीबत्वं प्रापिता जनाः ।	
आयुधेषु विना शिक्षां कथं योद्धुं क्षमा वयम् ॥	१५ ॥
तस्मात्पाश्चात्ययोद्धारो स्वप्रयत्नेन चोदिताः ।	
संरक्षन्तु पुरान् पौरान् स्वसामर्थ्येन संगताः ॥	१६ ॥
तथापि समरे प्राप्ते न भवेम निरुद्यमाः ।	
शक्यैरुपायैः सर्वैश्च वर्धयामस्तदुद्यमान् ॥	१७ ॥
समराङ्गणनिष्ठानां योधानां शौर्यशालिनाम् ।	
साहाय्यमाचरिष्यामः पुष्कलेन धनेन हि ॥	१८ ॥
लोकपीडाकरो हिट्लर् सङ्ग्रामे यदि जेष्यति ।	
स्वातन्त्र्यचिन्तालेशोऽपि न भविष्यति भूतले ॥	१९ ॥
आङ्गलानां तु साम्राज्ये जयेन समलङ्कृते ।	
अस्माकं तु प्रदास्यन्ति स्वातन्त्र्यमतुलं शुभम् ॥	२० ॥
स्वयूथ्यकलहांस्त्यक्त्वा विस्मृत्य विमनस्कताम् ।	
युद्धोपायसमृद्धयर्थं सहकारं प्रकुर्महे ॥	२१ ॥
स्वातन्त्र्यायैव लोकानां युध्यन्ते ह्याङ्गलाः किल ।	
हिट्लर् तस्यैव नाशाय घोरंयुद्धे प्रवर्तते ॥	२२ ॥
तस्मात्स्वातन्त्र्यरक्षायै तच्छत्रुपतनाय च ।	
भजामो भगवन्तं हि धर्मस्य विजयप्रदम् ॥	२३ ॥
सुखिनस्तु जनास्सर्वे सर्वे धर्महिते रताः ।	
निरुपप्लवतां यान्तु नृपास्सर्वाः प्रजास्तथा ॥	२४ ॥



Where Ignorance is Bliss!
(Pen-and-ink sketch by R. Mahadevan, IV U. C.)



(1) Duke's Nose from Reversing Station.



(3) Reversing Station



(5) Ulyas Valley.



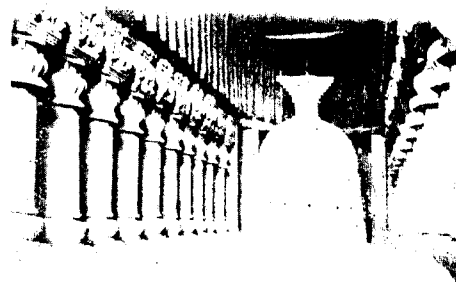
(7) Entrance to Prayer Hall



(2) Duke's Nose from Kune Kathikari



(4) Haystacks.



(6) Prayer Hall (Karla).



(8) Bhaja Caves.

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Holidaying at Khandala

by S. Ponnad, S.J. (Old Boy)

AFTER my examination in Theology last year I took it as a welcome change to go in a bus with 30 of my Jesuit brethren to Khandala. It was the 28th of March. I knew that Khandala was a small hill station between Lonavla and Karjat on the G. I. P. Railway. Another detail known to me was that the Khandala region was every inch of historical interest. Often my imagination had conjured up the terrible battle scenes that took place on that plateau between the Bhore Ghat and the twin forts, Lohgad and Visapur, a country through which the British had to move inch by inch pushing back the bristling armies of the valiant Marathas in the early years of the last century. Such thoughts put me in a spirit of buoyancy and expectation and helped me not a little to overcome the natural disinclination to visit places of interest during the sultry days of April.

Almost the first thing that my companions who had been in Khandala before described to me was the famous Duke's Nose. They pointed out that sharp peak at the western end of the Sausage Hills and called it the Duke's Nose. But I was not satisfied because the view from our bungalow did not present an exact picture of a nose. So, camera in hand, I began to roam about the Khandala plateau so ruggedly cut by the deep ravines and gorges. The companions whom I took along with me realized that it is not as interesting to follow a photographer in search of a good view as it is to follow a hunter in search of his game. We went to Elphinstone Point; we went to Convent Hill. But still the view did not satisfy me. Then we went to the old Reversing Station. The view from there was arresting, but we did not find the Nose. From there the peak looked more like a 'cobra hood', which is another name given to the same peak (Picture No. 1). Then one fine morning I was walking along the edge of the tableland of the Kune Mission and discovered the Nose at last. Not only the 'nose' but the whole face was visible resembling a death-mask facing the sky (Picture No. 2). But why do they call it the Duke's Nose? Some told me that the name was a later version of the original 'Deuce's Nose'. Others said that the soldiers in the early years of the last century called it 'the Duke's Nose' in honour of the Duke of Wellington.

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The following day we crossed the saddle above the Tata 'Water Castle' and climbed up to the very tip of the 'Nose', but found none of the charm that it has from afar. Still it would be a pity not to visit the top of that peak at least once. Bathed in the golden light of the setting sun, you can contemplate from here the scenes of the past. Gaze down upon the winding ghat road linking up the Konkan plains with the Deccan, and conjure up in imagination the epic growth and the tragic downfall of the Maratha Empire. See the great Sivaji riding down that road and victoriously galloping back by that same route after some successful raids. Visualize the empire-building Peshwas marching along the same road with their valiant armies. Then comes into the picture that inglorious ruler Bhajirao II running down to Bombay to sign the treaty of Bassein; and later there come into view the irresistible British forces led by Arthur Wellesley to make the Maratha Empire a thing of the past.

On the 6th of April the evening was fine, though the hill-tops were veiled with the haze of dust. As we walked along the abandoned railway track approaching the old Reversing Station, a slight feeling of regret stole over us. The few crumbling walls and the deserted signal-box seemed to deepen that sentiment. Only twelve years ago the spot was a bee-hive of life and activity; but now everything was still and desolate (Picture No. 3). A score of cement bags, evidently forgotten and later solidified by the rains, lay piled up, telling of that fateful day in 1929 when the G. I. P. trains ceased once and for all to visit that picturesque station. As we sat there feasting our eyes upon the surrounding landscape, my companion related to me the unhappy story of the clever engineer who had constructed that station. When the new route along the tunnel to the south of the old military graveyard was designed by some one else, the engineer who had so ingeniously planned the Reversing System took a revolver and shot himself.

It was already getting late, for we could see the sun gradually sinking behind the waters of the Arabian Sea. So with an odd mixture of joy and regret we hastened home.

Some call it 'The Tiger's Slip', but others speak of it as 'The Tiger's Leap'. I had heard of dizzy heights, but after looking over that infernal precipice I could speak of dizzy depths. Crossing the flat country beyond the 'Sausages' I was blissfully advancing when my cautious companion, who had visited the spot before, suddenly called me to a halt. I stopped

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till he overtook me and then step by step we warily moved forward. All of a sudden the earth seemed to vanish at our feet. We saw that we were standing at the edge of a natural rampart of nearly a thousand feet in height, and the mighty trees at the bottom of the gorge seemed but tiny plants. Firmly ensconcing myself in a hole at the edge of the plateau, I looked down into that gaping hollow while my companion stood behind me and pitched a big stone over across my head. I followed the stone with my eyes, at the same time holding a watch. Only after a full seven seconds had passed did I see the stone strike the bottom.

On our way back we passed through a Thakur village. From afar we thought we saw a yellowish Hindu temple; but as we neared the spot we found that it was not a temple but a group of hay-stacks (Picture No. 4). I had been accustomed to seeing hay-stacks built upon the ground, but here I was surprised to see them mounted upon a 'pandal' held up by puncheons. Not knowing Marathi I could not inquire why the villagers stored their hay in that fashion; but I knew that the monsoon brings to these parts annually something like 200 inches of rain. The conclusion therefore was that the villagers stacked their hay thus to prevent it from being washed away. In a neighbouring village also we saw another ingenious method of stacking hay. There they piled it upon trees. This seems to be a successful protection not only against running water but also against the cows and buffaloes of their good neighbours.

The 'Tiger's Slip' is not without its tragedies. It is reported to be a spot for suicides. Of late a wealthy Bombayite, either yielding to despair or driven by a bad turn of fortune, threw himself down there, giving to the world one more example of cowardice.

Between Khandala and the Kune Kathkari Settlement runs the small river called the Uylas. The picturesque Uylas valley starts from the place where its water leaps down in a sheer cataract of some 300 feet. The programme of the holiday-maker must by all means contain a visit to this awe-inspiring spot at the bottom of this waterfall. To reach the limpid pool commonly known as the Dhobi Tank that is carved out by the pounding water takes some 15 minutes from the beautiful flower-laid premises of Mr. Wadia. When you reach the west end of his garden a most arresting view of mountain scenery opens out before you (Picture No. 5). The deep Uylas ravine at your feet, Elphinstone Point, Rama's Bed and Pillow, and Monkey Hill are some of the main factors of that

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glorious picture. The way down to the Dhobi Tank is somewhat steep; but the thrill you get when you reach it more than compensates for the exertion of scrambling down. There is a little romance told about this tank. When the British were fighting their way towards Poona, a soldier was captured by the Marathas and thrown into the dungeons of the Rajmachi fort. Meanwhile his lady-love left England, came to Bombay, and managed to reach Khandala. There she was told that her lover was fighting somewhere near Lonavla. She waited for some time, but the truth was soon out. The lady, bent on reaching the man whom she loved, got up at dead of night and set out towards the fort. She followed the road till she came to the spot where Mr. Wadia's villa now stands, and turning towards the prison fort she went along undaunted. But she stepped into the abyss of the Dhobi Tank, never more to return. The legend says that even now if you go to that pool when the bright moon shines upon it, you will see a beautiful white form hovering over its crystal waters.

One fine April morning we left the Malavli station before sunrise and walked towards those enchanted Buddhist caves at Karla. The reality was equal to our expectations. We visited the rock-hewn prayer-house, the stupa within, and the perpendicular pillars with richly ornamented capitals. On each of these latter kneel two elephants carrying a male and a female figure (Picture No. 6). Knowing that those statues were cut during the first century B. C. we could not but marvel at the high perfection of line and style that is seen in those figures. Our feelings were much the same when we gazed at the lion pillar and the remnants of the stone screen at the entrance (Picture No. 7). The pillar is surmounted by four lions instead of one as in other 'Chaitya' shrines. Then we went to the monastic cells neatly and dexterously cut into the rock. To recapture the spirit of the past we all intoned a plainchant melody, and the wonderful resonance that was produced reminded us of those happy times when the Buddhist monks must have sung *girtanas* during the dreary monsoon months. The whole thing looked like a monastic institution of the Middle Ages. After visiting every nook and corner of the caves we came down with a song in our hearts; but there was one little detail that lessened our joy—pigeons are allowed to dwell in that prayer-hall, with unpleasant results.

From Karla we walked to the Bhaja Caves, a second group of Buddhist caves, some two miles to the south of the Malavli station.

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They are very similar to the Karla Caves, but are said to be more ancient, as their simplicity seems to show (Picture No. 8).

Both at the Karla and at the Bhaja we found two main groups of cells, one on each side of the prayer-hall. Probably the monks lived in the cells on one side and the nuns in the cells on the other. The sculptured groups of statues in the Karla prayer-hall seem to represent families of kings or chieftains. Some prince in the first century B. C. must have patronized the monks with generous munificence and had the statues of his family and his ancestors cut in the rock, as Tirumalai Naik of Madura has done in the Pudumantapam of the Meenakshi Temple.

Having spent the greater part of the day in those caves we returned home blessing those hands that had worked with patience and labour to bring out of cold stone forms that breathe life and beauty twenty centuries after their execution.

The Atom Model

by H. Kusbala Sketty, V B.Sc. (Hons.)

FROM very early times the existence of a common ultimate or primordial substance of which all substances are composed, was suspected. The structure of this ultimate substance forms one of the most fascinating chapters in modern Physics. Our present knowledge of the constitution of this primordial substance is the result of a gradual evolution of ideas which extends over several decades and to which many distinguished scientists have contributed.

In the early years of the nineteenth century, Dalton showed that chemical combinations take place in definite proportions—a fact which could be accounted for only by assuming that all the elementary substances are composed of a common ultimate substance, which he called the atom. Once the existence of atoms was rendered possible, it was natural to speculate about their structure. The first real foundations of the modern conception of the atom were laid by Faraday when he enunciated the laws of electrolysis and by Sir J. J. Thomson when in 1897 he discovered the electron—a very minute negatively charged particle—as a result of the development of the concept of the electrical nature of matter. Following this discovery it became evident that electrons were constituent parts of all atoms. Since the atom as a whole must be electrically neutral, it must also consist of an equal quantity of positive charge.

The Thomson Atom

The first picture of the structure of the atom was given by Sir J. J. Thomson himself. In building up his atom, he had to answer two questions of importance: (a) How many electrons are there in an atom? (b) How are the electrons and the positive charges arranged in the atom?

(a) On the basis of the classical theory, Sir J. J. Thomson proved that when a beam of x-rays passes through matter, it should be scattered, the scattering coefficient σ being given by $\sigma = \frac{8\pi e^4}{3m^2c^4} N$, where e and m are respectively the charge and the mass of the electron, c the velocity of light, and N the number of electrons per unit volume. σ can be experiment-

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ally determined and N can be calculated from it. The number of atoms per unit volume of the scattering material being known, the number of electrons per atom could be computed at once. This experiment and some others also helped Thomson to answer the first question as to the number of electrons per atom. Further, since the normal atom is electrically neutral, the quantity of positive electricity per atom was roughly determined, it must be equal to the total negative charge of the electrons.

(b) The second question, regarding the way in which positive electricity occurs in the atom, was not so easy to answer. Thomson had no experimental data to guide him. Hence he made an arbitrary assumption that the positive electricity was distributed uniformly throughout a sphere of atomic dimensions. This assumption had no justification except that it meets the requirements of stability and that thus the positive electricity is distributed in a way most amenable to mathematical treatment (a very good reason for a mathematician like Thomson). According to him, the atom consists of a sphere of radius ' a ' throughout which there is a uniform distribution of positive electricity of density ' ρ ' given by $\rho = E/\frac{4}{3}\pi a^3$, where E is the total positive charge contained by the sphere. The stability of the *ensemble* of positive charge and negative electrons which make up the atom can be secured by assuming that the electrons are so arranged inside the sphere that their mutual repulsions are exactly balanced by the attraction towards the centre of the sphere.

In an atom consisting of a single electron like the hydrogen atom, it is evident that stability can be achieved only when it is at the centre of the positively charged sphere, since there is only force of attraction and no force of repulsion. In an atom consisting of two electrons, it can be easily shown mathematically that stability will be achieved if the two electrons are symmetrically situated on opposite sides of the centre and at a distance apart equal to the radius ' a ' of the sphere. Similarly, Thomson showed that three electrons inside the sphere are in equilibrium when at the corners of a symmetrically placed equilateral triangle, the side of which is equal to the radius ' a ' of the positively charged sphere. Proceeding in this way, Thomson gave a table showing the arrangement of electrons for numbers from 1 to 100 inside the positive sphere.

The Thomson atom model thus satisfies the requirements of stability. Also, since the electron is negatively charged, if it vibrates about its position of equilibrium, it should radiate energy according to the electro-

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magnetic theory. The electron in the Thomson atom is capable of vibrating with a frequency which is found in the spectrum of the element. Hence this atom model satisfies the demands of the electromagnetic theory also. But, ultimately, it came into conflict with the experiments of Rutherford and his collaborators on the scattering of swiftly moving α -particles as they pass through thin sheets of matter. These experiments led to a very different atom model known as 'Rutherford's nuclear atom model'.

The scattering of α -particles in passing through matter

The α -particles which are identified with the helium nuclei when they strike a screen coated with zinc sulphide, produce flashes of light or scintillations, the impact of a single particle producing a single flash. If a narrow cylindrical pencil of these α -particles be allowed to strike a zinc sulphide screen placed at right angles to the path of the particles, the scintillations will occur over a well-defined circular area. If a thin film of matter such as gold or silver foil be now interposed in the path of the rays, they readily pass through the foil; but the scintillations occur over a larger area, indicating that some of the particles have been deflected from their original direction. This spreading of the stream of particles on passing through thin layers of matter is called scattering.

Qualitatively, it is easy to explain the deflection of the α -particle. The particle itself has a twofold positive charge. The atoms of the scattering material contain both positive and negative charges. In its passage through the foil the particle therefore experiences electrostatic forces resulting in its deflection. The greater part of the deflection arises from the electrostatic repulsion on the α -particle due to the charge on the positive sphere, since the electrons possessing a mass which is very small compared to the mass of the α -particle will produce no appreciable deflection. When it comes out of the foil the α -particle will be deflected through a certain angle as a result of a large number of small deflections produced by the action of a large number of atoms of the scattering material. This is called 'multiple' or 'compound' scattering. It is readily seen that the structure of the atoms assumed by Thomson would not result in a large deflection due to any *single* encounter. When the α -particle

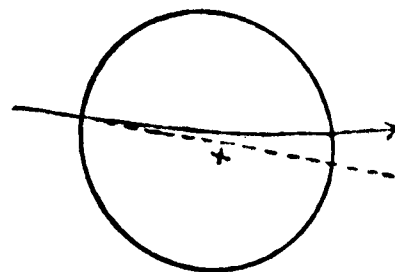


FIG. 1.

THE ATOM MODEL

enters the positive sphere, the portion of the positive charge outside the sphere of radius equal to the distance ' r ' between the α -particle and the centre of the positive sphere, exerts no force on the α -particle. So we see, as in Figure 1, that as the α -particle enters the sphere and approaches its centre, the force of repulsion becomes less and less, resulting in a small deflection due to a single encounter.

On the basis of the Thomson atom model and applying the laws of probability, it can be shown that the number of α -particles ' N ' which should be scattered through an angle ϕ or greater, is given by

$$N_{\phi} = N_0 e^{-(\phi/\phi_m)^2}$$

where N_0 is the number of particles for $\phi=0$, and ϕ_m is the average deflection after passing through the scattering material.

It is evident from this equation that the probability for scattering through large angles becomes vanishingly small. For 30° , for example, the probability is of the order of 10^{-13} . But experimentally, the number of α -particles scattered through large angles was much greater than this theory predicted. Indeed, it was shown that 1 in 8000 α -particles was turned through an angle of more than 90° by a thin film of platinum. It was impossible to explain this on the basis of the multiple scattering to be expected from the Thomson atom and the laws of probability. This significant fact tolled the death-knell of Thomson's picture of the atom.

Rutherford's Nuclear Atom

Following the failure of Thomson's atom model, Rutherford proposed a new type of atom model capable of giving to an α -particle a large deflection as a result of a single encounter. This required that the α -particle, at some point in its path through an atom, must experience larger forces than the Thomson atom was capable of producing. These large forces could be produced only by assuming that the positive charge of the atom instead of being uniformly distributed throughout a sphere was concentrated in a very small region less than 10^{-13} em. in diameter at the centre of the sphere. This concentrated charge, called the 'nucleus', is assumed to be surrounded by a numerically equal negative charge in some sort of configuration.

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In the case of Rutherford's atom, as the α -particle approaches the nucleus, i.e. the centre of the sphere, the force of repulsion will be greater and greater according to Coulomb's law of inverse squares, until at last the α -particle is deflected away from the nucleus, as shown in Figure 2. The net result is that the Rutherford model gives to the particle a much greater deflection than does the Thomson atom. If we apply the same laws of probability to this atom model, it will be seen that the proportion of α -particles deflected through large angles will be much greater for the Rutherford atom than for Thomson's atom. The Rutherford atom model was experimentally tested and confirmed.

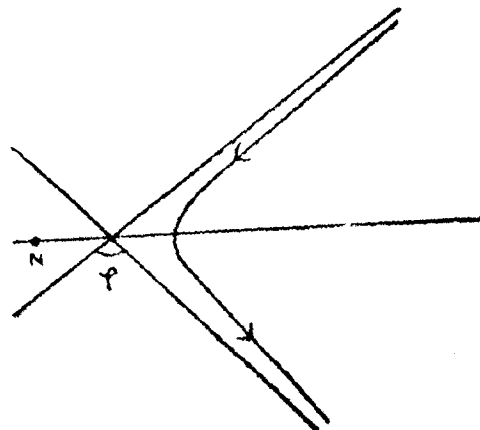


FIG. 2

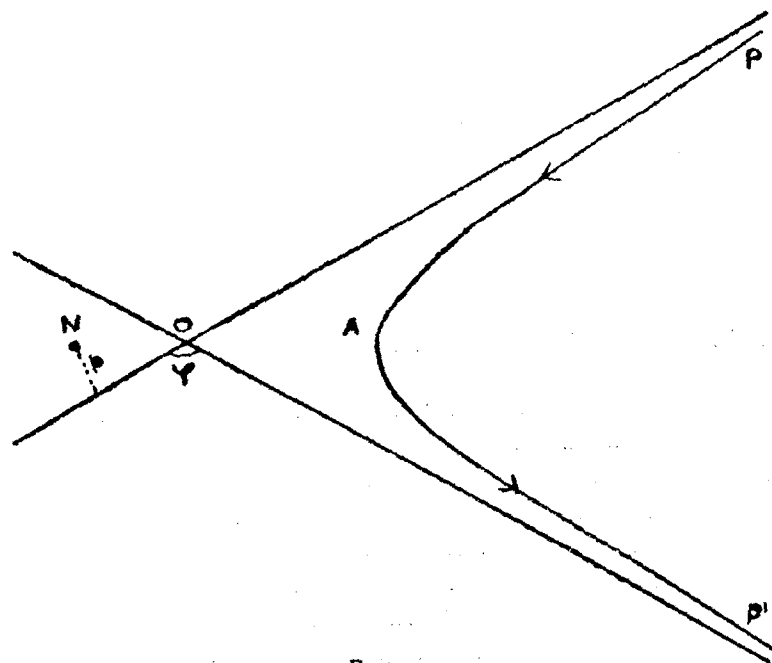


FIG. 3

Theory of the experiment—Let an α -particle whose initial direction is PO pass at a certain distance from the nucleus whose centre is N. It is

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repelled by the nucleus, and applying the Coulomb law of forces, the path of the α -particle can be shown to be a hyperbola PAP', one of whose foci is N and whose asymptotes give the initial and final directions of the α -particle (Fig. 3).

Let ϕ be the angle of deviation of the α -particle. This deviation depends upon the charge of the nucleus ze , the charge of the α -particle $2e$, its mass m , velocity v , and the distance p . We shall now try to derive an expression between ϕ and the other factors.

Let us suppose that the α -particle is directed towards the centre N of the force, i.e. $p=0$. On account of the repulsive forces, the α -particle will stop at a certain distance b from the nucleus and revert to its original path. This distance can be calculated by using the principle of the conservation of energy as follows:

The electrostatic potential due to the nucleus at $b = \frac{ze}{b}$.

This acts on a charge $2e$ of the α -particle. Hence the potential energy that exists between the nucleus and the α -particle $= \frac{2e \cdot ze}{b}$.

Since the α -particle is stopped at b , this potential energy must be exactly balanced by the kinetic energy $\frac{1}{2}mv^2$ of the α -particle.

$$\therefore \frac{1}{2}mv^2 = \frac{2e \cdot ze}{b}$$

$$\therefore b = \frac{4ze^2}{mv^2}$$

But it is not possible in practice to direct the α -particle exactly towards the centre. Hence we must consider the case when $p \neq 0$.

From considerations of the conservation of momentum and the hyperbolic nature of the path of the α -particle, we can show that

$$b = 2p \tan \frac{\phi}{2}$$

$$\therefore \tan \frac{\phi}{2} = \frac{b}{2p} = \frac{2ze^2}{mv^2p}, \text{ substituting for } b.$$

Now we shall consider a beam of α -particles incident normally on a metallic scatterer.

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Let n be the number of atoms per unit volume of the scatterer (Fig. 4). Let d be its thickness. Let Q be the number of α -particles per second that strike unit area of the scatterer, and φ the angle of scattering. Then from simple probability considerations the number of particles N deflected per unit solid angle in the direction φ is given by

$$N = \frac{Q \cdot n \cdot d \cdot b^2}{16 r^2 \sin^4 \frac{\varphi}{2}}$$

where r is the distance of the screen from the scatterer. Substituting the value of b in the above equation,

$$N = \frac{Q \cdot n \cdot d \cdot (ze)^2 e^2}{4 r^2 \sin^4 \left(\frac{\varphi}{2} \right) m^2 v^4}$$

This formula shows that

$$(1) \quad N \propto \frac{1}{\sin^4 \left(\frac{\varphi}{2} \right)}$$

$$(2) \quad N \propto d$$

$$(3) \quad N \propto (ze)^2$$

$$(4) \quad N \propto \frac{1}{v^4}$$

Experimental verification—These conclusions were verified by Geiger and Marsden in an elegant series of experiments. The scattering experiments are usually performed by interposing a thin metallic foil and determining by means of scintillations on a fluorescent screen or a Geiger counter the number of particles deflected through a certain angle.

To verify the first prediction of the theory, the number of α -particles N deviated at different angles was counted and a graph was drawn between $\log \frac{1}{\sin^4 \left(\frac{\varphi}{2} \right)}$ and $\log N$. A straight line inclined to the axes at

45° was obtained which confirmed the prediction of the theory that the two quantities were proportional to each other. The other three conclusions of the theory were also tested by suitable experiments. These experiments by Geiger and Marsden so completely confirmed the conclusions

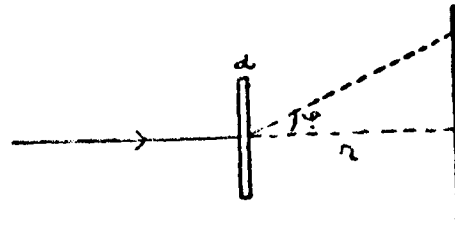


FIG. 4.

THE ATOM MODEL

which Rutherford had reached by postulating the nuclear type of atom that, in spite of very weighty objections, the Rutherford atom model was at once universally adopted.

The Difficulties of the Rutherford Atom—The difficulties of this atom are mainly concerned with questions of stability. It is obvious that in the Rutherford atom model, equilibrium cannot be secured, if the electrons are at rest, by the operations of electrostatic forces alone. Consider a nucleus with a double positive charge $(+2e)$ and with two electrons symmetrically placed at a distance ' r ' from the nucleus. Assuming the inverse square law, the attraction of the nucleus for each electron is $\frac{2e^2}{r^2}$, while the electrons repel each other with a force $\frac{e^2}{(2r)^2}$ which is equal to only $\frac{1}{8}$ of the force of attraction. The electrons will therefore fall into the nucleus.

Nothing is gained by giving the electron an orbital motion like that of the earth round the sun. Let the nucleus have a charge $+E$ and a mass M (Fig. 5). Let a single electron, charge $-e$, mass m very small compared to M , revolve around the nucleus in a circular orbit of radius a at such a velocity v that $\frac{Ev}{a^2} = \frac{mv^3}{a}$. We should then have mechanical equilibrium, the centripetal force being supplied by the electrostatic attraction. But according to the fundamental laws of the electromagnetic theory, such a revolving electron should radiate energy. This energy can only come from the system. The system will therefore continuously lose energy, as a result of which the electron must approach the nucleus by a spiral path and give out a radiation of constantly increasing frequency—which does not correspond to actual experimental fact. It is at this point that Bohr stepped in and solved the difficulty by using the postulates of the Quantum Theory.

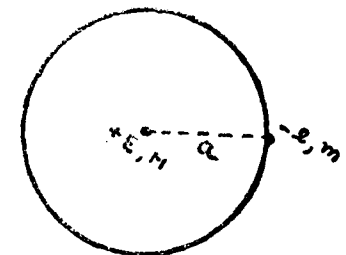


FIG. 5.

Bohr's Contribution

If an electron moves in a circular orbit around a nucleus, it can be proved that p_ϕ , its angular momentum, is given by

$$p_\phi = n \frac{h}{2\pi}$$

THE ATOM MODEL

where n is an integer ($=0, 1, 2, 3 \dots$) and h is Planck's constant. This means that the electron can move only in those orbits in which the moving electron possesses angular momenta which are integral multiples of $\frac{h}{2\pi}$. The number of orbits is therefore limited and the radius of an orbit a is restricted to certain discrete values. Bohr now introduced his first hypothesis, that only a limited number of orbits is possible; that these are stable orbits, and the motion of the electron in them is governed by the ordinary laws of mechanics and electrostatics but is not subject to the requirements of the electromagnetic theory. In other words, Bohr assumed that, while moving in these orbits, the electron does not radiate. Thus he was able to get over the difficulty with regard to the stability of the atom.

The question now naturally arises: how are these stable or privileged orbits chosen? This can be answered at once by introducing the equation

$$p_{\phi} = n \frac{h}{2\pi}$$

Since $p_{\phi} = ma^2 \omega$, where a is the radius of the orbit, m the mass of the electron, and ω its angular velocity, we have

$$ma^2 \omega = n \frac{h}{2\pi}$$

Now, since the electron moving in the orbit obeys the laws of mechanics and electrostatics, the centripetal force must be equal to the force of attraction between the nucleus of charge E and the electron of charge e .

$$\therefore \frac{Ee}{a^2} = \frac{mv^2}{a}$$

$$\therefore \frac{1}{2}mv^2 = \frac{Ee}{2a}$$

$$\text{Since } v = \omega a, \frac{1}{2}m(\omega a)^2 = \frac{Ee}{2a}$$

Substituting in this the value of ω from the equation

$$ma^2 \omega = n \frac{h}{2\pi}$$

$$\text{we get: } a = n^2 \cdot \frac{h^2}{4\pi^2 m E e}$$

THE ATOM MODEL

This means that the radii of the successive privileged orbits will be proportional to the square of the integers 1, 2, 3 $\dots$ (These integers are called the quantum numbers of the respective orbits).

Each one of these orbits will have a definite amount of energy of its own which can be calculated thus:

The potential V at a distance ' a ' from the nucleus having charge $E = \frac{E}{a}$.

The potential energy U of the system when the electron of charge $-e$ is at a distance ' a ' from the nucleus of charge $E = -e \frac{E}{a}$.

$\therefore$ The total energy W of the system $= V + T$, where T is the kinetic energy $= \frac{1}{2}mv^2 = \frac{Ee}{2a}$.

$$\therefore W = -\frac{Ee}{a} + \frac{Ee}{2a} = -\frac{Ee}{2a}$$

Substituting the value of a ,

$$W = -\frac{2\pi^2 m E^2 e^2}{n^2 h^2} = W_n$$

where W_n is the energy corresponding to the n th orbit. From the equation, we see that the larger the value of n , the smaller numerically but the larger in absolute value (because of the negative sign) is the energy of the system.

Since the electrons revolving in their respective orbits do not radiate according to Bohr's first postulate, the question naturally arises whether the atom can radiate energy. This question can be easily answered if we remember that the outer orbits have greater energy than the inner ones, as we have shown. When an electron jumps from an outer orbit to an inner one by some kind of atomic catastrophe, there must be excess of energy equal to the difference between the energies of the two orbits which must have disappeared somewhere. Bohr now introduces his second postulate, that when an electron jumps from an outer to an inner orbit, an amount of energy W_x equal to the difference ($W_{n_2} - W_{n_1}$) between the energy in the respective orbits is radiated as a quantum of energy of frequency γ given by the equation

$$h\gamma = W_{n_2} - W_{n_1}$$

THE ATOM MODEL

The terms W_{n_2} and W_{n_1} are the amounts of energy possessed by the atom when the electron is in the orbits of quantum number n_2 and n_1 respectively. This leads us to a formula for spectral series:

$$\begin{aligned} W_{n_1} &= -\frac{2\pi^2 m E^2 c^2}{h^3} \cdot \frac{1}{n_1^2} \\ W_{n_2} &= -\frac{2\pi^2 m E^2 c^2}{h^3} \cdot \frac{1}{n_2^2} \\ \therefore h\gamma - W_{n_2} - W_{n_1} &= \frac{2\pi^2 m E^2 c^2}{h^3} \left(\frac{1}{n_1^2} - \frac{1}{n_2^2} \right) \\ \therefore \gamma &= \frac{2\pi^2 m E^2 c^2}{h^3} \left(\frac{1}{n_1^2} - \frac{1}{n_2^2} \right) \\ \therefore \gamma = \text{wave number} &= \frac{1}{\lambda} = \frac{r}{c} = \frac{2\pi^2 m E^2 c^2}{ch^3} \left(\frac{1}{n_1^2} - \frac{1}{n_2^2} \right). \end{aligned}$$

This equation suggests a very simple picture of the origin of spectral lines. A spectral line originates when an electron initially in revolution in an outer orbit of quantum number n_2 drops to an inner orbit of quantum number n_1 , the frequency of the line being given by the above equation. A whole series of lines corresponds to the dropping of electrons from various outer orbits into a given inner orbit. The equation also suggests a crucial test of Bohr's theory.

Taking hydrogen, for which $E = e$, we have

$$\begin{aligned} \gamma &= \frac{2\pi^2 me^4}{ch^3} \left(\frac{1}{n_1^2} - \frac{1}{n_2^2} \right) \\ &= R_H \left(\frac{1}{n_1^2} - \frac{1}{n_2^2} \right), \text{ where } R_H = \frac{2\pi^2 me^4}{ch^3}. \end{aligned}$$

R_H (called the 'Rydberg constant') is evidently a constant, since it involves only constants like m , c , h , etc. By substituting the values of the constants in the equation $R_H = \frac{2\pi^2 me^4}{ch^3}$, we can obtain the value of the Rydberg constant. This gives the value of R_H as 109,750. The value of this constant was experimentally determined by one Birge long before Bohr's theory saw the light of day, by making use of Balmer's empirical relation for hydrogen spectra: it was found to be 109,677.7—which differs from the value predicted by Bohr's theory by only a twentieth of one per cent! This proves beyond the shadow of doubt the soundness of Bohr's theory.

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Further Improvements

Later on, by using instruments of high resolving power, each line in the hydrogen line was seen to be split up into a number of very fine lines close to each other. For instance, one hydrogen line was found to be split up into as many as five components. This phenomenon, known as the 'fine structure' of hydrogen lines, could not be explained by Bohr's theory. Then *Sommerfeld* stepped in and said that the orbits of the electrons must be elliptical in shape and not circular, as Bohr had assumed, since they revolve around a comparatively heavy nucleus. He also suggested that, since the velocity of the electrons when revolving in their orbits is not negligible when compared with the velocity of light, relativity correction should be applied to the mass of the electron. By these two modifications, he was able to account for three lines in the fine structure of the hydrogen line.

Still the two other lines remained to be accounted for. This was satisfactorily done by two scientists, *Uhlenbeck and Goudsmit*, who, on the analogy of the solar system, made the bold assumption that the electrons revolved not only in their orbits around the nucleus but also around axes of their own like our earth.

Thus our present knowledge about the structure of the atom is the result of the contributions of the several eminent scientists mentioned in this essay. If there is any chapter in science which demonstrates in a striking way man's unceasing efforts in his search after the unknown, it is this remarkable chapter in modern Physics which deals with the investigations of matter in the microscopic state.

பனித் துளிகள்

by பிரான்சிஸ்

I

1. நலமுறப் பாக்கள் சொல்வோம் ;
நடுப்பாதல் கனவின் வார்ப்போம் ;
அலகலா தனித்து நிற்போம் ;
அருவனம் மலையில் வாழ்வோம் ;
உலகினை வெறுப்போம் ; எம்மைப்
பித்தகொன்றுவைப்பர் ; ஆரின்
நலமனைத் தாட்டிவைக்கும்
தகைமையும் எம் தேயாகும்.
2. வாழ்வினை மதித்து நில்லோம்,
மனிதரில் விகற்பங் காணோம் ;
நாழ்வினை வெறுத்துத் தன்னோம்,
தரித்திரங் குறையென் றெண்ணோம் ;
கழினை இனிதாய்க் கொள்வோம்,
கொற்றவன் மருடம் வேண்டோம் ;
ஊழினை மறுத்து நிற்போம்,
உலகினைப் பணியோம் என்றும்.
3. வானிடை உலவும் வெள்ளி
வகைகளில் மகிழ்ந்து நிற்போம் ;
கானிடை விலங்கு தம்மை
களிப்பொடு குலவி வாழ்வோம் ;
தேனிடைய மலரினங்கள்
நெருவினை வியந்து காண்போம் ;
ஆன இவ்வனைத்தின் நின்றெம்
அமலனின் நாமங் கொள்வோம்.

II

1. அந்நிய நாட்டுச் சூரியன் மேற்றிசை
அடுத்த மலைகளின் மறைந்தனன் ;
என்னருகுள்ள சாளர வழியே
எப்பிறம் நோக்கினும் அடிரிகள் ;

பனித்துளிகள்

பன்னெடுந்தொலையில் ஒருசில விளக்குகள்
பனியிடை நடுங்கியே நின்றன ;
உன்னத மாடியோர் படுக்கையில் சாய்ந்து
நினைந்துனை நிற்கிறேன் அம்மா !

2. பலவித மருந்துகள் பக்கத்தில், வேண்டிய
பனியிடை புரிபவர் உண்டு ;
மலைத்திட வேண்டாம், சொற்பமே விபாதி,
மாறுமென்றித மொழி கூறுவர் ;
பொழுதினை இனிதாய்ப் போக்கிட வேண்டிய
புத்தகம் படங்கள் மிக்கிருப்ப ;
உளத்தினைக்கவர்வன பற்பல, என்னும்
ஒன்றினை இழந்து நான் நிற்பேன்.
3. இரைந்திடும் அலைகளைச் சிதறிடும் கரையில்
எழும்பிய பனைகளுக்கடியில்,
குறுகிய மட்கவர் குடிசையின் மத்தியில்,
குழந்தையின் கட்டில் மேல் சாய்ந்து
நரைத்த மூதாட்டி போல், மங்கிய கண்ணும்
நடுங்கிய கரத்தில் கஷாயமாய்,
சிறிய தோர் தலைவலி ஆரின் எல்லாம்
தனதெனச் சகிக்குமோர் வதனம்.
4. இரங்கிய குரலில் எவ்விட மிருந்தோ
ஒலித்திட ஓர் கடிகாரம் ;
அருகுள அறைகளில் இருப்பவ ரெல்லாம்
அயர்ந்துமே நித்திரை புரிகுவர் ;
இருளுறை ஜன்னலை நோக்கவும் அச்சம்,
எங்கணும் நிம்மதி ; யானும்
உறங்கிட முயன்றென் கண்களை மூடினேன்,
உறங்குமோ, ஆரின், என் உள்ளம் ?

Against a New World Order

by M. Balasubramanian, V Hons.

READER, wonder not why I call the subject so. Unlike Sir Andrew I shall give three reasons for it. You may ask, when everybody wants a new world order, why there should be opposition to it from one man. I do not oppose a plan just because some support it.

From each according to his ability, say the socialists. Here it is from me! If you are not a socialist, my apology is that I write on this subject because I like it.

A new world order is in the air. Everybody wants one, each according to his fancy. From the philosopher to the most egregious mountebank all want a new world order. Have you observed, gentle reader, that there is unanimity only in the condemnation of the old order and the demand for a new world order? And there is no agreement in the reasons for condemning the old world order or in the form the new order is to take.

All are earnest in giving the peoples of the world many years of peace, prosperity, and plenty. While some believe in shouting for a new world order in which others would be merely hewers of wood and drawers of water, here is Mr. Wells, the pseudo-scientific projector of a generation ago, playing the rôle of a prophet of the new world order. He wants everything to be collectivized on the basis of a universal socialism. Who is to impose this wonderful collectivization on the world? Even if established, will this equality be such as to provide every one with something to eat?

Mr. Streit, author of *Union Now*, proposes the heroic remedy here and now. Fifteen democracies should merge their sovereignties into a single State. Mr. Huddleston, another serious gentleman, is modest enough to begin with a federation of central European States. He does not ask for the moon. But both the gents are federation maniacs. But will federation solve the problems of the world? Is there a defect in the form of government or does the defect lie deeper on the question of losing sovereignty? Was not much expected from the League of Nations which was the child of Wilson and which was abandoned by America? Federation in Germany has ended in a pact between a lion, half a dozen foxes,

AGAINST A NEW WORLD ORDER

and a score of mice. Unitary government has landed Germany in wars. Is federation or unitary government at fault?

Soviet Russia has been making a powerful effort to replace this order by a system based on a classless society and dictatorship of the proletariat. The Nazis want to establish a world State where all others would be hewers of wood and drawers of water. Will not the day come when Nazism will fight Bolshevism and result in the death of both and the birth of pacifism?

The loud noise of 'A new world order' is contagious. It is echoed by schoolboys who go about the streets shouting: "Down with the imperialism of schools, studies, and teachers". They threaten to strike and do strike to achieve their goal, viz., freedom from study and right to fun, frolic, and holidays. Workers want their rights—not to work, to get their pay, and what not? Rights, rights of man, everybody wants them. Please consult Wells's List.

Even the latest cry of the British that they are fighting for civilization to put an end to aggression and to create a new order does not appeal to me.

Gentle reader, imagine the glory and happiness of the new world orders so abundantly proposed for you. I ask a simple question. What is new in these proposals, wise and otherwise? Is there any order in any of the proposals except that of the author?

Nobody says that the world to-day is perfect. True, there are defects and serious defects too. But no nation is happy to-day. Hence no sermons, please! Has the world been perfect at any moment? The creation of a new world order is impossible. It has been calculated that about 400 attempts at a new world order have been made, ending with the League. Every one was thought to be fool-proof and knave-proof—

"All things that are, are with more spirit chased than enjoyed", said Shakespeare.

Gentle reader, you may ask what is the panacea for all these ills. There is one and only one—to follow the fundamental principles. An idiot cannot read with the most powerful glasses. A nation will not become good merely by changing the form of government. Any form of government is bound to fail so long as the fundamentals of good government are not observed. And the fundamentals are there in the Pope's

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points which all religions must accept. Mark you. The Pope has felt that he is not so capable as to create a new world order. But he affirms the right of all nations to independent existence. One is not surprised at the amplification of the Pope's peace points by the Anglican Church. They lay more importance on unimportant things. Disarmament is the second point. How did the civilized world disarm at the end of the last war? We see the results to-day. Distrust is the cause of armament. To disarm, distrust must go and go it must. Peoples and rulers should be guided by just demand, i.e. justice. The last but most important is that love should guide all men. So long as distrust among nations continues, terms dictated after the war will not solve the problem. No new order can bring in peace. You can conquer your enemy only by love. The way to permanent peace is not a new order but is to be found in the practising, not preaching, of the fundamental principle of justice. If you are still enamoured of a new order, I am only sorry for you!

A la veille d'un départ

by F. P. Ryan, IV U. C.

L'année scolaire est presque terminée, et je me sens à la fois malheureux et heureux : malheureux parce que je vais quitter le collège et heureux parce que j'entrerai bientôt dans le monde—"into the world", comme on dit communément en anglais.

Mon Alma Mater a été très bonne envers moi. Elle m'a mis en état d'acquérir un grade universitaire. Elle m'a enseigné la discipline, les bonnes manières, et beaucoup d'autres bonnes choses. J'en suis fier et je lui rends grâces. Dans ce cher collège, j'ai passé une vie utile et heureuse. C'est à cause de cela que je regrette de le quitter.

Avec ce sentiment il y en a un autre, qui est un sentiment de bonheur ; je vais entrer dans une nouvelle carrière que j'ai attendue très longtemps. Ci-après je serai un jeune homme indépendant. Il est vrai que je puis avoir beaucoup d'épreuves à affronter et des privations à endurer ; mais je ferai usage de toutes les expériences apprises au collège pour vaincre les unes et supporter patiemment les autres. Ainsi la perspective de ma vie future me donne joie et bonheur.

Mais j'ai la conscience d'un sentiment au plus profond de mon cœur que la meilleure période de la vie de tout homme est celle du collège.

My First Haircut

by A. Srinivasan, IV B.Sc.

THE incident I am going to narrate is not a story but a true experience.

I had long thought of removing my tuft of hair—at least for the last two years. One day—it was in the first week of November last—when my father came to Trichinopoly, he understood my intention, and advised me very strongly against it. His one reason was that all my religious practices would vanish with my hair. Though I assured him they wouldn't, yet he was not convinced. So in spite of his advice I determined to carry out my wish.

November 21, 1940, is a red-letter day in my life. Though it has passed it still remains and will always remain in my mind. That was the morning when my metamorphosis was to take place. At about half past six I walked towards the hair-cutting saloon. . . . Many people had told me that I would not look nice with a cropped head. I myself have seen some people after their 'translation' who looked much better before. So, though at first I started towards the hair-cutter's with joy, when I had gone half way, many doubts began to arise in my mind. Will *it* (i.e. of course, a crop) look well on me? What shall I do if it doesn't? Why can't I do this another day? To remove this dear tuft which I have kept and oiled and bathed for the last so many years! I began to shun the very idea. If I take it away to-day, I can't get it back again. But I can have a crop whenever I like. So why not do it to-morrow or the day after?

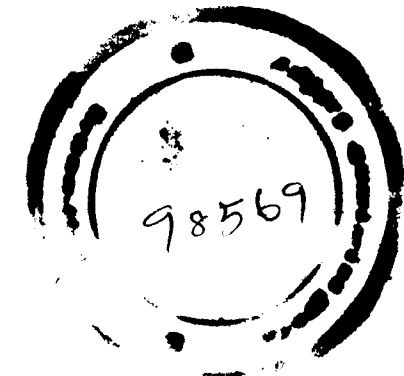
So thinking, I began to retrace my steps. It was nearly seven when I reached home. Once again many thoughts crowded into my mind and disturbed me. Why do you postpone it? If it were done when 'tis done, then 'twere well it were done *to-day*: otherwise, never think of it again. Again I started for the saloon. My father's advice struck me once more. Without minding all the questions which arose in my mind on the way, I entered the saloon. But to my disappointment, I had to wait for some time, as there was no free chair. Every one began to stare at me, or at least so it seemed to me. The time I spent there, though only fifteen to twenty minutes, seemed to me like years because of the conflicting emotions that were surging in my mind.

MY FIRST HAIRCUT

At last a seat was provided for me, and the barber asked me whether I was prepared to part with my hair. I said calmly 'Yes'. After a minute when he came near me with a pair of scissors, he asked me once again whether he should cut off my hair, and waited for my answer. I answered him once more with a short grunt. He took the lock of hair in his hand and was about to cut it when, for the third time, he waited a while and looked at me with a vacant stare. I was getting rather impatient. It seemed that he was not prepared to cut off the precious lock of hair. My determination began to give way. For the last time I told him that I was ready to give up my hair in spite of all these remonstrances. At last a sharp click indicated that a burden had been lifted off my head. . . .

When this was over he told me why he had asked me thrice. Some people, he said, who come with a determination to have their tufts off, repent at the last moment and go away without fulfilling their purpose. I am not sure I should not have done the same if he had asked me a fourth time!

Most people say that it requires greater courage to keep one's tuft nowadays and be an object of ridicule among one's friends. But now I wonder if they know what they are talking about.



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நம் நாட்டின் வறுமையின் காரணங்கள்

by V. Srinivasan, IV U. C.

இவ்வுலகின்கண் இந்தியாவைப்போன்ற ஏழ்மை நாடு இல்லையென்றே சொல்லலாம். இந்தியமக்களில் பெரும்பாலோர் விவசாயத்தொழிலில் ஈடுபட்டிருக்கின்றனர். ஆனால் தரித்திரக் கொடுமையாலும், படிப்பின்மையாலும், நவீன விவசாய முறைகளைக் கையாடாமல், புராதன முறைப்படியே நடந்து வருகின்றனர். இங்கு, எங்குமுள்ளதுபோல், படித்தவர்களுக்கு வேலையில்லாத திண்டாட்டம் இருப்பதைத்தவிர, மக்களில் பெரும்பாலோர் எழுதப்படிக்கத் தெரியாதவர்களாய் இருக்கின்றனர். இதுவே நம் முன்னேற்றத்திற்கு பெரிய இடையூறாக இருக்கிறது.

விவேகமும், அறிவுமின்றி செல்வத்தை பெருக்குவது சாத்தியமன்று. தகுந்த கல்வியே அறிவைப் புகட்டவேண்டும். ஆனால் நாற்பது கோடி ஜனங்கள் அடங்கிய நம் நாட்டில் தகுந்த படிப்புள்ளவர்கள் பத்து லக்ஷத்திற்கு மேலில்லை. ஆண்களில் 1000-க்கு 98 பேர்களும், பெண்களில் 7 பேர்களும் எழுதப்படிக்கத் தெரிந்தவர்கள். அக்ஞானமாகிய இருள் பூடிக்கொண்டிருக்கு மளவும் அயல் நாட்டார்களின் போட்டியால் நாம் கஷ்டமடைவோம் என்பதற்கு என்ன சந்தேகம்? ஆகையால் தகுந்த போதனா முறைகளாலும், தொழிற் பயிற்சியாலுமே இத்தேசத்தார்கள் செல்வவிருத்தியைச் செய்து இக்காலத்தில் பயன்படாத பழைய தொழிலின் முறைகளை அகற்றிப் புதிய முறைகளை நாடவேண்டும்.

மேலும் கிழ்நாட்டு நாகரிகமும், மேல்நாட்டு நாகரிகமும் கூடும் நம் தேசத்தில் ஆங்கிலேயர்களைப்போன்ற மேல்நாட்டாரின் ஊக்கம், முன்யோசனை, விடாமுயற்சி, இனப்பற்று, கட்டுப்பாடு, நிர்வாகசக்தி முதலிய ஒப்பற்ற குணங்கள் பரவுமுன், அவர்களது நடைமுறைகளை வெகுவாய்ப் பரவுகின்றன. மேற்சொல்லிய அயல் நாட்டாரின் குணங்கள் எவ்வளவு நன்மைபயக்குமோ, அதுவேபோல் பின்சொல்லியவற்றிலுள்ள சில கெடுதல்கள் நமக்கு இன்னல் விளைக்கும் என்பதில் ஐயமில்லை. ஆயினும், இவ்விஷயங்களில் நம் நாட்டார் செலவிடும் துகை மிகப் பெரிதன்று. செலவு குறைவாயினும், அந்த சரக்குகளால் ஏற்படும் தீங்கு பெரிதென்றே கொள்ளவேண்டும். புஸ்தகங்கள், எழுதுவதற்குரிய சாமான்களில் செலவிடப்படும் துகை 1½ கோடி. ஆனால் லாகிரிவஸ்துவில் 3 கோடி ரூபாய் செலவாகின்றது. இதைப்பார்த்தால் கல்வியைவிடச் சாராயத்திற்கு இத்தேசத்தார்களுக்குத் தாகமதிகமாயிருப்பது

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போல் தோற்றும். மேலும் மேற்கண்ட 3 கோடி ரூபாயும் செல்வ விருத்திக்குப் பயன்படாத பணமென்றே கினைக்கவேண்டும்.

பழைய வழக்கங்களையே சிறந்தவையாக கினைத்துக்கொண்டு புதிய முறைகளை நாடாமலிருப்பதும், இத்தேசத்தில் வறுமைக்குக் காரணமென்று சொல்லலாம். மேற்றிசை நாடுகளில் லாபகரமான முறையே சிறந்த முறை. ஒற்றை நாற்று நடல் லாபகரமென்று அநேகர் விளக்கியும், பிடிபிடியாய் நாற்று நடவு எங்கும் கிடைத்திருக்கிறது. இயந்திர சாதனங்களை தகுந்தபடி ஜனங்கள் உபயோகிப்பதில்லை. தண்ணீரைப் பள்ளத்திலிருந்து மேட்டிக்கு எழுப்புவதற்கு வெகுகாலமாகப் பழக்கத்திலிருக்கிற ஏற்றம், கபில முதலிய கருவிகளையே இந்நாட்டார்கள் உபயோகிக்கிறார்களேயொழிய, நீராவி இயந்திரங்களைக்கொண்டு ஏராளமான ஜலத்தை நிலங்களுக்குப் பாய்ச்சிச் செல்வத்தை ஒருவரும் பெருக்கவில்லை.

ஊக்கமும், ஐக்கிய முழுள்ளவர்களே சிறந்த தொழில்களையும் வியாபாரங்களையும் நடத்தலாம். இந்த இரண்டு குணங்களும் இந்நாட்டாரிடத்தில் அதிகமாயில்லையென்றே சொல்லலாம். ஒன்றுசேர்ந்து தொழில்களையும், வியாபாரத்தையும் நடத்துவது இந்நாட்டார்களுக்குப் புதிய முறை. ஆனால் மேல்திசை நாடுகளில் ஜனங்களின் பாய்பா சகாயத்தாலும், சேர்க்கையாலுமே செல்வப் பெருக்கம் ஏற்பட்டிருக்கின்றது.

ஒருவாறு ஜனங்களின் ஐக்கியத்தை உண்டாக்கக்கூடிய கிராம வாழ்க்கையும் வரவா மலினமடைந்து வருகிறது. தேசத்தின் செழிப்பை கிராம வாழ்க்கையில் தான் பார்க்கவேண்டும். கிராமம் பாழ்த்தால் நாடு செழிக்காது. இக்காலத்தில் கிராமங்களில் பணமற்றவர்களே வசிக்கின்றனர். ஆகையால் கிராமங்களுக்குரிய வேளாண்மை திறமையுடன் நடத்தப்படவில்லை. கிராமவாசிகளுக்கு இன்றியமையாத ஒற்றுமையும் வெவிரியாகவில்லை. சண்டைசச்சரவுகளும், வியாஜ்யங்களும் கிராமங்களில் மேலிட்டினிட்டன. இவ்வழிகளில் செலவாகும் பணமெல்லாம் செல்வப்பெருக்கத்திற்கு ஒரு சிறிதேனும் பயன்படுவதில்லை.

இத்தேசத்தில் நடைபெறும் பல தொழில்களுக்குள் சர்க்கார் உத்தியோகத்தையே பெரிதா கினைத்து, அதை உத்தேசித்தே ஆயிரக்கணக்கான ரூபாயைச் செலவிட்டு லக்ஷக்கணக்காகச் சிறியவர்கள் கைத்தொழில், வர்த்தகம், வேளாண்மை முதலிய வேலைகளுக்குப் பெரும்பாலும் பயனற்ற படிப்பைப் பயின்று வருவதும் வறுமைக்குக் காரணமாக கினைக்கலாம். ஜனங்களின் நன்மையை உத்தேசித்தே துரைத்தனத்தார் பாடசாலைகளையும், கல்லூரிகளையும் ஸ்தாபித்திருக்கின்றனர். படித்தவர்களெல்லோரும், சர்க்காருத்தியோகத்தையே

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நாடவேண்டுமென்பது துரைத்தனத்தார்களின் மோக்கமன்று. ஆயினும் இந் நாட்டில் சர்க்கார் சேவகத்திற்கு அதிகமதிப்பு ஏற்பட்டிருக்கிறபடியால் அதை யுத்தேசித்தே பெரும்பான்மையோர் கல்வி பயின்று வருகின்றனர். கைத் தொழில்களையும், வியாபாரத்தையும் நாடுகின்றவர்கள் வெகு அருமை. இவ் வகையான வேலைகளை இழிவாய் நினைப்பவர்களும் பலர். சித்திரவேலையில் தினமொன்றுக்கு மூன்று ரூபாய் அடைகிறவனையும், வாரத்தில் மூன்றுநாள் புகைவண்டி செலுத்தி, மாதம் ரூ. 300 பெறுகிறவனையும் விட, இரவும் பகலும் கஷ்டப்பட்டு உழைத்து, வாங்குகிற சொற்பசம்பளத்தில் மேலதிகாரிகளிடத்து கித்தனைகளைத் தாராளமாய் அடைகிற குமாஸ்தாக்கள் கௌரவப்பட்டவர்கள் என நினைப்பதில் நம்மில் அநேகர்.

ஆகையால் அவர்கள் படிப்பில் செலவிட்ட செல்வமெல்லாம், செல்வப் பெருக்கத்திற்குச் சாதனமாய் ஆகாமல், சிறந்த புத்தியும், விவேகமுமுள்ள இத்தியர்களில் பலர், நிர்வாக சக்தியும், தொழிற்பயிற்சியும் இல்லாமையால் துக்கலாகரத்தில் மூழ்குகின்றனர்.

மேற்சொல்லிய விஷயங்களெல்லாம், இத்தேச வறுமைக்குக் காரணங் களில் சில வென்பதற்குச் சந்தேகமில்லை. இவை பிறரால் ஏற்படுவதில்லை. செல்வவிருத்தி முறைமைகளை நன்குணர்ந்து எல்லோரும் மனக்கலப்புற்றுச் சொந்தலாபத்தையும் தேசத்தின் நன்மையையும் ஊக்கத்துடன் நாடுவார்களே யாயின், நாளடைவில் பெருகிய செல்வத்தால், எல்லோரும் கேஷமம் அடைந்து, வறுமைத்துன்பமும் நீங்கி, நிலவளமும் நீர்வளமும் பூண்ட இந் நாட்டானது இப்பூவலயத்தில் சிறந்த மணிபோல் விளங்குமன்றோ !

Democracy at Clive's—A Vision

by R. Subramanian, III U.C.

RESPONSIBLE government is a necessary concomitant of all modern institutions. So it is with Clive's. We often hear cries of 'Democracy in danger', but Clive's need have no danger of losing democracy.

The members meet in the central quadrangle which serves as our Assembly Hall, sit on the ground in the typical Indian fashion, and the margosa trees do duty for Bharat fans. The construction of a separate Hall was sanctioned by the authorities, but the Opposition members in our House objected to having a building, as it would make it difficult for them to stage a walk-out in a body. This open-air Assembly gives the greatest freedom to the honourable members to proclaim their views on all subjects, ranging from grievances against the Warden or the Principal to national and international problems.

The general elections for the Assembly present great interest. A wonderful system of wireless is established between the different blocks. In this system the medium is the air, the transmitter is a human being, and the strength of each station depends upon the lungs of each transmitter. The candidates who are set up for election can be seen in different metamorphoses on every tree, wall-post, door, pillar, and other conspicuous place. People bawl out till their throats are hoarse, discuss in detail the fortunate and unfortunate students' private, public, present, past, future, known, unknown, rumoured, and conjectured lives; shake hands till the joints crack, laugh, dance, run, wrangle, fight——— in short, make a lot of hubbub, make extraordinary everything which is ordinary, all of which goes under the simple, harmless name of propaganda. Our Preceptor smiles all the time. Perhaps this is the best time for him to invite compulsory contributions to the Poor Boys' Fund.

The elections are over; the Swarajists have won; but the strength of that Party does not exceed the total strength of the other parties combined, as it should according to the Constitution framed by two eminent constitutionalists popularly known as the Patel and the Chari of the Old and New Blocks.

DEMOCRACY AT CLIVE'S—A VISION

The Assembly met for the first time after the elections. There were numerous visitors and all the members were present. The House had not met for a long time and therefore had to deal with many subjects, e.g. (1) to pass a condolence resolution on the death of Mr. Soundararaja Iyengar and an Annamalai University student, (2) whether the students of the Annamalai University are responsible for the lathi charge, (3) to congratulate the British on their victory in Lybia, (4) the possibility or probability of an air attack on Trichy and what steps are to be taken for protection, (5) to petition the Warden to abolish the Silence Hours, (6) to petition the Principal to abolish the system of monthly tests.

The House was undivided with regard to the first resolution and so it was passed easily, and a two-minute silence was observed. "The second resolution", observed the Speaker, "as it stands, would surely draw the attention of every student; but it requires first-hand knowledge to discuss at length at present. So it will suffice now to ask the Government to institute an impartial inquiry into the matter." There was some stir among the Barracks Bloc Party who wanted to discuss it then and there; but when the third resolution was read, their voices were drowned by the applause in the House. As for the fourth resolution, the Speaker obtained permission of the House to postpone it to a later date, as the fifth and the sixth resolutions were of more importance to the 'student population'.

The fifth resolution met with strong opposition and there was a heated discussion. The resolution was read by 'our Sapru'—"That, in the opinion of the House, it may be thought fit to petition the Warden to abolish the so-called Silence Hours, as it is a suppression of the liberties of speech and movement during those irksome hours." There were uproarious voices of "No, No" from the Opposition members who had gathered strong, and cheers from the Supporters. A very serious discussion centred round this and we had to switch on all the margosa-tree-fans to suppress the heat produced. Every kind of rowdyism was witnessed and there were constant walks-in and walks-out.

Comrade Ramanujacharya, Leader of the Sanatanist Group, sought to move an amendment, but even that was stoutly refused on the ground that it should be passed *in toto*. Thereupon Acharya with his followers staged a walk-out in a manner that induced laughter in the whole House. They assembled in the other corner of the Quadrangle and kept

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on shouting: "Down with the motion", and "We want Silence Hours".

Sultan Ahmad Shah Abdali, of the Muslim Forward Bloc, rising on a point of order objected to the mention in the resolution of the clause "as it is a suppression of the liberty of speech and of movement". Immediately Sathyam, our champion debater, jumped up and explained that the letter was to be preferred to the spirit; for the spirit is not so tangible as might appear to a certain Honourable Member.

Mr. Falstaff, Leader of the Liberal Party, rose amidst cheers from his supporters and pointed out why custom should be the law and not law the custom. He went on to explain the evils of abolishing that 'glorious system'. "Do you know what noise and disturbance there would be in the place of silence? Would the Hostel not become a regular zoo? (Cries of 'Hear, Hear', and shouts of 'Withdraw').

Mr. Hanumantha Rao, Leader of the Vangmaya Samithi, then got up and thundered: "Is it not unparliamentary on the part of the Honourable Member to say that the Hostel would become a regular zoo? Does the Member think that we are all monkeys to chatter and jump about from room to room at all times of the day? Sir, make him withdraw his remark." (Cries of 'Withdraw'). The Honourable Member coolly withdrew his remark and continued: "Students who read novels or journals or pretend to study seriously when the Warden visits the rooms during the Silence Hours, will not even do that if the system is abolished. What then would become of our traditional examination results? Is it advisable for the Members to sacrifice the glorious tradition which is the cause of our success? Again, there is no foundation in the claim of the Resolution that it is a suppression....."

Speaker: "I have to remind the Hon. Member that the time limit is over." Mr. Falstaff pleaded for more time to finish his speech, but it was refused on the ground that the rules did not permit it.

When the Opposition Members had said all that they wanted to say, the head of our Bloc (not of course a blockhead), our chosen leader familiarly called 'Patel', stood up. A hush stole over the house. He heaved a heavy sigh, and waved his hand, and as if by magic the members were enchanted into silence. His speech was like the tinkling of silver bells; and as it fell upon its hearers it made them plastic material to be moulded as he pleased. His thundering eloquence and

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imposing personality often reminded us of that Patel who so well and so nobly filled the presidential chair of the Central Assembly. His speech was short and sound. Assuming a tenfold austerity of brow, he explained the subtleties of the resolution. Characterizing the Silence Hour as an 'evil system', he begged the Members to strive for liberty of speech and liberty of movement during those Silence Hours. "Democracy would be butchered if the primary rights of man were suppressed. Can you imagine a person being prescribed a fixed place and time to talk to another person.....? I hope you will vote for justice."

He was not spared interruptions. From beginning to end his speech was punctured with cries of 'Hear, Hear' from his supporters; while all the time the Oppositionists bombed him with cries of 'Shame, Shame', and 'No, No'.

At last the resolution was put to the vote. Out of the 348 members, 137 voted *for* the resolution, 122 *against* it, and the rest remained neutral! The resolution was thus carried amidst cheers and jeers. The result was pandemonium which seemed likely to turn into a free fight; but all was hushed by the sound of a bell—the Silence Bell—which seemed to say: 'Students may come and students may go, but I go on for ever.'

The next resolution could not be discussed, and so it was postponed. The Assembly adjourned to meet on a later date, and the Members moved to their rooms with the silence and fear of the Persian army in 'Sohrab and Rustum' marching across the Indian Caucasus:

In single file they move, and stop their breath
For fear they should dislodge the o'erhanging snows—
So the pale Persians held their breath with fear.

Our Sapru presented the resolution to Clive's Governor for approval. "Oh, ho, ho, ho, what is all this?", exclaimed our Governor. "Very narrow majority." Thus saying he put it in the waste-paper basket under his table.

Asked by the local pressmen why our Governor did not assent to it, Ramanujacharya explained that it was on the 13th day of January—an evil date—and at a most inauspicious time of the day that the resolution was passed, and so it had had to end so tragically.

Our Patel gave his opinion that had the March examination not been so near he would have started a Satyagraha campaign.

Some Accidental Discoveries in Chemistry

by T. R. Visvanathan, IV B.Sc.

MANY discoveries in scientific and technical chemistry have been made in a curiously casual way. By chance the scientist comes across some strange phenomenon which leads him to the discovery of some law; an accident clears up his difficulties; and on many occasions a trifling observation leads to results of great practical value.

To the British scientist Graham we are indebted for a discovery in connexion with gaseous diffusion. Nevertheless, the seeds of that discovery had been sown by an earlier scientist, Dobereiner. The latter once prepared large quantities of hydrogen and accidentally used as the gas-holder a jar which had a minute crack in it. In a few minutes, he was surprised to find the level of water in the jar slowly rising. This observation bewildered Dobereiner who had not heard of such a phenomenon till then.

Graham investigated this and showed that hydrogen escaped through the crack in Dobereiner's jar more quickly than air could enter in. Because of this, the pressure inside was reduced, with the result that the level of water rose. Thus the use of a cracked vessel instead of a sound one was the starting-point for Graham's discovery in 1825. One of the practical applications of the process of diffusion of gases is "the marsh gas alarm indicator" which is sometimes used to avoid dangers in coal-mines.

'Developing' in photography was introduced by Talbot in 1837. History tells us that his discovery was purely accidental. It seems one day his pet cat upset an extract of nut-galls on some half-exposed sheets of paper covered with silver chloride. He was not sorry for his cat's performance, for he soon noticed that some silver chloride had been converted into black metallic silver. This little accident not only revealed to Talbot the reducing action of nut-gall extracts on the silver halides but also suggested a means for dissolving out the altered halides in the photographic film after exposure in the camera. Pyrogallie acid, which is known under the familiar name of 'pyro' and is used as a photographic developer nowadays, is made by heating gallic acid obtained from nut-galls.

SOME ACCIDENTAL DISCOVERIES IN CHEMISTRY

The coal-tar colour industry is a striking instance of the application of scientific research to industrial progress. Yet this branch of the coal-tar industry owed its inception to the accidental discovery of the colouring matter mauve by William Perkin in 1856, in the course of a scientific attempt to produce artificial quinine. How enormously the industry has progressed is shown by the fact that while during Perkin's time the number of colouring matters never exceeded some half-a-dozen, the number of synthetic dyes on the market at the present day amounts to several thousands.

It is to the enterprise of a French technologist, H. de Chardonnet, that we owe the production of artificial silk. He attained a success which was denied to earlier scientists who had investigated the means of making artificial thread. Once again tradition suggests that chance played a part in hastening this invention. It is related that one day he got his fingers covered with some Collodion, i.e. a solution of cellulose nitrate in ether and alcohol. He stretched his fingers--and immediately he noticed that the Collodion formed fine threads. His curiosity was excited and a happy accident led to fresh discoveries. This time he knocked over a jar of Collodion and, not unmindful of his former experience, he left the spilt liquid over night to discover the next day that it had formed "fine threads resembling silk". The Chardonnet silk, named after him, is made by forcing Collodion through minute jets into a warm chamber and then 'denitrating' the threads of cellulose nitrate. Owing to the mechanical difficulties attending the manipulation of these threads, nowadays the artificial silk is made on the same principle but by forcing solutions of cellulose through fine orifices into a suitable coagulating liquid.

One of the great achievements of synthetic chemistry is the modern manufacture of artificial indigo, which has put out of the market the natural indigo made from plants in India. Naphthalene is the starting raw material for making synthetic indigo; and one of the chief steps in the process is the conversion of naphthalene into a substance called phthalic acid. For a time this conversion was brought about by the agency of hot sulphuric acid, but the change took place so slowly that an improvement in the method was considered desirable. In the course of some experiments carried out with this object, the thermometer, which was placed in the vessel to record the temperature of the mixture during the reaction, accidentally broke. Consequently the mercury ran into the hot acid and it was then found that the reaction proceeded more quickly

SOME ACCIDENTAL DISCOVERIES IN CHEMISTRY

and smoothly. Investigation showed that the mercuric sulphate thus accidentally produced had a strong catalytic action upon the oxidation of naphthalene to phthalic acid. A lucky accident has thus led to the discovery of a very efficient catalyst for the preparation of phthalic acid which finds extensive use in the synthesis of indigo, fluorescein, eosin, and other dyes.

Like so many inventions that have proved of incalculable value to mankind, that of the incandescent gas mantle was largely the result of an accident. Baron Aur von Welsbach was doing scientific research work at Heidelberg University on the chemistry of the rare-earths in 1886. One day he was heating some of these earths in a glass vessel placed on an asbestos sheet, when the contents of the vessel boiled over, spilled on the asbestos sheet, and glowed there with a brilliant incandescence. By this incident he was struck with the idea that a cotton fabric impregnated with certain of these earths and suspended in a gas flame might be used for practical lighting. But it took him several years of persistent endeavour and laborious investigation to produce a mantle successfully. It was not until 1893 that the rare-earth mantle became a commercial success.

It is also said that Hyatt of New York was led to the discovery of celluloid while attempting to discover a substitute for ivory in the manufacture of billiard balls.

Thus many discoveries of great importance have been accidental. While advances in science are due to the untiring and hard labours of scientists, the part played by little incidents in these discoveries and inventions should not be under-estimated.

Fallacies of Communism

by M. S. Sengole, V Hons.

MARXIAN Communism, or Marxism for short, is not a mere economic programme. It is a philosophy of life. As taught by its founders and as practised to-day, it includes the following main doctrines:

1. A denial of God and of spiritual reality;
2. A materialist conception of history;
3. The doctrine of class-struggle;
4. A hope in the final emergence of a classless society.

According to Marx, man is not composed of soul and body, but is a purely material thing subject to blind physical forces as inexorable as the law of gravitation. This soulless being has, in his history, been the victim of human institutions like the State, religion, marriage, which are but part of the shackles enslaving the proletariat or have-nots—the peasants and workers. “Religion”, declared Marx, “is the opium of the people”—it lulls them into resignation. Lenin followed this up with: “Atheism is an integral part of Marxism...Religion is one of the forms of spiritual oppression which everywhere weighs upon the masses who are crushed by continuous toil for others, by poverty, by loneliness.” Accordingly, Communism is essentially atheistic and carries on propaganda in favour of atheism.

Now, religion is principally an acknowledgment of our essential dependence upon our first cause, God. Directly or indirectly we come from this infinite, personal Being and have therefore an essential and necessary relation to Him. Hence religion is in the very nature of man, not a matter of free choice. On the other hand, the fraternity to which Communism appeals is a spiritual relationship. There can be no basis for the brotherhood of man except the fatherhood of God. Yet Communists accept the one and deny the other.

The materialist conception of history is that not only historical phenomena but also the social, political, and spiritual progress of mankind are determined by material and economic forces. Engels maintains that although men will fight and die for ideas, this ideology is but an unconscious outgrowth of the conflict between changing economic conditions. This view of history fails to give an adequate explanation of human life

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whether now or in the past. Economic and material conditions have no doubt played a great part in world history. But have they played a *decisive* part? The influence of Greek thought or of the Christian religion or of the Hindu social structure or of Muhammadan culture cannot be explained by a materialist interpretation of history. Science has had enormous influence on economic development; but most of the scientific discoveries did not arise out of any economic urge. Economic environment cannot account for the law of gravitation in the Copernican system. The influence of the printing press on mankind cannot be considered insignificant. Many a war has been waged on account of political ideas or religious zeal. As the late Prof. J. L. Stocks wrote: “The material factor is not the real agent in physical and social changes... There is always a formative factor of a higher order at work, on which growth and development wholly depend.”

The doctrines of class-struggle and of the final emergence of a classless society are as fallacious as the two already discussed.

History with the Communists is a succession of class-struggles in which the lower class—the ‘proletariat’—is always vanquished and victimized by the upper class—the ‘bourgeoisie.’ Mankind has always existed and exists to-day in a condition of class conflict. The basis of the conflict is the divergence of interests between the capitalists and the workers. According to Marx, what determines the price or exchange value of a commodity is the labour spent upon it. Value is labour crystallized. The difference between the exchange value of a commodity and its labour value is its surplus value. This value which by right belongs to the labourers is unjustly appropriated by the capitalists. Hence the conflict between the two classes.

The labour theory of value, however, and consequently of surplus value, is indefensible. If value is a social product, the result not of individual but of co-operative effort, we cannot measure the individual contribution of any man to the sum-total of production. If the individual contribution cannot be assessed, what is to be the basis for individual wages or allowance for maintenance? If labour alone is the criterion of value, it should be the basis of reward. What, then, about the other factors of production, factors that are equally important and decisive?

The vision of the final emergence of a classless society explains the strength and the fascination of Marxism. The Communist regards the present State from two points of view. As an economic organization

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it is for him a society of the capitalists for the exploitation of the masses; as a political institution, it is a society set up to protect the exploiting capitalists from rebellion by the victims. Calling himself a realist, the Communist offers to the oppressed poor the alternative of a classless society, which will equalize human conditions and bring about universal efficiency and thus give equal and perfect justice to everybody. All private means of production and distribution will be taken over by the State for the common good, the basis of Communist society being State-ownership. Society will be transformed into a huge labour organization for co-operative production. The existing order of things will be overthrown by any available means, lawful or unlawful, moral or immoral. A 'dictatorship of the proletariat' will be established, embracing every sphere of human activity. Until the dawn of the millennium, when man will become perfect, inequalities will disappear, the State will wither away and vanish, and men will be at peace with one another, all being happy and contented, the Communist party will of course wield the ruling power.

It is wellnigh impossible to believe that the only way to remove imperfections and disorders in human society is by violent upheaval and that from violence will be born an idyllic society. Revolutions have rarely succeeded in achieving their original aims. The Communist assuming supreme power is ignorant of the duration of the dictatorship, nor does he explain why those in power should assent to its termination. We cannot imagine a governing class or party relinquishing its power without a struggle or protest. If revolution is a justifiable means to the Communists, it is equally justifiable to others. As Prof. Laski so aptly remarks: "The method of violence is never the midwife of justice. That wrong can be wiped out with wrong is a Gospel to which we are not entitled to resort, until we despair utterly of civilisation, and when we have resorted to it there will be no civilisation of which to despair."

Once—supposing it possible—the classless society has been formed, it is assumed that mankind will be static, and that there will be no more progress. For no reason the eternal dynamism of human nature is suddenly to be arrested and man compelled to remain stagnant—which is the very negation of human nature. Further, as Prof. F. J. C. Hearnshaw pointed out, equalization of human conditions and universal efficiency are neither possible nor desirable. Again, it is not very easy to conceive why the destruction of capitalism should result in a classless society and

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how man, who but a moment ago was selfish, would now suddenly become a paragon of unselfishness.

The chief reason why every right-minded man should oppose Communism is that every man has certain inalienable rights which are fundamental to human nature. Such are the right to life, the right to possess something as one's own, to marry and have a family, the freedom to worship God, etc. No earthly power can take away these rights because they are man's natural rights. Communism is a visionary ideal opposed to human nature, as every attempt at putting it in practice has proved. The experiment in Russia, which is the largest ever attempted, has proved a dismal failure. In 1932 Stalin himself reported: "Bad organization of labour and wages and the bureaucratic method of leadership, as a dangerous disease, exist in all branches of industry and hinder their development." The Russian organization was put to the test and found woefully wanting during the last Russo-Finnish War. A decade of Sovietization has lodged more than 5,000,000 people in concentration camps and executed over 1,500,000. People like Sir Walter Citrine, André Gide, and Andrew Smith, who were once ardent communists and have not lost their reason, bear witness to the fact that Russian Communism is a failure, that the Soviet Paradise is a tragic hoax, a vile imposture thrust upon the imagination of a credulous world. (Cf. *The King's Rally*, 1937, pp. 110-114)

To mention a few details. There was a Government Order in Russia that the starving peasants who in order to live stole grain from the fields they once owned and cultivated, "must be shot and all their goods confiscated"—*Izvestia* (a Soviet paper), Aug. 3, 1932. Another Order was issued on Nov. 5, 1932, that for an absence of a day the worker is to be deprived not only of his work but also of his card without which he can have neither lodging nor bread (*Izvestia*, Nov. 25, 1932). Red leaders are permitted a salary of 20,000 roubles a month, and workmen only 184 roubles a month (*Za. Ind.*, Jan. 2, 1936), while the Government takes away from the worker in the form of taxes 25 to 31 per cent of his wages. During the famine of 1932-34 an Order was issued on Feb. 1, 1933, reminding the men that the first duty of every peasant and worker was to fight for the fulfilment of the export programme and that the non-fulfilment of this duty would be 'direct sabotage' and would be dealt with accordingly.

As for the morality prevalent in 'happy Communist Russia', the less said about it the better.

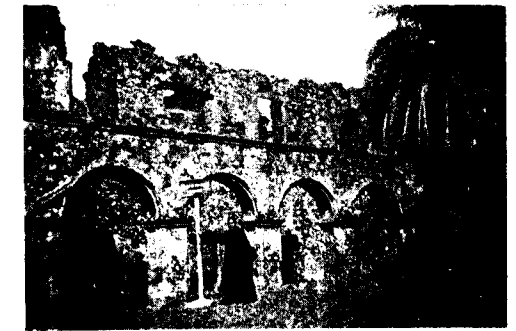
FALLACIES OF COMMUNISM

Russia has often been referred to as a democratic State. It is true that the Soviet constitution of 1936 granted on paper full freedom to individuals. But in practice no one can think and act except on the lines sanctioned by the State. Only the Communist party can exist, and the voters vote only to elect the candidates put forward by the Kremlin. Opposition and difference of opinion are 'liquidated.' Political opponents suddenly confess treason to the "Socialist State of Workers" and disappear mysteriously.

To conclude in the words of J. M. Keynes (*The End of Laissez-Faire*, p. 32): "Marxian socialism must always remain a portent to the historians of opinions—how a doctrine so illogical and dull can have exercised so powerful and enduring an influence over the minds of men and through them the events of history"



Franciscan Convent
(1587)



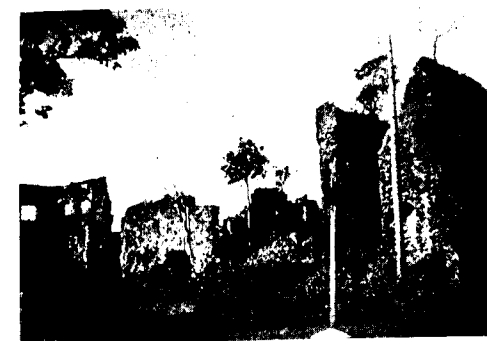
Palace at Bassein

OLD



GOA

Jesuit Church
(1578)



Augustinian Church
(1595)



Dominican Convent
(1583)

Photos by N. J. Job, I U.C.



The Grand Cascade
(P. Somasundaram)



Valley from Mount St. Mary
(P. Somasundaram)



The Silver Cascade
(K. Visvanath Kamath)

OUR

BOTANISTS



Collecting Specimens
(P. Somasundaram)

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Seeking the Mountain Lily
(K. Visvanath Kamath)



Leaving Mount St. Mary
(K. Visvanath Kamath)

We Went Botanizing

by K. Visvanath Kamath, IV B.Sc.

AT 7-40 a.m. on September 13, we started from the Trichy Junction, in high jinks. In the train we had an interesting discussion on the advantages and disadvantages of early marriage; and some of our companions who happened to be married were seen tucking up their sleeves to be ready for any contingency that should arise.

The train pulled up at Kodaikanal Road at 10-30, and a batch of monkeys were the first to greet us. Our cameras were directed at them, but before they could click our friends were grinning from the margosa trees. After refreshing ourselves we got into the buses that were to carry us up the hill. The weather was fine and cold breezes were blowing from all sides. As the bus was clambering up we caught the first view of the Silver Cascade and the Pillar Rocks. The sunshine piercing through the thick mist that hung over the mountains had lighted up the Silver Cascade in an unearthly splendour. By 3 o'clock in the afternoon we reached our cherished destination, some of us shivering with the cold. Dinner over, we motored to Mount Saint Mary where we unpacked our luggage in one of the little bungalows so kindly put at our disposal by the Fathers.

We stayed six days. Early in the morning Mr. Ananthakrishnan would come round to wake us up. The morning mist had not yet cleared up, and after warming ourselves at the fire we were stirred into activity and went to perform the preliminaries of the day. That being over, we took tea. After tea we lined up in front of our bungalow with our knapsacks in our hands ready to start at the order of our commander, Fr. Rapinat. The knapsack was a handy jute bag (such as middle-class people carry about to office or shop and students to school); it was a receptacle for bread and jam, flowers and leaves, and (perhaps also) cigarettes and matches.

At 8-30 our commander would give us the order to march, and in single file we followed him wherever he led us, but certainly not into the jaws of death. Our route lay through narrow winding paths with huge hills on one side and steep declivities on the other. On the way Father Rapinat gave a running commentary on a moss here, a fern there, and a lily a little beyond. Our young botanists would rush for these prizes, knife in hand, to cut and preserve them. The innocent little things would submit to our bullying without a word of protest. After trudging for

WE WENT BOTANIZING

about two hours, Father Rapinat made us sit by the side of some enchanting brook, and treated us to biscuits and toffee. After a few pranks we retraced our steps to our bungalow, exhausted and panting. We rushed to the dining hall, and after having dinner some lay down to an afternoon siesta, while others busied themselves in unpacking their bags and spreading their specimens out in a press. At 4 o'clock tea was served. We then moved into the town shopping or sight-seeing. Just before or after dusk every one of us returned home and after supper most of us enjoyed a game of cards. Sometimes Mr. Ananthakrishnan would join us and increase the mirth of the company. Some of us played on till midnight.

On one day of our stay we were taken to Kodaikanal Lake for a bit of boating. We were divided into two batches. The members of the morning batch were amphibian-like and had a nice time rowing up and down the lake in bright sunshine. The afternoon batch got a few showers and had to wait before they could take the boats out of the moorings. But they were not sorry on any account, for in the morning they had stolen a ride to the Kodaikanal Observatory, the only solar observatory of its kind in South India.

The day before we went boating an incident occurred which deserves to be mentioned. After our morning exploration for plants we were resting by the side of an avenue and eating our bread and jam. A kind European lady, whom we came to know to be the doctor in charge of a European Nursing Home just behind the road, accosted us. We were hungry and our bread had run short. On seeing this she expressed her regret at not being able to help all of us with bread and jam but promised to bring everything when she next came to Trichy in an aeroplane. Many years might pass before an aeroplane flies between Trichy and Kodai and then all of us will have left college. But anyway we are grateful for the kind offer.

The day before we left we visited Sacred Heart College, Shembaganur, where the Jesuit Fathers receive their early training. We were taken round the Museum and shown the drawings on the flora in Kodai, deservedly famous throughout our Presidency. The College and the church are situated in sylvan surroundings and the atmosphere breathes a tranquillity which sages would like.

The 19th morning saw us busy packing, and after a round of good-byes we started from Kodai at 8 a.m. and reached Kodaikanal Road at 12-30, when we parted, after a useful and pleasant excursion.

எங்கள் ஊர் பாடசாலை

by M. Emmanuel, I U. C.

நமக்கு சிறிது காலத்திற்குமுன் கிடைத்திருந்த “கிறிஸ்மஸ்” வாவு நாட்களில் ஓர் நாள் சூரியன் உதித்து கொஞ்சநேரம் சென்றபின் வீட்டை விட்டு புறத்தில் சென்று புலங்களைச் சுற்றிப்பார்க்கும் எண்ணத்தோடு சென்றேன். புலங்களைச் சுற்றி ஓடி வயல்களில் பாயும் நண்ணீரையும், அவற்றில் அங்குமிங்கும் ஓடியாடித்திரியும் கயல்மீன்களையும், தரையில் நாகிக்குதிக்கும் நவளைகளையும், மேனியை வாட்டும் வாடைக் காற்றினால் பச்சைப்பசேல் என்றிருக்கும் பயிர்கள் அசைந்து ஆடுவதையும் உற்று நோக்கிக்கொண்டு கொஞ்சத் தூரத்தான் சென்றேன். அப்பொழுது புலங்களுக்கு நீர் பாய்ச்சுதற்கு மண்வெட்டியைத் தோளில் சுமந்துக்கொண்டுவந்த முனியன் என்முன் வந்து மண்வெட்டியைக் கீழே போட்டுவிட்டு “சுவாமி சேவகம்” என்றான். நானும் மறுமொழியாக “மகராஜனுயிரு” என்றேன். பிறகு முனியன் “எப்போ சாமி வந்தீர்கள்?” என்றதற்கு “நேற்றுத்தான் டாப்பா வந்தேன்” என்றேன். பிறகு நான் அவனிடம் க்ஷேமலாபங்களை விசாரிக்க எண்ணி, “நமது ஊரில் இந்த வருஷம் மழைதண்ணீர் செய்தியெப்படி? வெள்ளாண்மை விளைச்சல் எப்படி?” என்றுகேட்டேன்.

முனி:—“என்னமோ இருக்கு, போனவருஷம் பட்டபாட்டுக்கு இந்த வருஷம் பரவாயில்லை. ஆனா, ரொம்ப மழை பேஞ்சதினாலே பாருங்கசாமி பயிரெல்லாம் வெளுத்துப் போச்சங்க. என்றாலும் ஆடிப்பட்டத்திலே வெதச் சாங்க பாருங்க, அவுகளுக்கு மோசயில்லை. ஏன் இன்னும் இரண்டு மூனு வாரத்திலே அவுகளுக்கெல்லாம் அறுக்கலாம்”.

நான்:—“உனக்கு எப்படியிடாப்பா?”

முனி:—“பரவாயில்லை சாமி. அந்தாருக்கு பாருங்க, அந்த ராத்தங் காறு, அதுதான் கொஞ்சம் மோசமாப்போச்சு. இந்த வருஷம் கடவுளு கொஞ்சங் கிருபைவைச்சு என்னமோ கொஞ்சங் குடுத்துருக்காரு. இந்த வருஷம் ஏங்குடும்பம் பட்டினியில்லாமலேச் சாப்பிடும்.”

நான்:—“கோயில் குடும்பம் அந்தோனி விட்டடுக்கு” என்று சொல்லிக் கொண்டிருக்கும்பொழுது ஊரின் தென்பக்கத்திலிருந்து “ஒருத்தன் பேருக்கு ரெண்டு, ஓரெண்டு ரெண்டு” என்று பிள்ளைகள் முறை வைக்கும் சப்தம் கேட்டு நமது முனியன்பக்கம் திரும்பி, “ஏதுடாப்பா, என்னமோ புதுசா

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யிருக்கே? நம்ம ஊரிலே பள்ளிக்கூடம் ஏதும் திரும்ப ஏற்பட்டிருக்கே?” என்றதற்கு முனியன் “ஆமாசாமி! என்னமோ இங்கிலிஷ் பள்ளிக்கூடமாம். வந்து இரண்டு மாசமாகுது. அது வந்தப் பிறகு ரொம்பச் சங்கடம் மாறிருக்கு சாமி.”

நான் :—“ என்னடாப்பா சங்கடம்? பெரியமனப்போல சொல்லுறேயே ” என்றேன்.

முனி :—“ அது ஏற்பட்டபிறகு வீட்டுக்காட்டிலே திரிஞ்ச புள்ளை குட்டிகளையெல்லாம் ஒங்களப்போல ”—என்று அவன் சொல்லி முடிக்குமுன், பள்ளிக்கூடத்தைச் சீக்கிரமாகச் சென்று பார்வையிடல் வேண்டும் என்னும் எண்ணத்தால் தூண்டப்பட்டவனாக “சரி முனியா, காலைக்குப் பார்த்துக் கொள்ளலாம்” என்று சொல்லி அவனிடம் சிலவு பெற்றுக்கொண்டு வீட்டிற்குச் சென்றேன். வீட்டில் காலைப்போஜனம் தயாராய் இருந்தது. அதைச் சாப்பிட்டுவிட்டு புறப்பட்டேன் பள்ளிக்கு. நான் வீட்டைவிட்டு கொஞ்சநேரம் சென்ற மாத்திரத்தில் பக்கத்திலுள்ள பண்டாரம் வீட்டிலிருந்து, ஏறக்குறைய ஐந்தையடி உயரமுள்ள ஒருவர், ஒரு கையில் குடையும் மற்றொரு கையில் ஒரு கெடிகாரத்தையும் பிடித்துக்கொண்டு வீதியில் வந்துகொண்டிருந்தார். நான் அவர்தான் ‘எங்கள் ஊர் பாடசாலையின்’ உபாத்தியாயராக இருக்கக்கூடும் என்று யூகித்துக்கொண்டேன். வேகமாய் நடந்து உபாத்தியாயரை சந்தித்தேன். உடனே “Good morning Sir” என்றேன். அவரும் மறுமொழியாக “Good morning” என்றார்.

நான் :—“ நீங்கள் தானே இந்தப் போர்டி ஸ்கூல் டீச்சர்? நீங்கள் வந்து எவ்வளவு காலமாக சார்? ”

உபா :—“ ஆமாம். நான்தான் இந்த ஸ்கூல் டீச்சர். வந்து இரண்டு மாத காலமாகிறது. நீங்கள் யார்? புதிதாய் இருக்கின்றதே? இவ்வளவு காலமாக இந்த ஊரில்தானே இருந்தீர்கள்? ” என்று வினவி நானும், “ இல்லை சார். நமக்கு ஊர் இதுதான், படிப்பதற்காக திருச்சிக்கு போயிருந்தேன் ” என்றேன்.

உபா :—“ உங்களுக்கு இப்ப வீவா? ”

நான் :—“ ஆமாம். கிறிஸ்மஸ் வெகேஷன் ”

உபா :—“ எங்கள் ஸ்கூலுக்குக் கூடத்தான் இந்த மாதம் 24-ம் தேதியிலிருந்து வீவு துவக்குகின்றது ” என்று சொல்லிமுடிப்பதற்குள் பள்ளிக்

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கூடத்தை நெருங்கிவிட்டோம். சட்டாம்பிள்ளையும் பள்ளிக்கூடம் துவக்குவதற்காக மணி அடித்தான். உபாத்தியாயர் என் பக்கமாய்த் திரும்பி “ வாங்க சார், நமது பள்ளிக்கூடத்தை பார்த்துவிட்டுப் போகலாம் ” என்று சொல்லிக் கொண்டே பாடசாலைக்குள் நுழைந்தார். அவர் நுழைந்த உடனே பையன்கள் எல்லோரும் எழுந்திருந்து “ கு மீங்க சார் ” என்றார்கள். உடனே உபாத்தியாயர் பாட்டுப் படிக்கச் சொல்ல “ ஆதிமூலமே— ” என்கிற பாட்டைப் பாடினார்கள். பையன்கள் பாட்டுப் பாடிக்கொண்டிருக்கும்பொழுதே உபாத்தியாயர் சட்டாம்பிள்ளையைக் கூப்பிட்டு “ டே அந்த ஸ்ரீலை இப்படி எரித்தாந்து போடு. சார் உட்காட்டும் ” எனவே அவனும் ஒரு மூலையில் கிடந்த ஸ்ரீலை எரித்து வந்து போட்டான். நானும் “ தந்தஸ் சார் ” என்று சொல்லிக்கொண்டே உட்கார்ந்தேன். பாட்டு சொல்லி முடியவும் ஆதம் என்னும் ஒரு பையன் எழுந்திருந்து “ சார், சார், பத்மராஜை பள்ளிக்கூடத்திற்குக் கூப்பிட்டேன், அவன் வரமாட்டேன்னு சொல்லிக்கிட்டே வீட்டுக்குள் ஓடிட்டாஞ் சார் ” என்று சொன்னான்.

உபா :—“ ஏன் வரமாட்டானாம்? ”

ஆதம் :—“ அது, அவங்க அப்பா தேவகோட்டைக்குப் போயிட்டாராம். அவன் ஆட்டுக்குட்டி மேய்க்கனுமாஞ்சார் ”

உபா :—“ அடே சுத்தரம் நீயும் சேதும் போய் அந்தப்பயலை இங்கு இழுத்துக்கொண்டு வாருங்கள் ” என்று சொல்லவும் இரண்டு தடிப்பயல்கள் பள்ளிக்கூடத்தை விட்டு வெளியில்போய் ஐந்து நிமிஷத்திற்குள் பத்மராஜை இழுத்துக்கொண்டு வந்தார்கள். பத்மராஜ் கண்களிலிருந்து கண்ணீர் மலை மலையாகக் கொட்டிக்கொண்டிருந்தது. உபாத்தியாயர் பள்ளிக்கூடத்துக் கதவுப்பக்கமாய் கையில் பிரம்புடன் நின்றுகொண்டு “ (f)வ்லுல், என்ன என் செய்தி இன்னும் தெரியவில்லையோ? உதை விழுந்ததென்றால் முதுகுத் தொவி கழன்றுபோகும் ” என்று பிரம்பை ஒங்கினார்.

பத்ம :—“ இல்லை சார், இல்லை சார், இன்னமே ஒழுங்கா வந்திறேஞ் சார். உங்களைக் கும்பிறேஞ்சார். வந்திறேஞ்சார் ” என்று அழவும் உபாத்தியாயர் அவனை விட்டு விட்டார்.

உபா :—“ சரி அதெல்லாம் கிடக்கட்டும் வீட்டுக்கணக்கு, சாவை எல்லாவற்றையும் எடு ” என்றார்.

பத்ம :—“ சார், ந... நான் எழுதிக்கிட்டு இருக்கும்போது, யெ... யெ... யெந்தம்பி கிழிச்சுப்பட்டாஞ்சார் ” என்று தேம்பிக்கொண்டே சொன்னான்.

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உபா :—“நீ செய்கிறது ஒன்றும் சரியில்லை. நாளைக்கு கொண்விவந்து காண்பிக்காவிட்டால் உதைவிழுகும். வட்டியும் முதலும் சேர்த்துக்கொண்டு வாங்கிவிடேன்” என்று சொல்லி, பையன்களைப்பார்த்து “அடே சீக்கிரம் எல்லாரும் வெளியே போய்ட்டிவாங்கன்” என்று சொல்லவும் ஒரே கும்பலாய் வெளியில் ஓடினார்கள். அவர்கள் வெளியில் சென்று இருக்கும் சமயத்தில் எனக்கும் உபாத்தியாயருக்கும் கீழ்க்கண்டவாறு சம்பாஷணை நடந்தது.

நான் :—“இந்த ஸ்கூல் எப்பசார் துவக்கினது? நான் போன செப்டம்பர் மாதம் வந்திருக்கும்பொழுது ஒன்றுமில்லையே!” என்று கேட்க, உபாத்தியாயர் நிக்கார்டிகளைப் புரட்டி ஒரு சீட்டை எடுத்து என் கையில் கொடுத்து “ஒக்டோபர் மாதம் 15-ம் தேதியிலிருந்து சார்” என்றார்.

நான் :—“இதற்கு முன்னால் நீங்கள் எங்கே சார் இருந்தீர்கள்?”

உபா :—“பரம்பக்குடியில் இருந்தேன் சார்”

நான் :—“அங்கே, என்ன சிங்கில் (single) டிச்சார்?”

உபா :—“இல்லை யில்லை, அங்கே ஃவோர் (four) டிச்சார்ஸ்க்கு இடமிருக்கு சார்” என்று சொல்லி Attendance எடுக்க ஆரம்பித்து விட்டார்.

உபா :—“செல்லக்கிருஷ்ணன்”

சேல் :—“92 செல்லக்கிட்ணன் பிரஷென் சார்”

உபா :—“வடிவேல்”

வடி :—“88 வடிவேல் பிரஷென் சார்”

உபா :—“சோமசுந்தரம்”

சோம :—“45 சோமசுந்தரம் பிரஷென் சார்”

இப்படியாக (attendance) எடுத்து முடிந்ததும், உபாத்தியாயர் பாடம் நடத்த ஆரம்பித்தார்.

உபா :—“முதல் வகுப்பு எழுந்திரு. ஏட்டையெடுத்துப்பாடஞ் சொல்லு. இரண்டாங்கினாஸ் சிலேட்டை எடுத்து இந்தக் கணக்கைப்போடு. தந்தேர் ஸ்டாண்டர்டி பாடம் ஒப்பி. நான்காவதும் ஐந்தாவதும் செய்யுள்படி” என்று சொல்லி முதல் கிளாஸ் பக்கமாய்ப்போய் கணகேசன் என்பவனிடமாக கின்றுகொண்டு பாடம் ஒப்பிக்கச் சொன்னார்.

எங்கள் ஊர் பாடசாலை

கணகேசன் ஏட்டை அவிழ்த்து “ஹிலும், நன்றாக குருவாழ்க, குருவே துணை. ஹரி, சித்தரி, நா(னா), மோ(னா), த்(தன்னா), சி(னா)”

உபா :—“என்னடா, சரியாய் ஏட்டைப்பார்த்துச் சொல்லு”

கண :—“த்(தன்னா), (ந்)து(னா), வா(னா), சி(னா), ந்(தன்னா), தா(னா) ம்(மன்னா). அ(னா), ஆ(வென்னா), இ(னா), ஊ(னா)”

உபா :—(பையன் மண்டையில் ஒரு குட்டுக்குட்டி) ஈ என்று சொல்லச் சொன்னார். பிறகு பையன் சரியாய்ச் சொல்லி முடித்தான். பாடம் கேட்டுக் கொண்டு இருக்கும்பொழுது ரஜாக் எழுந்திருந்து, கைகளைக் கட்டிக்கொண்டு உபாத்தியாயர் முன் வந்து “சார், விடியாலே எங்க வீட்டிலே ஆணங்காச்சத் தேரமாச்சு. அதனாலே இப்பப்போயிச்சாப்பிட்டு வரேஞ்சார்” என்று சொல்லவும், உபாத்தியாயர் “சரி சீக்கிரமாக வரவேண்டும். பத்து எண்ணு கிறதற்குள் வந்து சேரல்வேண்டும்” என்று சொல்லவே ரஜாக் ஒரே ஓட்டமாய் ஓடினான். உபாத்தியாயர் பிறகு “ஐந்தாங்கினாஸ் சிலேட்டையெடு; அடே சட்டாம்பிள்ளை இந்தக் கணக்கைப்போடு” என்று சொல்லி ஒரு புஸ்தகத்தை யெடுத்து ஒரு கணக்கைக் காண்பித்தார்.

சட் :—“ஒரு வியாபாரி-(இ)”

நடராஜன் :—“ஒரு வியாபாரி-(இ)”

சட் :—“சார், சார் திரும்பத்திரும்பச் சொல்லுஞ்சார்”

உபா :—“அடே சொல்லாதே”

சட் :—“மூன்று மாடு வாங்கி.....லாபமா நஷ்டமா” என்று போட்டு முடித்தான். அதற்குள் பத்மராஜ் எழுந்திருந்து “சார், சார் இன்னும் லாப நஷ்டக்கணக்கு நடத்திலே சார்”

உபா :—“எல்லாம் நேற்று நடத்தியிருக்கிறேன். நீ நேற்று வராதது யார் குற்றம். சரி கூடியவரையில் போடு, தெரியாவிட்டால் சொல்லித்தருகிறேன். அடே மூன்றாம் வகுப்பு செய்யுள்சொல்லு” என்று சொல்லவும்

சண்முகம் :—“அறஞ் செய விரும்பு; ஆறுவது சினம்” என்று சொல்லுமுன் கண்ணாயிரம் “சார் இதெல்லாம் நேற்றே ஒப்பிச்சாச்சு சார். இன்றைக்கு ‘உடையது கருமம்’ என்ற பாட்டிலிருந்து சார்”

எங்கள் ஸ்ரீ பாடசாலை

உபா :—“ அடே சண்முகம் ‘உடையது கருமம்’ என்ற பாட்டிலிருந்து சொல் ” என்று சொல்லி, “ அடே சண்முகம், இரத்திரி பாடம் படிக்க வில்லையோ? உம் அடே பயல்களா இரத்திரி யார்யார் பாடம் படிக்கவில்லை? ” என்று கேட்டார்.

சண் :—“ நான் படித்தேஞ்சார். கண்ணுயிரத்தாஞ்சார் படிக்கலே ”

உபா :—“ அடே கண்ணுயிரம் ஏண்டா படிக்கலே? ”

சண் :—“ அவன் சும்மா சொல்லுன் சார். உங்களுக்கிட்டே காட்டிக் குடுத்ததற்காக ஏமேலே கருவம் வச்சருக்காஞ்சார். உதை வாங்கிக்குறிக்கலு முனு சும்மாக்காச்சுக்குத் தூக்கிப்போடுவாஞ்சார் ” என்று சொல்லவும் உபாத் தியாயர் என்னை கோக்கி “ பார்த்தீர்களா சார் எங்கள் பையன்களுடைய பேச்சை ” என்று கூறவும் “ சிறு பிள்ளைகள்தானே, அவர்கள் அப்படித் தான் பேசுவார்கள் ” என்றேன்.

அதன்பிறகு நானும் பள்ளிக்கூடத்தின் தோட்டம் முதலியவைகளைச் சுற்றிப்பார்த்துவிட்டு உபாத்தியாயரிடம் சிலவு பெற்றுக்கொண்டு வீட்டிற்குப் போய்ச்சேர்த்தேன். போகும் வழியில் நாமும் சிறு பிள்ளையாய் இருக்கும் பொழுது இப்படித்தானே பேசியிருப்போம் என்று நினைத்துக்கொண்டே சென்றேன்.

പുതുക്കാരം.

സ 121 1913.13.

By Joseph Minattur, M. A.

അന്തിമ ചുവപ്പിൽ ചായ്ക്കേ,
അവസ്ഥത്താകയാലാവശ്യപ്പെട്ടുവെച്ചാൽ—
നാശാഭിരന്ദനങ്ങൾ ഭവാനിയിരിക്കവേ,

പ്രേമസ്മരിതങ്ങളാൽ താരകളെപ്പോ
പ്രേമാർദ്രനന്മകളാൽ കലാശി—
ചാകാശവീഥിയിൽ ചരിക്കവേ,

ഞാൻ കേട്ടൊരു കളകളരണിതം,
കൈവളകൾ തൻ കളകളരണിതം.

അനികത്തണത്തൊരൊഴവ—
നകതലത്തിരുനായാസം രീക്ഷയായ്

അരച്ചുകുണഞ്ഞു വീണ്ടു ചിലമ്പി, ഞാ
നളവിചാരിയകൾ ചാർത്തിക്കവേ.

ഞങ്ങൾ തൻ മധുവിധുക—
ജാനദോൽപ്പാദകാംഗനായ്
കൗമുദീമധു ത്രുകിത്തളിഞ്ഞു വിധു,
വിരല്പാകത്തെ വിശിഷ്ടതനാം വിധു.

വള്ളത്തോൾക്കവിതയിലെ ജീവൽസാഹിത്യം.

By C. Kumaran Moosad, III B. Sc. (Hons.)

കുഞ്ചനും തുഞ്ചനും ലോകത്തിലുള്ള ആ സുഖമുൽഭവങ്ങളുടേയും, അനേക നൂറ്റാണ്ടുകളോളം നീണ്ടുനിന്ന ഒരു വെരുംകൃത്യമാണ് ഭാഷാസാഹിത്യരേഖകളിലൂടെയുണ്ടായത്. കളകോകിലങ്ങളുടെ നർമ്മാഹാരംകൊണ്ടാടി മോഹിതമാക്കിയിട്ടുണ്ട്; ഒരു വാസ്തവം പോലെയുണ്ടെന്നു ചില വൃദ്ധോല്പന്നങ്ങൾ രമ്യത്തിന്റെ മാനദണ്ഡത്തെ ഏകസ്വരത്തിൽ മുളിപ്പിച്ചുകൊണ്ടു. വിനീത് അംഗുലി സാഹിത്യത്തിന്റെയും രമ്യൻ സാഹിത്യത്തിന്റെയും സമ്പർക്കത്തോടു, കൈരളിയുടെ ആ ഭിന്നോദാസത്തിന്റെ പരിണാമമാണോ ഒരു നവയുഗം ഭാഷാചരിത്രത്തിൽ ഉദിച്ചു. ആ പുനർജന്മത്തോടു കൈരളിയ്ക്ക് രാജകീയകൊട്ടാരങ്ങളിൽ നിന്നും പ്രഭുക്കുടുംബത്തിന്റെ 'നാലുകെട്ടുകളിൽ നിന്നും നിർമ്മല ജനസാമാന്യത്തിനിടയിൽ സ്വാഭാവികമായി ചെല്ലാതായി. പട്ടിണിപ്പാവങ്ങളുടെ പാഞ്ഞുകടലുകളിലും ഗ്രാമാന്തരത്തിലെ കഷ്ടഗ്രഹങ്ങളിലും ചെന്നുകേറി ലോകജീവിതത്തിന്റെ സജീവ വശങ്ങളുമായി ഇടപെടാൻ കൈരളിയ്ക്ക് ഉടവെന്നു. ഇങ്ങനെ ജീവിതയാഥാർത്ഥ്യമായി കൈരളിയെ പരിചയപ്പെടുത്തിയതിൽ മഹാകവി വള്ളത്തോളിന് അപ്രധാനമല്ലാത്ത ഒരു സ്ഥാനമുണ്ട്.

പുരാതന കവിസങ്കല്പങ്ങളെ അനാദരിക്കാതെയും ജീവിതയാഥാർത്ഥ്യങ്ങളെ വിസ്മരിക്കാതെയും കവനം നടത്താൻ വള്ളത്തോളിന്റെ പാടവം അസ്സാദശമാണെന്ന് സഹൃദയലോകം സമ്മതിച്ചുകഴിഞ്ഞു. തൻമൂലം കാവ്യരസത്തെ ബലികഴിക്കാതെത്തന്നെ ദാരിദ്ര്യപിശാചിന്റെ പിടിയിൽപ്പെട്ടു തെരുങ്ങുന്നവരിൽ സഹദാവും രേഖപ്പെടുത്താനും അവരുടെ പ്രാഥമികാവശ്യങ്ങൾക്കായി വാദിക്കാനും മഹാകവി മടിച്ചില്ല. ഒരു പുറത്തു ഗർഭപ്പി വാ പൊളിക്കുന്നു; മറുപുറത്തു ദാരിദ്ര്യം കൊത്തിവെക്കുന്നു; മാമുലും അന്ധവിശ്വാസവും ഇളിച്ചു കാട്ടുന്നു; അടിമത്തഭാഷ്യംകൊണ്ട് നട്ടെല്ലു പൊട്ടുന്നു. ഇങ്ങനെ വലയുന്നവരിൽ ഒരു സാമ്പത്തികവാദത്തിലും ഒഴിക്കാൻ മുൻകാലങ്ങളുടെ ദുഃഭാഗം അവരെ അനുവാദിച്ചില്ല. എന്നാൽ നമ്മുടെ മഹാകവിയുടേയും അതോടൊപ്പം പലരുടേയും ശ്രദ്ധ ഈ വിഷയത്തിൽ പതിഞ്ഞു.

അദ്വൈതത്തിന്റെ 'സാഹിത്യമൗലി'യിലെ ഒരു പ്രധാന ഭാഗം സജീവപ്രശ്നങ്ങളെ പരാമർശിക്കുന്നതാണ്. രാഷ്ട്രത്തിന്റെ സാംസ്കാരിക പുരോഗമനത്തിനുമുമ്പ് ചില അടിച്ചുകിടക്കുന്ന രാഷ്ട്രീയമായും സാമുദായികമായും മതപരമായുമുള്ള പ്രതിബന്ധങ്ങളെ തട്ടിനീക്കുന്നതിൽ അത്തരം കൃതികൾ സഹായകങ്ങളായിട്ടുണ്ട്. സാമുദായികമായവയിൽ മിക്കതും ദുരാചാരദൂരീകരണം, അധഃകൃതോദ്ധാരണം, സാമുദായികമെന്തി എന്നീ അടിമന്തിരപ്രശ്നങ്ങളെ അടിസ്ഥാനമാക്കിയുള്ളവയാണ്. കേവലം നിരന്തരങ്ങളും ചിലപ്പോൾ 'അനന്തം'കാരികളുമായ അന്ധവിശ്വാസങ്ങളെ പഠിക്കുന്നതിലും അവയെ ഹാസാത്മകമായി ചിത്രീകരിക്കുന്നതിലും മഹാകവി മടിച്ചിട്ടില്ല.

മുളയിൽ സ്വരക്ഷയ്ക്കായി കെട്ടിയ വേലി പിന്നീടൊരു ബന്ധനമായിത്തീരാറുണ്ട്. ഇത്തരമൊരു ബന്ധനമായ ജാതിക്കോട്ടയ്ക്കു പീരങ്കി വയ്ക്കുകയാണ് ചില കൃതികൾകൊണ്ട് അദ്വൈതം സാധിച്ചിരിക്കുന്നത്. ജാതിവ്യത്യാസത്തിന്റെ അനാശാസ്യതയെ കുറിക്കുന്നതിന് എഴുതിയ 'ജാതിപ്രാദവ'ത്തിൽ അദ്വൈതം ജാതിയെ വെണ്ണിക്കുന്നതിങ്ങിനെയാണ്:

വള്ളത്തോൾക്കവിതയിലെ ജീവൽസാഹിത്യം.

“ജാതി! ഹാ! നരകത്തിൽനിന്നു പൊങ്ങിയ ശബ്ദം
പാർ നിന്നും പിശാചിന്റെയേറ്റിലെ രണ്ടക്ഷരം”.

ഈ ഇരട്ടിക്കൊണ്ടു ജാതിക്കോട്ട തകർന്നിട്ടില്ലെങ്കിലും അടിവരയെന്നു കല്പിക്കാൻ അതു തീർച്ചയായും പര്യാപ്തമായിട്ടുണ്ട്. ഇവിടെയും ഉല്പരിഷ്കൃതം ഏതൊരു സമുദായസേവകനിൽനിന്നും നമുക്ക് പ്രതീക്ഷിച്ചുകൂടാ. സ്വഗൃഹം ഹോമിച്ചും ജാതിരാക്ഷസനെ സേവിച്ച 'ശ്രദ്ധ'യിൽ ശ്രദ്ധ'ന്റെ കഥ ആരെയും തലവണക്കിയിരിക്കുന്നതാണ്.

ഹൈന്ദവമതത്തിൽ പാഠിപ്പിച്ചുകൂടിയ ഇത്തിക്കണ്ണികളെ വെട്ടിയൊഴിക്കുന്നതിലും മഹാകവിയുടെ രൂപിക സഹായകമായിട്ടുണ്ട്. ഹൈന്ദവമതപരിഷ്കാര പ്രസ്ഥാനത്തിന്റെ വഞ്ചിപ്പായകൾക്കു കാഴ്ചവെക്കുന്ന അദ്വൈതത്തിന്റെ ശീതങ്ങൾ ഒട്ടധികം ഉപകരിച്ചു. 'ഹൈന്ദവ' എന്ന കൃതി "സത്യഗ്രഹസമരത്താൽ വൈക്കം ക്ഷേത്രവീഥി കിഴ്ജാതിക്കുടും സഞ്ചാരാർഹമാണെന്ന് രാജവിളംബരം പുറപ്പെടുമ്പോൾ അവർ പാടി നടപ്പാനായി" എഴുതിയതാണത്രേ.

“സത്യത്തിൻ നിസർഗ്ഗമുവക്ത്രത്തെ മരമോന്ത വെ-
ച്ചെത്രമേൽ വികൃതമാക്കി സ്വാർത്ഥക്കുളിക്കാർ”

ഇങ്ങിനെയാണ് ഈശ്വരസാക്ഷാൽക്കാരത്തിനുള്ള സ്വതന്ത്രമാർഗ്ഗത്തിൽ കള്ളവേലി കെട്ടുന്നവരെ കവി അധിക്ഷേപിക്കുന്നത്.

കൂടാതെ, വിവിധസമുദായങ്ങൾ രമ്മിലുള്ള അനൈകമൃതത്തെ അപലപിക്കുന്ന കൃതികളും കുറവല്ല. മതസ്സർവ്വതാൽ ഉണ്ടാകുന്ന സാമുദായിക ലഹളകളെ നാട്ടിൽ നിന്നും അട്ടിക്കളയുന്നതിനും മഹാകവിയ്ക്കായും തന്റെ രൂപികതന്നെയാണല്ലോ. മതത്തിന്റെയും കരുണാശാലിയായ സർവ്വേശ്വരന്റെയും പേരിൽ എത്രമാത്രം സഹോദര രക്തമാണ് ഈ പുണ്യഭൂമിയിൽ ഇന്നും ചൊരിഞ്ഞുകൊണ്ടിരിക്കുന്നത്! ഇതിനു നേരെ ചില രാഷ്ട്രീയ പ്രവർത്തകന്മാരെപ്പോലെ കേവലം കണ്ണടയ്ക്കാതെ, മൗലികകാരണങ്ങൾ തിരഞ്ഞു പിടിച്ചു ചികിത്സ വിധിക്കുന്നതിൽ കവി സദാ ജാഗ്രതകനാണ്.

“മതങ്ങളൊക്കെയും സന്ദൈകൃദഗ്ഗികൾ
മതഭക്തർ നാമോ വിഭേദശീലികൾ”

ഭൂരിപക്ഷസമുദായത്തിന് ധ്വനവകുലക്കാരെ പ്രാഥമികാവകാശങ്ങളെ ചവുട്ടി തേക്കേണ്ട അവശ്യമില്ല. വിവിധമതാധാരങ്ങളും ഏകമാതാവിന്റെ സുന്ദരവായികളെന്ന നിലയ്ക്കു ജീവിക്കണമെന്നു മഹാകവി ഉൽബോധിപ്പിക്കുന്നു.

“ശിഖഹിന്തു കൃത്യമുഹമ്മദീയാദി
നിഖിലജാതിയ്ക്കുമൊരേവിധം സ്ഥാനം”.

ഇതിനുപുറമെ ലോകനോരാക്ഷന്മാരെ അലട്ടിക്കൊണ്ടിരിക്കുന്ന മഹാഭയ പ്രശ്നമാണല്ലോ ഇന്നത്തെ സാമ്പത്തികക്ഷാമം. സമ്പദ്വിരോധസമരത്തിന്റെ ഭാരമേറിയതായി ലക്ഷക്കണക്കിൽ മനുഷ്യർ നരകിക്കേണ്ടിവരുന്നതു മഹാകവിയ്ക്കു സഹിച്ചില്ല. സമുദായത്തിന്റെ അടിത്തട്ടിൽ ദുരന്തദുരിതമനുഭവിച്ചുകഴിയുന്ന മർദ്ദിതസമൂഹങ്ങളെ തിരഞ്ഞു പിടിക്കുന്നതെങ്ങിനെ? സ്വാർത്ഥ ലിപിമായ സാമുദായികതരീക്ഷത്തിലേയ്ക്കു സാമാന്യ നിരീബോധത്തിന്റെ പുന്യാലിയെ ക്ഷണിയ്ക്കാൻ തുറന്നുവെക്കുവാൻ അദ്വൈത കവികളും വള്ളത്തോളിന്റെതാണ്. മുരളിപ്പാട്ടിന്റെ നിർദ്വേഷമായ മർദ്ദനത്തെ 'മാപ്പി'ൽ ഭർത്തനം ചെയ്യുന്നതു നോക്കുക.

വള്ളത്തോൾക്കവിതയിലെ ജീവൽസാഹിത്യം.

“പൈശ്ചര്യമുള്ളതല്ല കവിതയുടെ ഭാവം—
 ഉണർന്നിറങ്ങും മുതലാളിത്തം
 ചെമ്മോരതിൻപൊഴരിയ്ക്കെടുത്ത
 മനുഷ്യദേഹങ്ങളിലൊന്നിതത്രേ.”

സാമ്പത്തികമായ സാമൂഹികാനിധിയെ കവി അസന്ദിഗ്ദ്ധഭാവത്തിൽ ഉപേക്ഷിക്കുന്നു.

“സുഖമുറപ്പും സൈന്യമെഴുതിയ
 സൗധമെഴുതിയ മുതലാളിത്തം
 അയാൾക്കു വിജയംവിജയം വിജയം
 വാല്യവും വിജയം മരിച്ചിട്ടുണ്ട്!”

കവി ഇവിടെ ഒരു തികഞ്ഞ തീവ്രവാദിയായി പറയപ്പെട്ടിരിക്കുന്നു. ഇത്ര ദേവഭയമെന്തെന്നും കല്പക വൃക്ഷങ്ങളെയും, കവി പാരമ്പര്യമനുസരിച്ച്, സ്വന്തം കാരണത്താൽ; കവിതയുടെ പുഞ്ചിരം ഇവിടെ ജീവിതാനുഭവങ്ങളിലേക്കു തിരിച്ചു വന്നിട്ടുണ്ട്.

ഭാരതത്തെ ശ്രദ്ധിച്ച മറ്റൊരു വിഭാഗമാണല്ലോ രാഷ്ട്രീയമായ അസ്ഥി തന്ത്രം. അടിമത്തഭാഷണം ഭേദി കവിത്തുപോയ ഭാരതീയശിരസ്സൊന്നുമില്ല. ആദ്യ സ്ത്രോധധാനത്തിൽ തലമാച്ച മയങ്ങുന്നവരിൽ ദേശാഭിമാനവും കർമ്മവ്യവസ്ഥയും കത്തി വയ്ക്കുക എന്നിവ ഏതു സ്വരാജ്യപ്രണയിയുടേയും പ്രഥമമുതലാണ്. ഈ വഴിയ്ക്കു മഹാകവി യുടെ രൂപിക ചെയ്തിട്ടുള്ള സേവനം പ്രത്യേകം സ്മർത്തവ്യമത്രേ. അദ്ദേഹത്തെ അനുകരി ക്കാൻ മില കവികൾ സാഹസപ്പെട്ടിട്ടുണ്ടെങ്കിലും അവർ വള്ളത്തോളിനെപ്പോലെ പരി പൂർണ്ണ വിജയമടങ്ങിയിട്ടില്ല. വള്ളത്തോൾത്തുലികയിൽനിന്നും ദേശാഭിമാനം തിരഞ്ഞെടുത്ത കന്ന സ്വാതന്ത്ര്യഗാനങ്ങളുടെ രസവും ശക്തിയും അന്യാദേശംതന്നെ.

ഇത്തരം ഗാനങ്ങൾ ദേശീയപ്രസ്ഥാനത്തിന്റെ ശക്തി പതിവുടനായി വർദ്ധിപ്പി ച്ചിട്ടുണ്ട്. അവയിലെ സ്വരാജ്യസ്നേഹോദ്ദീപകങ്ങളായ ഉൽബോധനങ്ങൾക്ക് അനുയോജ്യ മായ മാതൃഭാഷയിൽ എന്തൊരു ഭാരതീയവൃദ്ധത്തിൽ ഉണ്ടാകുകയില്ല? സഹനസമര സന്നദ്ധ രായി ലാത്തിപ്രയോഗത്തിന് വിടർത്തിക്കാട്ടുന്ന വിരവകുക്കുറോന്നും ധൈര്യകവചമൊക്ക ന്നത് ആ ഉൽബോധനം വിതയ്ക്കുന്ന പുള്ളികളാണ്. ഒരു സ്വരാജ്യപ്രേമിയുടെ തികഞ്ഞ ദേശാഭിമാനവും ഒരു വാഗ്മിയുടെ പദസാധിനവും ഒരു മഹാകവിയുടെ ഭാവനാശക്തിയും ഏകത്ര സമജസമമായി സമോച്ചി ച്ചാലുണ്ടാകുന്ന അനന്ദമാണ് ആ സ്വാതന്ത്ര്യഗീതങ്ങൾ വായിക്കുമ്പോൾ ഏതു സഹൃദയനും അസ്വദിക്കുന്നത്; പാടിക്കേൾക്കുമ്പോൾ ഏതു പാമ രനും അനുഭവിക്കുന്നത്.

യൂറോപ്പിനെ ഒരു കൊലയാളാക്കിയ ദുർഭൂതമാണല്ലോ ഇന്നവിടെ നഗ്നനത്തം ചെയ്യുന്ന സങ്കടമിത ദേശീയത്വം. എന്നാൽ മഹാകവിയുടെ സ്വരാജ്യപ്രേമം അപ്രകാരം ഇടുങ്ങിയതും നീചവുമല്ല; ആ സ്വരാജ്യസ്നേഹം വിശ്വപ്രേമകാവ്യത്തിന്റെ ‘സമുച്ഛിന്നം’ മാത്രമാണ്.

“കാമപോലുള്ളകിണറുശക്തിപ്പിരിയാൻ—
 ലിമാനകർമ്മക്ഷേത്രമാണീയകങ്ങളെ
 അമത്തിൻ കുടക്കിടൽനിന്നുരിയെടുപ്പതി—
 ഞ്ഞമയവൃഥിതര തലോടുന്നതിനത്രേ”



Our Football Team : 1940-41.



Winners of the U. T. C. Football Cup: 1940-41.



The College Band: 1940-41.

വള്ളത്തോൾഗവൺമെന്റിന്റെ ജീവൻസംഗീതം.

മഹാകവി വിഭാവനം ചെയ്യുന്ന ദേശീയഭാരതത്തിന്റെ മുദ്രാപത്രം “ലോകാസ്തമസ്സാ സ്സുഖി നോ ഭവന്തു” എന്ന ഭാരതീയചാര്യന്മാരുടെ ദൈനന്ദിനപ്രാർത്ഥനയെയാണ്. യുദ്ധത്തിന്റെ നിമിഷത്തിലുള്ള തെരുങ്ങുന്ന പാശ്ചാത്യഭോക്താവിന്

“മംഗളാത്മാവോ ജഗൽകർത്താവിൻ കൃഷിനില്പ-
 തെങ്ങങ്ങാ മനുഷ്യത്വം മാഴികൾക്കിരയായ് പ്പോ
 അങ്ങങ്ങാവിനകളെപ്പേന്താക്കിയുവാ-
 ഞങ്ങനെ വീശിത്തൂ നാം പ്രാണയായുവെപ്പോലും”

എന്ന ‘കൃഷിക്കാരുടെ പാട്ടോ’ൻ കേൾക്കാൻ കാതുണ്ടായിരുന്നെങ്കിൽ!

ഇങ്ങിനെ മനുഷ്യജീവിതത്തിന്റെ സജീവാവശങ്ങളെ സ്പർശിക്കുന്നവയായി മഹാകവിയുടെ വക കൃതികൾ വളരെയുണ്ട്. കൂടാതെ പൗരരാണിക കഥാവലംബികളായ അദ്ദേഹത്തിന്റെ ശേഖകാവ്യങ്ങളിൽ പലതും അവസാനംകൊണ്ടു വിശിഷ്ടമായ ദേശഭിമാനത്തിലേക്ക് പൂർണ്ണമായെത്തുന്നവയാണ്. യഥാർത്ഥകാവ്യരസം ഉണ്ടുന്നതോടൊപ്പം ദേശഭിമാനംകൂടി ചെലുത്താൻ സാധിച്ചാൽ അതൊരു ഗണ്യമായ നേട്ടമല്ലേ? ‘മാതൃഭൂമിയുടെ പിഞ്ചുകാൽ’ എന്ന കോമളഗാനം അവസാനിപ്പിച്ചിരിക്കുന്നതു നോക്കുക.

“ധന്യഭവനമാം ദൗഷ്ട്യമേ, നിൻതല-
 യെത്ര പരത്തിയുയർത്തിയാലും
 ഇക്കമഭൂമിതൻ പിഞ്ചുകാൽപോരുമേ
 മരിക്കുന്നതൊക്കെ ചുവട്ടിത്താഴ്ന്നാൻ”

‘കാമുകന്മാർക്കും’നും ഏതാണ്ട് ഈ വഴിക്കുതന്നെയാണ് പോയിരിക്കുന്നത്.

“പാവങ്ങൾ തൻജീവനഭംഗദുഃഖം
 ഗണിക്കുമാ തുംഗപദസ്ഥർ നിങ്ങൾ”

എന്നാണ് കഷ്ടകനയനാഞ്ഞുമായ കാർമ്മേഘങ്ങൾ ഓടിമറഞ്ഞപ്പോൾ അമോദിക്കുന്ന താമകളെ സംബോധനചെയ്തു കവി പാടുന്നത്.

എന്തിനേറെ? സംസ്കൃതലങ്കാരികന്മാരും വൈയകരണന്മാരും സൃഷ്ടിച്ചുവച്ച മാമുൽക്കുടകൾ വെട്ടിനീക്കി കൈരളിയ്ക്ക് സ്വച്ഛന്ദവിഹാരത്തിന് വിശ്വപ്രേമത്തിന്റെ വിശാലരാമം എന്ന തുറന്നുകൊടുത്തത് മഹാകവി വള്ളത്തോളാണ്.

ആധുനിക കവിതയുടെ പോക്ക്.

By P. N. Subrahmanyam, III B. Sc.

വിമർശനാർത്ഥം നവീനപ്രസ്ഥാനത്തോടു തീവ്ര പ്രതിപത്തി ഉണ്ടാകുമോടുകൂടി, പഴയ പ്രസ്ഥാനങ്ങളെപ്പറ്റി ചില അക്ഷേപങ്ങളും പുറത്തുവന്നുതുടങ്ങി. ഭാഷാകവിസാമ്രാജ് എന്നു ചെല്ലിക്കുന്ന എഴുത്തച്ഛന്റെ കാലത്തന്നെ വളരെ ഭക്തിഭാവമായി. ശാകുന്തളത്തിനു മുമ്പുള്ള സകല കവിതകളും കൊള്ളിപ്പയ്യേറിയതാണെന്നു തീർന്നുവന്ന ഒരു കാവ്യ നിരൂപകൻ ഒരിക്കൽ എഴുതിക്കണ്ടു. ഇത്രമാത്രം നൈരാശ്യമേമായ ശത്രുത്വം പഴയ കൃതികളോടു പ്രകടിപ്പിക്കണമെങ്കിൽ അപ്പോഴപ്പോൾ സാമാന്യം ഭീതികൂടി അഭ്യർത്ഥിച്ചുവന്നു. വിചാരിക്കേണ്ടതില്ലെന്നു. പുസ്തകകവിതകളോടുള്ള മത്സരത്തിൽ അവയുടെ നാശംകൊണ്ടല്ലാതെ നവീനകവിതകൾക്കും നിന്നു പിഴക്കാവാനല്ലെന്നു പറയുന്നവർ വാസ്തവത്തിൽ ഭംഗത്തോടെ പുസ്തകകവിതയുടെ ഗുണഭൂതികളായ സമ്മതിക്കുലുബ്ധതയും സംശയിക്കേണ്ടതാകുന്നു. ഉഗ്രപശ്ചാത്താപം ഇത്തരം നിരൂപകന്മാർ പഴയ കവിതകളെ പഴിക്കുന്നതിൽ അവർ മേന്മ വല്ലതും കിട്ടുമെങ്കിൽ വളരെ സന്തോഷം. പുസ്തകകവിതകളുടെ വർദ്ധനവായതുകൊണ്ടുതന്നെ ഒരു ശതാബ്ദം ആധുനിക കവിതകൾക്കില്ലെന്നുള്ളതു വിചിത്രമാണു്. സന്ധ്യയെ വാല്മീകി വർണ്ണിച്ചിരിക്കുന്നതു നോക്കുക:—

“നിഷ്പന്നാസ്സുരവസ്സുർവ്വ നീലിനാ മൃഗപക്ഷിണഃ
ശംഭോജിജ്ഞാതേ സന്ധ്യ നഭോനേത്രൈരിവാപുരം”

ഈ വർണ്ണന കവി പഴയതാണെന്നുള്ളതിനു തർക്കമില്ല. എങ്കിലും അതിന്റെ കോമളിമാവ് ഇപ്പോഴും നമ്മുടെ ഹൃദയത്തെ അടിസ്ഥാനപ്പെടുത്തിയിട്ടുണ്ടോ? മനുഷ്യാഹൃദയം രസത്തിനു വശിഭപ്പെട്ടിരിക്കുമ്പോഴും ആ അനന്ദിപ്പിക്കുമെന്നും വിശ്വസിക്കുന്നു.

കവിത പ്രാമീനമെന്നുപോലുമുണ്ടാകുമെന്നു പറയുന്നവർ ഭക്തന്മാർ പഴയതാണെന്നു പറഞ്ഞു പുച്ഛിക്കുന്നതിനും മടിക്കയില്ല.

“പുരാണമിത്യേവ ന സാധുസർവ്വം

ന ചാപികാവ്യം ന ചരിതവദ്യം” എന്നുള്ളതു നമുക്കു പഴയതാണെന്നു പറഞ്ഞു കേൾക്കുന്ന പഴയതാണെന്നു വെളിച്ചമെന്നും പുതിയതാണെന്നു ഭേദമെന്നും കേവലം കാലത്തെപ്പോലെയായിരിക്കുമെന്നു വിചാരിച്ചു കേൾക്കുന്നവർ. പഴയതായാലും പുതിയതായാലും അന്തരാത്മാവിനെ സ്പർശിക്കാനുള്ള പാടാരത്തു അശ്രുവിച്ച് കവിത്വം ഉണ്ടെന്നോ ഇല്ലെന്നോ നിർണ്ണയിക്കേണ്ടതാകുന്നു. സാക്ഷാൽ പരബ്രഹ്മത്തെ പഴയതെന്നോ പഴുപ്പുതെന്നോ പറഞ്ഞു അർത്ഥമില്ല. അക്ഷേപിക്കാമോ?

മനുഷ്യപ്രകൃതിയിൽ ദീനങ്ങളായിരിക്കുന്ന സ്ഥിതികാവ്യങ്ങളിൽ ഏറ്റവും പ്രധാനമായിട്ടുള്ളതാണു് അനുരാഗം. സ്രീപുണ്ഡരീകത്തിൽ പ്രവർത്തിക്കുന്ന സംസാരം അതിന്റെ മാഹാത്മ്യം നിമിത്തം ഏകദേശം അശ്രുവിച്ചു നില്ക്കുന്നു. ഖരിന്റെ മാഹാത്മ്യം ആധുനികന്മാർ മനസ്സിലാക്കിയിട്ടുള്ളതിനേക്കാൾ ഏതോളമേ അധികം പുസ്തകകവികൾ ഗ്രഹിച്ചിരുന്നു. ഉദാഹരണമായി, മാംസികാനുരാഗവും, തപശ്ശ്ചന്ദ്രാധാനുരാഗവും രണ്ടും ശാകുന്തളത്തിൽ കാണുന്നുണ്ടല്ലോ. അനുരാഗത്തിന്റെ പ്രതിഷ്ഠ ഹൃദയത്തിലാണെന്നു കേൾക്കുന്നവർ ഖാദി:പ്രകാശനം പലവിധത്തിലും നാം കാണുന്നു. മാംസിയുടെ വിമർശനത്തിൽ കൽപോലും പയസ്സുദ്രാപിയുഷ്ണവിന്ദുക്കളായി മാധവനു തോന്നി. ഇതു കണ്ടിട്ടു വിമർശനത്തിന്റെ ഇടയിൽ വർണ്ണിച്ച കവിയെ കഠിനമായി അക്ഷേപിച്ച നിരൂപകന്മാരും ഉണ്ടു്. അനുരാഗത്തിന്റെ ഗാഢതയെ ഖാദി:പ്രകാശനം എങ്ങനെയാണു്

ആധുനിക കവിതയുടെ പോക്ക്.

വർണ്ണിക്കുന്നതു്. പ്രിയരമയുടെ ഭാവനത്തിനു സമീപമുള്ള വരിയിൽക്കൂടി നടക്കുന്നതുപോലും ബ്രഹ്മാനന്ദകരമാണെന്നു് അമരകത്തിൽ വർണ്ണിച്ചു കണ്ടിട്ടുണ്ടു്. ഇങ്ങനെയുള്ള വർണ്ണനകൾ കേവലം അസംബന്ധങ്ങളാണെന്നു പറഞ്ഞു നിഷേധിക്കരുതു്. നവീന കവികൾ ശ്രംഗാരരസത്തിൽ ശസ്ത്രകിയെപ്പോലെ രസത്തിന്റെ സ്വാഭാപരമായ സംശയിക്കത്തക്കവിധം, അത്രമാത്രം ഭോമിപ്പിച്ചു പ്രയോഗിക്കുന്ന വർണ്ണനകളേക്കാൾ മേല്പണമെന്നു് എത്രയോ ഭേദമാണു്. വായനക്കാർ സൂചനകൾകൊണ്ടു സംഗതികൾ ഗ്രഹിക്കണമെന്നാണു് അവരുടെ അഭിപ്രായം. സൂചനകൾകൊണ്ടു സംഗതികൾ ഗ്രഹിക്കുന്നതിനു ‘ഡ്യംഗ്യ’മെന്നും, ‘ധ്വനി’മെന്നും പറയുന്നു. പക്ഷെ ധ്വനിയോടു ചില നവീനന്മാർ എതിർക്കുകയാണു് ചെയ്യുന്നതു്. ‘ധ്വനിയോടൊന്നിച്ച്’ എന്ന പ്രമാണം അവർ തിരക്കമാണു്. അതുകൊണ്ടു് വാചസ്പത്യം സൂചനയുള്ള വർണ്ണനകളോടു ഇത്തരക്കാർ വെറുക്കുമെന്നാണു് വന്നുകേട്ടതു്. ഇങ്ങനെ നോക്കുമ്പോൾ മനുഷ്യാഹൃദയം കവിതയ്ക്കു മാത്രമാണു് സ്ഥാനമുള്ളതു്. പക്ഷെ അതിനും വേണ്ടതായ സാഹിത്യാനുഭവം സംഭവിക്കാതെ നിവൃത്തിയില്ല.

നവീന പ്രസ്ഥാനങ്ങളുടെ കവിതാസ്വഭാവവും ഗ്രഹിക്കാതെ അവരെ അക്ഷേപിക്കുന്നതു സൂത്രാർത്ഥമല്ല. സാമാന്യം ആളുകൾക്കു് ദുർഗ്രഹമായ വിധത്തിൽ കവിതയെ ശരി പറയിക്കുമ്പോൾ ഉത്സാഹിക്കുന്നവർ സ്വപരായിത്തന്നെ തീരെ വിസ്മരിക്കുന്നതു ശരിയാവാതെന്നു തോന്നുന്നില്ല. അതിന്നു് വ്യക്തമായൊന്നില്ലെങ്കിൽ, ആദ്യമേ പരിഭാഷാഭാവത്തിൽ പറയാൻ വേണ്ടുന്നതിനെന്നു പറഞ്ഞിട്ടു് കവിതയിൽ കൈവെട്ടാൻ ആശാഭംഗമില്ലാതെ കഴിക്കാം.

അനന്യവേദങ്ങളും സ്വാഭാഭൂതിമാത്രങ്ങളും ആയ വിഷയങ്ങളെ അടിസ്ഥാനപ്പെടുത്തി പല കവികൾ പുസ്തകങ്ങളിലും പ്രബന്ധങ്ങൾ രചിച്ചിട്ടുണ്ടു്. ഉദാഹരണമായി ശങ്കരാചാര്യർ,

“സുധാസിന്ധോർമ്മധ്യേ സുരവികവി വാടിപരിവൃതേ
മണിദീപേ നിപോ വവനവതി മിത്താമണിഗ്രഹേ
ശിവാകാരേ മഞ്ജു പരമശിവപര്യങ്കനിലയാം

ഭജന്തിത്വം ധന്യാകൃതിചനമിദാനന്തലഹരീം” എന്നു സുവന്നം ചെയ്തുമ്പോൾ അദ്ദേഹം കാണുന്ന സുരവികവികളോ, ഉപവനമോ, മിത്താമണിഗ്രഹമോ ഒന്നും നാം കാണുന്നില്ലെങ്കിലും; ആ സ്ഥിതികൊണ്ടു് കവിയനുഭവിക്കുന്ന അനന്തലഹരി നമുക്കും അനുഭവമാകുന്നുണ്ടു്. ഇവിടെ കവിതയുടെ അനന്തം സാംക്രമികമായി നമുക്കും അനുഭവപ്പെടുന്നു. അതിനുള്ള ഹേതുക്കൾ നമ്മെ സംബന്ധിച്ചിടത്തോളം കേവലം ധ്വനികാരവത്തിൽ മാത്രമേ ഇരിക്കുന്നുള്ളു.

അജ്ഞാതങ്ങളൊക്കെ ഭൂതങ്ങളെന്നു പറയുവാൻ ചില വിമർശകന്മാർക്കു മിടുക്കുണ്ടു്. ഗുണാംശങ്ങൾ എടുത്തു കാട്ടുകയാണു് നിരൂപകന്മാർ പ്രധാനമായി ചെയ്യേണ്ടതു്.

“ഗുണഭോഷണബുധോ ഗുഹ്വരീ
നിന്ദുക്ഷേപധായിവേശപരഃ
ശിരസാശ്ശാഖതേപുർവ്വം
പരംകണ്ഠേനിയങ്കുതി” എന്നതിവിടെ സൂതർവ്വമാണു്.

ഭോഷണംശങ്ങൾ മൂണ്ടിക്കാണിക്കുകയും വേണം. അങ്ങനെ ചെയ്യുന്നതിൽ നിന്നു ഭൂതഭാഗങ്ങൾ കളയുവാൻ നഗരശുചീകരണംപോലെ ചില ഉപയോഗങ്ങളും ഇല്ലാതില്ല.

പഴയ കവിതകളല്ലാം തർക്കിമോദാണെന്നു പറഞ്ഞാക്ഷേപിക്കുന്നവർ, നവീന കവികൾ സ്വയംഭൂകളാണെന്നും അന്യോപജീവികളല്ലെന്നും ഭാവിക്കുന്നുണ്ടെങ്കിൽ അതുകൊണ്ടു് വിചിത്രമാണു്.

ജനവാതുക്കൽ.

പാദോപജീവി, പാദകോപജീവി,
 ഛായോപജീവി, സമരോപജീവി" എന്നാണ് ആധുനിക കാലികളുടെ
 അർത്ഥം. നവീന കാലികളും ഓഗോർ മുതലായവരുടെ മാതൃകയിലുള്ള ചിലർക്കും പ്രയോ
 ഗിക്കുന്നുവെന്നല്ലാതെ സ്വയം പ്രകാശമാരായി അധിഷ്ഠിതപ്പെട്ടവർക്കിടയിൽ എഴുതുന്നു
 ഞങ്ങൾ പറയാനില്ല. ഇത്രയും പറഞ്ഞതുകൊണ്ട് വാചികപ്രസ്ഥാനങ്ങൾ ഒന്നും നമുക്കില്ലെ
 ന്ന ഞാൻ സിദ്ധാന്തിക്കുന്നില്ല. സാഹിത്യസമുദായം എത്രയോ വിവിധവും അതിൽ പല പ്രസ്ഥാ
 നങ്ങൾക്കു സ്ഥാനമുള്ളതുമാണ്. പഴയ പ്രസ്ഥാനങ്ങളെ കണ്ടു ധ്വജേഷവിഷ്ണുവർ രൂപ
 ണ്ണനതു ഉചിതമല്ലെന്ന മാത്രമെ പറയാനുണ്ട്.

“കവിതകൊച്ചുപേരിലുൾത്തിരിനിന്നിടുന്ന
 കമനീശരണ്യന്റെ കൂപ്പുകൈയെടുക്കുന്നത്”

ജനവാതുക്കൽ.

By P. M. Poulose, I. U. C.

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| അകാശവൃന്തോപ്പിലിത്താനിറച്ച്
തുളുപ്പുത്തങ്ങു പടർന്നിരിപ്പു
അതാതിടംകോരി നന്നുവാനായ്
കാർമ്മേലമാം ഭാസിചരിച്ചവേഗം. | 1. പൊരിച്ച മരസ്തിതരാധനങ്ങൾ. | 2. |
| വന്നായദേശത്തൊരു പുറംപോക്കം
അഞ്ചുങ്ങൾതോറും പാറിവാനിതത്രേ
വെള്ളുന്നിറച്ചോടിയ പേരിനെല്ലാം
അകാശഗംഗാധരിയേ രജിപ്പു. | 3. മാതിരി വൃന്തോര നിറപൊരിച്ചു. | 4. |
| കാണാനെന്നിരിക്കിത്തിരിയിൽ ചമയില്ല
കാർകൊണ്ടൽചെയ്യും വികൃതിത്തരങ്ങൾ
താനേചിലപ്പോൾ നിവരിക്കുമെന്തി-
ത്താരങ്ങളെ വീഴ്ത്തിപ്പുറസ്ഥലത്തിൽ. | 5. കുരിച്ചുകാട്ടും മനുജസ്വഭാവം. | 6. |
| കണ്ണാടിപോലാളമരായിക്കൊന്ന-
ലെൻനാട്ടിലേ സൂപ്പിശേഷമോരാം
നൽകിത്തിരിയേൽപരിചിൽപതിച്ചു
വിചിത്രമായ് ചാച്ചൊരുചിരിലേപ്പോൽ. | 7. ഗണിക്കുമോ ജീവനവനരകം നീ. | 8. |
| നിൻഭാഷമർത്ത്യക് കൃശബുദ്ധികൾക്ക്
ചേരാതെയാവാതിരിയെന്നതില്ല.
അവിദ്യയും പക്ഷമതിൽപ്പറണ്ടു
മേവുന്നപോതിവ്രവർ മനുഷ്യർ. | | 9. |

Holiday Hopes

by N. Narayanan (Old Boy)

We've written to our aunt at Golmuri,
 We've approached our cousin in Bombay;
 And both, with unflattering hurry,
 Announce they are going away!

Two uncles residing near Darjeeling
 Have told us they're doing well;
 But seem not to possess any feeling
 Of asking us down for a spell.

From my dear nephew at Shillong
 An answer I failed to evoke;
 It wouldn't be easy to pitch on
 A more inhospitable bloke!

My brother-in-law, though delighted
 To think of our visiting Mysore,
 Was just then (unfortunately) plighted
 With a nasty big eyesore.

In short, since each day makes it clearer
 That all our relations are pigs,
 And Easter gets nearer and nearer,
 We shall have to start looking for digs.

Deux Petites Histoires

by T. Sadasivan, III B.Sc. (Hons.)

1. Le Pandit et le batelier

IL y avait dans un village un Pandit qui était très fier de sa science. Il était aussi très riche et faisait la charité très libéralement; mais il se vantait beaucoup trop de ses connaissances et de sa générosité.

Un jour il partit pour le village voisin. Sur la route il avait à traverser un fleuve. Il appela donc un batelier, prit place dans son bateau, et pendant la traversée, se mit à causer avec le batelier.

"Savez-vous lire et écrire?", lui demanda-t-il.

"Non", répliqua le batelier.

"Eh bien", lui dit-il, "vous avez perdu un tiers de votre vie. Regardez-moi! J'ai passé bien des années dans la poursuite de la science. Je n'ai, donc pas perdu mon temps comme vous. Avez-vous, au moins, fait la charité?"

"Non", le batelier répondit de nouveau.

Etonné, le Pandit ouvrit de grands yeux. "Quoi! vous ne savez pas l'importance de l'aumône? Vous avez perdu les deux tiers de votre vie. Quant à moi, je connais la valeur de la charité. J'ai donné un dixième de mes richesses aux pauvres."

Dans l'intervalle, le bateau était arrivé au milieu de la rivière. Tout à coup une terrible tempête se déclencha. Le bateau était en danger de couler. Le Pandit était terrifié. Mais le batelier restait calme. Il demanda au Pandit: "Savez-vous nager?"

"Non, Dieu m'en garde", répondit le Pandit.

"Je suis donc bien fâché de vous dire", répliqua le batelier, "que vous avez perdu votre vie toute entière. Quant à moi, j'ai utilisé ma vie en apprenant à nager de sorte que je pourrai la sauver à présent."

Le bateau coula à fond et le pauvre Pandit se noya, tandis que le batelier réussit à atteindre le rivage.

DEUX PETITES HISTOIRES

2. Seule la différence d'un pied

Dans une certaine ville il y avait un homme qui se vantait sans cesse de ses grands biens et montrait ouvertement le mépris qu'il avait pour les pauvres. Ceux-ci avaient peur de lui parce que tous savaient qu'il était très puissant et avait une langue très acérée.

Un jour ce monsieur monta dans le train. Tous les occupants du wagon se levèrent et lui offrirent une place très confortable.

Après quelque temps le train s'arrêta à une petite gare et un villageois, vêtu des pauvres habits, monta aussi dans le wagon et s'assit près de l'homme riche. Ce dernier devint furieux. Il cria: "N'avez-vous donc pas de manières? Quelle est la différence entre vous et un âne?"

Le nouvel arrivé sourit, se leva et mesura calmement avec son main la distance entre son voisin courroucé et lui. Alors il répliqua toujours en souriant: "Monsieur, je suis très heureux de pouvoir donner une réponse à votre question. La différence entre moi et un âne n'est que d'un pied."

Tout le monde dans le wagon éclata de rire. L'homme riche tout honteux baissa la tête.

Pasteur and Stereo-Chemistry

by M. Maharajan, IV B.Sc.

STEREO-CHEMISTRY, as a distinct branch of the chemical science, assumed definite and concrete shape only recently. Louis Pasteur, in 1856, laid the foundations of this science by establishing clearly the relations between optical activity and molecular asymmetry. Later, Van't Hoff and Le Bel developed these relations into modern stereo-chemistry. This science, as it exists to-day, is concerned with the spatial arrangement of the atoms constituting the molecules.

Louis Pasteur had his early education at Arbois and joined the college at Besançon. He entered the Ecole Normale of Paris and after his course there was for a time assistant to his chemistry lecturer, Balard. It is when he was here that he commenced his study of the crystalline forms of the tartrates. He prepared various tartrates and studied their crystalline structure. And the result was the rise of an entirely new branch of organic chemistry, stereo-chemistry, or "chemistry-in-space". Since this work afforded him the opportunity of making a very brilliant discovery which has proved of priceless value to chemistry, it may be of interest to consider briefly his experiments on the tartrates.

Biot, the physicist, discovered the existence of molecular rotatory polarisation in tartaric acid and its compounds. Herschel made an ingenious correlation between crystalline facts and optical activity, and M. De la Fosse firmly believed that hemihedry was a law of structure and not an accident of crystallization. All these were earlier discoveries; guided by them Pasteur believed that there might be a relation between the hemihedry of the tartrates and their rotatory power.

Pasteur's first thought was to find out whether the very numerous crystallizable organic products which rotated the plane of polarised light had hemihedral forms, an idea which had not occurred to any one before in spite of Herschel's correlation. He therefore occupied himself with the examination of the crystalline forms of para-tartaric acid and its salts. He prepared beautiful crystals of the para-tartrate of soda and ammonia ($C_4H_4O_6 Na NH_4 \cdot 4H_2O$) from natural para-tartaric acid and then examined an aqueous solution of the crystals of this double salt, in the polarising apparatus. It did not exhibit any optical activity, i.e. the plane of polarised light was not turned either to the right or to the left. When

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he recovered the acid from the crystals of this double salt, what he obtained was para-tartaric acid, identical with the natural para-tartaric acid from which he had prepared the double salt.

He then took up another line of investigation by examining the crystalline nature of the double salt. He picked out the crystals individually and examined them one by one. He found that half of them had a certain crystalline form, whilst the other half had the inverse form, identical with the first in all respects and yet not superposable on it. One kind of crystal was exactly like the mirror image of the other. He then prepared solutions of these two different sorts of crystals and examined them for their optical activity. It was soon found that the two solutions differed in their action on polarised light. One of the solutions deviated the plane of polarised light to the right through a certain angle and the other to the left to the same extent. The inactive para-tartrate of soda and ammonia thus consists of two kinds of crystals, one of which rotates the plane of polarisation to the right (dextro-rotatory or D form) and the other rotates it to the left (levo-rotatory or L form). Since the double salt consists of equal quantities of these two substances (the D & L forms), it is externally compensated, the rotation of the dextro- cancelling that of the levo-.

Thus Pasteur resolved the inactive tartrate into the dextro- and the levo-rotatory forms, only the former of which is found to exist in nature. This was an epoch-making and first-rate discovery in the history of chemical science.

Pasteur's greatest achievement was the isolation of levo-tartaric acid. Para-tartaric acid is racemic, i.e. neither dextro- nor levo-, and ordinary tartaric acid is dextro-rotatory. He isolated the levo-acid in the following way. He prepared ammonium racemate from natural para-tartaric acid, and in a solution of this salt in water he cultivated a living ferment which destroyed the dextro-tartrate, leaving the levo-tartrate. From this levo-ammonium tartrate, he was able to isolate the free acid which rotated the plane of polarisation to the left. He also prepared from equal amounts of the dextro- and the levo-acids the inactive racemic acid, identical with the natural para-tartaric acid. He proved clearly both by analysis and by synthesis of racemic acid that racemic acid is a mixture of equivalent amounts of the D and L acids. These investigations reveal Pasteur's experimental genius and his high powers of observation.

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Pasteur then began the investigation of malic acid and its derivatives. From a comparative study of his results he formulated his famous hypothesis that the optical activity of a compound is due to its molecular asymmetry. In other words, "the rotatory power of a compound is to be ascribed to the asymmetrical arrangement of the atoms in the molecule". This shows how long ago he had completely foreseen and grasped the scope of our modern stereo-chemistry and thus truly prepared the ground for this science. His hypothesis is still the foundation on which the whole superstructure of stereo-chemistry rests.

Another important discovery of Pasteur's was his finding out three independent methods for the resolution of a racemic compound. All other methods that were discovered by later scientists like Erlenmeyer and Newberge were based on the original methods of Pasteur, *i.e.* they used the principles underlined by Pasteur in his methods. A racemic compound can be resolved into its active components by mechanical separation, by reaction with other optically active substances, and by the action of living ferments.

In connexion with the resolution of a racemic compound by the second method, Pasteur found out that the molecular asymmetry of a substance obtrudes itself on chemistry as a powerful modifier of chemical affinities. Towards the two tartaric acids, quinine does not behave like potash, simply because the former is asymmetric while the latter is not. Molecular asymmetry therefore exhibits itself as a property capable by itself of modifying chemical affinities. We can hardly believe that any other discovery has yet made so great a step in solving the mechanical problem of combination.

The bio-chemical method for the resolution of a racemic compound could only have been discovered by a genius like Pasteur. In one of his experiments an aqueous solution of a tartrate had turned turbid on exposure to the atmosphere. This was not an uncommon event, for on many other occasions before his time turbidity on exposure had been observed. But Pasteur's scientific vigilance and inquisitiveness made him think over the cause of the turbidity and he succeeded in finding this to be due to the action of a living ferment present in the atmosphere. When lower organisms, such as bacteria, fungi, or yeasts, are cultivated in a solution of a racemic compound, the two active forms are destroyed at different rates, so that an excess of one of the active forms accumulates in the solution. It is by this method that Pasteur isolated levo-tartaric acid.

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By his discovery of the relation between the racemic and the active tartaric acids, Pasteur opened a wide field of research to later scientists. Many experimenters entered this field and contributed much to the development of stereo-chemistry. We cannot but appreciate the genius of Pasteur when we consider how in a very short time by his brilliant investigations on the tartrates he discovered the only ways even now known of separating optical isomers and how he made a very close approach to the theory of Le Bel and Van't Hoff which came out many years later. "In fact, the theory of molecular asymmetry which Pasteur has established is one of the most exalted chapters of the chemical science. It opens to Physiology new horizons distant but sure." His hypothesis, which introduces us to the innermost secrets of molecular structure, is still the foundation of stereo-chemistry.

सुरभारती मृता वा उत जीवति ?

by T. G. Pranatharthibaran, IV Hons.

इह खलु सुविस्तीर्णे भारते वर्षे किञ्चिन्न्यूनाः समधिका वा शतसङ्ख्याकाः भाषाः व्यवहारोपयोगितया प्रचलन्ति । तास्सर्वाश्च भाषाः परस्पराभिप्रायनिवेदकतया भाषापदेन निर्दिश्यमाना अपि भारतीपदेन व्यवहर्तुं नार्हन्ति इति मे प्रतिभाति । विभर्ति लोकानिति व्युत्पत्त्या निष्पन्नः भारतीशब्दः भरतमुनिना दिव्यलोकात्स्वतपसा इहानीतां गीर्वाणभाषामेव लक्ष्यीकरोति । भारतीशब्दस्य प्रवृत्तिनिमित्तभूतं लोकभरणं च कथं गीर्वाण्याः संभवतीति चेदुच्यते,

“सह यज्ञाः प्रजास्मृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥”

इति गीतावचनेन जगत्कर्त्रा ब्रह्मणा यज्ञादिकर्मैव स्वसृष्टानां प्रजानां इष्टसाधनत्वेन सङ्कल्पितमिति प्रतीयते । तादृशेषु यज्ञादिकर्मसु हविर्भागभाजः इन्द्रादयो देवाः मध्यलोकवर्तिभिः दीयमानान्हविर्भागान् प्रतिगृह्य तृप्ताः वृष्टिमुत्पाद्य मध्यलोकवर्तिनां समृद्धिं वर्धयन्ति ।

“देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तश्श्रेयः परमवाप्स्यथ ॥”

इति श्रीगीतायां भगवतः उपदेशः,

“दुदोह गां स यज्ञाय सस्याय मधवा दिवम् ।
संपद्विनिमयेनोभौ ददतुर्भुवनद्वयम् ॥”

इति कविसार्वभौमस्य कालिदासस्य सूक्तिश्च अमुमेवार्थं प्रकटीकुरुतः ।

एवञ्च लोकद्वयश्रेयस्साधनभूते यज्ञादिकर्मणि देवतानां समाह्वाने तेषां स्तोत्रेषु हविःप्रक्षेपे च उपयुज्यमानत्वात्संस्कृतभाषायाः लोकभरणसामर्थ्यं, तेन भारतीशब्द-वाच्यत्वं च सिद्ध्यति । अस्यास्सुरभारत्याः संस्कृतशब्दव्यवहार्यता न केवलं व्याकरणादिभिः संस्कृतत्वमात्रेण हेतुना, अपि तु संस्करोति आत्मानमिति व्युत्पत्त्या आत्मनः उत्कर्षा-वहत्वेन संस्कृतेति इयं भाषा व्यवहियते । व्यवहारेषु सुरैरुपयुज्यमानत्वात्सुराणामर्चने

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साधनभूतत्वाच्च, सुरभारती, देवभाषा, गीर्वाणभारतीत्यादिनामान्यपि तस्याः अन्वर्थ-नामतां प्रपद्यन्ते । तथैवाचार्यदण्डिनापि प्रपञ्चितम्—

“संस्कृतं नाम दैवी वागन्वाख्याता महर्षिभिः” इति ।

स्वीयस्याभिप्रायस्य परस्मै निवेदनाय भाष्यमाणत्वं हि भाषायाः लक्षणम् । तादृशीमेव व्युत्पत्तिमाश्रित्य लोके प्रवर्तमानाः शब्दराशयः भाषापदेन व्यवहियन्ते । तादृशेषु व्यवहारेषु संस्कृतस्य प्रयोगो नास्माभिः दृश्यते इति संस्कृतभाषायाः निर्जीवत्व-मुपपादयितुं केचन प्रयतन्ते । लोकान्तरीया व्यवहाराः अनयैव भाषया क्रियन्ते, दैवतान्युद्दिश्य भक्तियुक्ताः आशयविशेषाः गीर्वाणभाषास्तौत्रैवाधुनापि आवेद्यन्ते । अत एव आस्तिकाः मातृभाषादृढभक्ताः संस्कृतभाषानभिज्ञाः अपि अनयैव भाषया पारलौकिकाः क्रियाः समाचरन्ति । सर्वसाधारणेन पश्यामः परीक्षासमये माणवकाः द्वित्वेण नालिकेरेण सह विनायकालयं प्राप्य संस्कृतश्लोकद्वयेनैव तं प्रीणयितुमारभन्ते इति । आत्मश्रेय-स्साधनभूता लोकान्तरस्थैरपि भाष्यमाणा इयमेव भाषापदेन मुख्यतयाभिधातुं शक्यते ।

लौकिकव्यवहारोपयोगित्वमेव भाषायाः सजीवत्वं मन्वानाः केचन रथ्यासु राजद्वारेषु आपणेष्वन्येषु च दैनन्दिनेषु व्यवहारेषु अनुपयुक्तत्वादियं मृतभाषा इति सिसाधयिषन्ति । तथा चेत् देशभाषास्वपि प्रत्यहमपण्डितैः सामान्यैः उपयुज्यमाना ग्राम्यभाषापरिवृत्तिरेव सजीवा भवेत्, तत्तद्भाषाव्याकरणपरिष्कृता ग्रन्थेषु महाकविभिः पण्डितैश्च निबद्धमाना भाषा मृतावस्थां आपद्येत । यदि विकृतीनामुपयुज्यमानत्वमेव प्रकृतेः सजीवत्वमापादयेत् तर्हि नामान्तरितत्वेऽपि संस्कृतभाषाया एव विकृतिभूताः उत्तरदेशेषु अद्यापि भाष्यमाणाः देशभाषाः स्वेषां प्रकृतित्वेन संस्कृतभाषायाः सजीवत्व-मप्यापादयेयुः ।

परञ्च लौकिकार्थोपयोगित्वेनैव सजीवत्वं भाषायाः सिद्ध्यति इत्येतदपि आपात-रमणीयम् । नश्वरेषु व्यवहारेषु मर्त्यैः व्यवहियमाणा भाषा सजीवा, शाश्वतेषु आध्यात्मिकेषु विषयेषु उपयुक्ता अमर्त्यैरपि स्वीकृता संस्कृतभाषा मृता इत्येतत् सुतरां परिहास्यमेव । ततः व्यवहारानर्हत्वेन संस्कृतभाषायाः मृतत्वं वक्तुं न युज्यते ।

परमकारुणिकाः पूर्वं महर्षयः देशान्तरसम्बन्धं नश्वरं मन्यमानाः लोकान्तर-सम्बन्धेनास्य लोकस्य परं श्रेयः मन्वानाः लोकान्तरव्यवहारसाधनीभूतामात्मसाक्षा-त्कारोपयोगिनीञ्च इमामेव भाषां स्वतपसा प्रत्यक्षीकृत्य अविनाशिनीमिमां व्याकरणादिभिः

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भूषयामासुः । अत एव प्रतिबन्धकवाहुल्येऽप्यद्वितीयतया विद्योतमाना इयं भाषा कदा जाता इति निरूपयितुं न शक्यते युक्तिकुशलैरर्वाचीनैरपि । यतो न जाता ततो न मृता । ‘जातस्य हि ध्रुवो मृत्युः’ इति सर्वज्ञेन भगवता जातस्यैव वस्तुनः मर्त्यत्वोपदेशात् । अत एव च अस्यामेव भाषायां सर्वे आध्यात्मिकादयो ग्रन्थाः प्रथमतः समुपनिबद्धाः । अत एव च माधुर्यैकरसायां द्राविडभाषायां बद्धस्पृहाः अपि वयं श्रेयस्साधनत्वेन संस्कृतपदनिबद्धान् ‘नमश्शिवाय’, ‘नमश्शिवाय’, ‘नमो नारायणाय’, इत्यादीन्मन्त्रानद्रियामहे । एवं इयं भाषा वैदिकमात्रेषु कर्मसु आस्तिकैः उपाध्यायमुखतः एव व्यवहियमाणत्वात् मृतेति केनापि सचेतसा विनिश्चेतुं न शक्यते । स्वेषां अज्ञानेनैव हेतुनानधीतायाः भाषाया मर्त्यत्वमापादयितुमुद्युक्तानां प्रयत्नः ‘लवणवणिजः कर्पूरार्घं किमित्यभिमन्वते’ इति न्यायमेवास्मान् स्मारयति । अहो खलु ज्योतिर्मयीमपास्तसमस्त-दुरितोपसर्गमानन्दघनां रसिकजनमनोरञ्जिनीं स्तोतव्यां दिव्यामिमां भाषां मृतामुक्तवतां नृणां संस्कृतभाषापरिचयः !

पूर्वं भरतखण्डे सर्वत्रापि इयमेव भाषा सार्वलौकिकतया व्यवहियमाणा बभूव । देशभाषास्तु तत्तद्देशमात्रेषु विश्रान्ताः आसन् । श्रीमद्रामायणे किष्किन्धाकाण्डे सुष्ठु व्यवहरन्हन्मान् राघवेणेत्थं प्रशस्यते—

“नूनं व्याकरणं कृत्स्नमनेन बहुधा श्रुतम् ।
बहु व्याहरतानेन न किञ्चिदपशब्दितम् ॥
नानृगवेदविनीतस्य नायजुर्वेदधारिणः ।
नासामवेदविदुषः शक्यमेवं प्रभाषितुम् ॥” इति ।

तत्रैव सुन्दरकाण्डे सीताश्रासनाय प्रवृत्तो हनुमानेवं चिन्तयति—

“यदि वाचं प्रदास्यामि द्विजातिरिव संस्कृतम् ।
रावणं मन्यमाना मां सीता भीता भविष्यति ॥” इति ।

आरण्यकाण्डे इल्वलवातापिवृत्तान्तस्य प्रतिपादनावसरे—

“धारयन् ब्राह्मणं रूपं इल्वलः संस्कृतं वदन् ।
आमन्त्रयति विप्रान्स्य श्राद्धमुद्दिश्य निर्घृणः ॥”

सुरभारती मृता वा उत जीवति ?

इति श्रीवाल्मीकिना वर्ण्यते । एतैरुदाहरणैः सुस्पष्टमेव संस्कृतभाषाव्यवहारः पूर्वमासीदिति निश्चीयते । एवं महाभारतादिष्वपि बहुषु सन्दर्भेषु संस्कृतभाषायाः व्यवहारप्रयोगः अवगम्यते । अतश्च इदानींतनैरपि बहुभिः सुधीभिः पुरातनीयं भाषा व्यवहार्या व्यवहियते च ।

अनया भाषया सर्वेषामपि लोकव्यवहाराणां प्रवर्तने प्रयत्नः अधुना न फलावहः सुशको वा । अत एव च बौद्धादिभिः स्वमतप्रवर्तनाय जनसङ्घेषु प्रयोजितेषु नाटकेषु पालीप्रभृतीनां देशभाषाणां सङ्घटनं फलवहमभूदिति वदन्ति संस्कृतनाटकविमर्शकाः । प्रसिद्धतमेष्वपि नाटकेषु स्त्रीणामितरेषां नीचपात्राणां च प्राकृतव्यवहारः आद्रियते । अत एव च विमर्शकाः मन्यन्ते—

‘प्रकृतेः संस्कृतायास्तु विकृतिः प्राकृती मता’ इति ।

अस्यास्तु सुरभारत्याः सर्वसाधारणीकरणं अशक्यं मन्यमानाः पूर्वं मनीषिणः वैदिक-व्यवहारमात्रेषु संस्कृतभाषायाः अपरिहरणीयत्वं निर्दिश्य तत्रापि मन्त्राद्युच्चारणेषु अप-शब्दानां दोषपरिहाराय प्रायश्चित्तानि च निरणैषुः ।

परं च, सुनिपुणं विचार्यमाणासु सर्वासु च भाषासु आत्मेव जीवभूतेयं अनुस्यूता दरीदृश्यते विचारशीलानां सहृदयानाम् । प्रशस्तैः सुमनोभिः प्रथिता माला देवशिरसि-स्थिता रमणीया भवेत् । न तु शुनः पुच्छे निबद्धा ।

“नैसर्गिकीस्सुरभिणः कुसुमस्य सिद्धा मूर्ध्निस्थितिर्न चरणैरवघातनानि”

इति श्रीभवभूतिप्रदर्शितदिशा अस्याः सुरभारत्याः प्रशस्तेष्वेव कर्मसु व्यवहारः आदरणीयः स्यात् । अप्रशस्तेषु अन्नपानादिविषयेष्वनुपयुक्ता सती एषाधिकतरां शोभां आवहतीत्यत्र नास्ति सन्देहलेशोऽपि विमर्शकाणाम् । अतश्च यथा यथा मातृभूतायाः अस्याः सुर-भारत्याः संवर्धने जनाः बद्धश्रद्धाः भवेयुः, तथा तथा पुत्रीभूताः इतरा लोकभाषाश्च समभिवृद्धा भवेयुः । तत्त्वज्ञानश्च सम्यगभिवृद्धं स्यादैहिकं आमुष्मिकञ्च श्रेयः सेत्स्यतीति सर्वं शुभम् ॥

“गीर्वाणभाषा सर्वेषां श्रेयसां जननी नृणाम् ।

अतस्सर्वैरियं भाषाऽभ्यसनीया विशेषतः ॥

An Excursion to Dalmiapuram

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

A party of ten students led by Fr. Siqueira started for an educational excursion to the Cement Factory at Dalmiapuram on February 13. Dalmiapuram is a village about 30 miles north-east of Trichinopoly. We got into the train at about 1-30 in the afternoon and reached Dalmiapuram at about 2-45.

We had to walk not less than four furlongs before we reached the entrance to the Factory, which is completely walled round and has only one gate. There is a light railway from the quarry to the factory buildings. The quarry is about a mile from the factory. Mr. Venkataramiah, the Mechanical Engineer, took us round the factory.

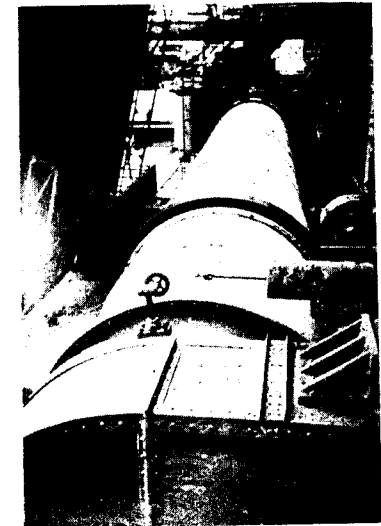
I may now describe how the fine cement is manufactured from the stones dug out in the quarry. The big pieces of limestone dug out in the quarry are carried by lorry to the entrance of the factory and there by a mechanical contrivance raised to a height of about 30 ft. There two rollers work to reduce these stones in size. The smaller stones are then carried to another part of the factory where they are made still smaller. Now they are powdered. This powder consists of clay and limestone. It is white and it is carried up in tubes (by compressed-air suction) to a height of about 50 feet where it is mixed with sprayed water. This addition of water converts the powder into small granules called clinkers. Some of the powder which is not made into granules the first time is brought back to the spray of water. These clinkers are heated in a kiln at a constant temperature of about 1500°C. The heat was so terrible that we were not able even to pass by the kiln. It is impossible with the naked eye to see the flame of the kiln, but we saw it through a thick blue glass. The granules are red-hot and they are ground to cement by huge rollers. This cement is not white but rather grey. It is then taken out, packed in bags, and loaded in railway carriages.

Then we visited the laboratory where both physical and chemical tests are hourly made of every specimen of cement produced in the factory—tests of composition, weight, hardness, tensibility, etc.

Then we visited the packing room. I think at least 500 people are employed in packing. The factory produces not less than 250 tons a day.



Main Building
(K. Sankaran, I U. C.)



The Clinker Furnace
(S. Sethurathnam, I U. C.)

DALMIAPURAM



We were Eleven
(S. Sethurathnam, I U. C.)



Giant Chimney
(K. Sankaran, I U. C.)



View from top of Winding Stairs
(S. Sethurathnam, I U. C.)



The Grinding Plant
(S. Sethurathnam, I U. C.)



Our Cricket Team: 1940-41

AN EXCURSION TO DALMIAPURAM

And yet they are not able to meet the demand of the day. There is a beautiful machine which packs the cement into bags, weighs, seals, and loads into the railway carriage waiting outside. The factory works all the 24 hours with 3 shifts. After a stay of about 2½ hours in the factory, we came out at about 5-30 p.m.

Nearly 1000 people are employed in the quarry and factory. All the employees are Indians. Some have quarters near the factory, while the coolies live away in the village. The factory maintains a post office and a railway station. In fact Dalmiapuram, like Tatanagar and Batanagar and Dalmianagar in the north, owes its existence and importance to the factory.

After visiting the post office, the quarry, and the local church, we returned to the station at 7-30 p.m. The Dhanushkodi Passenger came in at 7-45, and we reached Trichy Town at 9.

The Manager, an able young man, was very kind to us, gave us full permission to see everything, gave us tea, and told us many useful things about the 'factory. We are most grateful to him and his extremely kind staff.

Dalmiapuram is a beautiful lesson to us all. It is the result of one Indian's initiative and patriotism. It is the youngest and smallest of Seth Dalmia's factories, and though situated in a small village gives employment to about a thousand people. It shows that India has resources—if they will only be tapped—as good as any other country; and Dalmia cement is as good as Portland.

The Tomograph

by C. S. Rajagopal, IV B.Sc.

NOT so very long ago, scientists considered it absolutely impossible for a man to see through opaque objects. Those who claimed that one day it would be possible were laughed at and ridiculed.

Well, a man did discover how to see through opaque objects. X-rays were discovered. To-day an X-ray machine is put to many uses—from medicine to engineering and other industries. The once unknown rays are now a vital part of modern life.

But to the medical scientist there has always been one difficulty. Although the rays could pierce through the human body and render visible things that are normally hidden, it was extremely difficult for them to pick out any particular organ if it lay deep within the body. For instance, it was a simple matter to make a body appear like a skeleton. It was not much more difficult to pick out some simple organ. But it was very difficult indeed to take an X-ray picture of organs that were overlaid by other organs, or to see clearly successive layers on top of one another, so that a complete picture of the working of a series of organs could be obtained. One organ could be caught, but the overlying organs blurred it, so that it was impossible to see every detail clearly.

A young doctor in Manchester resolved to find a solution to this problem. He was a radiologist, a man who specializes in X-ray work, and was therefore specially fitted for the task. He started his quest from the beginning. But he always ran up against the brick wall of the vital problem. All his theories failed. Then he hit upon the right one.

The new apparatus was perfected and shown to a committee of specialists in London. The men who saw it were impressed. They said that it made possible X-ray photographs which could never have been taken before, and showed parts of the body which had always been hidden.

It is called a tomograph. It is like a wheel of invisible light. This is how it works. When an ordinary X-ray photo is taken, the ray itself is stationary. The projector is above the patient, the photographic plate underneath—which, also, is stationary. In the tomograph, the position is

THE TOMOGRAPH

reversed. The projector is still above the patient; but instead of being stationary, the ray moves. This movement is identical with the movement of a big wheel—and the hub is in exactly the part of the body which the doctor wants to see. The movement alone is not enough. Underneath the patient the photographic plate is also moving—but with the direction of motion reversed.

What is the reason for this? You are going to say that the motion makes no difference, because the centre of the wheel is practically at rest, whatever the speed of its rim. That's just the point. That is why the tomograph solves the problem of getting rid of the obstructions to a clear photograph of a deep-lying organ. The X-ray from the tomograph passes through the centre of the hub of the wheel, right on the spot to be photographed. That hub is stationary, and a perfect exposure of the desired organ will be received.

But all the organs round it through which the spokes or the rim of the "wheel ray" pass will not appear on the plate. The ray moves too fast to take them. They hardly appear in the photograph at all, no more, anyway, than just as a faint shadow. Only the part at the hub appears. Organs that once were completely concealed by other structures thus become completely visible for the first time.

The X-ray tube can be focussed on any given point in the body and the intervening objects faded out. Take an everyday example. A photographer wishes to take a photograph of a street by night. He sets his camera and finds the right exposure. Then he opens the lens and leaves it open. When he develops his plate, if he has given the right exposure, the street comes out perfectly. But the passers-by who have walked in front of the camera do not appear. The reason for this is that they have moved too fast for the little light they give to make any impression on the plate. Therefore they just do not appear. That is what happens to the objects not on the hub of the tomograph wheel.

It makes a photograph of the centre of the brain, with no outer parts, no skull visible, an everyday possibility. That had never been considered feasible before. It is even possible to take photographs inside the body, inch by inch, layer by layer, going gradually deeper with each exposure. This, of course, requires delicate and expert adjustment.

On the Cipher

by C. Bashyam, II U. C.

What does this symbol of apparent perfection variously called the cipher, the zero, and the *poojya* signify? Mathematicians, or rather mathematical historians, will tell you that the birth-place of this symbol is our country. They will also tell you that the invaders from Arabia were so much attracted by this figure that they carried it away, if they did not steal it, from the land of its birth. From Arabia it went to the Western Continent to undergo a sort of development and return to India a thousand years later in its developed form; of course, the symbol did not cease to be in use in our country during the interval.

This is, perhaps, of merely historical interest. A more important question is: mathematically and philosophically, what does this symbol connote? The answer must be: it is nothing, it is something, it is everything; it is indeed a puzzle and a mystery. In arithmetic, it is said a '0' means nothing. This is what one learns in the lower classes. But as one goes up, one is told a '0' is not an absolute zero, in other words 'nothing at all', but is something so infinitesimally small that it may be considered valueless. Symbolically, it is put as $\frac{1}{\infty}$, the meaning of ∞ itself being something so large that you cannot easily conceive of it. But what wonder you begin to witness when this '0' is preceded by an integer! Put '1' and follow it up with a dozen ciphers. You will get a truly astronomical figure. We have heard of people who are not kings themselves but are king-makers, people who are not ministers themselves but are ministry-makers. A poor man, in the sense that he has not cared to own any worldly goods, a man who is not even an ordinary "four-anna member" in the Indian National Congress—has he not made and unmade ministries? But even more glorious and more powerful is our '0'. The humble '1' can be transformed into a million or a billion or a thousand billions by the simple magic of a '0' being repeated. Surely, can we call this symbol nothing? Is it not at least something?

Can you conceive of any other figure which added to, subtracted from, and multiplied by, itself will give itself as the result? Can you again imagine any other figure which divided by itself will give a

ON THE CIPHER

result anything from $-\infty$ to $+\infty$? Mathematicians will tell you that '0' alone can work all these wonders. It is therefore a figure of marvel and mystery.

The sun, the moon, and the world we live in are all of this shape. It is indeed the symbol of perfection. One is reminded of Charles Kingsley's famous dictum: "Consider, is it not as the one perfect figure the very symbol of the totality of the spiritual world—which like it is invisible except at its circumference?" Our ancients did not call this symbol *poojya* without a significance. *Poojya* in Sanskrit means the worshipful. The symbol is undoubtedly an object of worship. It is the spiritual symbol of supreme godhead. The '*Thrimurthi Athmakam*,' the *Brahma*, the *Vishnu* and the *Siva* of the Hindu theology are all contained in the symbol of *Om* which is but a '0' with a tail. There is yet another reason why this symbol has commanded our respect. Mystery and secrecy often begets reverence. This symbol is verily mysterious. Researches are still going on to find out its real worth. Doctors have not yet agreed on its content.

We have sometimes heard teachers remark that there is a cipher or *poojyam* in the head of a dull boy. It will be worth while remembering the reverential and mysterious aspect of this symbol in that context. There is nothing in God's creation which is good-for-nothing—least of all a human brain. Only its capacity is not yet discovered, not that it has no capacity at all. The fault is not with the boy who is described as a cipher but with the teacher who has not been able to discover the worth of his brain. Let us not, therefore, call any one a cipher in the sense that he is good for nothing.

While pondering over this great, mysterious, and worshipful '0,' let us pray it may always escape the hands of an examiner except in the company of an integer and for a really beneficial purpose.

C. R.

by V. Jambunathan, IV B.Sc.

“C. R.” என்றால் சிறை சென்ற மாஜி மந்திரி சி. ராஜகோபாலாச்சாரியார் அல்ல. காலஞ்சென்ற C. R. சௌந்திராஜயங்காரைத்தான் செபின்ட் ஜோஸப் காலேஜில் குறிக்கும். சௌந்திராஜயங்கார் அவர்களின் நண்பர்களுக்கும், சில முக்ய மாணவர்களுக்கும் “C. R.” என்றே அறிமுகமானவர். அவருடன் நெருங்கிப் பழகினவர்கள் அவரை என்றும் மறவார்கள். அவரது கம்பிரத் தோற்றமும் கூரிய பார்வையும், ஆஜானுபாகுவான தேகமும் யாவரையும் தன்பால் வசீகரிக்கும் தன்மையுள்ளன. “என்ன அம்பி” என்று என்னை யும் பிறமாணவர்களையும் அழைப்பதிலும், “Hullo,” என்று தன் நண்பர்களைக் கூப்பிடுவதிலும் ஒரு அன்பும் ஆர்வமும் கலந்திருக்கும். என் நண்பர்களைப்போன்று “Zoology” கிளாசில் அவர் பாடங்களைக்கேட்கும் பாக்யம் பெற்றவர்களில் யானும் ஒருவன். அவர் வகுப்பில் இருந்துவிட்டு அவரை என்றும் மறக்க முடியுமா?

அவர் இறந்தார் என்ற செய்தி எங்களைத் திடுக்கிடச் செய்கிறது. இனி எங்கள் காலேஜ் வாழ்க்கையில் அவர் பிரிவாற்றாமையால் ஒரு ஹாஸ்யமான கட்டம் நீக்கப்பட்டதென்றே கூறவேண்டும். அவர் ‘Botany’ வகுப்புக்கு வருவதில் எங்களுக்கு ஒரு தனி குஷி. அவர் தன் பாடங்கள் சொல்லிக் கொண்டு செல்கையில் கடுகிவே அவர் கிளப்பும் ஹாஸ்யச் சொற்கள் எங்களை வயிறு குலுங்கச் சிரிக்கவைக்கும். அச் சொற்களை மறக்கலாமென்றாலும் முடியவில்லைவே.

எங்களுக்கு அன்று மும்முரமாக “Skull” ஐப் பற்றி பேசிக்கொண்டிருந்தார். வகுப்புக் கோடியில் ஒரு மாணவர் மற்றொருவருடன் பேசிக்கொண்டிருப்பதாகத் தென்பட்டது அவர் கண்களுக்கு. அம் மாணவரை நோக்கி “ஏ, அம்பி, எழுந்திரு. என்னப்பா பேசுரே. எங்கே “Skull” ஐப் பற்றி ஐந்து நிமிஷம் பேசு,” என்று முதலில் கேட்டுவிட்டு அம் மாணவர் வாளாயிருப்பின் அல்லது கீழும் மேலும் நோக்கின் “என்ன அம்பி, இங்கே டான்ஸ் பண்ணவல்லே. அது வேண்டும் என்கிறபோது கூப்பிடுகிறேன். (வகுப்பில் பலத்த ஆரவாரம்.) நான் அரைமணி நேரமாகக் கதறுகிறேன். உனக்கு அஞ்ச நிமிஷம் பேச முடியவில்லை பார்” என்று அம் மாணவரை இறக்குவார். இம்மாதிரி பல “கோட்டாக்களால்” அவர் வகுப்பு எப்பொழுதும் உயிருள்ள தாகவே தோன்றும். அவர் கூறும் ஓவ்வொரு வார்த்தைகளையும் நன்கு கவனித்துக் குறிப்புகள் எடுக்கவும் முடியும். பிறகு நாங்கள் அவர் பாடத்தைப்

C. R.

பற்றிக் கவலை எடுத்துக் கொள்ளவேண்டிய அவசியமே இல்லை—அவர் கூறும் “Comments” களுடன் எங்கள் மனதில் பதிந்துகிடக்கும். இவ்வாறான வகுப்பை இனி நாம் எப்போது காண்போம். என்னே அவரது பிரிவாற்றாமை!

ஸ்ரீரங்கம் எங்கும் “Professor” வீடு எது என்றால் யாவரும் இவர் வீட்டைத்தான் குறிப்பார்கள். “புகழ் என்பது இவரைத் தேடிச்சென்றதே தவிர இவர் புகழைத் தேடிச் செல்லவில்லை” என்று கூறின் மிகையாகாது.

இவர் தனக்கென வாழா பிறர்க்குறியாளர்; ஏழை மாணவர்களுக்கு புத்தகங்களும், பணமும், வேண்டிய சவுகரியங்களும் அளிப்பதற்கு அஞ்ச மாட்டார். அவர் ஆஸ்பத்திரியில் இருக்கையில் அவருக்கு ஆபரேஷன் செய்ய வேண்டுமென்று கூறியபோதுகூட, தன் ஆபத்தான நிலைமையைக்கூட எண்ணாது “நம்ப பையன்களுக்கு யுனிவர்சிட்டி பரீகைஷ் வருகிறது. நாளை இன்னும் மீதி பாடங்களை முடித்துவிடவேண்டும். வரும் கோடை விடுமுறையில் ‘என் ஆபரேஷன்’ கவனித்துக் கொள்ளலாம்” என்றார். என்னே, தன் கடமையை ஆற்றுவதில் இவருக்குள்ள அன்பு! தன்னால் பிறர்க்கு ஒரு குற்றமும் குறையும் நேராவண்ணம் நடந்துகொள்ளும் பெருந்தகையாளர். தன் சொற்களை உபயோகப்படுத்துவதில் மிக்க மிருதுவாகவே உபயோகிப்பார். ரஸிப்பதற்கு இனிமையாயிருக்கும். பிறர் தன்னிடம் மனக் கசப்போ, தீங்கோ நேராவண்ணம் பாதுகாத்துக் கொள்வார். தன் பாடங்களுக்கு வருஷ முதலில் மாணவர்களை இழுப்பதே தனி மாதிரி. யாராவது தன் மூம் பக்கமாகப் போனால் அவரைக் கூப்பிட்டு, அவர் எடுத்துக்கொள்ளப் போகும் பாடங்களைக் கேட்டுவிட்டு, “அம்பி, ‘Botany’ மிலேகூட ரொம்ப காலிகள் (இரு அர்த்தத்திலும்) எல்லாம் இருக்கிறது. வந்தா வா” என்பார். அவர் தன் பாடத்தை நடத்தும் விதமே தனி. “Osmotic Pressure” ஐப் பற்றிப் பேசும் போது, அவர் கூறும் உதாரணம் நன்கு பதியும்படி வேடிக்கையாகக் கூறுவார். “என்னம்பி, பெனின்ஸுலருக்கு போனால் க்ரஷ் (Crush அல்ல) ஆர்டர் பண்ணுகிறாய் பார். அதிலே வைக்கோல் துரும்பு (Straw) வழியாக உறிஞ்சி ஜலம் இழுப்பதே போன்று மரம், செடிகளுக்கும் ஜலம் ஏறுகிறது” என்பார்.

U. T. C. மாணவர்கள் அவரது பிரிவாற்றாமைக்கு மிக்க வருந்துகின்றனர். அவர் லெப்டினன்ட்-ஆக இருந்தும் மாணவர் கோஷ்டியில் ஒருவராகவே பழகினார். ஆனால் “Command” இடம்போது சிங்கம்போன்றே விளங்கினார்.

அவர் காலஞ் சென்றும் இன்று நான் அவர் வகுப்பில் பாடம் நடத்துவதாக பகற்கனவு காண்கிறேன்.

அவர் ஆன்மா சாந்தியடையட்டும்.

Editorial Notes

Our Centenary Celebrations

THE quatercentenary of the Society of Jesus fell on September 27, 1940, and was duly recorded in our last number and even celebrated with an article on 'The Jesuits and Tamil'. But a more elaborate and formal celebration was necessary in a large and old Jesuit college like this. Since the College Day had been put off to the second term, the centenary was put off to the third. And though the war somewhat clipped the wings of our rejoicing, and the approaching examinations prevented at least the senior students from taking an active part in the drama produced on the occasion, no one can say that the centenary passed unnoticed.

The celebrations began on February 2—a day specially dear to Jesuits—with the annual meeting of the Catholic Truth Association at 10 a.m. in the Lawley Hall, at which Mr. T. Srinivasan, our Professor of Indian History, traced the part played by the Society of Jesus in spreading devotion to the Blessed Virgin—in India, no less than elsewhere, and particularly in the Madura Mission old and new, not excluding St. Joseph's College, through the sodalities, the annual retreats, the academies. It was appropriate that Mr. A. L. Gnanadikam Pillai, retired engineer, presided on this occasion, for he was a student of this college forty years ago and has ever since been a model Catholic Old Boy, placing his engineering skill and experience at the service not only of his Alma Mater but of any good cause that asked for it.

The same evening, after Solemn Benediction (which was repeated every day of the celebrations) Rev. Father Rector opened the Centenary lectures with one on the Personality of St. Ignatius. Mr. M. A. T. Coelho, our District Judge, who presided, himself an Old Boy of St. Aloysius' College, Mangalore, paid a handsome tribute to the activity which distinguishes the Jesuits as an Order. The next evening, Fr. Steenkiste spoke of the history of the Society of Jesus, bringing out its many-sided work. Mr. K. Chinnaswami, for many years a professor of English here and lately retired, presided. The last lecture was delivered by Fr. Siqueira on The Secret of Jesuit Education, our District Educational Officer, Mr. C. Raghunathan, presiding. Though never officially connected with Jesuit institutions, Mr. Raghunathan had had much to do with schools of all



The Centenary Arch, Feb. 2-5, 1941.



Proceeding to the Town Hall, Feb. 9, 1941.

Photos: M. Susai Sengole, V Hons.



Winners of the U. T. C. Battalion
Cross-Country, Tug-o-war, and Athletic Cups: 1940-41.

EDITORIAL NOTES

grades as an Inspector; it was therefore comforting to hear from him that Catholic, and particularly Jesuit, schools were the best for efficiency as well as discipline, of which latter the teachers themselves gave an irresistible example.

As the three Centenary lectures may interest even those present and past students who did not hear them, we are printing them in this number of the Magazine, which therefore takes on a more than usual portliness. They are prefaced with a poem of Chesterton's which deserves to be widely known for the grasp it shows of a paradox which has always marked the Jesuits and which such a good and big friend of theirs understood and could express inimitably. We have added an article on 'The Jesuits as I See Them' by one who, though not an Old Boy of St. Joseph's, studied several years at St. Xavier's College, Palamcottah, where he came in contact with Jesuit Fathers—a contact which he still keeps with another Jesuit institution in Belgaum, St. Paul's High School.

February 5 was the peak of our centenary celebrations. The College Band escorted the Catholic boys to a Pontifical High Mass at 6 o'clock sung by our Bishop, Dr. J. Mendonça, to which the entire Catholic staff of school and college were invited. After Mass they had breakfast together and offered their congratulations to Rev. Father Rector as representing the Jesuit Fathers and Brothers who have worked or are working in this college for close on a century.

At 3-30 p.m. the whole lay staff of both school and college met in the Lawley Hall for tea and offered an address to Rev. Father Rector and through him to the Society of Jesus, thanking it and especially this college for giving them a share in its noble work of educating the youth of South India according to the great traditions of the Jesuit Order. They also offered a purse, requesting that it might be used towards putting up a statue of St. Ignatius Loyola in some prominent part of the College.

The College celebrations ended with a play translated from the Spanish of José María Pemán dealing with the life of St. Francis Xavier and aptly entitled *El Divino Impaciente*—which is hardly rendered by 'A Saint in a Hurry'. Owing to the nearness of the university examinations, only junior students could act in it. But there was a large cast, and the full Hall followed with evident interest the author's clever analysis of Xavier's character.

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The College had done with celebrations. But the citizens of Trichinopoly had planned a welcome surprise for the following Sunday, February 9, when forty of them, having signed an appeal to the whole town, offered an address to Rev. Father Rector, as representative of St. Joseph's College and of the Society of Jesus, in the Town Hall. With a delicate courtesy truly Indian, ten leading men of Trichinopoly called on the Fathers at 5 p.m. and escorted them in their own cars to the meeting-place. The cars stopped some distance from the Town Hall and from there the hosts and the guests walked in procession, preceded by two elephants and a *nagaswaram* band, into the Hall. Dewan Bahadur T. M. Narayanaswami Pillai, President of the Hindu Religious Endowments Board, who had come from Madras for this purpose, presided over the meeting. Both in his introductory speech and in the address which he read, he spoke feelingly of the personal care and kindness, the thoroughness and hard work, the devotedness to its pupils, that characterized St. Joseph's during the many years he had known it. He mentioned some among the living and the dead who had distinguished themselves even in so distinguished a company by eminence in scholarship or breadth of sympathy. In the name of the citizens of Trichinopoly he offered Father Rector, in true Indian style as to a *guru* and a *sannyasi*, a magnificent shawl—which Father Rector duly wore while he thanked the people of Trichinopoly, in the name of the Society of Jesus and St. Joseph's College, for this spontaneous and unexpected proof of appreciation and gratitude; he said that he was grateful to God and to them for giving the Jesuits an opportunity to serve them; that the best way the Fathers could show their gratitude to the people of Trichinopoly and South India in general was to consecrate themselves anew to the work of education in the same traditional Jesuit spirit as before and with even greater zeal. Besides the many prominent men who were present on the occasion there were several who sent messages of congratulation and appreciation: His Excellency the Governor of Madras Raja Sir Annamalai Chettiar, Sir Alexander Tottenham, Sir C. P. Ramaswami, Sir Mahomed Usman, Mr. Papworth, Mr. G. T. Harvey, Sir K. V. Reddi. Though held in Trichinopoly, therefore, and organized by the people of this town, the celebration of February 9 took on a more universal look: it was the whole of South India that did honour to the Society of Jesus and showed appreciation of its educational work in this part of the country. Finally, our own students, not to be outdone by their elders, offered an address to Rev. Father Rector on March 1, thanking the Society of Jesus for the solid education it was giving them

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Mr. Soundararaja Iyengar

The beginning of January was for us unexpectedly darkened by the death of Mr. Soundararaja Iyengar who had taught Zoology for close on eleven years with great success to our Intermediate students. As an officer of the University Training Corps—in the service of which, at the Avadi camp, he got his last illness—he was a model and friend to our cadets. As a teacher he made even beginners feel an interest in the unpronounceable and (to Greek-less and Latin-less students) meaningless names with which his subject is so blessed. Of the many services he has rendered to all around him, two articles in this issue, one in English by a colleague, the other in Tamil by a student, will tell. I may mention a proof of his popularity with his pupils which will never be known if I don't give it out. His death moved at least two of our students—otherwise so seldom guilty of English poetry—into metrical composition in that foreign language. One of them belongs to the U. T. C. and sings of Mr. Soundararajan's 'stately figure and majestic walk', his 'powerful voice' and 'jokes of finest choice'. The other has studied Zoology from him and feels inspired to compose an acrostic on his initials and name, called him 'untiring lecturer of Natural Science' and recalling his 'joyful presence' and 'his spotless eyes with smile on lips'. The reader will easily understand from these quotations why these verses are not here published in full. But they are enough to show how much Mr. Soundararajan was admired and loved by our students. His colleagues on the staff, too, have lost in him an excellent companion, always cheerful in spite of much bodily pain, ready to please and serve every one around him, high or low, to give without counting the cost. We wish to record the College's great debt to him and convey to his widow and children our warm sympathy.

Mr. A. Saverinathan

By an oversight Mr. Saverinathan, who died in May last, was not mentioned in our September number. He was an Old Boy who had done all his studies here and devoted his life to our school. The College Magazine is specially indebted to him for having for fifteen years patiently and self-effacingly prepared the index. We are happy to be able to publish in this issue an obituary note by one who knew him well, together with a recent photograph.

Books on the Table

The General Basic English Dictionary

by the Orthological Institute. Pp. X + 438. Times of India Press, Bombay, 1941. Price : Rs. 3/8.

THE title of this dictionary might frighten many potential buyers away. But the two adjectives, *general* and *basic*, are, if anything, an additional merit to recommend it to students. The first distinguishes this dictionary from an encyclopædia and keeps it within the needs of the ordinary reader as opposed to the specialist; the second limits the words used in the explanation of over 20,000 words to the Basic vocabulary of 850 (eked out with fifty 'international') words.

This at once makes the book accessible to the high school student in India who cannot take cheerfully to ordinary English dictionaries which, even if they reduce themselves in size and price as the Pocket and Little Oxford and the Gem do, are still meant for readers with a much larger vocabulary than the average Indian student of English possesses. The ordinary dictionary often defines simple things in words that cannot be simpler but are distinctly more difficult. The Little Oxford, for example, defines *drown* as 'be suffocated or suffocate by immersion'. The Basic definition is both simpler and (on account of the limited vocabulary) more roundabout: 'come to one's death by having head under water or other liquid'. The L. O. D. defines *drub* as 'thrash, whack'—words which the beginner or foreigner is not likely to know; the Basic dictionary has 'give blows to (person)'.

It will be clear from these examples that this dictionary is easy and accurate enough for all ordinary purposes, and therefore especially useful to our high school and even college students who cannot boast of a large vocabulary but wish to make the most of their resources. The pronunciation—another great need of the Indian student—is given in the international phonetic script which is easy to learn and, once learnt, is a sure and constant guide. While the Oxford signs require very good eyes and a good memory, and Dr. West's numbers are confusing, the notation used by the Basic dictionary is clear. My only regret is that it does not distinguish between the diphthongal *a* in *crash* and the short *a* (rare, it is true, in pure English but common enough in loan words) in *fiat*. And an Indian will be surprised to see the first *a* in *ayah* pronounced short as in *ayya*.

BOOKS ON THE TABLE

Another feature which ought to recommend this dictionary to our younger students is the pictures which illustrate less familiar things like incubator, ingle-hook, ellipse, turnstile, nook and swivel, vice, wombat. To its accuracy and scientific worth is thus added a popular and useful attraction.

Mr. Ogden and his helpers at the Orthological Institute are therefore to be thanked for this service they have done to all students and users of English. I hope Mr. Adolph Myers will find many Basic enthusiasts in India, where the Basic idea has become known through the Wardha Scheme and needs to be applied to our languages for the spread of adult education.

T. N. S.

Our India

by Minoo Masani. Pp. 166. Oxford University Press, 1940. Price : Rs. 2/12.

This is a book to make any Indian proud of his country. The very title, taken from one of Mohammed Iqbal's most glowing lines, reveals the author's central idea—to show how *acchhā* is *Hindusthān hamārā*.

Mr. Masani describes the many aspects of India to-day—its area, population, resources, industries, problems—in a simple and graphic way eked out with just a hundred telling tables and drawings by Mr. C. H. E. Moorhouse. The book is written in an idiomatic, colloquial English rare among Indians and therefore deserves to be put in the hands of high (or even middle) school children who are too often bred on a false and antiquated style. Indeed, the author seems to have these readers chiefly in view, for he uses no difficult phrase and is at pains to explain even a simple word like *bleached* twice over: 'bleach—that is, make white'.

Mr. Masani puts his finger on India's biggest sore when he says that we have resources which no other country in the world has in such quantity and variety—cultivable land, crops, minerals, springs, and rivers—but are importing even the very things in which we abound. The reason is partly political and partly social and psychological. And it is chiefly to enlighten the reader on the remedy—which is not beyond our reach—that the book has been written. The waste of cowdung, for instance, in our households and of sulphur dioxide in the copper furnaces of Bihar could be easily avoided, to the immense gain of our cereal crops and of our metal and chemical industries.

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The author advocates collective co-operative farming as a remedy for fragmentation and backwardness. But though he found Russian *kolkhozes* very attractive from an aeroplane, I wonder if they are in their every detail or even in their fundamental orientation the best model for India. Mr. Masani also seems to be convinced, after reading Mr. Gyan Chand on *India's Teeming Millions*, that we are multiplying too fast for our National Planners; and though he is aware that nearly one-third of our cultivable land is still lying fallow and that the part which is cultivated produces only some Rs. 56 an acre when it might yield Rs. 225, and that endless ores and metals sprawl untapped and perhaps undetected, he still looks troubled by our overpopulation!

These, however, are side issues to a thesis which is clear and irrefutable: that India is rich and can be great if she will only wake up to her riches and use them—by getting better crops, better cattle, better extraction of minerals, large-scale heavy industries in the towns, and small cottage industries in the villages—and (above all) learn to be self-reliant and united.

T. N. S.

A College Text-book of Indian History

Vol. I: India Down to A. D. 1200. By R. Sathianathan, Annamalai University, Pp. IV+404+XLIV. Roshouse, Madras: 1940. Price: Rs. 2-8-0.

Students of Indian history will welcome this textbook from the pen of a scholar who has been also a teacher for over two decades. It is the most comprehensive and scholarly textbook we have come across. Most textbooks are inclined to be mere guides for examination purposes. Mr. Sathianathan is too conscientious a scholar to suborn his talents to such a purpose. He has also resisted the contrary temptation of accumulating fact on fact out of a craze for completeness. We may differ from his appreciation of men or institutions in ancient India; but there is no mistaking the depth of the learning or the sincerity of his love for the men and the things about which he has set out to write a textbook. There is a freshness about this book that few textbooks possess. And yet it will meet the needs of any student in our college classes, Intermediate, B.A., or Honours.

Beginning with the geographical background and the sources of Indian history, Mr. Sathianathan has traced the continuous and rather complicated

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pattern of Indian history till the end of the so-called Hindu period. He has lost sight of no single interest in history—literary, social, or economic. The last section, on Greater India, is a welcome addition. The Index and the maps complete the usefulness of the book, which is excellent value for its price. We hope the inevitable errata of textbooks printed in India—of all books, textbooks have a right and a duty to be free from them—will disappear in the next edition. In the meanwhile we have no hesitation in recommending this book to all students appearing for University or other examinations as nearly the best textbook they can easily find.

THOMAS SRINIVASAN.

Education and Village Improvement

by I. W. Moomaw. Pp. XIII+165. Oxford University Press. Price: Rs. 2.

Mr. Moomaw has put all lovers of India in his debt by writing this little and full book. Long experience of a rural vocational school at Ankleswar, added to a good theoretical knowledge of educational principles and that rare jewel in the educationist's crown, common sense, have made him one of the fittest persons in India to speak of rural improvement.

In a few introductory chapters he explains the real problem—the rural mind. The villager's natural generosity, hospitality, and simplicity go with an extreme and quite understandable sensitiveness to superior criticism. He must therefore be lifted with and through his own willing co-operation.

The second and larger part of the book deals with practical aspects of village life like health, indebtedness, agriculture, cottage industries, farming, thrift. These chapters deserve to be read by all friends of rural India—which is the true India—for they contain much wisdom and not a little sympathy. Unlike most books which deal only in platitudes, Mr. Moomaw's goes into details of measurements and plans and estimates of cost; and though most of the figures are taken from Broach, they are not inapplicable to other parts of India as well. The suggestions for the avoidance of malaria, for the promotion of cleanliness and health, for the development of cottage industries like poultry-keeping and dairying are useful because detailed and practical. Mr. Moomaw has a strong word

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to say for co-operation as a means of rural uplift, though he is aware of the conditions under which alone it is likely to succeed.

What is best in this uniformly good book is the emphasis on the spiritual and moral basis of all true uplift. For rural India, Mr. Moomaw says (and I would say, for any India and any country) there is needed besides the three R's a fourth, religion: "He who would touch village life deeply and enter into the love and confidence of the people must himself be a devout and religious man" (p. 159). He could not have ended on a saner note.

T. N. S.

Byron: Poetry and Prose

with an introduction by Sir Arthur Quiller-Couch and Edited with Notes by D. Nichol Smith. Pp. XI+207. Oxford University Press, 1940.

The appearance of these Selections from Byron in the Clarendon Series of English Literature has been long overdue; but it is a happy coincidence that in this time of war we should be reminded of, or reintroduced to, those writings that, better than any other literary work of their day, expressed the common man's desire for freedom and hatred of tyranny. Byron's thoroughly unselfish and courageous attacks on the Holy Alliance have a special point and freshness to-day when a more sinister and dangerous combination of despots is oppressing and enslaving Europe. The passages so well known and so often quoted, about Greece, have now a strangely topical significance. There is also a real need now for the manly, articulate, and honest Byronic utterances that dissolve prejudice and rend the mask of hypocrisy. We are not justified in forgetting or ignoring Byron's disinterested and brave attack on his Pharisaic countrymen by the fact that Byron rushed to the opposite extreme and lived a life of open vice in Italian cities. For that Byron's immorality was not so cynical as it seems, is shown by the selections here, of such passages from his poems and letters as reveal his capacity for genuine moral emotions and repentance for wrong-doing. How little known and quoted are the lines which he wrote in Greece two months before his death:

If thou regrettest thy youth, why live?
The land of honourable death
Is here:—up to the field, and give
Away thy breath!

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It is time also that we emphasized the sincerity and manly courage that inform such passages as this from a letter to his mother from Athens: "I hope on my return to lead a quiet, recluse life, but God knows and does best for us all.....I am convinced, however, that men do more harm to themselves than ever the devil could do to them." Or these lines from *Childe Harold*:

The thorns which I have reap'd are of the tree
I planted: they have torn me, and I bleed!

which at once recall to mind, by contrast, those lines of Shelley full of a passive self-pity:

I fall upon the thorns of life, I bleed!

Thus the last word on Byron's character and personality was not written or spoken either by his contemporaries or by the critics of the later 19th century, extracts from whose essays on Byron are given in this edition. The value of this new compilation would have been enhanced if the editor had thought fit to extract passages also from Professor Grierson's Warton Lecture, "Byron, Arnold and Swinburne" (1920), and the Byron Lecture at Nottingham University in 1922, in both of which may be found a fairer and more complete estimate of Byron the poet and the man than one usually comes across.

V. L. SUNDARAM.

The Barber of Seville

by Rossini. English Version by E. J. Dent. Pp. XVIII+59.
Oxford University Press, 1940. Price: 2s.

Il Barbiere di Siviglia has been such a favourite not only with Rossini fans but with all music-lovers that an English libretto was necessary. The Overture has won this opera more friends than even *William Tell*, an immensely better composition; and even those who, like Englishmen, do not fully enter into its Italian spirit are still enthusiastic whenever it is produced. The dust of the old controversies has been at last laid; Beaumarchais and Paisiello and Sterbini are all but forgotten; and the music alone is remembered as it ought to be.

Mr. Dent has therefore done the English-speaking world a great service by providing them with this clear and idiomatic and eminently singable version of an immortal classic of modern music. One example—out of

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many—will suffice to show how well the English keeps the lilt of the original: Figaro (in the captivating baritone song) describes the importance of a barber (greater then than now):

Ev'ry one sends for me, ev'ry one calls for me,
Married or single, youthful or aged;
Periwig powder'd—shave in a hurry—
Quick with a lancet—quick with a letter—
.....

Figaro here, Figaro there,
Figaro quick, Figaro slow,
Figaro high, Figaro low,
Figaro come, Figaro go!

That sounds almost like the Italian; and the credit is Mr. Dent's.

T. N. S.

Diversions

selected by C. H. Wilkinson. Pp. XVI+336.

Oxford University Press, 1940. Price: 3s. 6d.

Mr. Wilkinson has thoughtfully provided the reader with a literary antidote to wartime depression. And not only thoughtfully but with a true knowledge of the human heart he has sought 'diversion' not in moralizings on war and death (though Bunyan and Sir Thomas Browne and Sir Walter Raleigh are not forgotten) but in a healthy absorption in the beauty of nature and the joys of life which seem to distinguish English literature, common as they are in some degree to all literatures.

Both prose and verse are here chosen—old as well as new. Sir Thomas Elyot on Fury and Violence, John Pierius on the Health that a Beard Causeth (*a propos* of priests!), Sir Thomas Wyatt, William Gray of Reading are the oldest represented; the latest are still with us—Belloc on Wine, Viscount Halifax in his Oxford speech on The Two Ideas, G. F. Bradby, Sir Edmund Chambers, Edmund Blunden. *Nihil humanum a me alienum* rightly seems Mr. Wilkinson's motto: for life itself is the best 'diversion'—from blackbird and thristle (for us the *kokila* and the *kokku*) to tobacco and wine and bells and football and—poetry.

T. N. S.

The College Chronicle

Rector's Day and College Day

THE usual greetings to Rev. Fr. Rector were offered in English, Tamil, and Sanskrit at 2-30 p.m. on November 5. There were songs in Tamil (with *Bhajanai*), English (by the choir) under the direction of Fr. A. Fournier, Malayalam; a string quartet played a popular piece; and the Band livened the beginning, the middle, and the end with its energetic notes. In his reply to the addresses Father Rector dwelt on the importance of the average man in the development of a country and urged the students to acquire those virtues—regularity, hard work, honesty—which must shine in the average Indian if the country is to achieve greatness.

The Sports which were to have taken place at 7 a.m. on November 6 had to be postponed to the 20th on account of rain. But the Distribution of Prizes at 6 p.m. was as solemn and well-attended as usual. Mr. H. C. Papworth, then acting Director of Public Instruction, presided, and Mrs. Papworth gave away the prizes. In his speech Mr. Papworth pointed out the uninterrupted progress of higher education in India and urged the students to realize the danger of totalitarianism and ponder on what would become of all they held dear if Russia and Germany won.

The day ended with a two-act comedy called 'The Co-Editor'.

Centenary Celebrations : Public Meeting

The celebrations of the fourth centenary of the Society of Jesus concluded on Sunday, February 9, 1941, with one of the most impressive public functions in the Town Hall of Trichinopoly. The invitation to a public meeting was issued over the signatures of about forty of the leading citizens of Trichinopoly "to felicitate the Fathers of the Society and to present a congratulatory Address to Rev. Fr. Jerome D'Souza, S.J., Rector and Principal, St. Joseph's College, in appreciation of the distinguished and meritorious services rendered by the Society of Jesus to the cause of education both in the town and the Province". Assembling within the Town Hall, Rao Bahadur K. E. Chidambara Iyer, B.A., Ret. District Collector, moved and Khan Bahadur G. J. Quraishi, B.A., B.L., M. L. C., Ret. District Judge, seconded the proposal, requesting

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Dewan Bahadur T. M. Narayanaswami Pillai, M.A., B.L., President, Hindu Religious Endowments Board, to take the chair. The President paid a striking tribute to the work of the Jesuit Fathers and recalled, as an Old Boy of the College, the many marks of affection and personal care shown by them towards their students. He declared that it was a most pleasing duty for him as well as for all who had benefited by the education given by St. Joseph's College to give public expression to their gratitude and appreciation. As the head of the Hindu Religious Endowments Board, he was glad to testify on this occasion that the educational services of the College were deeply valued and gratefully appreciated by every community. The vast and representative gathering in the Town Hall, he said, was evidence of the public's esteem and regard for this great Jesuit institution. He then paid personal tributes to the great educationists of the past, and to some who were present in the Hall. The organizing secretary, Mr. M. S. Thayappa Pillai, Secretary to the Trichinopoly District Board and a former pupil, then read the congratulatory messages received on the occasion from His Excellency the Governor of Madras, H. H. the Pandarasannathi of the Dharmapuram Mutt, Sir Alexander Tottenham, Raja Sir Annamalai Chettiar, Mr. A. A. Hayles, Sir Mahomed Usman, Kumararaja M. A. Muthia Chettiar, Mr. H. C. Papworth, Sir C. P. Ramasamy Iyer, Sir K. V. Reddy Nayudu, Dewan Bahadur K. Sundaram Chettiar, R. Rengasamy Iyyengar, and others.

The President then read the following address:

Dear Reverend Father,

The fourth centenary of the approval by the Church of the Society of Jesus founded by St. Ignatius of Loyola is an event of exceptional significance in the annals of your Order and a landmark which must rejoice the hearts of all his sons on the completion of four hundred years of fruitful labour in every continent. This happy occasion has evoked many warm and impressive tributes to the Society wherever its members are devoting themselves, as you are in our midst, to the elevating task of the education of the young. In our own town St. Joseph's College will shortly reach a century of splendid educational service. The College has sheltered a large proportion of the *élite* of the town and also of the Province, and to them as well as to their sons and grandsons of to-day St. Joseph's is the common and beloved Alma Mater. The spread of knowledge, the promotion of learning, and the elevation of the mind and character of youth—such is the great ideal of the College; and you have achieved remarkable success in imparting this true education by teaching

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no less than by example. Both in the highest ranks of public service and in every liberal profession are found the sons of the College who hold in equal reverence the learning and the example of the Fathers of the Society. To this town and Province you have done yeoman service and the fourth centenary offers us an opportunity to publicly acknowledge such long and meritorious work and sincerely thank the Reverend Fathers of the College. It is to discharge this obligation that we are now gathered in this historic Town Hall.

It is proper that we, who mostly belong to an earlier generation of students, should recall on this occasion the names of some of your great predecessors who raised St. Joseph's College from small beginnings to its present position of honour as one of the leading educational institutions of the Province and perhaps the biggest Jesuit college in the world. The names of Fr. Barbier, Fr. Besse, Fr. Jean are honoured among the great Rectors and Principals of the College. Few can forget the name and personality of Fr. Sewell, who, besides his great educational services, served our town as Chairman of the Municipality. Among those who belong to the recent past, the late Fr. Bertram is held in the highest veneration for his broad humanity and kindness of heart. Great as a Principal, he won the respect of the Province as a leading and sagacious educationist and had the honour of serving for a period as Vice-Chancellor of the Madras University. Students of English can never forget Fr. Quinn, a master of English and Shakespearian literature, and those of Science the venerable and loving Fr. Honoré. Fr. Maria Jeganathar ruled for long and with success as Headmaster, leaving a fragrant memory behind him. These and many more of the eminent teachers of the past deserve to be recalled to memory for their long and enduring services. Most of them were born in distant lands, and laboured and died in our country which was equally theirs by adoption.

As to the Reverend Fathers now happily in our midst, our respect for their modesty forbids any mention of their great qualities and services. It will, however, suffice to say that in their devotion to duty, in their intellectual distinction, and in their capacity for administration, they are in every way worthy successors of the great Jesuits of the past.

The measure of the immense educational service of the Fathers of the Madura Vice-Province will be better appreciated with the help of a few figures, which often speak more eloquently than words. There are in this Vice-Province three first-grade colleges with a strength of nearly 4000. Besides, there are 13 High Schools with more than 10,000 students,

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7 Training Schools, 19 Higher Elementary Schools, and 610 Elementary Schools with not less than 37,000 pupils. In all, from the lowest standard to the highest Honours class, there are at present 1,00,000 pupils under instruction in the schools and the colleges conducted by the Fathers of the Vice-Province. St. Joseph's College alone has produced, on a modest estimate, at least 11,000 graduates during 97 years of its existence, besides a greater number of those who chose to remain undergraduates.

A work of such magnitude constitutes a unique record worthy of admiration. The Fathers of the Society have laid the public and the Government under an obligation which neither words nor money can fully repay. We can discharge it in some measure by the assurance of our appreciation of such great service and by our sincere wishes that God may long preserve them to the lasting benefit of the children of this country.

We beg you, Rev. Fr. Rector, to convey our congratulations on the fourth centenary and our deep gratitude for the work of the Society to the Father General of the Society.

We remain
Yours sincerely,

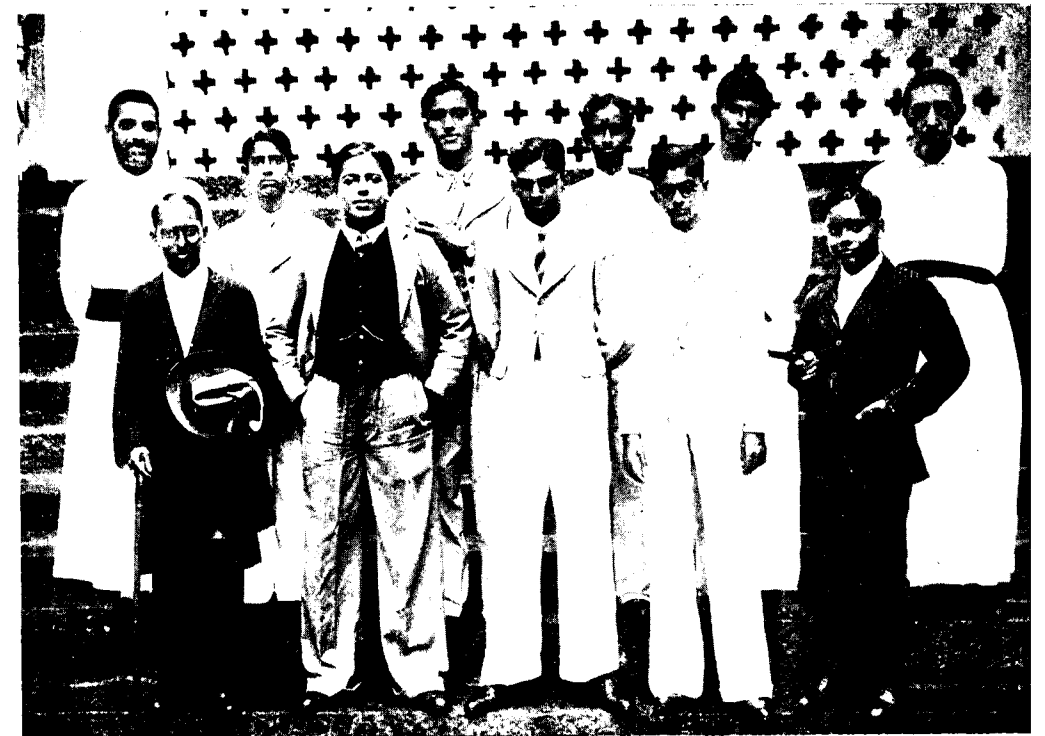
9th February, 1941.

THE CITIZENS OF TRICHINOPOLY.

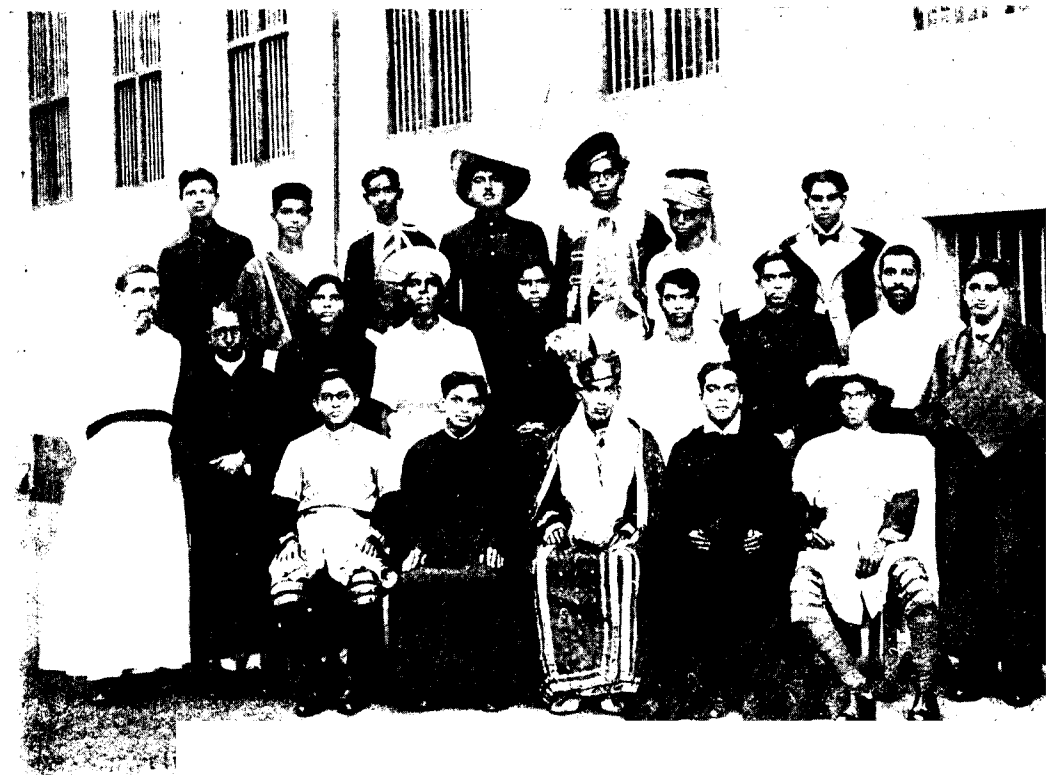
At the conclusion of the address, the President requested Rev. Fr. Rector to accept a present in token of the public's appreciation of the services of the Jesuit Fathers, a present which, according to orthodox Hindu custom, was usually made to teachers, i.e., a shawl. He then performed the simple ceremony of placing the shawl over the Rector's shoulders, while all the Fathers present in the Hall were garlanded.

Rev. Fr. Rector then thanked the gathering and said: "You have referred to the work we have done and are doing for education, to the thousands of graduates and undergraduates that have passed through our hands during nearly a century. We are grateful to God for this opportunity for service. That education, with all its defects, has had its share in the work of the Indian Renaissance. We are proud of our part in this. But we have always wished to keep India true to her noblest self and faithful to her civilization and her languages. The old Fathers of the Madura Mission were warm admirers of Indian culture and quite opposed to the 'Europeanization' of their Christians.

"Father Robert de Nobili was the first European to learn Sanskrit and open to the West—the surprised and almost incredulous West—the knowledge of India's rich literature, her wonderful art, the power and



College Day Drama: 'The Co-Editor'





Officers of College Associations: 1940-41



Associations' Anniversary Drama: 'We Accuse'

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subtlety of her speculation. Joseph Beschi, known as Veeramamunivar, one of the greatest names in our history, mastered the beautiful Tamil language to such a point that he wrote a poem that is one of the classics of Tamil literature.

"We, too, have sympathized with the just aspirations of India. And we have believed that the spirit of the education that we have given—the spirit of order, of self-control, of hard work and efficiency, of discipline and respect for authority, of communal harmony and mutual tolerance—would help India to fulfil her ardent dreams of national unity and national greatness.

"Very touchingly you have recalled the memory of the distinguished educationists whose memories are held in veneration—Fathers Sewell, Bertram, Honoré, Santiago, and Maria Jeganathar. Some of them were sons of the soil; others children of distant lands, England or Ireland or France, who came here in youth and in most cases never returned even for a visit to their native land. To this land of their adoption, to its children of all castes and creeds, they gave their affection in an overflowing measure.

"To-day when France, the motherland of most of them, is in travail, I ask you to remember them in particular, and to join with me in a prayer that happy days may dawn again soon for France, and that she may once again take her place in the company of free and prosperous peoples."

Rao Bahadur N. Ramasamy Iyer, B.A., B.L., proposed a vote of thanks on behalf of the organizing committee to the Secretary, Mr. M. S. Thayappa Pillai, for the immense pains he had taken to make the function a unique success. All the officials of the District, the Agent of the S. I. R. and the representative of the Dharmapuram Mutt in the Rock Fort temple were present on the occasion. The Director of the Trichy All-India Radio Station made arrangements in person for recording the proceedings of the meeting which were relaid next day. Vincent and Co. had provided loudspeakers.

The Anniversary of the College Societies : March 1, 1941

The President, Mr. K. V. Subbiah Iyer, M.A., L.T., M.R.A.S., Retired District Educational Officer, was received amidst the strains of the College Band at 5-45 p.m. A. L. Venketeswaran, V B.Sc. Hons, then read on behalf of the students of the College, an address to Rev. Fr. Rector in

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honour of the fourth centenary of the Society of Jesus, conveying the felicitations of the students on this happy event and their deep gratitude for the great services rendered by the Fathers of the College. Rev. Fr. Rector thanked the students for their touching address and declared that it was a source of deep satisfaction and encouragement to all the Fathers to know that their work was so much appreciated by the students and their parents as to receive these public manifestations, by the citizens in the Town Hall earlier in the month and now by the students of the College. He assured them that the Fathers would not easily forget these touching tributes.

Then the Secretaries stepped forward one by one to read their annual reports: never was much labour and activity concealed in smaller space. In half an hour eight Societies had narrated the story of about 120 academic meetings. The report of the athletic associations showed an equally worthy achievement and brevity in narration. S. Jegadisan, V Hons., sang a Tamil song to the unconcealed delight of the entire audience. The prizes and trophies were then distributed to the winners in the various oratorical, written, and athletic competitions.

The President's speech was marked by great felicity of expression, touching sentiments of love and admiration for the Alma Mater, and words of wise counsel to the students. He declared that he had studied from A B C to B.A. in this college, and never once paid a pie even for his books, for he had won all that he needed through prizes. He was privileged to serve in the college for a time before entering Government service, in which he attained the rank of District Educational Officer. He paid a glowing tribute to the Fathers of the college and held up their zeal, diligence, and spirit of service for the imitation of the students.

The academic societies, he said, afforded them occasions to cultivate habits of restraint, tolerance, and appreciation of each other, and such a training ground was an excellent preparation for civic and national service. Both the education given in the college and the extra-curricular activities were calculated to remove sectional and communal differences and to promote unity in a country of great diversity. He concluded by exhorting the students to maintain the great traditions of our country, its deep adherence to spiritual values of life, its loyalty to God and religion, and its sympathy and tolerance for other peoples and communities. 'We Accuse', a mock-trial of four celebrities of the day, was then staged under the able direction of Mr. V. L. Sundaram. The College Band brought the function to a close by playing "Mangalam".

Boarders' Chronicle

July 3.—An Old Boy of the College, Dr. R. Agnisamy, S.J., Bishop of Kottar, paid his first visit to his Alma Mater since his consecration in Rome by the Holy Father himself. An affectionate reception was given him in the Lawley Hall. He recalled his student days and exhorted us to be faithful to our duties and our superiors.

July 21—Corpus Christi Procession. This is one of the few occasions when the college compound (as distinct from the playground or Hall) is full of visitors.

August 7—St. Thomas's Day. This year there was no tea party, the money collected having been sent to the House of Providence, a charitable institution in Ernakulam.

August 15—17—Annual retreat preached by Fr. T. N. Siqueira.

October 3—Rev. Fr. A. Bonhoure, Provincial of the Madura Vice-Province, visited the boarders. He asked us to be proud of our Faith, our flag, and our Pope.

October 15—The B.A. Division was allowed to go to see 'The Hound of the Baskervilles', a screen version of the well-known novel.

October 18—All the Boarders were taken to see "Boys' Town", Fr. Flanagan's object-lesson on education.

October 30—An outing for all the Boarders in batches. An otherwise fine day was marred by constant drizzling of rain.

Nov. 6—College Day. Several boarders like Rampolla, A. Augustine, G. Poppen, P. A. Paul, K. R. Ouseph, K. M. Luke, S. Antonisamy, Shouri Reddy, S. Gnanasigamani, received prizes.

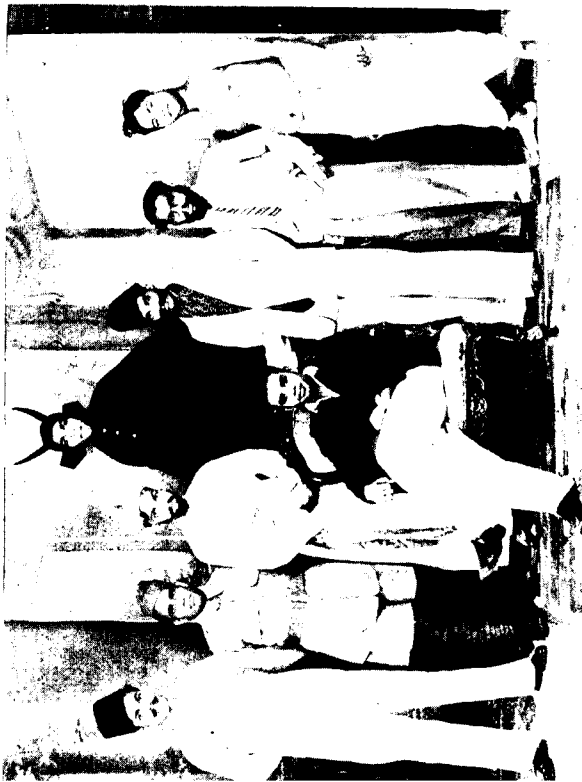
Nov. 13—Boarders' Day. Sports in the morning. In the evening a social gathering. The variety entertainment brought into the lime-light many talents in music and drama. A dumb-show, "The Adventures of a Beggar", a Malayalam farce, a Malayalam boat-song, and a Tamil comedy were the most interesting items, while the raffle organized by Fr. Rayappan was most consoling to many.

BOARDERS' CHRONICLE

Nov. 20—College Sports. M. S. Rayappan and Joseph Selvanathan were among the Boarders who distinguished themselves.

Feb. 2—The 4th Centenary of the Society of Jesus officially celebrated. Academy in honour of Our Blessed Lady, Mr. A. L. Gnanadikam Pillai presiding.

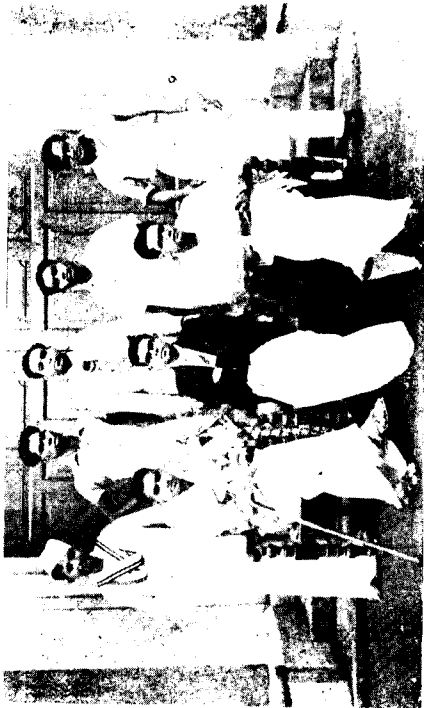
Feb. 5—Last day of the centenary celebrations. Special tea for Boarders, which Fr. General Prefect drank with us.



Dumb Show



Tamil Farce



B O A R D E R S'

D A Y

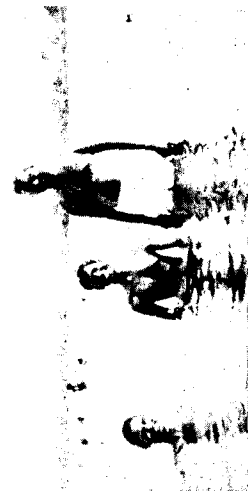
1940



Approaching Elamanur
(K. S. Ananthapadmanabhan, IV U. C.)



A Game of volleyball
(S. Swaminathan, II U. C.)



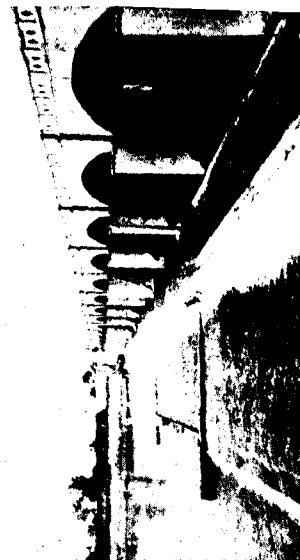
The Water Smile
(K. Sajdar Hussain, III Hons.)



Fr. Ehrhart translated
(S. Swaminathan, II U. C.)



Fr. Vion
(T. R. Narasimhan, IV U. C.)



Grand Anicut
(K. Srinivasan, II U. C.)

Clive's Chronicle

Sept. 28—Our first "quadrangle meeting" this term. Here are some sample tips from the Warden: "Sleep well when you feel like dozing"; "Pen in hand, perspire when you work".

October 10—Our team wins the Badminton match against the New Hostels.

October 20—Mr. Srinivasa Sarma of the National College addresses the Hostels' Union on "The Errors of our Ways": he points out that lecturers cannot impart anything to students unless the latter are "prepared to receive" what is taught to them.

At our "quadrangle meeting" this evening, Fr. Warden assures us that it is *we* who are fining *ourselves*, whenever we are fined by him!

October 23—One of my friends suggests that Clive's bugs should agitate for a "Pakistan". "They are unable", says he, "to enjoy their rightful share of human blood owing to unfair competition from the mosquitoes (that seem to be in a majority)".

October 25—The Editor's wishes are fulfilled: our Warden falls from his bike.

October 27—The Hostels' Union passed the following resolutions: "Snakes should have no place in Clive's"; "The States have no place in a free India."

November 6—Terminal examinations cast their shadows before. Watch the rooms at night—there is no darkness.

December 8—Terminal examinations pass; Clive's gets emptied. A few U. T. C. birds prepare themselves for promotion—from Clive's to camp.

January 3—Examinations may pass and holidays may follow suit, but we shall go on for ever with our 'Silence Hours' and the Warden's patrol.

January 20—The third week of January is marked by intense preparation for the Hostel Day Tournaments. Keen are the contests. Tennikoit, Volley-Ball, Basket-Ball, and Badminton matches attract numerous spectators.

CLIVE'S CHRONICLE

The fourth week of this month sees a harmonious combination of play and 'work'. We have our matches. But coming candles (University exams.) cast their light before.

February 5—Feast in honour of the Fourth Centenary of the Founding of the Society of Jesus. The students pray that this centenary may come again before they leave the Hostel! Our music competition is held this evening; an excellent exhibition is made of the harmonious blending of musical notes and zoological noises.

February 11, 12, 16—Smartha, Malabar, and Sivite picnics—all to Elamanur, differing only in numbers—the Sivites topping the list with 350, the Smarthas coming next with 200, and the Malabar section with 80.

February 23—Clive's Hostel Day. The Volunteer Corps deserves our heartiest congratulations. Tea and a variety entertainment was provided in the evening. Mr. A. S. Panchapagesa Iyer, I.C.S., presided.

February 24—Our Hostels' Union Day, presided over by Mr. N. Halasyam, B.A., B.L., M.L.A.

February 25—The New Hostels' Day: sports in the morning and tea and variety entertainment in the evening, presided over by Dewan Bahadur K. S. Ramaswami Sastri.

February 26—Feasts and merriment over, serious preparations begin for the coming exams. Fr. Warden sounds the siren; the magic spell of "Work" falls on all of us. The chronicler takes leave of the readers, so that he may also begin to "work"

College Societies

August 1940-March 1941

I. The Literary and Debating Society

On August 13, 1940, the House met to discuss 'American neutrality is a menace to world peace'. The Rt. Hon. Kushala Shetty, Premier, strongly emphasized that neutrality should be given up and that neutrality meant shirking a duty. The Rt. Hon. A. L. Venkateswaran, opposing the motion, said that Americans knew best what was just and good for them and the world. The House somehow seemed to favour neutrality, and so the Cabinet was overthrown after a short life of a single session.

On Oct. 8, there was an extempore-speech contest, open to all classes, to select two candidates to represent the college in the trial debate held under the auspices of the Madras University Union. Nineteen competed; N. Sitaraman came first and Eric Peter Mathias second. Both went to Madras, and Sitaraman was judged the best in the whole University.

On October 11, the Rt. Hon. A. L. Venkateswaran, Premier, moved: 'The present system of education is not the cause of existing unemployment'. The Rt. Hon. E. T. Simoes opposed the motion. After an interesting debate the motion was defeated.

The next meeting was held on October 14, when Mr. S. Satyamurthi, M. L. A., spoke on Non-Violence.

On October 22, the Rt. Hon. E. P. Mathias moved, with Mr. V. L. Sundaram in the chair, that poetry should be banished from our educational curriculum. He maintained that excess of poetry had destroyed all spirit of action in Indians. The Rt. Hon. N. Sitaraman, opposing the motion, held that life without poetry was empty and that poetry was the very fountain-head of all noble and heroic actions. The House noisily threw out the motion.

On November 11, the Rt. Hon. Ayya Mariasusai, Premier, moved that 'Hitler is a greater menace than Stalin'. The Rt. Hon. V. N. Thomas opposed the motion. After a breezy debate the resolution was lost.

On November 14, Mr. C. N. Ramachandra Shetty of Bangalore gave a demonstration of 'Yoga Asanas and Muscle Control'. The performance was very well attended and greatly appreciated by the students.

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On November 16, there was an extempore-speech contest open only to Honours students. My Hero, My View of Non-Violence, My Aversions were the three subjects offered. Fr. Siqueira, Mr. Arokiaswamy, and Mr. Kunji Paulo acted as Judges. N. Sitaraman, IV Hons., came first and T. C. Jacob, V Hons., second.

On November 19, the Rt. Hon. V. N. Thomas brought forward the motion that 'Women shall have no place in public offices'. The Rt. Hon. C. Srinivasan was the leader of the Opposition. The resolution was passed by a large majority, and for the first time a Cabinet survived a session.

On January 17, 1941, Mr. Thomas Srinivasan delivered a lecture from the chair on 'The Course of the War Now'. He traced the background and course of the present war, illustrating his remarks with similar instances from the last war. He emphasized that this war was not between two nations or two civilizations but between two ideas. He concluded that justice would ultimately win and that Hitler could at most 'make a winter hideous and not prevent the return of spring'.

On January 24, the Rt. Hon. Vepa Ramakrishna Rao moved that 'Young and free India needs a dictatorship more than a democracy'. The Rt. Hon. C. Srinivasan opposed the motion. After a short and interesting debate the resolution was passed and the Rt. Hon. V. N. Thomas's Cabinet survived the second session.

On January 28, there was an extempore-speech contest for the Intermediate and B.A. Students. C. Srinivasan, I U. C., Alexander Raja Rao, II U. C., and R. Srinivasan, IV U. C., came first, second, and third respectively.

The Centenary lectures (recorded elsewhere) were held under the auspices of the Literary and Debating Society from Feb. 2 to 4.

On February 13, there was an elocution competition open only to Intermediate students. Fifteen competitors took part; J. S. Vasani, I U. C., came first and C. Srinivasan, I U. C., second.

On February 20, the Rt. Hon. V. N. Thomas moved that 'The State shall control the Press'. The Rt. Hon. C. Srinivasan was the leader of the Opposition. The resolution was defeated.

N. SITARAMAN,
P. P. GEORGE,
Secretaries.

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II. Mathematics Association

On August 30, 1940, Mr. T. Totadri Iyengar, M.A., delivered a lecture on "Cardinals and Ordinals". Though the subject was abstract he made it interesting by his characteristic humour.

On October 12, Mr. S. M. Dias, B.A., spoke on "Things to be remembered about Mathematics and Mathematicians". He pointed out how Mathematics embraces all branches of art such as Poetry, Music, and Architecture. He brought out clearly with several illustrations how the great mathematicians were great philosophers, poets, and musicians and explained the usefulness of Mathematics in practical life.

On October 19, Mr. G. R. Narayanan Iyer, M.A., L.T., Professor of Mathematics at the Maharaja's College, Ernakulam, delivered a lecture on "The Modern Scientific Outlook". Fr. Pruvôt presided. The lecturer flew along the tangent of philosophy and physics, always touching the circle of mathematics. He brought out clearly the ideas connected with Newton's laws of gravitation and explained how Einstein's theory contradicts Newton's. The President explained the theory of indeterminism and said that everything in this world was relative.

On October 26, Y. D. Hegde, IV Hons., spoke on "Mathematics under Greek influence". Mr. V. Ranganathan, B.A. Hons., presided.

On November 9, Fr. B. K. Anthony, T.O.C.D., spoke on "Point at Infinity", Fr. Pruvôt presiding.

On November 23, K. Ramanathan, III U. C., spoke on "The Romance of Astronomical Discovery", Mr. T. Totadri Iyengar presiding.

On January 15, 1941, V. N. Thomas, V Hons., delivered a lecture on "The Man in the Moon". Mr. G. V. Ramachandran, B.A. Hons., presided.

On January 28, Mr. S. Suryanarayana Iyer, M.A., gave a lecture on "The Comptometer." Through the kindness of the S. I. R. authorities the lecturer was able to demonstrate the working of this machine. He explained how simple arithmetic, like addition, subtraction, multiplication, and division, could be done very easily with this instrument.

Two prizes were awarded under the auspices of our Association, one for a written contest held on February 11, and the other for elocution. M. K. Shyam Bhat, V Hons., and T. G. Pranatharthiharan,

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IV Hons., were the winners. A special prize was equally divided between Mariavaraprasadam, I U. C., and V. Arunachalam, I U. C., who came next in merit in the elocution competition, and K. Subramanian, II U. C., who did well in the written contest.

The valedictory meeting was held on Friday, February 28, with Mr. T. Totadri Iyengar in the chair. Mr. S. Krishnaswamy Iyengar, M.A., L.T., of the National College, Trichinopoly, delivered a lecture on "Mathematics in Everyday Life." "Mathematics", he said, is "wrongly considered to be an abstract subject dealing with imaginary things which have no use in practical life." He explained at length how mathematics can be considered as the queen of all the sciences, for it has contributed to the development of them all. He quoted many passages from great authors to prove his statements. The President said that to an ordinary man mathematics might appear to be abstract but only an intellectual man could appreciate the beauty of the subject.

P. V. ABDUR RAHMAN,
Secretary.

III. The Physical Society

Our activities during the second term began with a lecture on 'The Solar System' by A. L. Venkateswaran, V B. Sc. Hons., on October 15, Mr. P. Saverimuthu, B.Sc. Hons., presiding.

An extraordinary meeting was held on November 12, 1940, when Dr. P. A. S. Raghavan delivered a lecture on "X-rays in Medicine". He dwelt at length on the practical use of X-rays in medicine, in diagnosis as well as in curing, i. e. in radio-therapy. The lecture was illustrated with epidiascopic projections of several X-ray photos. Fr. Rajam presided over the meeting. We take this opportunity of thanking Dr. Raghavan for kindly allowing a batch of our students to visit his X-ray Clinic and demonstrating to us the X-ray machine and various other interesting things.

Mr. Venkataramana Rao, B. Sc., an old student of the College, delivered a lecture, on November 19, on "A Glimpse into the Radio World". He spoke on the propagation of radio-waves, the difficulties experienced in broadcasting radio-waves, the effect of sunspots on the propagation of radio-waves, etc.

H. Kushala Shetty, V B. Sc. Hons., delivered a lecture, on January 17, on the "Atom Model", C. V. Sethunathan presiding. "The Spinning Electron" was the subject of a lecture by A. L. Venkateswaran on

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January 24. After tracing the theoretical and experimental arguments that led to the Rutherford theory of the atom and the subsequent application of the quantum theory by Bohr, he explained how the Rutherford-Bohr theory proved inadequate to explain the fine structure of spectral lines and how the latter could be explained only by the attribution of a motion of "spin" to the electron.

C. P. Narayanan Kutty gave a lecture on February 6, 1941, on the "Compton Effect", a phenomenon which puts the quantum theory on a firm basis. He described in detail how Compton discovered that incident radiations of very short wavelengths, say γ and X-rays, are scattered with increased wavelength, and along with the scattered radiations there are also β -radiations of very low energy, far lower than the energy of photo-electrons.

The last ordinary meeting was held on February 13, when S. Sankarabrahmanian, II U. C., gave a lecture on the practical working of steam-engines.

The Valedictory Address of the Society was delivered on February 27 by Mr. P. E. Subrahmaniam Ayyar, our President, on 'Diamonds'. He described in detail how diamonds are mined, cut, and made into bright gems. He gave an account of the optical and crystallographic properties of true diamonds, and concluded with a history of famous diamonds like the Kohinoor. The lecture was illustrated with a large number of epidiascopic projections.

For the annual essay competitions, the number of prizes was increased this year to two for the Honours students and two for the others. The topic for the Honours competition was "Specific Heat at Low Temperatures" and for the others "High Vacuum and its Production and Measurement"

The results were as follows:

Honours

1st Prize: P. S. Hariharan
2nd Prize: G. N. Ramachandran

B. A. & B. Sc. (Pass)

1st Prize: V. Krishnamurti
2nd Prize: R. Vemban

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This year several special facilities were provided for us, like the new hall in the old workshop which was put entirely at the disposal of the Physical Society for its meetings. We are grateful to the authorities for this.

V. K. Sthanunathan, IV B.Sc. Hons.
S. A. Rahmathulla, IV B.Sc. Hons.,
Secretaries.

IV. The Chemical Society

On August 26, 1940, M. Maharajan, IV B.Sc., spoke on "Stereo-chemistry". Mr. C. K. Sreedharan, B.Sc., presided. On August 31, with Visvanath Kamath in the chair, P. A. Paul, IV B.Sc., gave a lecture on "Wealth from Waste". He gave an account of the utilization of the by-products in chemical industries. On October 18, A. T. Devassy, IV B.Sc., presiding, K. Visvanath Kamath, IV B.Sc., gave an account of the "Electronic Theory of Valency". He traced the historical development of our ideas about valency and described how the theory explains the various kinds of linkages and chemical combinations. On October 25, V. M. Thomas, IV B.Sc., spoke on "Isotopes". He gave an account of the researches of F. W. Aston and explained the importance of isotopy in modern physics and chemistry. P. S. Ramachandran, IV B.Sc., presided on the occasion.

On November 9, we held a debate on the proposition: "Vernacularization of the medium of instruction is detrimental to the interests of science". Mr. A. C. Joseph, M.A., was the Speaker. A. T. Devassy, IV B.Sc., moved the resolution and was opposed by M. A. Sivaramakrishnan, IV B.Sc. After a heated discussion in which a number of members took part, the House rejected the proposition by an overwhelming majority. On November 15, B. V. Meenakshisundaram, III B.Sc., spoke on "The Atomic Number." N. Subrahmanyam, III B.Sc., occupied the chair. The lecturer described the method to determine the atomic number of elements and showed how the atomic number explains the anomalies in the periodic table.

On January 18, 1941, P. S. Ramachandran, IV B.Sc., spoke on "Spectroscopy in Chemistry and Industry". P. A. Paul, IV B.Sc., presided. The lecturer pointed out the use of the spectroscope in analytical and industrial chemistry. On February 1, with R. Chakrapani, IV B.Sc., in the chair, C. P. Natarajan gave a lecture on "The Starch Industry". He

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explained the various methods of producing starch and its many uses in chemical industries. On February 6, T. R. Visvanathan, IV B.Sc., gave a talk on the "Rare Elements". He explained the uses of the many rare elements and their strategic importance. M. S. Visvanathan, IV B.Sc., presided. On February 8, M. Maharajan, IV B.Sc., spoke on the life and work of two eminent chemists, Van't Hoff and Pasteur. C. Seetharaman, IV B.Sc., occupied the chair.

A new feature of this year's activities was a competition in qualitative chemical analysis held on February 12. A mixture of eight radicals was placed before the competitors, and a prize was offered to the one who would find out the greatest number of radicals in the shortest time. 126 members competed. N. S. Parthasarathy, III U.C., came first with 7 radicals. A consolation prize was awarded to K. S. Sadasivan, IV B.Sc., who came second with 6 radicals.

On February 20, K. Visvanath Kamath spoke on "Fats and Oils", K. Govinda Raghavan, IV B.Sc., presiding. He gave an account of the different kinds of oils and fats, their sources, and their uses in every branch of human activity. He concluded by pointing out how India could develop and extend the various industries which use fats and oils. An extraordinary meeting was held on Feb. 21, when Mr. C. K. Ramakrishnan, B.Sc. Hons., gave a lecture on "Double and Complex Salts". He explained the differences and the distinguishing features of these two types of salts and concluded by giving an account of Werner's co-ordination theory.

The last meeting of the year was held on Feb. 22 with G. Subrahmanyam, III B.Sc., in the chair. B. V. Meenakshisundaram, III B.Sc., spoke on the "King of Chemicals". He showed how sulphuric acid deserved this title and explained its manufacture and uses.

The usual essay competition was conducted early this term. The subject was "The use of electricity in chemical industries and the scope of developing such industries in India". The first prize was awarded to K. Visvanath Kamath. Of the lectures delivered during the year, those of K. Visvanath Kamath on "Oils and Fats", T. R. Visvanathan on the "Rare Elements", and B. V. Meenakshisundaram on the 'Atomic Number' were adjudged to be of equal merit and the prize was divided equally among them.

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The valedictory address was delivered on February 27 by Fr. C. Leroyer, S.J., of Campion High School, on "Warfare and Chemistry". Fr. Haas presiding. The lecturer, who had had a lot of personal experience during the last world war, spoke in detail about the explosives, war gases, anaesthetics, and antiseptics used in modern warfare.

G. SUBRAMANIAN, III B.Sc.,
Secretary.

V. Historical and Economic Association

On August 26, Mr. M. Arokiaswami, M.A., delivered a lecture on "The Monroe Doctrine". After explaining the origin and history of the Monroe Doctrine, he said that its central point was "America for Americans and Europe for Europeans". Applying the doctrine to the present war, he put forward a strong plea for American intervention in the present European struggle.

An extraordinary meeting was held on August 31, when Rao Sahib C. S. Srinivasachari, M.A., of the Annamalai University, delivered a lecture on "Some Strands in the Texture of South Indian History". Fr. T. N. Siqueira presided. With ample illustrations from original sources, the lecturer brought out the organic character of social and political life in South India in the past as well as the great harmony which then reigned among the different communities.

At another extraordinary meeting on October 15, Fr. J. Steenkiste delivered a lecture on "Social Justice". After distinguishing between the various kinds of justice, he gave an account of Dr. Ryan's contribution to the notion of social justice. He said that not only individuals but associations and rulers, according to their opportunities, must work to secure social justice.

On November 8, Rao Bahadur M. R. Ramaswami Sivan addressed the Association on "Practical Farming as a Possible Profession for University Men". Mr. P. E. Subramanya Iyer, M.A., presided. Deploring the extent of unemployment at the present day, Mr. Sivan appealed to educated young men to take up agriculture as a profession so that they might bring their scientific knowledge into practice. The lecture was illustrated with lantern slides.

"Non-Violence is not the true weapon to prevent war" was the subject of a debate held on November 12. E. V. Chandrasekaran, V Hons.,

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moved the proposition. T. T. Paul, Post-Grad., led the Opposition. Mr. V. L. Sundaram, M.A., acted as the Speaker. After a lively discussion the motion was lost.

On January 15, 1941, S. Sundaram, Post-Grad., moved the proposition that "Modern civilization is a failure". N. Sitaraman, IV Hons., opposed the proposition. Mr. G. Gopalakrishnan, B.A., was the Speaker. The proposition was lost.

On January 21, Mr. A. Hirudayasamy, M. A., B. L., gave a lecture on "The Revision of the Indian Constitution". In view of the existing communal and inter-unitary differences, he said, the Indian constitution should be so shaped as to constitute provinces on some unitary basis, and to establish a non-parliamentary executive. "As for the legislature", he added, "the legislative House must only legislate. The present system of representation must be given up for functional representation. The upper House may be formed on the present territorial basis."

On February 8, Mr. K. C. Ramakrishnan, M.A., Officiating Reader in Economics at the Madras University, delivered a lecture on "The Co-operative Movement in India and Europe", with Mr. A. Hirudayasamy in the chair. He explained clearly the main features of the three principal types of co-operation in Europe from his personal observation of their working during a recent tour as a delegate to the Paris International Co-operative Conference. He showed that in comparison with them the co-operative movement in India was poor.

"Wealth and Poverty in India" was the subject of a lecture delivered by Fr. T. Purakel on February 17. He said that there was no country so rich in natural resources as India. Capital was not insufficient, he said, but it was very shy. He put in a strong plea for the reform of the capitalistic system and the abolition of the Zamindari system with compensation to the zamindars.

ROGATIAN RUBIN,
R. O. NEELAMEGAM,
Secretaries.

VI. The Sanskrit Samajam

The work of the second term began with an ordinary meeting on September 30, 1940, with Mr. T. Totadri Iyengar, M.A., in the chair. R. S. Tyagarajan, IV U. C., delivered a lecture on 'The Similes of Kalidasa', illustrating the beauty, the variety, the appropriateness, and the suggestiveness of these similes.

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On October 4, with Mr. V. Gopala Iyengar, M.A., in the chair, V. Krishnamurti, IV U. C., spoke on 'The Treatment of Love in Sanskrit Literature'. From Vedic, Puranic, and classical Sanskrit literature he showed how the treatment of love was consistent with moral rectitude and how the poets revealed an intimate knowledge of the psychology of lovers especially in the state of *vipratambha*, or separation.

On October 18, V. Seshadri, IV U. C., set up a precedent for the year by reading a paper in Sanskrit on 'रामायणे भ्रातृभावः—Brotherhood as depicted in the *Rāmāyaṇa*'. Mr. Gopala Iyengar presided. By an analytical study of the various groups of characters, like Rama and his brothers, Ravana and his brothers, and Vali and Sugriva, the lecturer brought out the several aspects of the idea of brotherhood in the human, superhuman, and sub-human realms.

A comparative study of 'Wordsworth and Kalidasa as poets of Nature' formed the subject of an interesting talk by R. Srinivasan, IV U. C., on October 25. A. L. Venkateswaran, V B. Sc. Hons., presided. According to the speaker, Wordsworth's treatment of nature was predominantly ethical in tone, whereas subjective imagination, perception of beauty, and the inevitable influence of nature on man formed the distinctive features of Kalidasa.

On November 14, Mr. M. M. Mani, M.A., delivered an address from the chair on 'भासनाटकक—The series of plays by Bhasa'. He traced the history of the discovery of the Bhasa plays and refuted the several arguments against the Bhasa-theory. He exhorted the audience to develop the spirit of research.

On November 21, T. G. Pranarthiharan, IV Hons., read a paper in Sanskrit on 'सुरभारती मृता वा उत जीवति—Is Sanskrit a dead or a living language?' The President of the Samajam was in the chair. The lecturer held that Sanskrit works dealt mostly with the eternal values of life and represented the undying spirit of Indian culture and that Sanskrit was replete with the principle of life although it was not used in the day-to-day transactions of life.

On January 17, 1941, Mr. C. K. Hanumantachar, M.A., L.T., Head-master of the Cochin High School, delivered a lecture on 'Characterization in Sanskrit literature'. The beauty of morality and character, he said, is the highest ideal of beauty as set forth by Sanskrit writers. Taking examples from the Puranas, the Kavyas, and the dramas, he showed

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how most of the characters there represent ideals and types held up as models to make our lives both happy and sublime.

On February 17, an elocution competition, open to the Intermediate classes, was conducted by the Samajam. Eleven students competed. The first prize was awarded to S. Krishnaswamy, I U. C., and the second to S. Krishnaswamy, II U. C. Fr. Siqueira and Messrs. T. Totadri Iyengar and M. M. Mani acted as Judges.

An essay competition, open to all the other classes, was conducted on February 19. Fifteen members competed, of whom three were from the Honours and B. Sc. classes. The following subjects were offered:

1. भारतवर्षे विद्याभ्यासः प्राचीनः अर्वाचीनश्च ।
2. तव प्रियतमः कविः तत्काल्यरसास्वादश्च ।
3. परोपकाराय सतां विभूतयः ।

The first prize was awarded to T. G. Pranarthiharan, IV Hons., the second to S. Ramanathan, III U. C., and the third to R. S. Tyagarajan, IV U. C.

The valedictory meeting was held on February 22, when Mr. V. Gopala Iyengar gave 'Readings from Krishna Karnamrata', illustrating the several inimitable qualities of the work as a masterpiece of lyric.

C. V. RANGANARASIMHAN,
Secretary.

VII. The Tamil Sangam

இக்கழக ஆதரவில் வாரம் ஒருமுறை சிறந்த பேச்சாளர்களைக்கொண்டு சொற்பொழிவுகள் நடத்தப்பட்டு வந்தன. இவ்வருடத்திய முதல் ஐந்து கூட்ட நடவடிக்கை விபரம் சென்ற இதழிலேயே வெளிவந்துள்ளது.

2-10-'40 சனிக்கிழமை மாலை 5-மணிக்கு லாலிமன்றம் 18-ம் அறையில் இக்கழகத்தின் ஆறாம் கூட்டம் ஆங்கிலப் பேராசிரியர் ஸ்ரீமான் லாரென்ஸ் சுந்தரம் எம். ஏ., அவர்களின் தலைமையின்கீழ் நடந்தபோது இளங்கலை இறுதிவகுப்பு திரு. மயிலேயும் பெருமாள் "நாம் அகக் கண்ணாற்கண்ட சும்பகருணன்" என்னும் பொருள்பற்றிப் பேசினார். இராமாயணத்தைத் தோட்டிமுதல் தொண்டமான்வரை அறிவர் என்றும் சும்பகருணனைப் பாலர்முதல் பல் கிழுந்த பாட்டிவரை கேள்விப்பட்டிருப்பர் என்றும் கூறியவர், சும்பகருணன்

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கீர்த்தி “தூங்குமுஞ்சி” என்னும் அத்துறையில் வெகுவாகப் பாவியிருக்கின்றதென்றும் இயம்பினார். தலைவர் தம் பின்னாலையில் கும்பகருணன் கோர உருவம் படைத்தோன், நியாயவழி நடப்போன், இராவணனையும் இடித்துக் கூறி நல்வழிப் படுத்த யெத்தனித்த சீலன். அழும் குழந்தைகளிடம் அமைதி உண்டிபண்ண அதத்தில் பாட்டிகள் அவனை அடிக்கடி அழைப்பதுண்டு என்று கூறித் தம்முரையை முடித்துக்கொண்டார்.

12-10-40 வியாழனன்று நடந்தேறிய கூட்டத்தில் தலைமை வகித்தவர் ஸ்ரீமான் மைக்கேல் டயஸ் பி. ஏ. அவர்கள். ஆண்டு சொற்பொழிவாற்றிய இளங்கலை இயுதிவகுப்பு திரு அல்போன்ஸ், “சில கண்மூடிகள்” என்னும் பொருள் பற்றிப் பேசுங்கலை காதுக் கினிய பல கழன்றார். தலைவரும், நாம் உலகில் எவ்வாறு கண்மூடிகளுடன் பழகவேண்டுமென்று நல்லவை சில நவீன ருர். கூட்டம் சுமார் 7 மணிக்கு இனிது கலைந்தது.

அடுத்த கூட்டம் விக்ரம் ஆண்டு ஐப்பசித் திங்கள் எட்டாம் நாள் (24-10-40) வியாழக்கிழமை ஸ்ரீமான் மு. நடேஸ் முதலியாரவர்கள் தலைமைதாங்க ஸ்ரீமான் மைக்கேல் டயஸ் பி. ஏ. அவர்கள் “தமிழ்வளர்ச்சி” என்னும் பொருள் பற்றி அமுதுறழ் தமிழில் செம்பாகமான கருத்துக்களைச் செப்பினார். அவர் காலஞ்சென்ற பாரதப் புதல்வரும், தெய்வீகப் புலவரும் சுதந்திர வீரருமான பாரதியாரின் காலமே தமிழ் உச்சநிலை எய்திய காலம் என்று எடுத்துக்காட்டினார். தலைவரவர்கள் தமிழ்உணர்ச்சிக்கு மாணவர் செய்யும் கடமை என்பதைப் பற்றி உள்ளத்தைக் கொள்ளுகொள்ளும் உவமைகளுடன் ஒகியது சர்க்கரைப் பந்தலிற் தேன்மாரிபொழிந்ததை ஒத்திருந்தது. அவணிருந்தோரனைவரும் அசைவற்றிருந்தனர்.

ஒன்பதாம் கூட்டம் 17-11-40 சனிக்கிழமை மாலை ஸ்ரீமான் கோபால கிருஷ்ணன் பி. ஏ., அவர்களின் தலைமையின்கீழ் நடந்தது. பல்கலை நான்காம்படி (IV B.A.) திரு. சு. பொன்னு சுவாமி “தமிழ்ச் சொற்கள்” என்னும் பொருள் பற்றி ஓர் விரிவுரை நிகழ்த்தினார். தலைவர் தம் முரையில் தமிழ்வார்த்தையின் உற்பத்தி, பிறமொழிகளுக்கும் அதற்கும் உள்ள தொடர்பு முதலியவற்றைப் பற்றித் தேனினும் இனிய கானமொழிகளால் சொற்பெருக்கினார். அமைச்சர் வந்தோபசாரம் கூற கூட்டம் இனிது கலைவற்றது.

ஐந்தாம் அணி முறை (V Hons.) திரு. கோபாலசாமியவர்கள் தலைமை வகித்த கூட்டம் 16-1-41 வியாழக்கிழமை நடைபெற்றது. திரு. இராம கிருஷ்ணன், “நான் சர்வாதிகாரியாயிருந்தால்” என்னும் பொருள் பற்றிப் பேசியவர்

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தாம் சர்வாதிகாரியாயிருந்தால் கல்வித் துறையிலும் மற்றைத் துறைகளிலும் எத்தனைச் சீர்திருத்தம் செய்யக்கூடு மென்று சொன்னார், ஷெயர் கூற்றில் சிலவற்றை ஆதரித்தும் சிலவற்றைக் கண்டித்தும் தலைவர் நன்குபேசினார். வழக்கமான வந்தோபசாரங்களுடன் கூட்டம் இனிது கலைந்தது.

30-1-41 வியாழனன்று நடந்த பதினொன்றாம் கூட்டத்திற்குத் தலைமை தாங்கியவர் ஸ்ரீமான் மு. நடேஸ் முதலியாரவர்கள். திரு. கி. நா. கிருஷ்ணமூர்த்தி “புற நானூறு” என்னும் பொருள் பற்றிப்பேசியவர் முடிவில் நாம் “யாதும் நம்மூரே யாவரும் கேளிர்” என்னும் உள்ளப் பான்மை உடையவராயிருத்தல் வேண்டுமென்று கூறினார். தலைவரவர்களும் புற நானூறை ஓர் அறிவுக்களஞ்சியம் என்பது மிகையாகாது என்று மொழிந்தார்.

ஷே. கழகத்தின் அடுத்தகூட்டம் கழகத் தலைவரவர்களின் தலைமைகீழ் 1-2-41 சனிக்கிழமையன்று நடந்தபொழுது திரு. ஆறுமுகம் “சிலப் பதிகாரம்” என்னும் பொருள்பற்றிப் பேசினார். தலைவரும் அவ் விஷயத்தை சுருங்கிய ரேத்தில் விரிவாகக் கூறினார்.

(6-2-41) பதின்மூன்றாம் கூட்டத்தில் ஷே. கழகத்தின் ஆதரவில் சொற்போர்ப் போட்டிகள் நிகழ்ந்தன. இடைக்கலை (Inter), இளங்கலை (B.A.) ஆகிய ஒவ்வொரு வகுப்பினின்றும் பதினொருபேர் இப் போட்டியில் கலந்துகொண்டனர். போட்டி முடிவுகளுக்கும் நீதிபதி ஸ்தானம் வகித்தோர் ஸ்ரீமான் கே. ஸ்வாமிகுதலியாரவர்களும் ஸ்ரீமான் கிருஷ்ணசாமி ஐயங்காரவர்களுமாவர். இடைக்கலையில் திரு. ஸ்ரீனிவாசன் முதற்பரிசும், திரு. பரமான்ர்தம் இரண்டாம் பரிசும் பெற்றனர். ஐந்தாம் அணிமுறை திரு. ஐயா மரியகுசைக்கு முதற்பரிசும், இளங்கலைவகுப்பில் திரு. வெங்கடராமன் திரு. சு. பொன்னுசாமி ஆகிய இருவருக்கும் முதல் இரண்டாம் பரிசுகளும் முறையே வழங்கப்பட்டன. நீதிபதிகளுக்கும் சொற்போர் போட்டியில் கலந்துகொண்டவர்களுக்கும் அமைச்சர் மயிலேறும் பெருமாள் வந்தோபசாரம் கூறவே கூட்டம் இனிது கலைந்தது.

A. MAILERUPERUMAL,
V. AYYA MARIASUSAI,
Secretaries.

VIII. The Malayalee Samajam

On August 30, 1940, V. Krishnamoorthy, IV U.C., presiding, K. M. Devasia, IV U. C., spoke on Kumaran Asan's *Nalini*, pointing out the exquisite beauty of the works of Asan. On October 12, P. K. Joseph,

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II U.C., moved and S. C. Joseph, IV Hons., opposed the proposition that "The existence of Native States in a free India is unnecessary". The proposition was carried by an overwhelming majority. T. T. Joseph, IV U. C., was Speaker. Another debate was held on November 8, presided over by Mr. M. J. Kuriackose, M.A., when T. M. Paul, IV B.Sc., moved that "Higher education for women is undesirable". M. J. Paulose, V Hons., opposed the motion. The proposition was thrown out by a vast majority. That "For the present India should be satisfied with Dominion Status" was moved by K. A. Isaac, IV U. C., on February 1. T. T. Paul, Post-Grad., took the chair, and C. Narayanan Moossad, IV U. C., opposed the motion. The proposition was carried.

Special mention must be made of two extraordinary meetings held during the term. On November 18, Mr. V. V. John, M.A. (Oxon.), of Ravenshaw College, Cuttack, addressed the Samajam on "Conventions and Revolts". He exhorted the students to revolt against all meaningless conventions, and not to be carried away by mere catchwords.

On January 21, Fr. Thomas Purakel, S.J., addressed the Samajam on The Economic Uplift of India. He narrated in detail the reasons why India was poor and pointed out many practical remedies.

On February 17, Mr. N. C. Devasia from Travancore gave a *Kathakalakshepam* on Vallathol's "*Bharatha Sthreekal than Bhavasuddhi*". The performance was made interesting by timely illustrations by him and musical accompaniment by Anthony Kuriala, P. P. Wilson, and Michael Raj of the I U. C.

The usual speech contest took place on February 21. Thirteen B.A. and seven Intermediate students competed. In the B.A. section, T. C. Jacob, V Hons., P. M. Joseph, IV U. C., and S. C. Joseph, IV Hons., won the I, II, and III prizes, and C. V. Varkey, I. U. C., and K. P. Philip, II U. C., stood first and second in the Intermediate section.

P. M. JOSEPH,
Secretary.

Field Notes

THE second term was a busy time for the Games' Department. The College Annual Sports, the University Inter-Collegiate Tournaments, the Trichinopoly District Athletic Association Tournaments, the Trichinopoly District Badminton Association League Tournament, and some local events in which our teams were represented, were all crowded together into the shortest term of the year. The New Ground and the Mahé Ground were alive with an unprecedented number of practice games and friendly matches in which our teams fought valiantly with some of the best local teams, like the G. O. C. team, the Police Club, the Challenge Union, the Trichy Town Team, the Trichy Catholic Club, and the Ormsby Institute. It was a matter of gratification for all that in most of these matches our Football Team hotly contested with our stout opponents and even scored against them. The Hockey Team, however, could not do much despite the best will of the players, since it was crippled in the course of the year by most of our veterans dropping away from the College for some reason or other, and by the constant reshuffling of the team. Still these practice matches had a value of their own: they kept our players in good trim and made them fit for bigger events.

The following achievements for the year should tell their own tale.

Athletic Tournaments

FOOTBALL:—Our College team has shared with Bishop Heber, Teppakulam, the honour of retaining the Football Shield for the current year. This is certainly a better record than last year when our team missed the shield altogether by an unexpected defeat.

BADMINTON:—Our College Badminton Team gave a smashing defeat to Ponniah's School in the finals.

University Inter-Collegiate Tournaments

HOCKEY:—Our team worked its way up to the Divisional Finals and met St. Xavier's, Palamcottah, on the Regimental Ground, Trichinopoly. The match was thrilling from start to finish. In the first half, our team, although depleted of our best players in the course of the year, put up a strong fight and equalized with Palamcottah. But when the game was resumed after the interval, our players gave way under strong

FIELD NOTES

pressure from the opponents. Despite many saves effected by our goal-keeper, they yielded towards the end of the game.

FOOTBALL:—Our Football Team proved its mettle at Pudukottai in the Divisional Finals with the American College. It more than made up for its past sins. For some years past the American College was in the ascendant, and our Football Team used to sustain failures owing to lack of team-work or by some narrow miss at the end of the game. But this year our team pulled up marvellously and kept the ‘Americans’ at bay by drawing with them on two consecutive days. On the third day our players braced themselves up and by wonderful team-work completely overpowered the ‘Americans’ and defeated them by four goals. In the Inter-Divisional Semi-Finals, held in Madras in January 1941, our players contested with the Nizam’s College. Although, according to neutral observers, our team was in no way inferior to our opponents, we were defeated by two goals.

Intra-mural Tournaments

The Intra-mural Tournaments were held in the third term. It is regrettable that entries for Football and Hockey did not come up to expectations. It is, however, gratifying that there was a ready response from the Intermediate students. Perhaps this is due to the change of outlook in the younger generation who have been taught to appreciate the value of games and physical exercises. It is also, in no small measure, due to the compulsory games which have become a normal feature with the I and II U. C. students. It must also be conceded that the standard of play both in Football and in Hockey was slightly higher than in previous years. Every match had its own thrills to give the spectators; and some of the juniors more than fulfilled our expectations by their remarkable display of talents on the field. The honours in the Hockey Finals went to the ‘Destroyers’ (II U. C.) who beat the ‘Call o’ the Glen, (I U. C.) by a margin of four corner-points, while in Football the ‘St Helena’ (IV U. C.) won the laurels over the ‘Young Durbar’ (I U. C.) by one corner-point.

A. T. ANTONISWAMI,
Superintendent of Games.

Athletic Sports

THE Mahé Ground wore a festive appearance on November 20, 1940, when the College Annual Sports were held. The College Band played a spicy programme, and the Staff Tug-o-War provided the biggest entertainment. V. Kulandaivelu carried away the championship honours for the second time, and M. Ramaswamy was the second best athlete at the meet. Rev. Fr. Rector presided and gave away the prizes.

PRIZE-WINNERS

Long Jump	1st. J. Selvanathan	2nd. V. Kulandaivelu
Hop, Step & Jump	„ M. Ramaswamy	„ B. Ratnakar Rai
Shot Put	„ C. P. Narayanan	„ G. Ramakrishnan
Discus Throw	„ E. Simoes	„ B. Ratnakar Rai
High Jump	„ M. Ramaswamy	„ I. Oommen
Pole Vault	„ D. Natesan	„ M. Ramaswamy
110 Metres Hurdles	„ B. Ratnakar Rai	„ V. Kulandaivelu
100 „ Dash	„ D. Natesan	„ B. Ratnakar Rai
200 „ Race	„ V. Kulandaivelu	„ D. Natesan
400 „ Race	„ M. Ramaswamy	„ J. Selvanathan
800 „ Race	„ V. Kulandaivelu	„ M. S. Royappan
1500 „ Race	„ M. S. Royappan	„ V. Kulandaivelu
Cross Country Race	„ M. S. Royappan	„ V. Kulandaivelu
		3rd. R. Krishnamurty
Relay Race	1st. “The Royal Racers.”	2nd. “Lucky Stars”
Tug-o-War	„ “Blitzkrieg”	„ “Clives (A)”
Championship Cup	V. Kulandaivelu	

We are proud to record that our athletes have had unique success this year in all outside competitions. In the U. T. C. Camp Sports, we annexed the Battalion Cross-Country, Athletics, and Tug-o-War Challenge Cups, beating all the other eight contingent teams in these events; and special mention must be made of the grand achievement of M. S. Royappan who won the Battalion Individual Cross-Country Championship Cup. In the University Inter-Collegiate Sports, Ratnakar Rai, C. P. Narayanan, Natesan, Royappan, and Kulandaivelu won the Madura Divisional Championships in Hurdles, Shot Put, 100 Metres, 1500 Metres, and 400 metres competitions respectively. Royappan deserves our warm congratulations on

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winning the University Inter-Divisional Championship in the 1500 Metres Race held at Madras on January 24. The last of the triumphs which crowned our successful season was the glorious victory of Natesan, Kulandaivelu, Royappan, and Ratnakar Rai in the Open Mile Medley Relay Race at the 13th Malabar Battalion Sports on February 1.

V. KULANDAIVELU,
Captain.

The Year's Cricket

The Cricket Tour

THE eagerly awaited cricket tour became a reality in the September vacation. Salem and Bangalore were on our programme. The main object of the tour was to give our players that experience of the game and 'match temperament' which our team needed. Hence we had arranged to play against strong sides in Salem and Bangalore. Karunakara Menon and Ratnakar Rai were sent ahead to Bangalore to make arrangements for our stay there; our team felt their absence in the first match against so strong a side as the Salem Gymkhana, skippered by Mr. Kaye. Our whole side was out for 62 runs, Parthasarathy being top scorer with 15, while Subba Rao remained unbeaten with 14. The Salem Gymkhana scored 140 runs for 8 wickets, K. N. Venkatachari playing a dashing innings for 62 runs.

We must express our admiration for the encouragement given us by the Salem spectators. Every stroke we made was accompanied by shouts of "Good shot" and every ball we fielded well was applauded. Messrs. K. N. Venkatachari and Mr. S. Vijayarangam made our stay at the Salem College very pleasant.

After resting for a day at Salem we left for Bangalore. On arrival we were informed that that very day we had to play against Mr. Wijayandran's a strong side chosen from the Engineering College, St. Joseph's European High School, the A. F. I., and so on. Wijji's team had first knock and hit up 162 runs, D. B. Tarapore being top scorer with 38. We lost seven wickets for 90 runs; but our last wicket fell at 140.

The second match in Bangalore was against the Bangalore Gymkhana, a side that contained F. K. Irani, E. M. Godfrey, Abbas Shah, Homi Modi, and a host of other great players. They hit up 255 runs in quick time, Modi making 55 and Irani 65. Subba Rao and Srinivasagopalan did good work with the leather nevertheless, the latter capturing seven wickets. We had no chance of forcing a victory, as the time at our disposal was short and the only thing we could do was to play the game in its way and rest content with a draw. But even Godfrey and Irani spoke of Aruldoss, Radhakrishnan, and Subba Rao's batting.

THE YEAR'S CRICKET

On the third day in Bangalore we played St. Joseph's College. Modi, their captain, won the toss and elected to bat. Subba Rao was in deadly form with the ball and skittled out the whole side for 62 runs. It looked as though we should win with ease, for their best bowler, Shah, had practically done nothing against us in the match against the Bangalore Gymkhana. But cricket is a game of glorious chances, and before we could think of it our whole side was dismissed for 52 runs, Abbas Shah claiming 8 wickets for 23 runs.

The next day's fixture was against the Parsees of Bangalore. Modi, Irani, Minoo Merchant, and the Tarapore brothers were their chief players. Batting first, they hit up 200 runs for 4 wickets and declared. Our score was 120 for 3 wickets at close of play.

The fifth match in Bangalore was against the Mysore Varsity XI. Batting first, they scored 145 for 6 wickets and declared. The end of the day showed 60 runs for us with 6 wickets down.

The last match of our tour was against another powerful team, the Bangalore United Cricket Club. We batted first and scored freely. A sporting declaration by our Captain at 204 runs for 6 wickets gave them a chance of winning the match—and us of beating them. But their players, K. L. Ranganath and Prabarkhar, went in right earnest for the bowling and won the match in the last over of the day with 206 runs for 6 wickets, Ranganath claiming the lion's share of 86—the highest ever made by a batsman against us.

We must heartily appreciate the sportsmanship displayed by the Bangalore teams and the public. They were quite a genial and a friendly lot. We are grateful to the Warden of St. Joseph's College Hostel for so kindly boarding and lodging us.

Though we did not win matches, our tour was a great success from the sportsman's point of view. We gained much experience by playing against good teams and observing first-rate players. And we played cricket.

THE YEAR'S CRICKET

The Batting Averages of the Tour

Names		S. J. C. Versus	Salem Gymkhana	Wijayandran's XI	Bangalore Gymkhana	St. Jos. College Bangalore	Parsees	Mysore Varsity XI	B. U. C. C.	Total Runs Scored	Highest Score	Average
1	J. Sydney	...	7	12	1	14*	19*	9	70	132	70	26.40
2	S. Subba Rao	...	14*	0	24	13	38	30	—	119	38	23.80
3	Aruldoss	...	0	24	42	7	23*	0	27	123	42	20.50
4	L. V. P. Albuquerque	...	9	31*	3	—	†	—	9	52	31*	17.33
5	Dayanand Nirodi	...	1	23	8	0	—	†	45	77	45	15.40
6	K. Radhakrishnan	...	0	—	28*	7	2	7	12	56	28*	11.20
7	E. J. Simoes	...	0	4	—	—	26	—	0	30	26	7.50
8	K. Karunakaran	...	—	4	8	0	†	2	14*	28	14*	7.00
9	G. Ramakrishnan	...	9	8	†	0	†	4*	—	21	9	7.00
10	R. T. Parthasarathy	...	15	5	—	0	†	†	—	20	15	6.67
11	Eric P. Mathias	...	—	—	6*	0	†	—	—	6	6*	6.00
12	B. Rathnakar Rai	...	—	2	†	—	—	11	5	18	11	6.00
13	M. S. Venkatesan	...	0	4	—	5	—	0*	4*	13	5	4.33
14	R. Srinivasgopalan	...	0	8	†	0	†	†	†	8	8	2.67

* = not out.
— = did not play in the match.
† = did not bat.

THE YEAR'S CRICKET

The Inter-Collegiate Cricket Tournament

In the University Inter-Collegiate Cricket Tournament we had first to meet the Maharaja's College, Pudukottai, on November 9, 1940. Batting first, they scored only 72 runs, and we hit up 145. In their second venture they were skittled out for 27 runs.

Our next match, the finals for the Madura Zone, which was played at Pudukottai, was with the American College, Madura. We batted first. Our opening pair, Radhakrishnan and Parthasarathy, scored a century for the first wicket; but just at 100 Parthasarathy had the misfortune to be run out. He made a brilliant 45. Our other players, Karunakaran, Subba Rao, and Srinivasagopalan, did well too. But the day's best batting came from Radhakrishnan. He scored chiefly through cuts and pulls and when he looked good enough for his century he was caught off Laxmana Rao for 72 runs—which score incidentally lowered Sydney's record of 70. Karunakaran played a good game, remaining unbeaten with 28. The Madura College did not stand up against the superb bowling of Ramakrishnan, Aruldoss, Parthasarathy, Subba Rao, and Srinivasagopalan. They were out for 36 and 22 in their two innings.

We met Loyola College, the winners of the Madras Zone, in the semi-final of the tournament on the Puthur maidan, Trichinopoly, on November 22-24. We had first knock at the wicket and hit up 164. And Loyola made 106.

In our second innings we failed to do well against the grand bowling of Williams. Except Aruldoss no one passed the 20 mark and our whole side was out for 89. Now it rained heavily and the wet pitch rendered our bowlers almost impotent, so that only one wicket was down at the end of the second day for 30 runs. Our hopes were therefore not very high on the third day. But Srinivasagopalan and Ramakrishnan dispatched the remaining 9 wickets for only 41 runs.

St. Joseph's College, Trichinopoly, I Innings :

1. K. Radhakrishnan	c Srinivasan	b Williams	49
2. R. T. Parthasarathy		b Balachandran	22
3. Aruldoss	c Marakayar	b Williams	1
4. J. Sydney		lbw Williams	0
5. K. Karunakaran		b Williams	6

THE YEAR'S CRICKET

6. D. Nirodi		b Balachandran	16
7. M. S. Venkatesan		b K. S. Mani	5
8. L. V. P. Albuquerque		lbw Williams	4
9. G. Ramakrishnan	c Venkatachelam	b K. S. Mani	4
10. B. Rathnakar Rai		b Marakayar	27
11. Srinivasagopalan	Not out		14
		Extras	16
		Total	164

Loyola College, Madras, I Innings:

1. B. K. Mardi	c Rai	b Aruldoss	23
2. Venkatachalam		Run out	8
3. Thivy		b Ramakrishnan	2
4. Marakayar		lbw Ramakrishnan	0
5. Sivappa		b Srinivasagopalan	5
6. K. S. Mani		b Ramakrishnan	2
7. Beliappa	c and	b Parthasarathy	17
8. Valiullah		b Ramakrishnan	12
9. Balachandran		lbw Parthasarathy	2
10. Williams		b Aruldoss	13
11. Srinivasan	Not out		12
		Extras	10
		Total	106

St. Joseph's College, Trichinopoly, II Innings :

1. Radhakrishnan		b Williams	2
2. Parthasarathy		b Balachandran	2
3. Srinivasagopalan		b K. S. Mani	7
4. Aruldoss		b Williams	22
5. Karunakar	c Beliappa	b Williams	2
6. J. Sydney		lbw Williams	12
7. D. Nirodi		b Williams	12
8. Ratnakar Rai		b K. S. Mani	0
9. Ramakrishnan	c Mani	b Williams	10
10. Venkatesan		b Williams	13
11. L. V. P. Albuquerque	Not out		1
		Extras	7
		Total	89

THE YEAR'S CRICKET

Loyola College, Madras, II Innings :

1. Venkatachalam		lbw	Sydney	22
2. Srinivasan	c Karunakar	b	Srinivasgopalan	17
3. Beliappa		lbw	Parthasarathy	2
4. Sivappa		b	Ramakrishnan	3
5. Thivy		b	Srinivasgopalan	3
6. Mardi		b	Srinivasgopalan	2
7. Marakayar		lbw	Srinivasgopalan	2
8. Valiullah	c Venkatesan	b	Srinivasgopalan	9
9. Williams	c and	b	Srinivasgopalan	1
10. K. S. Mani		b	Ramakrishnan	7
11. Balachandran	Not out			0
			Extras	3
			Total	71

In the final of the Inter-Collegiate Tournament we met the Nizam's College, Hyderabad, on the Old Engineering Grounds on January 21-23. Though we won the toss, we had bad luck from the start and our whole side were out for 88, out of which 32 were Karunakara Menon's.

The Nizam's College played well and made 212.

In the second innings we had to fight against a huge total. Aruldoss and Sydney played extremely well and delighted the crowds with their brilliant stroke play. But the others failed and the whole side was out for 125 runs. The Nizam's hit up the necessary runs for the loss of 2 wickets. We were beaten. But to have come to the finals in the second year of our cricket existence is a consolation and ought to hearten our successors.

St. Joseph's College, Trichinopoly, I Innings :

1. K. Radhakrishnan		b Mazaruddin	13
2. R. T. Parthasarathy	c Shridar	b Mazaruddin	0
3. Aruldoss	Run out		8
4. Subba Rao	c Jaffar	b Mazaruddin	0
5. J. Sydney		b Ghulam Ahmed	2
6. Srinivasgopalan	c Mistry	b Mazaruddin	1
7. K. Karunakaran	Not out		32

THE YEAR'S CRICKET

8. D. Nirodi	c and b	Mazaruddin	1
9. L. V. P. Albuquerque		b Mazaruddin	45
10. Ratnakar Rai		b Ghulam Ahmed	1
11. Ramakrishnan		lbw Ghulam Ahmed	0
		Extras	4
		Total	107

The Nizam's College, Hyderabad, I Innings :

1. Tirunavukharsu	c & b	Ramakrishnan	26
2. Minoo Mistry	st Nirodi	b Srinivasagopalan	13
3. Hassan	c l b	Ramakrishnan	12
4. Mazaruddin	b	Aruldoss	36
5. Jaffar	lbw	Parthasarathy	4
6. Dastagir	lbw	Parthasarathy	66
7. Ghulam Ahmed	lbw	Aruldoss	26
8. Visvanath	st Nirodi	b Srinivasagopalan	6
9. Kazim Hussein	st Nirodi	b Srinivasagopalan	3
10. Shridar	Not out		10
11. Amanullah	b	Aruldoss	1
		Extras	9
		Total	212

St. Joseph's College, Trichinopoly, II Innings :

1. Parthasarathy	c Dastagir	b Mazaruddin	0
2. Radhakrishnan	c Visvanath	b Mazaruddin	4
3. Aruldoss	c Dastagir	b Kazim Hussein	42
4. Srinivasagopalan		b Mazaruddin	8
5. J. Sydney	c Jaffar	b Kazim Hussein	26
6. Karunakaran		b Kazim Hussein	7
7. Ratnakar Rai		b Ghulam Ahmed	15
8. L. V. P. Albuquerque	c Visvanath	b Kazim Hussein	1
9. S. Subba Rao	Not out		3
10. D. Nirodi	Run out		0
11. Ramakrishnan	c and	b Ghulam Ahmed	6
		Extras	13
		Total	125

THE YEAR'S CRICKET

The Nizam's College, Hyderabad, II Innings :

1. Tirunavukharasu	Not out		6
2. Minoo Mistry	lbw	Subba Rao	4
3. Ghulam Ahmed	c Karunakaran	b Subba Rao	0
4. Shridar	Not out		16
		Extras	1
		Total (for 2 wickets)	27

Other matches

We played many practice games in Trichy against local sides like the T. U. C. C., the S. I. R., Dr. Johnson's XI, and the National College. Of these games we did not lose any. Most of them we won, and only a few were drawn. The most interesting match of these was against the S. I. R., when they scored 159, and we had 110 for 9 wickets, but the last wicket carried the score to 148, when stumps were drawn owing to failing light.

We also played two practice matches at Pudukottai, one against the local College past and present and the other against the Pudukottai C. C. Both these matches were drawn.

Our players honoured

We sent four of our star batsmen to participate in the trial matches held in Madras to select the University cricket team. All of them—R. T. Parthasarathy, J. Sydney, K. Radhakrishnan, and Aruldoss—shaped well in the trials; Parthasarathy was selected for the match against Mysore and J. Sydney kept as a reserve. The latter played for the Southern Districts against the All-Ceylon Team.

Our thanks

We have to thank all those who have generously helped us in the course of this year. Messrs. Tevar, Thyagarajan, and Sivaraman of the T. U. C. C. took a keen interest in our team and permitted us to practise on their grounds and use their slip-cradle for fielding practice. Besides the Hosts we have already mentioned, our thanks are due to Mr. Sundaram, the Physical Director of Maharaja's College, Pudukottai, and Fr. A. Saurat, S.J., Warden of the Loyola College Hostel, for their truly cordial hospitality.

L. V. P. ALBUQUERQUE (Post-Grad.)



Dr. F. T. Roche, S.J., with other Old Boys at Poona, Oct. 1940.



Our Bishop, Dr. J. Mendonça, with our Altar-Boys.



R. S. Noronha (Old Boy),
Emergency Commission.



S. A. Gnanamuthu (Old Boy),
R. A. F.



N. Sitaraman, IV Hons.,
First in University Debate.



W. Napier (Old Boy),
Emergency Commission.

U. T. C. Notes

“THE old order changeth, yielding place to new”. Instead of the usual indoor programme of entertainment in the Lawley Hall the Contingent celebrations were held this year on the extensive Mahé Grounds at 5 p.m., on Wednesday, February 19, 1941. The decorated pandal, the green lawn, and the nice exhibitions of young musical talents of our students through the mike and loud speakers provided an interesting evening to the ladies and gentlemen who responded to our invitation in large numbers. The function was presided over by Major Dalzell, Commanding Trichinopoly.

A programme of demonstrations in Physical Training, Guard Mounting, Section & Platoon open formations, and Aids to Civil Power were gone through. All the demonstrations were judged to be successful and the last one particularly was most entertaining. The riotous mob, the police, and the Civil Magistrate all acted their part exceedingly well. A running commentary of the demonstrations was given through the mike and this helped even the lay audience to understand and appreciate the performances.

Capt. P. R. Subramanian, commanding the Contingent, then presented the Annual report of St. Joseph's Contingent for 1940-41:

“The growing appreciation of the value of cadet training and the enthusiastic recommendation of our University for the expansion of the Corps have brought about a 50-per-cent increase in the strength of our Battalion this year. For this we are grateful to the Army authorities; and we venture to hope that, with greater contact between them and the Universities, all arms of military service will soon attract more and more University cadets. Already last year five of our men obtained commissions, and we are proud to say that one of them — Flight-Lieut. Gnanamuthu — is now in England serving with his countrymen in the R. A. F. We are very pleased to announce that this year U/O. Napier, Opl. Noronha and L/Cpl. Jegannathan have been accepted for Emergency Commissions, and that Rect. Oommen is now undergoing training preparatory to Junior Grade Commission in the 13th Malabar Bn., whose Commanding Officer we are privileged to have as our President this evening. Our hearty felicitations and best wishes go to all the young Officers we have contributed to the War service!

U. T. C. NOTES

We have had a few changes in our staff during the year. On 4th May, 1940, Capt. P. R. Subramanian took over command of the Contingent from Capt. V. Sundaresan. We are glad to find in this function an opportunity for acknowledging in public our indebtedness to Capt. Sundaresan for the high standard of military and athletic efficiency he maintained in this Contingent these fifteen years. His encouragement of leadership in the N. C. O's and *esprit de corps* among the rank and file, and his insistence on the best of everything whether on parade or at sports, duty or discipline, competitions or concerts, will remain a legacy of inspiration to us. To his efforts we owe, above all, six silver cups and a handsome shield founded for our various inter-platoon competitions. We are very happy indeed that his services are not entirely lost to us, as he is commanding the Detachment here in addition to his duties as the Bn. 2nd-in-comd.

Another Officer who is lost to us, but lost for good, is Major H. P. Thomas, O.B.E., our popular Adjutant, whose linguistic versatility was urgently required in Bombay, whither he went in August 1940. We welcome in his place Capt. R. Ghulam Mohd. Khan of the 7th Rajput Rifles, thanks to whose youthful energy we have had a fine camp of exercises.

An outstanding event of the season was the Guard of Honour provided by the Contingent to H. E. the Governor of Madras at the public reception in the Town Hall Square on August 19, 1940. We are proud that His Excellency was very pleased with the turn-out, drill, and steadiness of the Guard of Honour.

Certificate of Efficiency Examinations were held recently, and out of the 12 N.C.O's that were presented for the examination all but one passed, 5 in the higher and 6 in the lower. Our special congratulations are due to U/O Robinson & Sgt. Neelamegham for passing with distinction.

Our annual camp of exercises was held at Avadi from the 8th to the 22nd of December. Thanks to the Malayan Government, we have had a spell of delightful holiday in their lovely Emigration Camp for a second year in succession.

Our successes in camp athletic competitions are a glorious record, as we came out with flying colours in many inter-contingent events and won a large number of individual championships. We annexed the Battalion Challenge Cups for Football, Tug-o'-War, Athletic Sports, and

U. T. C. NOTES

Cross Country Competitions. Special mention must be made of our spectacular success in Tug-o'-War against a decidedly heftier team fielded by the Medical College Contingent. Equally creditable was the performance of our Cross Country Team, which beat all the other eight Contingent teams, breaking the record of the last 18 years. Our hearty congratulations are due to Rect. Royappan, who obtained the individual championship in the race, having finished best among the 144 competitors, and to all the athletes who won championships in 220, 440, 880, and mile races. We may also add that in all other sports events and in the Basketball competition we finished as runner-up.

It is idle to pretend that we fared so gloriously in the military competitions, but we secured a high average in them. The names of C. S. M. Kulandaivelu, C. Q. M. S. Nirodi, Cpl. Venkataraman & L/Cpl. Navaneetham deserve special mention for winning musketry prizes, the most prominent of which was the Best Battalion Shot Cup won by our Sgt-Major in Part III of the Annual Musketry Course.

Though it was decided at the beginning of the season that the Willingdon Shield should not be awarded this year, all the competitions were run all the same; and we are very happy to record that in the competitions, taken all round, our Contingent secured the highest aggregate score for all-round efficiency and should have won the Shield had it been awarded.

In spite of our successes in camp, we returned home with our drums and bugles unsounded, owing to an unfortunate occurrence which cast a spell of deep gloom over us and finally overwhelmed us with great sorrow. On the night of 20th December, just a day and a half before the break-up of camp, Lieut. C. R. Soundararajan suddenly took seriously ill and was rushed to the General Hospital, where he underwent an operation the next day for duodenal ulcer. He got over the crisis and was reported to be progressing, but suddenly there came the shocking news that he passed away on 8 January. When death drew near him in the Hospital, away from his colleagues and men who were anxious about his speedy recovery and return, he must have been comforted by memories of the Contingent he had served so well these seven years. In his death we have indeed lost an energetic and efficient Officer, a cheery and popular gentleman, and an upright and generous soul.

To perpetuate his memory, all the O. R's of the Contingent have spontaneously and generously contributed a silver cup which is being

U. T. C. NOTES

presented to-day, for our Inter-pln Route-March Competition, and a photograph of Lt. Soundararajan."

Rev. Fr. Rector in unveiling the portrait paid a glowing tribute to the soldierly deportment and military virtues of Lieut. C. R. Soundararajan. He then unveiled the portrait, the whole audience standing and the Band playing the funeral note.

The President in his concluding remarks congratulated the contingent on their most encouraging record of success in the year. He said: "The words spoken by Capt. P. R. about your last Company Commander are well chosen and if only every officer, N. C. O. and man would remember to *insist* on 'Only the best being good enough' in all things, you should have a splendid Company. Remember that it is just as easy to do a thing right as to do it wrong.

The cup founded in memory of the late officer and the photograph are a fitting reminder of an efficient and popular officer.

The stimulus given to the keenness of the Company by being chosen to provide the Guard of Honour to H. E. the Governor is surely the best reward that can be obtained from such an honour.

The value of the U. T. C. as a means of training potential officers cannot be overestimated. Before this war can be brought to a successful conclusion I believe that the full man power of India will be drawn upon. As U. T. C. cadets a number of you may be granted commissions—but not all. Be content, then, to serve your country in whatever rank may be assigned to you. Remember that the present British Prime Minister, Mr. Winston Churchill, served in the ranks in South Africa and that Field-Marshal Lord Roberts started his career as a private in the Army.

From what I have seen of the work of your Company to-day I consider the standard of training high and the turn-out, smartness, and keenness of all very creditable. I congratulate Capt. P. R. Subramanian on his smart and efficient Company."

Lieut. M. J. Kuriackose proposed a hearty vote of thanks to the President, Rev. Fr. Rector, Fr. Camboulives, Fr. Bourdot, Fr. Antoine, and all those present on the occasion.

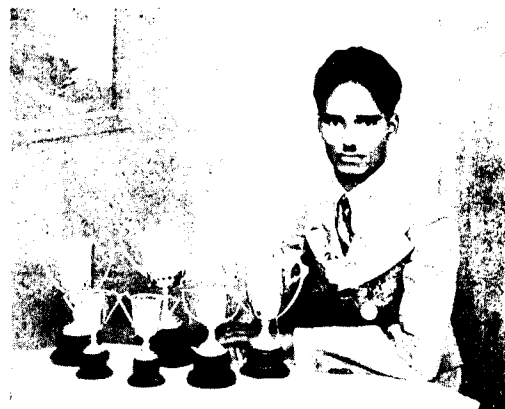
P. R. S.



The late Mr. A. Saverinathan



The late Lieut. C. R. Soundararajan.



V. Kulandaivelu, III Hons.,
College Athletic Champion: 1939-40, 40-41.

In Memoriam

Mr. C. R. Soundararajan

Born at Cuddalore on January 27, 1895, Soundararajan had his high school and Intermediate education at St. Joseph's College, Trichinopoly. He got his B. A. from the Madras Christian College in 1921. After a few years' service as a teacher at Tiruvannamalai and Ambasamudram he underwent a post-graduate course at the Christian College and got the M. A. degree in 1926. For two years he was a lecturer in Zoology at the Madura College and for another two years at St. Berchmans' College, Changanacherry. When he heard that his Alma Mater was re-starting the Natural Science group in June 1930, he gladly offered his services as lecturer in the scene of his youthful activities and of so many happy associations.

Every pebble—and there were not a few—on the old Rogers Ground will remember Soundararajan as an outstanding footballer even as a school-boy in the lower forms. He loved and played the game with real vigour even at tournaments as lately as 1937, when he won medals. He was an all-round sportsman and his experience was available to generations of students. For about six years he served on the College Athletic Committee as member-in-charge of football.

In spite of his age and silver hair his sporting qualities and uprightness secured for him a commission in the I. T. F. on July 1, 1934. For nearly seven years he served the College Contingent of the U. T. C. as a very efficient and popular officer. The love and esteem of his brother-officers and men may be easily judged from their immediate founding of a cup and putting up his portrait in his memory. Full of enthusiasm he went to camp on December 8 last. But on the 20th, just a day and a half before the break-up of camp at Avadi, he suddenly took ill and was rushed to the General Hospital, Madras, where he underwent an operation for duodenal ulcer. The prayers of the whole Battalion went forth for his recovery. But when, three weeks later, all were expecting to see him back at college, came the shocking news that he had passed away at 3 p.m. on January 8.

As Platoon Commander, Company Sports Officer, and Coy. Second-in-command, he has done splendid service, for which all ranks are

IN MEMORIAM

immensely grateful. He was an officer who would walk straight and talk straight.

His ringing voice has resounded in our Zoology halls for nearly eleven years, during which he has always been sincerely devoted to his work. He loved his pupils more than his own children at home. In fact, when he was told that an operation was necessary, his first anxiety was for his eighty students of the II U. C. whom he had to prepare for the coming University examination.

In him we have lost an upright gentleman and a cheerful friend. May his good soul rest in peace!

P. R. S.

Mr. A. Saverinathan

The death of Mr. A. Saverinathan on May 20, 1940, after a brief illness, has removed from our midst a familiar figure who was as much respected as he was loved. Born on June 10, 1890, at Palamcottah where his father was then in service, he was from the first educated at St. Joseph's College, Trichinopoly, where the family had by now settled. On the completion of his studies, he joined the High School Staff of his Alma Mater and continued as the English Teacher of the V and VI Forms until his death—for twenty-four years.

A true gentleman, he did his duty with meticulous care and let others do theirs. He was full of consideration for every one, being always ready to help and never seeking to interfere. Simple, quiet, unassuming, and even a little shy of manner, he put into everything he said or did a charming sense of delicacy which was much appreciated.

He was a man of deep learning, with a predilection for the study of languages. Besides English, he knew Latin and French equally well. It is a pleasure to recall that when he spoke or wrote—and he wrote occasionally for the College Magazine, besides compiling its index regularly for many years—he spiced his words with appropriate quotations from Latin and French to remarkably good effect.

Above all, he was a teacher to whom teaching was a vocation rather than a profession. He realized, as few could, that teaching means hard, steady, and patient work; and he did that work with a method and regularity which none could excel. His pupils remember him as a strict disciplinarian, yet a kind master; and it is not too much to say that

IN MEMORIAM

they learnt not only from what he taught but even more from what he was—a simple and devout man.

Though he is now gone to his well-merited reward, long will he be remembered by his colleagues, friends, and old pupils as a gentleman, scholar, and teacher—especially as a teacher first and last.

M. A.

We regret to record the death, on December 12, 1940, of *V. Narasimhan*, a student of the Senior Intermediate class, by drowning in the Cauvery. The loss to his mother must have been all the harder to bear as it was sudden and as it followed so soon after the death of her husband. To her in particular and to the rest of his family we offer our sympathy.

Mr. Selvaraj Muthiah, M.A., who died in a plane crash in Madras on February 12, joined St. Joseph's College after taking a first in the Intermediate from Bishop Heber College in 1933. He took his B.A. in 1935 with Physics, and his M. A. (second in the first class) in 1937. He joined the staff of the Madras Christian College and after two years went on to the Meston College. He served six years in the U. T. C., the last three as Under-Officer. An efficient platoon-commander, he was always smart, tidy, and enthusiastic.

Exchanges

THE ALOYSIAN, GALLE.
 THE St. ALOYSIUS' COLLEGE ANNUAL, MANGALORE.
 THE AGRA COLLEGE MAGAZINE.
 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.
 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, TELLICHERRY.
 THE GOVERNMENT COLLEGE MISCELLANY, MANGALORE.
 THE HINDU COLLEGE MAGAZINE, GUNTUR.
 THE HINDU COLLEGE MAGAZINE, MASULIPATAM.
 THE HINDU THEOLOGICAL HIGH SCHOOL MAGAZINE, MADRAS.
 THE JAFFNA COLLEGE MISCELLANY.
 THE St. JOSEPH'S HIGH SCHOOL MAGAZINE, ARPORA, BARDEZ, GOA.
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