

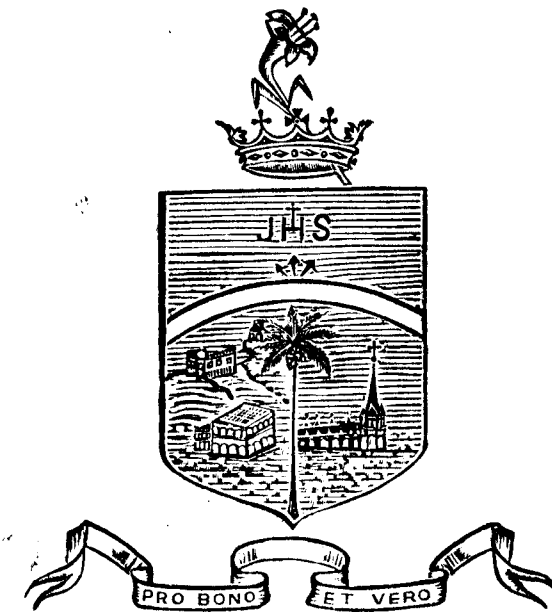

VIII = No. 2

JL
T45, T, 21192, N₃₄
N42.8.2
98571

647

polyglot

A. M. D. G.



ST. JOSEPH'S COLLEGE MAGAZINE

TRICHINOPOLY

MARCH 1942

Advertising

IN THE INDIAN CONCRETE JOURNAL

is an Investment

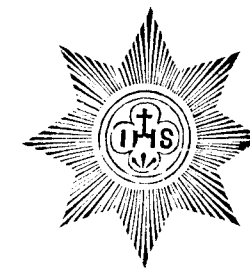
BECAUSE

1. IT - HAS - THE - LARGEST -
CIRCULATION - OF - ANY -
ENGINEERING - JOURNAL - IN -
INDIA.
2. IT - REACHES - EVERY -
ENGINEER - OF - IMPORTANCE -
IN - INDIA - (AND - MANY -
OTHERS - ABROAD.)
3. ITS - EXCELLENT - LAY-OUT -
GOOD - PRINTING - AND -
THE - HIGH - QUALITY - OF -
THE - ILLUSTRATIONS -
MAKE - IT - INTERESTING -
TO - THE - LAYMAN - AS -
WELL - AS - TO - THE -
ENGINEER.

For further particulars, write to:

THE MANAGER, THE INDIAN CONCRETE JOURNAL, P. O. BOX 138, BOMBAY

ST. JOSEPH'S COLLEGE MAGAZINE



TRICHINOPOLY
MARCH 1942

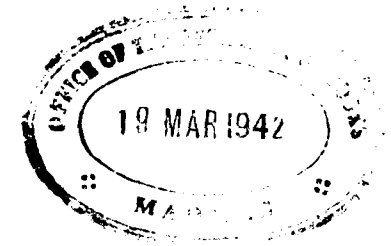
New Series

Vol. VIII, No. 2

PUBLISHED TWICE A YEAR

Annual Subscription Rs. 2/-

(post free)



Contents

	PAGE
खिस्तो: प्रभावः	155
by M. M. Mani	
SUBRAHMANIYA BHARATHI AND THE TAMIL RENAISSANCE...	157
by M. Arokiaswami	
THE SPINNING ELECTRON	163
by V. K. Sthannatha Iyer, V B. Sc. (Hons)	
நாண்குள்ளாய்	177
by “பிரகாசம்”	
COCONUT-GROWING IN MALABAR	179
by Jacob C. Andrews, Post-Graduate	
ON NE PASSE PAS	185
by S. Muthuramalingam, IV U. C.	
A DAY AT SANTINIKETAN	186
by K. R. Petha Perumal, II U. C.	
வினக்கண்பு	190
by D. Sivanantham, III U. C.	
THE ASSAULT ON MOUNT EVEREST	192
by R. P.	
THE POLE-DANCER	198
by L. Ramanathan, I U. C.	
MALAYALAM ARTICLES	
LA CAMPAGNE EN FRANCE DU “V” POUR L’ANGLETERRE ...	203
by S. V. Peries, Post-Graduate	
BETWEEN THE DEVIL AND THE DEEP SEA	204
by Victor Devasundaram, III U. C.	
சொப்பன உலகம்	208
“கதா”	
HITLER'S NEW ORDER	210
by N. N. Natarajan, V Hons.	
THE DAWN	214
by Frederic Theodore, IV Hons.	
PETER FERNANDEZ	216
by S. X. Arokiasamy, II U. C.	
पूज्यपादानां कार्ती महाशयानाम्	219
शिष्येण	
OUR BOTANICAL EXCURSION	220
BLAZING AND BURYING	223
by F. Paiva, I U. C.	

CONTENTS	PAGE
கம்பர் கவி கவலம் ...	227
by R. Harry Robert Rajiah, I U. C.	
THE ECONOMICS OF PAYING FINES	232
by N. V. Srinivasan, V Hons.	
LE PAYS LE PLUS HEUREUX DU MONDE	234
by D. N. V. Chellam, II U. C.	
AN ADVENTUROUS JOURNEY	235
by T. J. Jacob, IV B. Sc.	
STONES THAT SPEAK	238
by T. S. Pattabiraman, Post-Graduate	
ON A VILLAGE REFORM	241
by P. R. Krishnan, V Hons.	
EDITORIAL NOTES	244
BOOKS ON THE TABLE	248
FR. CARTY'S 65TH BIRTHDAY	256
OLD BOYS IN ACTIVE SERVICE	259
COLLEGE CHRONICLE	263
BOARDING HOUSE AND SACRED HEART HOSTEL CHRONICLE	266
CLIVE'S CHRONICLE	268
NEW HOSTEL CALLING	271
COLLEGE SOCIETIES 1941-'42	279
SPORT 1941-'42	295
U. T. C. NOTES	302
IN MEMORIAM	305
FATHER JEROME STEENKISTE	308
EXCHANGES	317

खिस्तो: प्रभावः¹

by M. M. Mani

जगच्छरण्यः करुणावतारः

खिस्तुः किलासीजगति प्रसिद्धः ।

स तु स्वकीयैः प्रियशिष्यवर्गैः

कदाचिदेकां नगरीमयासीत् ॥

तदैव कञ्चित् व्यसनाभिभूतो

देवालयानामधिपः प्रतीतः ।

उपेत्य तं छिष्टजनैकबन्धुम्

ससंभ्रमं दीनगिरं बभाषे ॥

२ ॥

अशेषलोकाश्रय दीनबन्धो

वन्दारुमन्दार जगन्निवास ।

प्राणाधिकस्निग्धमदीयपुत्री

प्राणान् परित्यज्य दिवं प्रपन्ना ॥

३ ॥

त्वद्वाहुवल्लीममराभिवन्द्यां

निधेहि गात्रे भगवन् प्रसीद ।

तस्याः पुनर्जीवनमत्र लभ्यम्

तदैवमुक्त्वा प्रणिपत्य तस्थौ ॥

४ ॥

सुता तदीयाथ मृतेति बुद्ध्वा

दयार्द्रचेताः सकलेशसूनुः ।

उत्थाय सार्धं त्वरितं जगाम

शिष्यैश्च तेनास्य निकेतनाय ॥

५ ॥

यदा यतीन्द्रो निलयं प्रपन्नः

दृष्ट्वा तदा तां जनतामवोचत् ।

¹ An episode from St. Luke.

ख्रिस्तोः प्रभावः

इयं कुमारी न मृता तु सुमा,
किञ्चिद्दुर्हिर्गच्छत यूयमद्य ॥

यावज्जनौघश्च बहिर्जगाम
तावत्समीपं कुणपस्य तस्याः ।
समेत्य जग्राह करं तदीयं
अशेषलोकामयनाशकारी ॥

तस्मिन् गृहीते करपल्लवेन
प्राणान् पुनः प्राप्य मनोज्ञगात्री ।
समुत्थिता तत्क्षणमेव चित्रम्
ख्रिस्तोः प्रभावोऽनवधारणीयः ॥

Subrahmaniya Bharathi and the Tamil Renaissance

by M. Arokiaswami

UBRAHMANIYA Bharathi is one of the most gifted sons of the Tamil Nad who has not only enriched her literature but led the Tamil Renaissance of our time. He was born in 1882 at Ettiyapuram, in the Tinnevely district, where his father, a reputed Tamil scholar, was then a minor official and court poet in the service of the local Zamindar. Educated at Ettiyapuram, Tinnevely, and Benares, he had to stop his studies after scarcely a year of the old F. A. of the Madras University, as this university would not recognize the Allahabad Entrance examination which he had passed at Benares. But he hardly regretted this premature end of his education, for it only gave his restless and romantic spirit what it had always longed for: freedom from the dull and grinding routine of the class-room and the curriculum to ride unchecked on the wings of fancy. His poetic talent, of which he had given abundant promise even as a schoolboy, had now free scope. The best known of his early compositions are two poems of great merit, unhappily lost since: *Seithur Ula* written in honour of the Zamindar of Seithur from whom it drew a handsome reward, and *Kavadichindhu*, which is said to have been produced in a single day in answer to a challenge by the Zamindar of Ettiyapuram to write *kavadichindhu* after the manner of Annamalai Reddiar and which earned for him the proud title of *Bharathi*. As his literary output increased, Bharathi became widely known and eventually emerged from the obscurity of a Tamil pandit—a position he had meanwhile come to hold at the Sethupathy High School, Madura—to the public role of assistant editor of *Swadesimitran*, and later editor of *Bala Bharatham* and *India*. In 1908 he was driven to take refuge in Pondicherry to avoid the danger of prosecution for participation in extremist Congress politics and for a vague and (as it proved later) unfounded association of his name with a sensational political outrage of the time. The ten years he lived there in self-imposed exile were years of abject misery rendered all the more poignant by the faithlessness of old friends.

Yet these were the very years when he wrote more abundantly than in any other equal period of his life, and most of his best works too; and

SUBRAHMANIYA BHARATHI AND THE TAMIL RENAISSANCE

it would therefore seem that to him as to many of his kind in this and other lands, suffering proved but the travail of noble song. In 1918 he left Pondicherry for his ancestral village, Kadayam in the Tinnevely district, which he reached after passing through the unpleasant hurdle of a brief arrest and detention by the police on the way at Cuddalore. His health, already shattered by years of poverty and suffering, now grew worse. Yet in 1920 he went back to Madras and became once more assistant editor of *Swadesimitran*. But before long he was to lay down his gifted pen for ever. He died on September 11, 1921, in the prime of life, leaving behind him a brilliant literary achievement.

That achievement consists as much in his prose as in his poetical works, though the latter are better known. They make each, even after allowing for alleged interpolations, a decent volume of several hundred pages and a varied literary output. The poems, written in almost every known type of Tamil verse, range from small poems of just four lines, like அக்கிரி குஞ்சு, to big ones of several cantos, like பாஞ்சாலி சபதம், and the prose works from short anecdotes, like the தராசு stories, to long works, like ஞான சதம்.

While the claim of this or that particular poem or prose piece to be considered as literature may be disputed, there can be no doubt that Bharathi's works as a whole are literature. Like all true literature they interpret and give a lead to the culture, ideals, and aspirations of the people. Tamil literature, which is one of the most ancient literatures in the world, had until the last three hundred years or so not only faithfully reflected but also developed the culture and civilization of the Tamil people. But during the last three centuries, for some reason which competent scholars may usefully study, it had become divorced from the life and ideals of the people, so that where it was not a repetition of the old classics it lacked depth of thought and, as if in compensation, abounded in needless verbiage. Bharathi's works have helped to restore it to its proud place as the mirror and focus of the people's life and culture by interpreting and supporting the dominant forces in Indian life to-day. These forces are nationalism and the social ideals based ultimately on the fundamental principles of human liberty, equality, and fraternity.

Whatever be the particular features of Indian nationalism, there is at the bottom a deep sense of patriotism. For Bharathi patriotism was an ardent passion which burst forth in immortal lines such as

SUBRAHMANIYA BHARATHI AND THE TAMIL RENAISSANCE

செந்தமிழ் நாடெனும் போதிலினிலே—இன்பத்
தேன் வந்து பாடின காதினிலே—எங்கள்
தந்தையர் நாடென்ற பேச்சினிலே—ஒரு
சந்தி பிறக்குது மூச்சினிலே—

It should be noted that his patriotism was not narrow and sectional and confined to the Tamil Nad, but comprehensive, embracing the whole of Bharathakandam. He loved both India and Tamil Nad, seeing the former in the latter.

As intense as his love of country and intimately connected with it, was his love of liberty. He wanted freedom for India. But he was too shrewd to be content with political swaraj. Along with it he desired moral swaraj in the shape of freedom from meaningless superstitions, outworn customs, vain fears, and idleness. He poured out his soul in beautiful songs on political and moral freedom, courage and industry. For example :

நாமிருக்கும் நாடு நம தென்பதறிந்தோம்—இது
நமக்கே யுரிமையாம் என்ப தறிந்தோம்!
பூமியிலே வர்க்குமினி யடிமை செய்யோம்—பரி
பூணருக்கே யடிமை செய்து வாழ்வோம்!

* * *

அச்சமில்லை பச்சமில்லை அச்சமென்பதில்லைபே
உச்சமீது வானிடிந்து வீழுகின்ற போதினும்
அச்சமில்லை பச்சமில்லை அச்சமென்பதில்லையே.

* * *

இரும்பைக் காய்ச்சி உருக்கிவிடோ!
பந்திரங்கள் வகுத்திவிடோ!
கரும்பைச் சாறு பிழிந்திவிடோ!
கடலில் மூழ்கின் முத்தெடுப்பீரோ!
அரும்பும் வேர்வை உதிர்த்துப் புவிமேல்
ஆயிரம் தொழில் செய்திவிடோ!

His zeal for equality with the ruling race and all the other peoples of the world was directed at home against the caste exclusiveness and taboos which had resulted in the segregation of nearly a fifth of the Indian population under the label of untouchables. The poems in which he declared the fundamental equality of men deserve a place among the world's classics on the subject, particularly the following lines :

SUBRAHMANIYA BHARATHI AND THE TAMIL RENAISSANCE

எல்லாரு மோர்குலம் எல்லாரு மோரினம்
எல்லாரு மித்திபா மக்கள்
எல்லாருமோர் நிறை எல்லாரு மோர்வினை
எல்லாரும் இந்நாட்டு மன்னர்—நாம்
எல்லாரும் இந்நாட்டு மன்னர்—ஆம்
எல்லாரும் இந்நாட்டு மன்னர்

With no less vigour did he attack the utterly subordinate position to which custom and other influences had relegated women in a very large section of Indian society. The new woman he envisaged was not to be of the type of her modern "emancipated" sister nor of that of the old-world ignorant woman, but one who combined education with virtue and grit.

He was passionately attached to the ideal of fraternity even to the extent of wishing it to be realised between man and beast. He therefore felt all the more poignantly the lack of unity which was the sore spot of Indian politics. He devoted some of his best work to the promotion of Indian unity, sometimes using the rather common but philosophically unsound argument of the essential unity of all religions. On the imperative need of national unity he wrote :

ஒன்றுபட்டா லுண்டு வாழ்வோ—நாட்டில்
ஒற்றுமை நீங்கு லனைவர்க்கும் தாழ்வோ
நன்றிது தேர்த்திடல் வேண்டும்—இந்த
ஞானம் வந்தாற்பின் நமக்கெது வேண்டும்?

Thus Bharathi wove his work out of the very substance of the people's thoughts and aspirations and in doing so brought Tamil literature once more into intimate contact with the culture and life of the people.

He has effected this literary revival no less by the literary form he adopted. He wrote in the language of the people—simple, direct, everyday Tamil. There are in Tamil literature numerous descriptions of nature and appreciations of the Tamil language. Most of them are undoubtedly of very high merit. But none could have the same appeal to the people of this generation as Bharathi's description of nature :

மிக்க நலமுடைய மாங்கள்—பல
விந்தைச் சுவையுடைய கணிகள்—எந்தப்
பக்கத்தையும் மறைக்கும் வரைகள்—அங்கு
பாடி நகர்ந்து வரு நதிகள்

SUBRAHMANIYA BHARATHI AND THE TAMIL RENAISSANCE

or his praise of Tamil :

யாமறிந்த மொழிகளிலே தமிழ் மொழிபோல்
இனிதாவ தெங்கும் காணோம்

* * *

யாமறிந்த புலவரிலே கம்பனைப்போல்
வள்ளுவர்போல், இளங்கோவைப்போல்
சூழிதனில் யாங்கணுமே பிறந்ததிலே, உண்மை,
வெறும் புகழ்ச்சியில்லை.

The secret of this appeal lies in the easy, simple, popular style of to-day which he used throughout, and also in the fact that his poems can be sung to very popular tunes, as indeed they are all over the Tamil Nad. Those who heard Bharathi himself sing them can never forget the melody, vigour, and resonance with which they sprang to life on his quivering lips.

It is often said in criticism of Bharathi's poems that he was none too scrupulous about the observance of the classical rules of Tamil prosody. This criticism is to some extent true; and we may at once concede that the rules of prosody are necessary and must be observed as far as possible. But they should not be regarded as so sacrosanct that they can never be altered in response to the changes in literary form which may occur in course of time. If, however, the critics still persist in regarding Bharathi as a revolutionary in Tamil literature, it may be pointed out that he is in good company with the late Rabindranath Tagore in Bengali and Gerard Manley Hopkins and the poets of his school in English.

Bharathi's prose accords with the language of the people even more than his poetry. If in this age of speed and scientific and economic progress the English reader has little patience with the leisurely, polished, and rounded periods of a Macaulay or a Gibbon and prefers the short crisp sentences of a Belloc or a Wells, it is not unnatural that the Tamil people should like the simple, direct Tamil style rather than the ornate circumlocutions which till recently held the field almost exclusively. An example of Bharathi's simple and direct Tamil prose and of his power to depict a picture with a few bold strokes of the pen, as a painter would do with his brush, is the following description of a Gandharva damsel :

சந்திரகலை வீசும் முகம். அதன்மீது சிறியதும், மூன்று விரல் உயரமுடையது
மாய், மலர்களாற் செய்யப்பட்ட ஓர் கிரீடம். உயிரென்ற வண்டு வீழ்ந்து, சிறகிழந்து

SUBRAHMANIYA BHARATHI AND THE TAMIL RENAISSANCE

தள்ளாட்டும் கள்ளாற்றும் கள்ளாட்டும் இரண்டு கரிப விழிகள். தின்பதற்கல்லாது, தின்னப் படுவதற்குமந்தன போன்ற பற்கள். இதழ்.

A complaint sometimes heard against his prose is that it is heavily littered with Sanskrit words. This is certainly true of such of his works as are derived from a Sanskrit original, but not of others. It may be remarked here that while too abundant a use of Sanskrit words in Tamil may be undesirable, the rigid exclusion of all foreign words is not in keeping with the growth of a living literature.

May the Tamil Renaissance so ably led by Bharathi grow, giving us new Tamil classics as glorious as the old!

The Spinning Electron

by V. K. Sthamunatha Iyer, V B. Sc. (Hons.)

THE scientist has been labouring long to get at the ultimate constitution of matter, and the discovery of new particles such as the electron, proton, neutron, and positron is the result of his laborious researches. The first reasonable model of the atom was given by Sir J. J. Thomson. This was soon replaced by the nuclear model of Lord Rutherford which in its turn had to be modified by Niels Bohr¹. As things were being explained and experiments grew in number, more doubts began to arise and the idea of the spinning electron was introduced and the vector model of the atom was built up.

456

What is the spin of the electron?

When a body rotates about an axis of its own it is said to spin and it has a mechanical angular momentum due to spin. If the body carries a charge, then since a revolving charge is equivalent to a circular current, it gives rise to a magnetic moment also. In the accepted models of the atom the electron is supposed to revolve round a central nucleus and as a consequence the electron will have an angular momentum. Since it has a charge it has a magnetic moment also due to orbital motion. Now, if the electron is also supposed to spin about an axis of its own, it will have, in addition, a mechanical angular momentum and magnetic moment owing to this spinning motion.

Why the spinning electron was postulated

Bohr's theory of the atomic structure could explain many of the known experimental facts. Taking into consideration only the orbital motion of the electron, he was able to explain the series lines of hydrogen, such as the Lyman, the Balmer, the Paschen, and the Brackett series. He could measure the wave-lengths of the individual lines, knowing the orbits from and to which the electron transitions were taking place, from the formula:

$$h\nu = W_n - W_s = \frac{2\pi^2 m E^2 e^2}{h^2} \left\{ \frac{1}{s^2} - \frac{1}{n^2} \right\}$$

¹ Cf. "The Atom Model", College Magazine, March 1941.

THE SPINNING ELECTRON

with the usual notations. The normal Zeeman effect was also satisfactorily explained.

But the successes of the Bohr theory had to stop with the increasing and new experimental data. The study of the spectral lines of hydrogen with modern high resolving power instruments like the Fabry Perot interferometer and the Lummer-Gehrcke plate showed that each of these lines was really a group of closely packed lines. This "fine structure" of spectral lines, which was also exhibited by many other elements, could not be explained by Bohr's theory. Sommerfeld's idea of elliptical orbits and the application of relativity corrections to the motion of the electron showed that the spectral lines can have a fine structure, but Sommerfeld's modification could not completely explain the complex structure. Sommerfeld's improvement explains, for example, only three out of the five fine structure components of the H α line. Taking another example, Bohr's theory could not explain the fine structure of sodium lines, viz. doublets. Bohr's theory was likewise inadequate to explain the "anomalous Zeeman Effect".

It was left to two Dutch Scientists Uhlenbeck and Goudsmit to suggest that some of these phenomena could be explained if it were assumed empirically that the electron "spins" on an axis of its own. They said that the electron is not to be conceived as a geometrical point-particle but as a sphere with definite dimensions and rotating about an axis fixed in itself. The total angular momentum and the total magnetic moment of an electron is now not due simply to its orbital motion but also to its spin motion.

Vector model of the atom

According to the principles of the Quantum theory the spin of the electron is quantised like its orbital motion. The idea of spin motion and the further developments to which it led go to make the modern "vector model" of the atom. According to the vector model, then, with each electron are associated the following quantum numbers (the numerical value of the quantum number may be conveniently thought of as the length of the vector which represents the angular momentum of that component part):

- (i) A total quantum number n identical with the total quantum number used to designate orbits in Bohr's theory
- (ii) An orbital quantum number l , an integer which for the electron in question may take any one of the n integer values between 0 and $(n-1)$

THE SPINNING ELECTRON

inclusively. The orbital angular momentum $p_l = \frac{l \cdot h}{2\pi}$. When $l=0$, the orbit is called the S orbit. If $l=1$, we have the P orbit, for $l=2$, D orbit, etc.

(iii) A spin quantum number s , the value of which is always $\frac{1}{2}$. This half-integer value has been necessitated to explain the spectra on the vector model. The spin angular momentum $p_s = s \cdot \frac{h}{2\pi} = \frac{1}{2} \cdot \frac{h}{2\pi}$.

(iv) A total angular quantum number j which represents the resultant angular momentum due to spin motion and orbital motion. The total angular momentum of the electron is $j \cdot \frac{h}{2\pi}$, where $j=l+s$ (vector sum) for the one-electron system. In the many-electron system the most frequent method of combination to get the total angular momentum of the atom as a whole is the Russel-Saunders' or 'L-S coupling' scheme. According to this the several s vectors of the individual electrons combine to make a resultant vector S and the several l vectors to make a resultant L , and then S and L combine to make the vector J .

If the atom is placed in a strong magnetic field we can have two more quantum numbers:

- (v) A magnetic spin quantum number m_s which is the value of the projection of s on the axis of the field
- (vi) A magnetic orbital quantum number m_l which is the projection of the orbital vector l on the field direction.

These vectors are quantised in regard to both magnitude and direction thanks to Sommerfeld and Debye's theory of "spatial quantisation".

Thus if we take any arbitrary direction these quantities l , s and j will not take all possible orientations. According to spatial quantisation the projections m_l , m_s , m_j , etc., can have only $(2l+1)$, $(2s+1)$ and $(2j+1)$ values respectively.

Nature of the spinning electron

With these elementary notions of the vector model of the atom, let us find the magnetic moment of the spinning electron. Let e be the charge and m the mass of the electron. Then if M_s is the magnetic moment corresponding to the spin, it can be shown that $\frac{M_s}{p_s} = \frac{e}{mc}$, c being the

THE SPINNING ELECTRON

velocity of light. Hence M_s is equal to $s \frac{h}{2\pi} \cdot \frac{e}{mc}$, since $p_s = \frac{s \cdot h}{2\pi}$.
 $\therefore M_s = \frac{eh}{4\pi mc}$ because $s = \frac{1}{2}$. Now e , h , m , and c are constants; therefore $\frac{eh}{4\pi mc}$ is a constant equal to 9.21×10^{-21} ergs-gauss. This is a Bohr magneton. For the orbital magnetic moment of the electron we have the value $\frac{l \cdot eh}{4\pi mc}$. As $l=1, 2, 3$, etc., the magnetic moment is 1, 2, 3, etc. Bohr magnetons. But the spin magnetic moment of the electron is one Bohr magneton.

Explanation of the fine structure of spectral lines

The introduction of the electron spin very successfully explains the fine structure of the spectral lines which Bohr's theory could not explain. This new idea shows that the original singlet spectral terms are not really singlets but multiplets.

Let us consider the spectral terms for a single-electron system. Since there is only one free or valence electron, here $j=l+s$ represents also the corresponding quantities for the whole atom. Now $s = \pm \frac{1}{2}$. Hence $j = l \pm \frac{1}{2}$ according as the vectors are parallel or antiparallel.

When $l=0$, $j = \pm \frac{1}{2}$. But the net angular momentum being a positive quantity, the only possible value is $j = +\frac{1}{2}$. Thus the term corresponding to $l=0$, i.e., the S term is a singlet. If $l=1$, $j = 1 \pm \frac{1}{2}$, i.e., $\frac{3}{2}$ or $\frac{1}{2}$. Thus the P terms are doublets. Similarly the D term is a doublet like the other terms. For the many-electron system also the ground or S term is a singlet, but others may be doublets, triplets, quadruplets, etc. Spectral lines arise from the transition of the electron from one term to another, and when there are several sub-levels for the terms it is easy to understand that complex lines may arise.

Fine structure of D lines and H α line

Let us take as an illustration the D line of sodium which belongs to the one-electron system. According to the old Bohr theory, the D line corresponds to a transition of the electron from the P state to the S state. For the P state, $l=1$, $j = \frac{3}{2}$ or $\frac{1}{2}$. Hence two terms are possible, viz. P $\frac{3}{2}$ or P $\frac{1}{2}$. For the S state $l=0$, $j = \frac{1}{2}$; only one term is possible. For the electron transition we have to apply the selection rules, viz., that only those

THE SPINNING ELECTRON

transitions are possible for which $\Delta l = \pm 1$ and $\Delta j = 0$ or ± 1 . In the case under consideration, both the possible transitions are allowed, viz.

$$\begin{aligned} P \frac{1}{2} &\rightarrow S \frac{1}{2} \\ \text{and } P \frac{3}{2} &\rightarrow S \frac{1}{2}. \end{aligned}$$

Thus the fine structure of the D line is a doublet—which is also observed experimentally.

Similarly the fine structure of the hydrogen lines could be explained. For example, taking the H α line it is found to have a fine structure of 5 components. According to the Bohr theory the H α line corresponds to the transition from quantum orbit number 3 to 2. It is easily seen that for the upper orbit for which $n=3$, we can have 5 terms. For l can have three values—0, 1, 2; corresponding to $l=0$, the term is a singlet, while the other two are doublets. For the lower orbit l can have only two values—0, 1, and hence three terms. The possible transitions obtained after applying the selection rules are seven: (i) $D_{5/2} \rightarrow P_{3/2}$; (ii) $D_{3/2} \rightarrow P_{3/2}$ (iii) $D_{3/2} \rightarrow P_{1/2}$ (iv) $P_{3/2} \rightarrow S_{1/2}$ (v) $P_{1/2} \rightarrow S_{1/2}$ (vi) $S_{1/2} \rightarrow P_{3/2}$ (vii) $S_{1/2} \rightarrow P_{1/2}$. The transitions iii and vi give rise to identical lines, likewise v and vii. We thus get five lines—which completely explains the experimentally observed fine structure of the H α line.

In the many-electron system the fine structure is more complex. The terms are greater than doublets. Here also we get the spectral terms and then by applying the selection rules the permitted transitions are obtained.

Fine structure of X-ray spectra

The introduction of the spin motion also perfectly explains the fine structure of X-ray spectra. The energy levels K, L, M, N, etc., had been supposed to be singlets, but accurate measurements of X-ray spectra showed that the number of lines observed exceeded the number to be expected if the levels L, M, N, etc., were singlets. Also researches on X-ray absorption edges showed the L level to be a triplet, the M level a quintuplet, etc. The levels K, L, M, N, O, P are 24 in all. We can easily explain this splitting of the levels. Each state of the atom is defined by n , l , s and j . These terms are first classified under widely different groups according as $n=1, 2, 3, \dots$. In each of these groups there are sub-levels according as $l=0, 1, 2, 3, \dots$. The selection rules are now applied, and the number of possible combinations between the two states is thereby very considerably reduced. Thus in contrast to optical spectra only 24 levels are required to represent the X-ray lines of all the substances. If

THE SPINNING ELECTRON

the transition ends in the K-level, it is called a K-line; if it ends in the L-level, it is called an L-line, and so on. If it comes from the different sub-levels of the L-level and ends in the K level, the lines are called K α , K α' ,.....etc.; if from the M-level, K β , K β' ,.....etc.

The Zeeman effect

It is in explaining the Zeeman effect that the introduction of the spinning electron gained its greatest success. Zeeman in 1896 discovered that spectral lines are split up into components when the source emitting the lines is placed in a very strong magnetic field, and that these components are polarised. Following on Zeeman's discovery the effect has been and is being theoretically and experimentally pursued by eminent scientists. Very refined apparatuses such as interferometers of high resolving power and Kapitza's device for getting very strong fields are being used.

The Zeeman effect is classified as (a) the normal effect and (b) the anomalous effect. This nomenclature is, however, inappropriate because it is the anomalous effect that is the general rule whereas the normal effect occurs only under special conditions such as abnormally high fields.

Debye's explanation of the normal effect

In the normal effect a triplet is seen when viewed at right angles to the direction of the field. Debye gave an explanation of the normal effect on the basis of the Quantum theory on the older atom model. Taking the simple case of a single electron revolving round a positive nucleus in a circular orbit, the orbital angular momentum $p_l = m \omega r^2 = \frac{l h}{2 \pi}$, where m is the mass of the electron, ω the angular velocity, and r the radius of the orbit. $M_l = l \cdot \frac{eh}{4 \pi mc}$, the magnetic moment due to orbital motion which can be easily derived. If the system is subjected to a magnetic field H , the latter will take hold of the orbital magnetic moment and try to turn it in its own direction. This is opposed by a rotational inertia due to the revolution of the electron in its orbit and the resultant effect is the 'Larmor precession.' This contributes an additional quantity to the energy of the atom. The potential energy acquired by the atomic magnet is given by $M_l H \cos \theta$, θ being the angle between the direction of the atomic magnetic moment and the external field. The magnetic moment M_l and the orbital angular moment l act in the same direction and can be represented by l ,

THE SPINNING ELECTRON

both being perpendicular to the plane of revolution. $\cos \theta = \frac{m_l}{l}$, since m_l is the projection of the orbital vector on the field direction. Therefore change in energy $dE = M_l H \cdot \frac{m_l}{l}$. If E_0 represents the energy of the system before applying the field, the energy E_{ll} after applying the field will be

$$E_{ll} = E_0 + \frac{eh}{4 \pi mc} \cdot H \cdot m_l.$$

Since m_l can take any one of the $(2l+1)$ values from $(+l)$ to $(-l)$, we see that the effect of the field is to "split" the initial energy state into a series of $(2l+1)$ levels differing from each other by constant amounts

$\frac{eh}{4 \pi mc} \cdot H$. Similarly the energy states for another orbit of orbital quantum

number l' is $E_{ll'} = E_0 + \frac{eH}{4 \pi mc} h \cdot m'_l$. $\frac{eH}{4 \pi mc}$, a constant quantity, is the Larmor frequency γ_l . Transitions between the two multiplet states E_{ll} and E'_{ll} should give rise to a multiplet group of lines. The frequency of any of these lines is given by $h\gamma = E'_{ll} - E_{ll} = E_0 - E_0 + (m'_l - m_l)\gamma_l h = h\gamma_0 + \Delta m_l \cdot h\gamma_l$. But only those transitions for which $\Delta m_l = 0$ or ± 1 are permitted. Thus we get that a given line of frequency γ_0 will be split up by the magnetic field into 3 components whose frequencies are respectively $\gamma_0 - \gamma_l$, γ_0 , and $\gamma_0 + \gamma_l$.

Anomalous Zeeman effect

When a comparatively weak field is applied, there is a complex splitting of the spectral lines. We do not get the triplet any more. For example, in the case of sodium D lines, the D₁ lines give 4 components and the D₂ lines 6 components. This is called the anomalous Zeeman effect. The assumption that the magnetic moment of an atom arises solely from the orbital motions of its electrons has failed to lead to the prediction of the anomalous Zeeman effect. The "spinning electron" is able to explain this phenomenon.

If we consider the one-electron system, we can show that $\frac{M_l}{p_l} = \frac{e}{2mc}$ and $\frac{M_s}{p_s} = \frac{e}{mc} = \frac{2M_l}{p_l}$, where M_s = magnetic moment due to spin; p_s = angular momentum due to spin; M_l and p_l are the corresponding quantities due to orbital motion.

$j = l + s$ (vector sum) for the electron. If there are many electrons in the atom, let us suppose that the L-S coupling holds good, and let the

THE SPINNING ELECTRON

sum of the l vectors be L and the sum of the s vectors S and let $J = L + S$. The total magnetic moment of the atom is given by the vector sum of M_l and M_s . $M_j = M_l + M_s$.

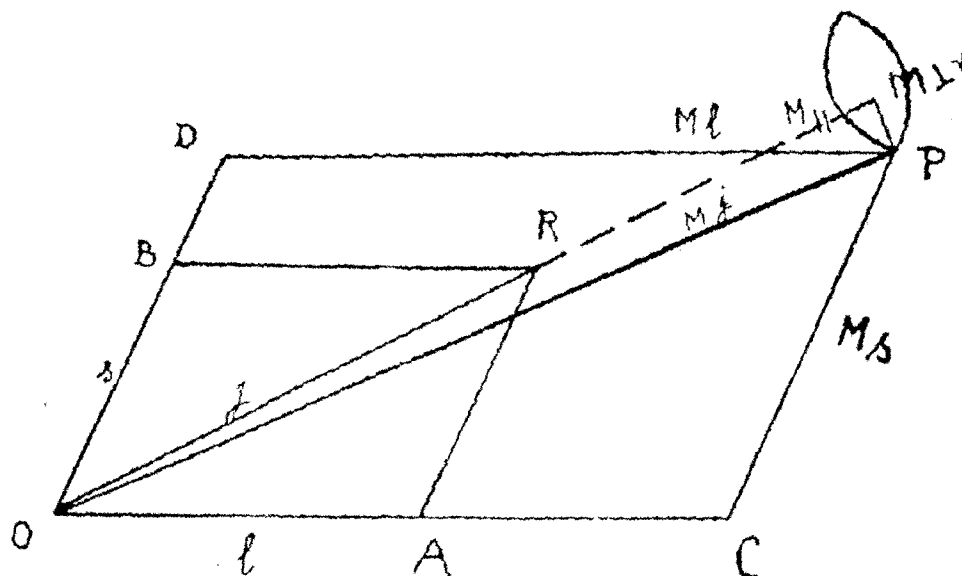


FIG. 1

Let us represent l and s vectorially by OA and OB respectively, OR being the resultant j (fig. 1). Let OC and OD respectively represent M_l and M_s . The resultant OP will be in a direction different from that of j , since the ratio $\frac{M_l}{j_l}$ is different from $\frac{M_s}{j_s}$.

In accordance with the meaning of the total angular momentum j , we must regard the atom and with it the whole vector figure as in rotation about the direction given by j ; any vector not in this direction therefore precesses round it. On account of the high frequency of the precessional motion, only time averages will come into question. The magnetic moment will also precess about j . We can resolve M_j into two components, one parallel to j and the other perpendicular to it. The component $M_{\perp}$ disappears when the time average is taken. The effective magnetic moment in such a case is M_{11} .

We have $M_{11} = M_l \cos(l, j) + M_s \cos(s, j)$.

$$= \frac{e h}{4 \pi m c} \left\{ l \cos(l, j) + 2s \cos(s, j) \right\}.$$

$$\text{Now } s^2 = l^2 + j^2 - 2lj \cos(l, j).$$

$$\therefore \cos(l, j) = \frac{l^2 + j^2 - s^2}{2lj}.$$

THE SPINNING ELECTRON

$$\text{Similarly } \cos(s, j) = \frac{j^2 + s^2 - l^2}{2js}.$$

Substituting these values,

$$\begin{aligned} M_{11} &= \frac{e h}{4 \pi m c} \left\{ \frac{3j^2 + s^2 - l^2}{2j} \right\} \\ &= \frac{e h}{4 \pi m c} j \left\{ 1 + \frac{j^2 + s^2 - l^2}{2j^2} \right\}. \end{aligned}$$

This refers to the undisturbed state and is called the *inner* precession.

Under the influence of the external magnetic field, the system precesses about the direction of the field. This is the *outer* precession. The nature of the precessional motion of the constituent vectors depends on the strength of the external field as compared with the internal field. Suppose the external field is very small compared to the internal field. Then the vectors l and s will precess more rapidly about j than about H . If the external field is very large, the vectors l and s will precess much more rapidly about H than about j . In the latter case there is no more sense in compounding l and s ; but the precession of l and s independently about H should be studied. It is in the first case that we have the anomalous Zeeman effect.

In the presence of the weak magnetic field, therefore, the atom with a magnetic moment in the direction of j now precesses about the direction of the field H . Owing to the magnetic field, the supplementary energy $dE = M_{11} H \cos(j, H)$. If m_j is the projection of j on H ,

$$\cos(j, H) = \frac{m_j}{j}. \text{ Substituting for } M_{11},$$

$$dE = \frac{e h}{4 \pi m c} \cdot H m_j \left(1 + \frac{j^2 + s^2 - l^2}{2j^2} \right). \text{ Now } m \text{ is quantised and can assume only } (2j+1) \text{ values. The undisturbed term is therefore split up by the magnetic field into } (2j+1) \text{ terms with the separation } M_{11} \frac{H}{j}.$$

$$\text{Let } 1 + \frac{j^2 + s^2 - l^2}{2j^2} = g.$$

g is called Lande's "splitting factor." The separation is $\frac{e h}{4 \pi m c} \cdot H g$, i.e. $h \gamma_L g$, γ_L being the classical Larmor frequency. The amount of splitting differs from $h \gamma_L$, the splitting in the triplet, by the presence of the factor g . Now since g depends on the value of s , l , and j , g will vary from energy level to energy level. The splitting up of a line in the anomalous

THE SPINNING ELECTRON

Zeeman effect is therefore essentially determined by the Landé factor g for the upper and lower states. Suppose $s=0$, then $j=l$ and $g=1$. This means that if we do not take into account the spin of the electron, g is 1 and we get only the normal triplet.

We have arrived at the value of g , viz. $1 + \frac{j^2 + s^2 - l^2}{2j^2}$ in accordance with the classical vector model representation. In the new Quantum Mechanics this representation is still permissible; only we should replace j^2 , l^2 , and s^2 respectively by $j(j+1)$, $l(l+1)$, and $s(s+1)$. Thus we get for g ,

$$g = 1 + \frac{j(j+1) + s(s+1) - l(l+1)}{2j(j+1)}.$$

Zeeman pattern of D lines

The above theory based on electron spin and Landé's g factor completely explains the anomalous Zeeman effect. As an example let us take the case of the D line of sodium which consists of two fine structure components, D_1 and D_2 . D_1 is due to the transition $p_{1/2}$ to $s_{1/2}$ and D_2 to the transition $p_{3/2}$ to $s_{1/2}$. To find the effect of the magnetic field let us find the Landé's splitting factors for the three terms in question.

For $p_{3/2}$ $l=1$, $j=3/2$, $s=1/2$, $g=4/3$

For $p_{1/2}$ $l=1$, $j=1/2$, $g=2/3$

For $s_{1/2}$ $l=0$, $j=1/2$, $g=2$.

dE , the change in energy in the magnetic field, is $\frac{eh}{4\pi mc} H m_j g$, i.e. $=L m_j g$ where L is $\frac{eh}{4\pi m} H$ and is called a Lorentz unit. m_j can have $(2j+1)$ values.

In the case of the $p_{3/2}$ term, $j=3/2$, and therefore there are four values for m_j , viz. $3/2$, $1/2$, $-1/2$, and $-3/2$. The $m_j g$ values are 2 , $2/3$, $-2/3$, and -2 . For the $p_{1/2}$ term $j=1/2$, and $m_j=1/2$ or $-1/2$ and $m_j g=1/3$ or $-1/3$ and for the $s_{1/2}$ term $m_j=1/2$ or $-1/2$ and $m_j g=1$ or -1 .

The D_1 line arises from the transition $p_{1/2}$ to $s_{1/2}$. Applying the selection rule $\Delta m_j=0$ or ± 1 , there are four possible transitions and all are permitted. Thus the Zeeman pattern for the D_1 line contains four components whose $m_j g$ values are $4/3$, $2/3$, $-2/3$, and $-4/3$, i.e. separated from the normal position of D_1 by $4/3$, $2/3$, $-2/3$ and $-4/3$ in Lorentz units. The D_2 line is due to the transition $p_{3/2}$ to $s_{1/2}$. Eight transitions are possible since there are

THE SPINNING ELECTRON

four levels in the upper state and 2 levels in the lower state. But by applying the selection rule two are forbidden. Hence there are 6 permitted transitions and 6 spectral lines arise. The value of the separation in Lorentz units are $5/3$, $3/3$, $1/3$, $-1/3$, $-3/3$ and $-5/3$. As m_j denotes the precessional motion about the field direction, the transition $\Delta m_j = \pm 1$ corresponds to the classical vibrations at right angles to the field. These components, called σ components, appear circularly polarised when observed longitudinally and linearly polarised when observed transversely to the field. The transitions $\Delta m = 0$ are known as π components and are visible as vibrations parallel to the field on transverse observation only.

The splitting diagram is shown in Fig. 2 which is in exact agreement with experiment as to both the complexity of the pattern and the magnitude of the separation.

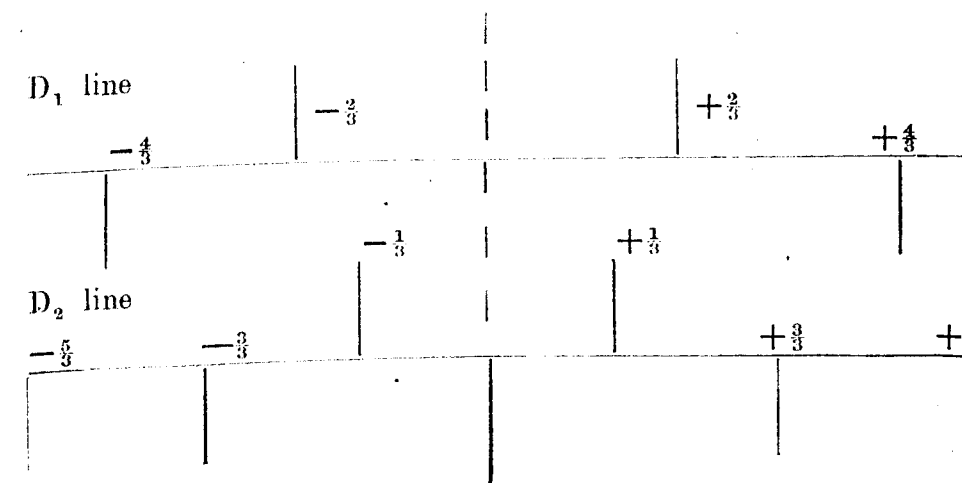


FIG. 2

The greater the fine structure of a line, the more complicated will be the anomalous pattern observed.

Experimental confirmation of the existence of the spinning electron: Stern and Gerlach's experiment

A direct support for the existence of the spinning electron and the theory described above is obtained thanks to Stern and Gerlach's experiment on the magnetic moment of the atom in the ground state.

THE SPINNING ELECTRON

An atom with its magnetic moment arising from orbital and spin motions of the electrons may be considered as an elementary magnet. If the atomic magnet is made to traverse a homogeneous magnetic field with a certain velocity in a direction normal to the field direction, the path of the atom will be rectilinear, since there will be no resultant translatory force. On the other hand, if the field is non-homogeneous there will be a resultant translatory force acting on the magnet. The path of the atom will therefore be displaced from the straight line course. Let the axis of the magnet make an angle θ with the field direction. Suppose the field is non-homogeneous in the X-direction and $\frac{dH}{dx}$ the field gradient. Let μ be the magnetic moment resolved in the field direction so that $\mu = M \cos \theta$. Let L be the length over which the non-homogeneous field acts and v the velocity with which the atom enters the field. Then the displacement in the field direction is given by $D_s = \frac{1}{2} \frac{\mu}{m} \frac{dH}{dx} \left(\frac{L}{v} \right)^2$. Knowing v and m , measuring D_s and $\frac{dH}{dx}$, μ can be found. In order to produce even a small measurable deviation the field gradient must be so marked that the field changes even in the small length of 10^{-3} cm.; Stern and Gerlach succeeded in producing sufficient non-homogeneity by using a special kind of pole-pieces.

The experimental arrangement is shown in Fig. 3. The metal investigated was contained in a small furnace F which itself was surrounded by a separate vessel communicating with the rest of the apparatus by the slit through which issued the metal atoms when the sample was electrically heated in the oven. The furnace vessel was exhausted and the beam of atoms limited by small holes in the diaphragms S_1 and S_2 . The beam then passed between the poles of the special magnet MM which produced a non-homogeneous field varying strongly in the vertical direction but uniform at all points in a given horizontal line in the diagram. The atoms were finally deposited on a receiving plate G suitably prepared so that the atoms left their traces on it. The whole apparatus was enclosed in a vessel which was very highly exhausted. The velocity of the atoms passing through the slit is obtained from the formula:

$$v = \sqrt{\frac{3 \cdot 5 k T}{m}}, \text{ where } k \text{ is Boltzmann's constant.}$$

THE SPINNING ELECTRON

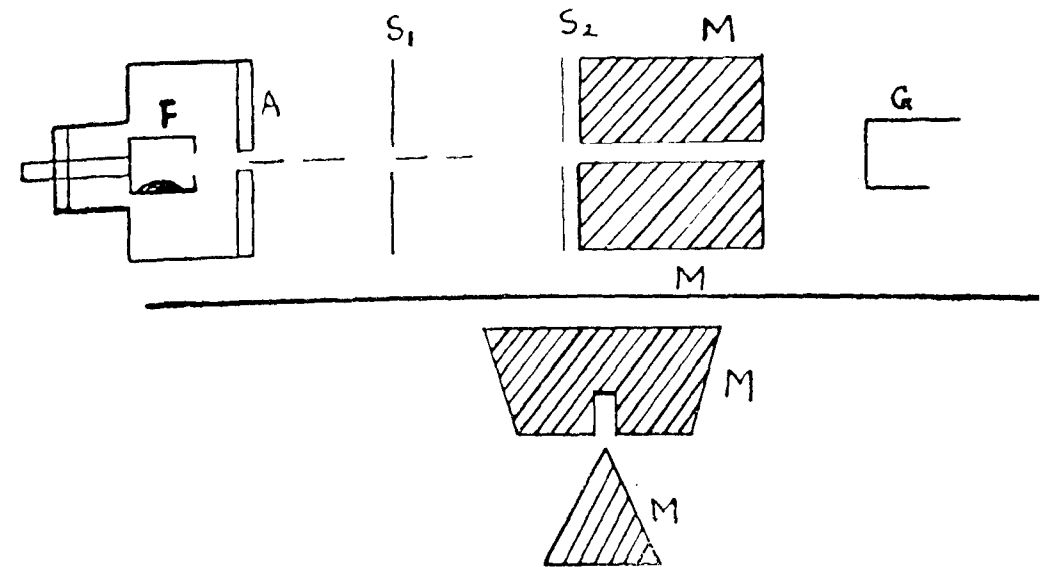


FIG 3

Stern and Gerlach experimented with many metals including silver, copper, and gold. In the case of silver, when there was no field they got a single trace which when the field was applied split into two. From this measuring D_s , μ was calculated from the formula:

$$D_s = \frac{1}{2} \cdot \mu \cdot \frac{dH}{dx} \cdot \frac{L^2}{3 \cdot 5 k T}.$$

For a gram-atom $\mu_a = N \mu$, where N is the Avogadro number. For silver the value obtained was 5690 gauss-cm. which is nearly equal to one Bohr magneton. Since the traces are in both directions and the displacements equal, the value of the atomic magnetic moment is ± 1 Bohr magneton. All metals of the first group of the periodic table gave only two traces corresponding to ± 1 Bohr magneton. For the normal atoms of the second group, including Zn, Cd, Hg, there were no deflected traces, so that the value of the magnetic moment was found to be zero. Recently for iron Gerlach has found traces corresponding to 6 Bohr magnetons.

The results obtained establish beyond doubt the above developed theory based on the spinning electron and Landé's g factor. Let us find what the magnetic moment of the atom in the ground state should be according to theory. The change in energy in the field is $\mu H = \frac{eh}{4\pi mc} \cdot H m_j \cdot g$. Hence $\mu = m_j \cdot g$ Bohr magnetons. m_j has $(2j+1)$ values and these give

THE SPINNING ELECTRON

all the resolved components of μ in a given case. If we take the case of a one electron system (i.e. elements of the first group of the periodic table) for the ground term $l=0$, $s=1/2$ so that $j=s=1/2$. The m_j values are $\pm 1/2$. Hence

$$\mu = \pm \frac{1}{2} g \cdot \text{But } g = 1 + \frac{j^2 + s^2 - l^2}{2j^2} = 2$$

$\therefore \mu = \pm 1$ Bohr magneton,

which is exactly what is verified by experiment. For the many-electron system the magnetic moment of the atom will be different.

The experiment gives in addition a direct demonstration of the existence of the spinning electron. Taking the case of silver (one-electron system) we see that it gives a double trace; since we are considering the ground state $l=0$; $\therefore j=s$. Hence if there is no electron spin, j would be equal to zero. Therefore there would be no two traces obtained. But experimentally we see that j has a value. So the spinning electron exists, nay more, the experiment gives a value ± 1 Bohr magneton for the magnetic moment due to the spin of the electron. Finally, the conception of "spatial quantisation" is also elegantly verified by the experiment, since it is actually found that m_j has only $(2j+1)$ values.

Conclusion

The development of the theory of the vector model of the atom, whose great advance over the older Bohr theory is the inclusion of the spinning motion of the electron, was gradual. Among the chief scientists who contributed to the theory are Bohr, Landé, Sommerfeld, and Pauli. The principal success of the theory, as we have seen, lies in the complete classification of atomic spectra, and in particular in the explanation of very complex spectral lines and the anomalous Zeeman effect. A theoretical verification of the empirical assumption of the spinning electron has been obtained as a by-product of the most interesting investigation of Dirac on the relativistic theory of the electron based on the New Quantum or Wave Mechanics introduced by Schrödinger and Heisenberg.

Thus the idea of the spinning electron has come to stay as a powerful weapon in the logical and cogent explanation of some extremely complicated phenomena that Nature presents.

எங்குள்ளாய்

by "பிரான்சிஸ்"

1. ஆண்டிகள் பலவே ஆகின
அவனியில் என்னை நீ விடுத்து;
யாண்டு நீ சென்றனை? எவ்விடம்
வதிகிறாய்? அறிகிலேன் சிறிதும்;
சுண்டு நாம் குலவி இருந்த பல்
இடங்கள் ஆடல்கள் இன்னவை
மீண்டும் என்கண்கள் முன் நிற்பன
இது தருண், உறவின! நட்பு!
2. ஒருங்கு நாம் இளமையில் எத்தனை
முறைகள் ஒளித்தனம் பள்ளி!
இருவரும் சேர்ந்து மறைவினில்
சூழ்ச்சிசெய் வினைகளும் எத்தனை!
பொருந்தி நம் மாடிமேல் நடத்திய
உற்சவம் ஜோடினை சிலவோ?
ஒருகணம் விலகுவம்; மீண்டும் நாம்
முன்னர் போல் ஒன்றியே களிப்போம்.
3. என்னையொரு சிறுதுயர் வருத்திட
இதமிக உரைத்து நீ தேற்றுவை;
உனையிசு வெகுண்டின் தந்தை
அடித்திட உருகுவேன் உள்ளம்;
அணித்துநீ இருக்க சிறிதும் யான்
அச்சமில் துணிகுவேன் எதுவும்;
தனித்தொரு மாணவன் என்னினை
இலையென்று சாற்றுவை மகிழ்ந்து.
4. நெடிய நாள் பழுத்த ஆவினைத்
தழுவி தலைநிமிர்ந்தெழுந்த
கொடி தன் அருகிலே சிதைய,
வாழ்க்கையே ஒடிந்து மாய்ந்திட,

எங்குள்ளாய்

சுதிதியில் துணைமரம் வீழ்வபோல்,—
இருவர் நம் வாழ்க்கையுந் தகைய
விடுத்து நீ மறைந்தனை என்னை
விழைந்தது யாதென உணருமுன்.

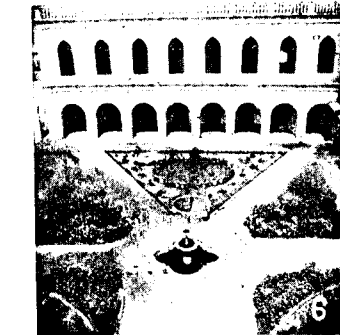
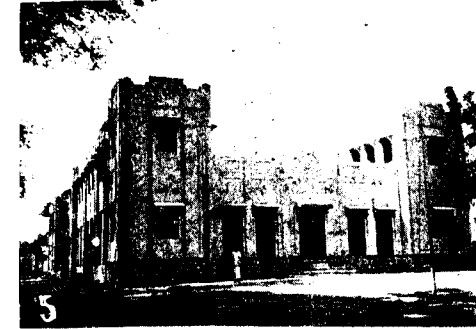
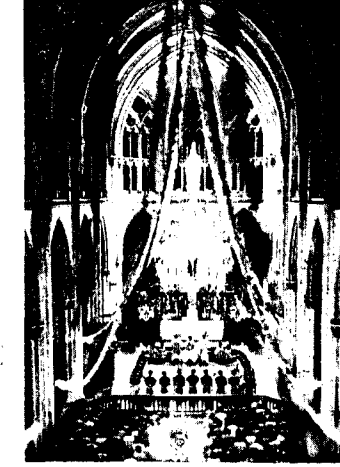
5. சுதிதியில் விடுத்தெமை மறைந்தாய்; உன்
தந்தையும் பாட்டியும் தமைக்கையர்
அனைவரும் அழுதனர்; தமியனும்
பொருமியே பொருமியே அழுதேன்;
என் சிறு உலகில் முதன் முறை
இருபுவி பேரிருள் நுழைந்தது;
மனமது தேறினேன்; எனினும்
நேர்த்தோர் மாற்றம்யான் புகலவோ?

6. வருடங்கள் பலபின், இன்றைய
நிலையில் இதுவெலாம் நினைப்ப,—
இருள்தரும் மேகங்கள் விலகிடத்
தென்படும் தூரப்பொருட்கள் போல்,
உருவிலாக் கனவு போல்,—மனதிடைத்
தோன்றியே தோன்றியே மறைவன,
உரிய! எனதொரு நட்பு!
இருவர் நம் ஒருநாள் வாழ்க்கையும்.

7. கடந்தன துயரின் நாட்கள்;
கையினோர் பொம்மையை இழக்க,
அடங்கொண, இதயம் பிளப்ப போல்
அழுது தேறிடுங் காலம்;
கடந்த அக்காலம்; இது நாள்
ஓங்கிடும் காதலின்கீழ் பணிகிறோம்;
படுதுயர் பொருள்யாம் அறிந்தனம்
இல்லை; முயன்றும் பயனிலை.

NEW

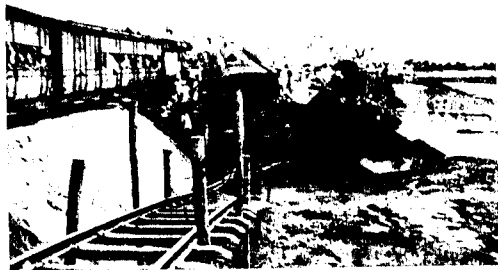
VIEWS



1. Trichendoor Temple
2. The Flamingo Smile
3. Our College Church
on February 11
4. Our Botanists on Tour
5. The Bellanur Hall
6. The Sacred Heart Hostel
Garden

by A. Panchanathan, III U.C.
by K. Salfar Hussain, IV Hons.
by Benjamin N. Devadass, I U.C.
by Mr. K. Ananthakrishna Iyer
by Benjamin N. Devadass, I U.C.

RECENT



COCHINORE TRAVEL SERVICE
by Benjamin A. Donaldson
I.P.C.



NEW HOSTEL DAY
Fancy Dress
by R. Srinivasagopalan,
IV B.Sc.



OUR STRING ORCHESTRA



OUT OF THE TRICHY JAIL
T. S. S. R., T. P., C. R., G. R.

EVENTS

Coconut-Growing in Malabar

A Problem in Rural Economics

by Jacob C. Andrews, Post-Graduate

ACCORDING to legend the coconut tree is God's gift to Malabar, as its name *Kalpa Vriksham* signifies. Another name for the tree is *Kera Vriksham*, derived from the word *Kerala*. There is another interesting story about the coconut. It seems in the good old days the tree itself would bend down to allow men to pluck its fruits. It would assume its old position only when all its fruits had been plucked. At the present day coconut trees can be seen everywhere, but nowhere except in Kerala (in Malabar, Cochin, and Travancore) is coconut-growing one of the main occupations of a people.

Coconut-growing is a regular and systematic occupation which requires almost the whole attention of the farmer. These farmers can carry on agriculture as well, but only on a small scale which will enable them to provide for home consumption.

Coconut-growing follows the seasons. Ripe coconuts are collected in the months of 'Medam' and 'Edavam' which correspond to April and May, and put in water so as to absorb moisture for germination. By the beginning of the monsoon they are all sown in an open place close to each other. Within a month or two the coconut plant begins to sprout out. They are all allowed to grow until they are sufficiently big. During summer the seedlings are watered, and by the beginning of the monsoon they are transplanted. In transplanting them care should be taken to see that they are planted as deep as possible and not very close to each other. It is a mistake to think that the greater the number of trees in an acre of land the more will be the produce. The minimum distance desirable between two trees is 25 to 30 ft. It is better to plant the seedlings in a line and in order for economy of farming.

The seedlings slowly begin to grow, the leaves become bigger and bigger, and it takes six or seven years for the tree to bear fruit. Till that time they should be looked after and manured.

COCONUT-GROWING IN MALABAR

The manuring of coconut trees is very interesting. As soon as the monsoon begins, the land is well ploughed so as to transform all grass into manure. The places where the coconut tree is largely grown are the regions close to the sea, where the soil is sandy or loose. Where scientific manures are not available, cowdung and ashes are used. Each compound is divided into bits by small embankments so as to prevent the manure draining away with the rain water. Once the coconut tree has begun to bear fruit, great care should be taken to increase the yield per tree.

There are three distinct types of coconuts in Malabar. The red variety are more numerous than the green, but a little smaller in size. Then there is the big, or *chāppālan*, variety which even though there are not very many in each bunch is double the size of the other varieties. It is true that in a plot where all kinds of seedlings are planted cross-pollination takes place and the producer will have all sorts of coconuts, but the big variety will still be the biggest.

By the beginning of the monsoon the land is well ploughed. Circular pits having a depth of two to three feet and a radius of four to six feet with the coconut tree in the centre, are opened out so as to allow the rain water to remain in the pits. The pits are then filled with green manure and cowdung and allowed to decompose, thus making it easy for assimilation. By the month of August the pits are all covered up and the manure will be absorbed in the soil. By October-November Malabar will have the north-east monsoon, or "Thulam Varsham", and there will be a good amount of rain for nearly two months. Then is the time for the coconut-grower to begin his work. The plots are well ploughed, a circular space with the tree in the centre is dug to a depth of one foot, the depth decreasing near the foot of the tree. The coarse growth of 'superficial roots' which are harmful to the tree is done away with and the trees are manured with ashes and not with cowdung. The boundaries of the compound are pruned up. This is the season of bloom for the coconut trees, and a visitor to Malabar with his Christmas season ticket will find it almost a paradise.

The manuring of the coconut trees is done in three distinct periods. The first two periods have been dealt with; the third begins with the coming of summer—the months of April and May. During this time care should be taken to keep the trees cool. For this purpose the sediment of tanks, canals, and gutters is collected and gathered up in heaps around the coconut tree. This sediment is at once rich in manure and cooling.

COCONUT-GROWING IN MALABAR

An average coconut tree is about forty to fifty feet in height and a good tree will live for sixty, seventy, or even eighty years. Each tree gives five big bunches of coconuts and each bunch has thirty, forty, or even fifty coconuts. The 'golden age' of the coconut tree is between fifteen and fifty; after that period the law of diminishing returns begins to operate, and spots on the stem of the tree denote approaching senility.

Every part of the coconut tree is useful. The mature stem serves the purpose of wood, the leaves are useful for thatching houses and as fuel and brooms, and the coconut itself has cent per cent utility. The husk is used in the coir industry, the shell for various fancy articles, and the kernel for 'copra', coconut oil, and cooking. Coconut oil is widely used in modern times in the manufacture of soaps, hair oils, and other commodities. The famous cocojem of the Tata Company contains a very large proportion of coconut oil. Besides, the coconut is used in the manufacture of confectionery. The coir industry is also a very lucrative business. Strong ropes, rugs, and brushes are made of coconut fibre. In modern warfare coconut fibre serves a good purpose. Toddy-tapping is the occupation of a distinct class of people in Malabar and provides the Government with a large income in the form of excise duties.

Coconut-growers unlike paddy cultivators can be compared to Government officials who get their monthly pay. Coconut plucking, or *Thengū Kayattam*, is a monthly business. The landlord appoints a steward to take charge of the coconut accounts. The steward notes down the number of bunches (which are mainly five) and of the coconuts in each bunch. And the trees in each compound are numbered. A stranger will wonder at the power of vision of the steward who notes down the very last coconut on the topmost bunch without the help of a telescope. The coolies climb each tree and cut down the seasoned bunches. The steward checks up the number of coconuts which he already noted on a previous occasion when they were tender. The coolie who climbed the tree shouts out the direction and the number of coconuts in each of the remaining bunches; this is noted down by the steward and thus his work is made easy and continuous. Generally one steward is enough when five or six coolies are employed. The coolies are paid one pie per tree and also given four coconuts per fifty trees.

The holdings of the landlord are not generally consolidated. Each compound will have a small house in which a tenant lives. But instead of the tenant paying house rent to the landlord, he is given one or

COCONUT-GROWING IN MALABAR

two of the best coconut trees for his exclusive use. The occupation of the house by the tenant will provide manure for the coconut trees and the tenant will have to guard the compound against thieves. If the tenant appropriates coconuts which are not his, he will have to pay his dues to the landlord or make some other compensation. The coconuts in each compound are gathered in front of the tenant's house and entrusted to him. In the meantime the landlord will have already made the contract for the sale of his coconuts. The purchaser of the coconuts has to send his own men to each compound, get the husks removed (which is easily done on a flat sharpened stick), and carry away the shell and kernel. By that time the landlord will make another contract for the sale of green husks, and these too have to be carried away from the compound by the purchaser.

Thus the landlord will have a double income from the coconuts. Sometimes the purchasers are asked to make a 'forward contract' for the coconuts by quoting an average price for the coconuts of the whole year. This is a very inconvenient method and the contracts are often violated owing to fluctuations in prices. But the landlord himself can very well do the work of the purchasers. The coconuts are cut and allowed to dry in the sun in summer. In winter they are cut and placed on a furnace and when the kernel is loose in the shell they are separated. After drying for two or three days the kernel becomes copra. The copra is then taken to the nearest mill where the landlord receives reasonable prices for his commodity. The *Chakku* was very common in Malabar. The oil is crushed out of the copra and the oil cake obtained is used as food for cattle. The husks are taken to the backwaters where they are immersed in mud for eight to ten months. At the end of the period they are taken out and beaten, all impurities are removed, and the fibre is allowed to dry. This fibre is used in the coir industry. The coconut leaves are cut twice in a year and used to thatch the tenants' houses.

It is interesting to study the size of the holdings of the coconut-growers in Malabar. In Chowghat, Ponnani Taluk, South Malabar, the holdings are very uneconomic. Most of the holdings are small-scale. The peasant himself is owner, labourer, and manager. It gives him a living, sometimes a precarious existence. Forty per cent of the owners possess not more than 40 to 75 coconut trees, 30% not more than 100 to 200 trees, 15% from 200 to 500, 10% between 500 and 1000, 3% between 1000 and 4000, and only 2% above 4000.

COCONUT-GROWING IN MALABAR

The subdivision and fragmentation of holdings has done great harm to coconut-growing in Malabar. The holding of a man possessing a thousand coconut trees and having four or five sons, is subdivided and fragmented after his death and the process of subdivision goes on endlessly. No measures have been taken by the Government for the consolidation of holdings in Malabar.

The *janmis*, who are few, have a special claim on the land and the majority who are tenants under the *Kānam* or the *Chārthu* system have to pay *nichavāram* to the janmis. The *chārthu* is renewed every twelve years. However, the janmi has no considerable right over his tenant's property. The land revenue is collected by the Amsam Adikāri who is a miniature Collector in each amsam or village.

A very lucrative business for the coconut-growers is toddy-tapping. In Malabar toddy-tapping is not so extensive as in Ceylon where thousands of coconut trees are used for toddy-tapping. Toddy-tapping naturally decreases the yield of the tree and consequently also the direct income from coconuts. The toddy-tapper bids for the tapping of the trees. He pays the excise duties and the landlord will get ten to twelve rupees per tree from him.

An occupation like coconut-growing does bring a decent income to the landlord. The yield of the coconut trees is greatest during summer and lowest during winter. Coconuts can be plucked every month, but not so regularly in the rainy season as in summer. A man possessing a thousand coconut trees can be a rich man in the country. For an owner of 2200 coconut trees in Chowghat the yield in 1940-1941 was roughly as follows: June 10,400, July-August 5000, September-October 5600, November-December 7000, January-February 8500, March 10,300, April 12,700, and May 15,000.

In 1920 and later the price per thousand coconuts was Rs. 50 and even Rs. 55. Thereafter the price of coconuts began to fall, and after 1935 the price came down to Rs. 20 and even Rs. 18 per thousand. Since 1939 a slow appreciation in prices has been noticed. At the present moment the price of a thousand coconuts is nearly Rs. 35. Malabar coconut-growers have another serious difficulty to encounter: competition from Colombo copra which is largely imported into India. The Government does not seem to realize the seriousness of the situation and no protection has been given to Indian coconut-growers.

COCONUT-GROWING IN MALABAR

The recent cyclone in Malabar has done great harm to the coconut-growers. The coconut trees 'blitzkrieged,' twisted, and turned. Many coconut-trees fell, many were stunted, and consequently the yield has considerably decreased. Just now coconut trees are convalescing after the cyclone. The productivity is still low and the Government of Madras have been kind enough to reduce the tax by half.

The present war has caused a slight rise in the price of coconuts. On February 22, 1942, the market quotation for coconut oil was Rs. 89 to Rs. 90 (per candy of 500 lb. loose ex-Madras Warehouse).

Coconut-growing in Malabar is a very profitable and important concern. Much has to be done for the introduction of modern methods of scientific coconut-growing. There is wide scope for agricultural research in this direction. Besides, the Government should give a great stimulus to the coir industry and protect Indian coconut-growers from foreign competition.

On ne passe pas

by S. Muthuramalingam, IV U. C.

L'entrée du Japon en guerre apporte depuis deux mois un changement dans les opérations militaires. La Grande Bretagne se voit obligée de diriger une partie de ses forces du côté du Proche Orient en vue de protéger les portes de l'Inde.

Bien que la chute de Singapore soit un fait accompli, et que les Indes soient en danger prochain d'être envahie, tant qu'un Churchill tient entre ses mains les destinées de la Grande Bretagne, tant que l'Amerique, la Chine et la Russie remplissent valeureusement, à ses côtés, le rôle d'alliés, pas un pouce de notre optimisme ne doit tomber par terre. Nous croyons aux miracles.

L'histoire est remplie de ces miracles. Citons en un. Au lendemain de la Guerre de Cent Ans, la France n'offrait plus que le spectacle d'un désert; la famine battait son plein; le Roi de France n'était plus que le "petit roi de Bourges"; le honteux traité de Troyes livrait la France à l'envahisseur.....; la situation restait sans issue. Et pourtant, cette France s'est relevée de toutes ses ruines. Semblablement, à l'heure actuelle, pourquoi un tel miracle ne s'opérerait-il pas en faveur des Anglais?

Déjà, des craquements se font entendre; des brèches se sont ouvertes un peu partout. Hitler, qui se targuait d'être invincible et d'envahir en sept semaines la Russie, bat maintenant en retraite et reprend cette même route prise jadis par Napoléon.

L'Italie, depuis l'origine de son unité jusqu'à nos jours, a toujours joué dans l'histoire un rôle opportuniste; son armée, qui n'est en réalité entrée en jeu qu'à la veille de la chute de Paris, voit sa valeur tendre de jour en jour vers zéro.

Les Japonais ont réussi, après deux mois de lutte sanglante, à forcer une des portes de l'Inde. Qu'advient-il prochainement? Tous nos prophètes modernes, après les événements, se sont presque toujours trouvés le bec dans l'eau. À Verdun, on disait: "On ne passe pas". Maintenant il semble plus modeste et plus prudent de dire: "Même s'ils passaient, on ne désespère."

A Day at Santiniketan

by K. R. Pettha Perumal, II U. C.

THOSE who have not been to Santiniketan but have read about it might think that there the classes are held under trees and the students do what they like. They are right to some extent, but not quite.

The morning peace was disturbed by the singing of the Bajan Goshti at 4-45 a. m. Our brothers in the Sangeethavana undertook the work of waking us up in the morning. We had no sounding bells or somebody coming and shouting at us to wake us up. Our Gurudev (this is how we called the Poet) did not want to give us any shock on awaking.

When we got up in the morning we sat on our beds silently and thought of the duties to be done in the course of the day. Then we finished our morning duties and were ready to begin the day's work.

I used to be awake before the arrival of the Bajan Goshti, for a bird lived in the tree which stood by the side of my cottage and it would begin chirping every day exactly at 4-30 in the morning. Not even a machine could have done this work so punctually. I thanked it for its kindness and thanked God for giving it such an extraordinary instinct.

We all gathered together and followed the Bajan and went to Uttarayan to wake our Gurudev up. He would finish his duties before our arrival and wait for us in front of his cottage. We all assembled together and prayed to God and sang some verses from the Gita and then returned to our cottages.

We then had a bath and at 6 a. m. went to Shamskarbhavan (kitchen) and had our chota hazri and at 6-20 the bell rang for silence (*nimmadh* or *dyān*). We all stood quiet wherever we were for five minutes. After observing silence we had to go to our classes under the trees. But on this particular day we had to go to Sriniketan to attend the Shaskori (ploughing) celebration.

Sriniketan is about three miles from the Ashram and beyond it lie the paddy fields. Once a year the students of Santiniketan and Sriniketan

A DAY AT SANTINIKETAN

and the villagers who lived in the near-by villages would celebrate this Shaskori festival.

Gurudev was not only a poet but also a farmer. He was our Guru and the farmers' Guru too.

In this connexion I should like to tell you something about Sriniketan. Sriniketan is the place where the rural reconstruction work is done. The villagers are taught to spin and to weave different designs of carpets and clothes and to do carpentry, tailoring, shoe-making, and pottery. Everything is done by hand and not by machine. Mat-weaving and many kinds of ancient village arts are being kept up. Since in our Ashram there are students from Java, Sumatra, Japan, and China, the villagers are taught the crafts of these countries too, for the students from these countries have the kindness to go and teach these things to their brothers at Sriniketan.

We went to Sriniketan at about 7-30 a. m., taking Gurudev with us. All were ready at Sriniketan. The plot to be ploughed was marked on the previous day and all the ox-teams were ready. Santhal workers (you must have read about Kols, Todas, Patakas, and Santhals in Indian History, for they are the primitives of India) also assembled together to celebrate the festival. The fixed time arrived (*thithi nakshatram*) and Gurudev got up and went to the plough which was kept for him and drove the oxen. His tall figure, his handsome appearance, his beard falling on his chest, reminded us of our ancient forefathers. He was really a farmer at that time and he knew well to plough. All the little ones (children from Sishiwibhag) caught hold of his gown and followed him. Nandalal Bose, the painter, drove the second team of oxen, and we all drove the other teams, and within a short time we had finished ploughing the plot.

Gurudev could not plough for a long time, he only came for one round, for he was very aged and could not follow us.

Then a Santhal dance was held. This should be seen to be understood, for I find no words to describe its beauty.

At 11 a. m. we had our meal, prepared by our brothers in Sriniketan, and at 3 we had Kobi Ghan. We all assembled in a mango grove and saw Kobi Ghan. Usually in Bengal people have Kobi Ghans (this is like a kavi competition in Kamundidahan in the south). One man has to sing a song, and when he finishes it another man who takes part in it should

A DAY AT SANTINIKETAN

compose a song with the last letter of the first man's song and sing it aloud. This is very popular in Bengal. People bet hundreds of rupees on this. Sometimes quarrels arise. But here nothing happened, for the actors were all from our Ashram and not from the village. At 5 p.m. Kobi Ghan ended and we all started for Santiniketan.

The sun was setting in the west. Sunrise and sunset are a remarkable sight in the Ashram. Merely seeing Aruna's rising and setting repeatedly would make one a poet. Some small brooks run here and there by the side of the Ashram. But there are many small rivers flowing down about five miles from the Ashram.

We came to the Ashram at 6 p.m. We wished to have a dance. Whatever we decide is right and will be done—of course we decide to do only useful things. Our Gurudev teaches us so. In the Ashram we are not coached up for any rigorous examination of any University or prepared for a clerical job, but we are made to realize ourselves. This was our ancient Indian education also. When a man realizes himself and does his duty well, he becomes great, and this is how Gurudev wanted to push forward the fame of India.

We arranged for a dance and the usual supper at 8-30 was postponed to 9-30. Since we were all ourselves stage workers and dancers, we found no difficulty in arranging the stage and performing the dance at 7 p.m. The performance began with the Manipuri court dance. We all took part in it. Our sisters from Sribhavana, brothers from Kalabhavan, Sikshabhavana, Pattabhavana, Sangeethbhavana and our Gurus also joined us.

I have seen many people appreciating the scenes, dances, and dialogues in films and they frequently visit cinema halls and get their eyes spoiled. What are these cinemas when compared to dances? The famous Indian dancer Uday Shankar, who learnt the art in our Ashram, would visit us frequently and give us striking performances.

At Santiniketan we were not goaded to do anything. If we felt tired of the studies we went to Kalabhavan to see the paintings; if we liked to see a dance, we went to Natyabhavan; if we liked to hear music, we went to Sangeethbhavan; if we liked to discuss philosophical facts or anything unknown, we went to the cottages of our Gurus. We had our *asan* (a small piece of carpet on which we sat) rolled up in our hands; wherever we found a cool place we spread the *asan* and the discussion began.

A DAY AT SANTINIKETAN

Music everywhere, dance everywhere, art everywhere, discussions everywhere, fragrant flowers everywhere, cottages everywhere, fresco paintings everywhere—this is Santiniketan.

The name itself shows that calmness dwells there. Gurudev wanted peace and he has created a 'home of peace'.

The Indian artist Abanindranath Tagore, founder of the Kalabhavan, has painted a picture which is published in *The Modern Review* of October 1941. It is a painting of the Passing of Rabindranath. I request the reader to see this painting, for it will give him a little more knowledge of the Poet. Under the painting is written:

"In front lies the ocean of peace; launch the boat, helmsman."

These are the words of Gurudev.

விளக்கணைப்பு

by D. Sivanantham, III U. C.

விளக்கணைப்பு (black-out) இப்பொழுது நமக்கு சர்வசாதாரணமாகிவிட்டது. மாலை 6 மணிக்குப் பிறகு நகரம் இருட்டால் மூடப்படுவதுபோல் தோன்றுகிறது. இதனால் இரவில் போக்குவரவு சாதனம் குறைவடைகிறது. ஆகையால், மாட்டு வண்டியுடன் சைகிள் மோதிக்கொள்வது, மோட்டாருடன் மோட்டார் மோதிக்கொள்வது, அடையாளத்தெரியாமல் சேவகர் மீது மோதிக்கொள்வது ஆகிய சம்பவங்களை நாம் தினந்தோறும் கேள்விப்படுகிறோம். ஆகவே விளக்கணைப்பு மிகவும் சர்வசாதாரணமாகிவிட்டது என்று சொல்வது மிகையாகாது.

இந்த விளக்கணைப்பால் நாம் சில கஷ்டங்களுக்கு ஆளான போதிலும், முக்கியமாக நாம் பெரிய நன்மையை அடைகிறோம் என்று ஆணித்தரமாகச் சொல்லவே வேண்டும். கஷ்டங்களில் முக்கியமானது சாமான்களின் விலை ஏறினது. யுத்தத்தினால் விலையேறாத சாமான் ஒன்றும் கிடையாது. சாமான் கொஞ்சமாகக் கொடுக்கும் கடைக்காரரைப் பார்த்து, “என்ன, ஐயா கொஞ்சமாகக் கொடுக்கிறீர்கள்”, என்று கேட்டால், “சண்டைங்க”, என்ற பதிலை நாம் கேட்காமல் இருக்கமுடியாது. விளக்கணைப்பிற்குப் பின் நாம் கடைத் தெருவில் மிகவும் ஜாக்கிரதையாக நடக்கவேண்டியிருக்கிறது. காபி ஹோட்டலுக்கு செல்வதென்றால், நாம் நுழைவது காபி ஹோட்டல்தான் அல்லது வேறு ஏதாவது கடையோ என்று சந்தேகத்துடன் நுழைய வேண்டியிருக்கிறது.

இந்த விளக்கணைப்பால் அடையும் நன்மை என்னவெனில், இது தற்கால தேசப் பாதுகாப்புகளுள் முக்கியமான அம்சமாக இருக்கிறது. உலகம் பல விதத்திலும் முன்னேறியிருப்பது போல், தற்கால யுத்தமும் பலவிதத்திலும் முன்னேற்ற மடைந்திருக்கிறது. உதாரணமாக பழைய காலத்தில் எதிரி தேசத்தை நோக்கி வருகிறான் என்பதை ஜனங்களுக்கு அறிவிப்பதற்கு கடற்கரை ஓரங்களில் கம்பங்களில் பந்தம்போன்று நெருப்பைக் கொளுத்தி விடுவார்கள். இப்பொழுதோ, எதிரி தேசத்தை நோக்கி வராமல் இருப்பதற்கு விளக்கை அணைப்பதுடன், சங்கு ஊதி ஜனங்களுக்கு அறிவிக்க வேண்டியிருக்கிறது. ஏதோ மற்ற தேசங்களுக்குள் சண்டை நடக்கிறது, நமக்கு யாதொரு சம்மந்தமும் இல்லை என்று கையைக் கட்டிக்கொண்டு இருக்கக்

விளக்கணைப்பு

கூடிய, யுத்தமாகவா இருக்கிறது? நம்மைப் பலவிதத்திலும் பாதிக்கக்கூடிய பயங்கர யுத்தமாக இருக்கிறது.

யுத்தங்களத்தில் எதிரியுடன் தேசபக்தியுடனும், தைரியத்துடனும் சண்டை செய்யும் போர் வீரர்களுக்கு இருக்கும் அபாயத்தைவிட, நாட்டிற்குள் இருக்கும் ஜனங்களுக்கு பலமடங்கு அதிகமாக இருக்கிறது. எதிரி விமானங்கள் உள்நாட்டில் வந்து குண்டுகளைப் பொழிவதனால் ஏற்படும் சேதங்கள் கொஞ்ச நஞ்சமல்ல. அழகான வீடுகள்; பெரிய பழைய புராதன கோவில்கள்; பெயரும் புகழும் வாய்ந்த நூல் நிலையங்கள் முதலியவைகள் தவிடு பொடியாகின்றன. தாய் வேறு தகப்பன் வேறு, குழந்தை வேறாகப் பிரிக்கப் பட்டு சகிக்கவொண்ணா துன்பத்தை அடைகிறார்கள். ஜப்பான் துருப்புகள் பிலிப்பைன்ஸ் தீவுகளில் இறங்கியிருக்கின்றன என்று கேள்விப்படும் பட்டணத்து ஜனங்கள், மூட்டை முடிச்சுகளுடன் கிராமத்திற்குப் போகவேண்டும் என்று பீதி அடைகிறார்கள். இப்படி இவ்வளவு கஷ்டங்களையும் ஒரு பாவத்தையும் அறியா உள்நாட்டு ஜனங்கள் அனுபவிக்கவேண்டிவரும் அகோர யுத்தமாக இருக்கிறது.

ஆகவே, எதிரி விமானங்கள் இரவு படையெடுப்பின்கால், நகரம் பட்டினம், இன்னும் முக்ய இடம் இதுதான் என்று நிர்ணயிக்க முடியாமல் இருப்பதற்கு விளக்கணைப்பு எவ்வளவு உபகாரமாக இருக்கிறது. குண்டு விழுவதால் ஏற்படும் பெரிய ஆபத்துக்களுக்குள்ளாவதைவிட, விளக்கணைப்பினால் ஏற்படும் சிறிய சம்பவங்களை சகித்துக்கொள்ளுவது மிகவும் எளிது.

The Assault on Mount Everest

by R. P.

Preliminary Steps

1893: Plan to explore and if possible climb the mountain formulated.
The policy of isolation of Nepal and Tibet defeats plan.

1904: Younghusband gets access to Lhasa at the head of a political mission. The southern face of the mountain has already been ruled out for political and mountaineering reasons. It is reported that the mountain looks climbable from the north.

1920: The Tibetan Government gives its consent to an expedition.

1921: The Reconnaissance

Leader: Colonel Howard-Bury. Left Darjeeling on May 19.

Environment of Everest to the North, East, and West mapped.

North Col discovered; Mallory feels it is the key-position, but not so easily attainable through the West Rongbuk Glacier, which they were studying.

Sherpa and Bhutia porters found suitable for the job. Weather conditions and snow precipitation studied.

1922: The Assault

Leader: General Bruce. Left Darjeeling on March 26. (May and early June expected to be the most likely season for successful attempt. September and October not ruled out.)

Five camps established, the fifth at about 25,000 ft.

Mallory, Norton, Somervell, on a minimum of acclimatization and without oxygen reach a height of 26,985 ft.

Finch, Geoffrey Bruce, with oxygen, though the apparatus was heavy and delayed them through an accident to Bruce's, reached 27,300 ft.

June 7: Snow slopes of the North Col soften with warm winds of monsoon; snow avalanches and kills seven porters. *Retreat.*

Learned that: 1. Good weather, ample time for acclimatization (and, may be, better oxygen apparatus) are essential.

THE ASSAULT ON MOUNT EVEREST

2. North Face composed of slabs shelving outward.
Presence of snow here fatal unless it consolidates.
Best chance if these rocks are dry.

3. Climbers deteriorate rapidly over 25,000 ft.
Heart easily dilates.

1924: Heroic Failure

Leader: General Bruce (but he collapsed with fever, and Norton took over command). Left Darjeeling on March 25.

Mallory, Norton, Somervell, Geoffrey Bruce were acclimatized already from the expedition of 1922.

April 29: Base camp. Lighter oxygen apparatus. Intend to climb before monsoon renders the slopes of the North Col unsafe.

May 5: Camp III. Blizzards and low temperatures due to depression in Persia. Insufficient acclimatization. *Retreat.*

Camps re-established. Four porters marooned on the North Col. Exhausting rescue. *Second Retreat to Base Camp.*

June 1: Third attempt by Mallory and Bruce. A Gale. Camp V established with difficulty at 25,200 ft. Next day porters refuse to proceed.

June 2: Fresh porters at Camp V.

June 3: For four hours Norton stands before the porters' tent persuading them to proceed. Camp VI established at 26,800 ft.

The Two Routes: Mallory's up the arête hoping to be able to climb the two steps; Norton and Somervell's, across the North Face, 300 ft. below the arête, through the steep Grand Couloir just east of the pyramid.

June 4: Norton and Somervell along their route. Somervell collapses at 28,000 ft. (close under second step). Norton affected with 'second vision', with snow blindness to follow, goes beyond second step; crosses Couloir; reaches a height of 28,100 ft. Lucky retreat.

June 6: Mallory and Irving (with oxygen) proceed to Camp V.

THE ASSAULT ON MOUNT EVEREST

June 7: Mallory and Irving reach Camp VI; send a note saying all is well. This is the last that has ever been heard of them.

Odell thinks he saw two climbers near second step.

Did they reach the summit?

1933: Qualified Success

Leader: Ruttledge. Left Darjeeling in two parties: March 3 and 8.

April 17: Base Camp.

April 21: Camp I.

April 26: Camp II.

May 2: Camp III reached only after three attempts.

May 8: Camp IIIA. Winds blow down this camp from all sides; it took seven days to prepare on the snow a path only 1000 ft. long.

May 15: Camp IV. Established at first not on previous site, but on the lower lip of a crevasse near the summit, on a recess 16 ft. broad and 90 ft. long, backed by the upper lip, a sheer wall of ice, 40 ft. high.

May 20: Unsuccessful attempt to establish Camp V. A gale: loads dumped at 24,500 ft.

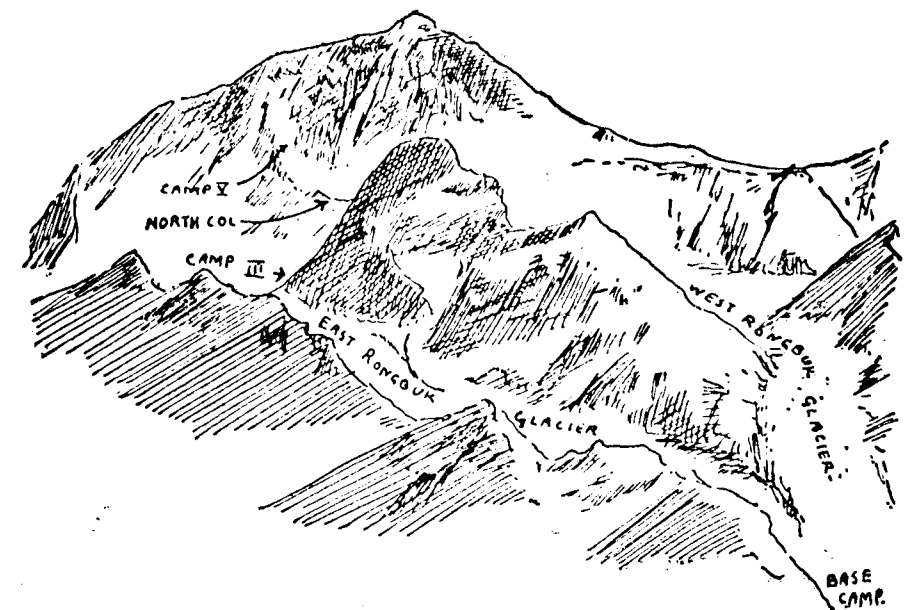
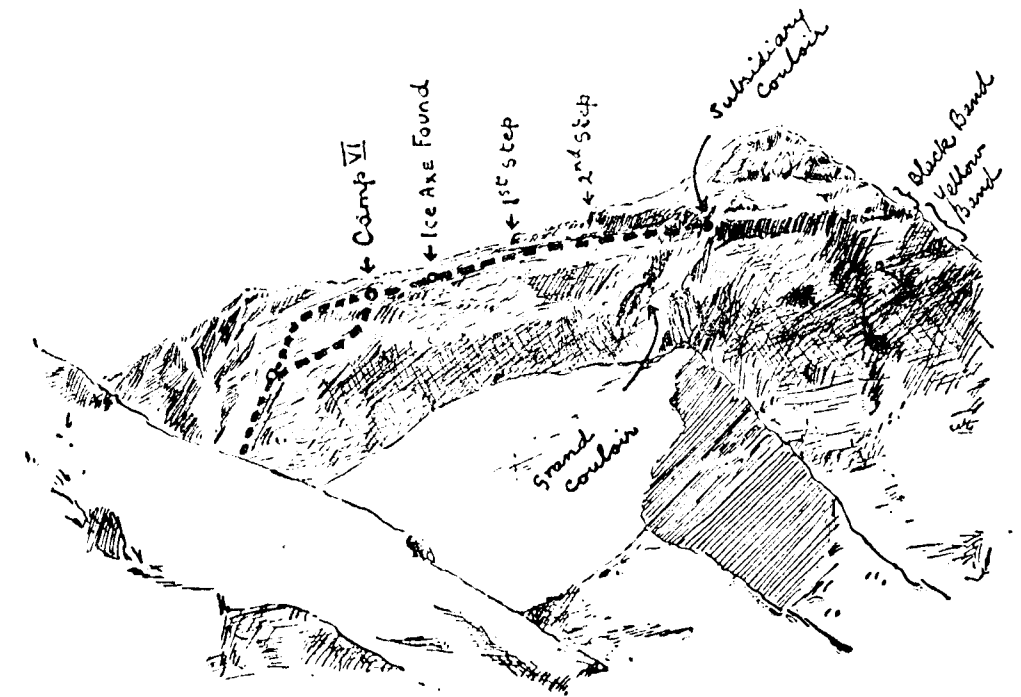
May 22: Camp V on the very backbone of the ridge, 300 ft. higher than Finch's Camp V (1922). The poles and brass fittings of tents of previous expedition unsoiled by weather. A gale: Harris and Wager were only ten minutes out of the tent; it took three hours to restore circulation. Camp VI cannot be established. Supports disorganized.

May 25: Camp V has to be abandoned owing to bad weather. Camp IV has to be transferred to the top of the North Col, exposed to the fury of the wind.

May 28: Camp V re-occupied.

May 29: Camp VI.

THE ASSAULT ON MOUNT EVEREST



THE ASSAULT ON MOUNT EVEREST

Order of Attack

Harris and Wager (Camp VI); Smythe, Shipton, Birnie (Camp V); Longland, Crawford, McLean (Camp IV).

May 30: First Assault: by Harris and Wager; frost-bitten; Mallory's axe found at 250 yards east of first step, 60 ft. below crest. Reached the same spot as Norton at 28,100 ft. *Beaten by Time.*

June 1: Second Assault: by Smythe and Shipton. The latter exhausted below first step. Smythe reaches same place as Harris and Wager two days before, *beaten also by Time.*

June 7: *Retreat to Base Camp.*

June 15: Camp III re-occupied for third attempt.

July 2: *Final Retreat.*

(N. B. Later attempts have been beaten by the weather)

General Information

Heights of Camps: Base (16,800 ft.); I—17,800 ft.; II—19,800 ft.; III—21,000 ft.; IIIA—22,000 ft.; IV—22,800 ft.; V—25,700 ft.; VI—27,400 ft.

The passage from Camp II to Camp III would be exceedingly difficult but for two troughs among the peculiar seracs of the Eastern Rongbuk Glacier. But even here there are crevasses covered with loose snow, and the air is stagnant and induces extraordinary devitalizing lassitude.

The first serious obstacle is the slope to the North Col. Danger is always present here. In 1921 the snow avalanched after Mallory's party had crossed it; in 1922, seven porters were buried and killed in this snow; in 1924, safety was only secured by a sensational detour to the right, up an almost vertical chimney of ice. This slope is nothing but a steeply falling glacier. The top is a sheer wall of ice, and the mountaineer has to cut steps in it, when the least exertion causes a furious pounding of the heart. The alternative route up the West Rongbuk Glacier is too steep all along, and there is the added danger of falling rock, besides its being longer and exposed to the wind.

The crest is unclimbable owing to the first and mainly to the second step, a sheer wall of 50 ft. without a possible hand- or foothold. The

THE ASSAULT ON MOUNT EVEREST

Grand Couloir which lies 300 feet to the right of the steps may be crossed, though a false step means a fall of 10,000 ft. into the West Rongbuk Glacier; but beyond it is a buttress, which has been reached so far by Norton, Harris, Wager, and Smythe (28,100). Everest would be unclimbable except for a fault in its defences here. Beyond the buttress there is a subsidiary Couloir; this may also be crossed; and here there is a breach in the black band that abuts along the second step. If this can be reached in time to climb to the summit and come back to the comparative safety of Camp IV, Everest will have been conquered, and the conqueror will be able to tell his story, even if it be only in a confused way, as the power of reasoning will be almost null at those altitudes.

The Pole-Dancer

by L. Ramanathan, I U. C.

HOW some events cling to our memory and roll vividly in our minds in similar circumstances years after! An event which I had witnessed six years ago came into my mind when I saw a pole-dancer a few weeks ago in my village. There was a large crowd round the man. Finding it difficult to edge my way through it, I stood at a distance listening to the beating of the tom-tom and the applause of the crowd. My eyes were looking towards the scene but my mind was preoccupied. I was revolving in my mind a fatal event that took place six years ago. I remembered every detail as if it had happened only the day before.

It was one hot day in February. Though it was my friend's wedding day, it was very depressing. A few of us were seated out in the veranda with time hanging heavy on our hands, while the women were busy gossiping within. But the beating of a timbrel in the street broke the silence of the hour.

In a few minutes we saw a woman with a little baby less than a year old, coming towards us beating the timbrel. A girl of six was clinging to the woman's patched sari; close behind her were two well-built men who looked like father and son. Their faces wore the look of despair and sorrow. Their clothes and looks did not show any signs of prosperity. They were carrying some cloth bundles on their backs. It was a pole-dancer's family.

On inquiring what the drum was for, we learnt that they were in search of that day's living. My friend the bridegroom, wishing to give his guests an entertainment, arranged that the men should show us their feats for eight annas.

When the women heard of this they came out to enjoy themselves. Some of them said that eight annas was too much, and four would have been sufficient; but no one listened to them. The constant beating of the timbrel drew many to the open space in front of the house. The two men showed wonderful feats. They walked on their hands, whirled through the air, bent themselves into a loop, and did many other breath-taking

THE POLE-DANCER

performances. Not half these feats were shown in circuses even for eight annas per spectator!

The men finished their repertoire amidst applause and *Encores*. Then the father called the five-year-old girl to him. He twisted her arms, folded her limbs into all kinds of unnatural positions, rolled her up into a ball, and tied her into a bundle. Then he stood with his whole weight on this bundle. What a pitiful thing it was! I thought the girl would feel the pain keenly, but she showed no signs of pain or uneasiness. The mother looked on them both in silence.

When the man finished his feats on the girl, some one in the crowd asked him to mount a pole and show those thrilling feats with the child which all pole-dancers do. At first he refused, saying that only a few hours ago they had performed them in the next village and were dead tired. But the spectator insisted on it, and a few more of the same category joined him. They threatened not to pay him if he refused to do as they bade him.

The poor dancer agreed to this, but his wife begged him not to risk his life and the child's, for any misfortune would ruin the whole family. Were they not too tired to do any more risky feats that day? But the man won her over to his side, saying it was their only means of livelihood that day. At this she kept silent. What thought had made her agree to her husband's will—that he was her husband and she owed obedience to him, or that it was their only means of earning that day's food—is a mystery to me still.

In no time a few long bamboos were brought and two of them were planted on the ground, at some distance from each other. The poles were kept erect and firm by means of ropes. Father and son first went up the poles and tested their strength to see whether they would be safe for the hair-raising feats they were going to show. They looked satisfied; the father came down while his son remained up.

The father now took the child of only a few months from its mother's warm embrace while she submitted to this with a sad look of misery. Such a pitiful sight would have brought tears to a calm and kind mind; but the lookers-on were excited and heeded neither pity nor misery. The father then by means of a rope sent the child up, wrapped in a piece of cloth, to his son. The unhappy mother followed her ascending treasure with tearful eyes.

THE POLE-DANCER

The man then climbed up his pole and showed some thrilling feats. He stood on one leg on the pointed bamboo, he turned round and round on it, he stretched both legs up while holding the pole with his hands and all the time exposing himself to fall down if he even slightly lost his balance. The pole was swaying from side to side, and to the crowd below it looked like a tender palm tree in a gale. The crowd cheered and the drum beat incessantly.

The father stopped his feats, and the son threw the child towards his father who caught it up in his arms. There was the father with his child crying in his arms. He looked at it—with what a sad look I don't know, for the afternoon sun shone almost straight on his face.

He asked his wife to stop beating the timbrel, and begged the unruly crowd in earnest tones not to make a noise, for a slight disturbance or distraction would cause a great disaster in the dangerous feat he was about to show. Much of the noise stopped except for a whisper here and there.

After raising his eyes towards heaven he muttered something—perhaps a prayer to God to protect him and his. Then calling out to his son he threw the tiny little thing rotating through the air. The son caught the baby in his outstretched arms. Thus from father to son and son to father the child was thrown like a ball.

A painful sensation ran through my limbs at this cruel sight—many others must have felt the same as myself. My imagination ran rampant over possibilities of an accident and I shuddered at the very thought of a misfortune to that unhappy family. A shriek and a second's dead silence brought me back to reality.

The shriek was from the mother who had rushed to the child when it fell from above. The father had missed the child thrown by his son! Whether he could not see the child clearly owing to the bright glare of the sun striking him straight on his face or owing to his fatigue or the nervousness caused by the unruly crowd, no one was able to say.

The child had fallen. The mother had rushed to the spot and had fainted with a shriek—all in a second. The crowd was thunderstruck and dumbfounded for a second or two. Then a loud cry arose from it.

I was fixed to my place for a minute. I neither heard nor saw anything that took place. Everything was in a chaos. When I recovered from my temporary fit I dashed to the spot to give any aid I could.

THE POLE-DANCER

I found both father and son standing below near the woman. Whether they had climbed down the poles or jumped down from them, I don't know. While some of the crowd were giving a kind of first aid to the mother and the child which was covered with blood, the father stood still, looking silently at wife and child. He did not cry. Some remarked afterwards that he did not feel it much; but it is silent sorrow that eats into the heart; the loud grief does not tell upon it much.

The unfortunate mother revived—her face was as pale as death. Her first impulse was to rush to her child and hold it tight to her bosom. The little girl was crying loudly, clinging to her mother's cloth, not understanding what it all was. But the mother was perfectly calm. When the human heart is full of emotion, especially of sorrow, the tongue refuses to speak, not even to utter a cry. I saw the truth of this statement then.

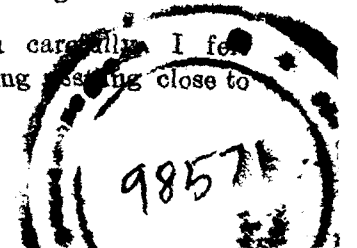
At last the hurt child opened its eyes and cried. There came into the mother's eyes a look of hope and joy. Her face lost some of its deathly pale colour. With the words "Thank God—the child is not dead" most of the crowd left the scene, leaving the sorrow-stricken family and a few of us there. The bridegroom offered the man a rupee but he refused to take it. He did not say a word of reproach to any one—perhaps he knew he himself was to blame for discarding his wife's advice. His face looked years older than when we first saw him. A word or two passed between the family, and they picked up their belongings and made their way towards the next village in silence. A few ragamuffins escorted them to the border of the village.

A few days later I heard from one of my friends that the same pole-dancer was roaming over the neighbouring villages with his family. The child was not dead, but was recovering from its wounds. But it was certain it would be deformed for ever. The news of the child's survival brought some consolation to my troubled and anxious mind. At the sight of a pole-dancer or even at the beating of a timbrel the painful past came into my mind ever afterwards.

* * * * *

The timbrel stopped beating and the crowd dispersed as quickly as it had gathered. Only a few boys were lingering near the place. The dancers were removing the pole and bundling up their things.

I approached them unnoticed and looked at them carefully. I felt I had seen their faces somewhere. What was that thing pressing close to



THE POLE-DANCER

the woman? A deformed child of six years! Yes—I had seen them, and I could identify them with the mental picture I had of the actors of that fatal scene—six long years ago. Time had left its marks on those faces but had not changed them altogether.

I made bold to ask the man whether he was not connected with that fatal event of six years ago.

He replied: "Were you there, swami?—did you see it?—yes, yes—it was a great blow to me". His voice was trembling and the tone had much altered. I could see tears gathering in his eyes as he spoke these words.

When I asked him why he took up the same profession even after that unhappy event, he said: "Swami, my grandfather was a pole-dancer; my father too was one, and they never met with such an accident in all their lives. I also am a pole-dancer. Perhaps it was the will of the One Above that it should happen. If I give this up, how can I earn my own living and that of these poor things?" Here he pointed to his wife and the deformed child. "Look at that poor little thing, swami, how miserable it looks." He said this looking towards the deformed child and shaking his head.

I gave him my mite and left the place with this question in my mind: "What made that poor mother stick to her husband and that profession even while that deformed child existed?" What else could it have been but love, which lightens labour and sweetens sorrow and makes one fit to bear even the hardest blows?

ത പ്ല ഓ ദ യം .

by P. M. JUSSAY, I U. C.

പുമാലകോടുന്ന വാവനച്ചെന്തുകാലം
മാമകാരാമത്തിൽ വന്നുണ്ടേ!
പുഞ്ചലചാത്തിയും, പുഞ്ചിരിയകിയും
പഞ്ചമം പാടിയും വന്നുണ്ടേ!
വാവനം, ഭാസുരം, ഭാവുകദായകം
ഭാവനാലോലമം പൂജ്യാകാലം!
ഉത്സവകാലങ്ങളാഗതമാകവെ—
യുത്സാഹമാന്താനോടിനോടി
അരമ്യരാമത്തിലാരോമൽ സുന്ദരം—
ജാരാഞ്ഞുകൊണ്ടു സഞ്ചരിച്ചു.
ചൊന്നൊളി പൂശിയും, പൂമണം വിശിയും
തെന്നലിലാടിയും പൂജ്യാമേരോ
കണ്ടുതാൻ—അമൃതമിത്തനായ് തിന്നുപോയ്—
കണ്ടകക്കുന്നിലായ് നില്പതായി.
ദർശിച്ചു, സ്നേഹിച്ചു, കാമിച്ചു ഞാനു
സ്സർവ്വിച്ചു ഹൃത്തോടുകേൾത്തമർത്തി

വെട്ടെന്തുമുണ്ടെന്നെന്തായിത്തരിച്ചൊരാൾ
ഞെട്ടിത്തരിച്ചു വിറച്ചുപോയി!
പ്രേമപ്രഹര്യപ്രസന്നപ്രവൃത്തിമാ—
യോമൽ വസന്തമാഹരന്! പോയി.
കോമളകോമിലശ്ശരീരം കേൾക്കാരായ്
കാമിരാമേന്ദ്രമേ കൈവരാതായ്.
വാസരം തീർന്നുപോയ്, കൂരിരുളാൻപോയ്
അസവം പൂക്കളിൽ തീർന്നുപോയി.
ഷാർവദമാകവെ നിഷ്പന്ദരായപ്പോൾ;
പൂജ്യാർക്കു നിഷ്ഠാലം വീണുപോയി.
രാകനേത്രങ്ങളൊന്നും തിളങ്ങാതായ്
വാരാധി നാഥൻ വിളങ്ങിക്കാതായ്.
ശ്രദ്ധാം ക്രിമിശക്തകൃതികളെന്തുമായ്
പാരിടം, സുബ്ബമായ് നിന്നുപോയി.
എന്നാലും മാമകമാനസവേദന
മാറാതെ മേറുന്നേൻ തപ്തനായി!

യ യ വ ന മ .

(ജോസ് കെ. പോലസ്, പടിഞ്ഞാറെമുറി.)

യൗവനം! അത് ജീവിതലരയിലെ സുന്ദരസുന്ദരം, പരിപൂർണ്ണ സൗന്ദര്യത്തിന്റെ സുപ്രകാശമാണ്. എന്നാൽ അത് അശാശിരത്തുള്ളിലിന്റെ ഗന്ധിരംബോധിയും, അപ്രതി ഹരമായ ഉണ്ണുജലപ്രവാഹവുമത്രെ. ഇതാണ് ഉത്കണ്ഠാപകഞ്ചങ്ങളെ ഉളവാക്കുന്ന കാലം.

യൗവനം ആഴമേറിയ ദാശിയാണ്. ഭയാനകമായ തിരുമാലയും, പ്രചണ്ഡമായ ചുമലിക്കാരനും അവിടെ അത്ര വിചലമല്ല. കാപട്യവും, കൌടില്യവും അതിൽ കാണപ്പെടും. ഏകിലും ആകർഷകമായ ഒരു മന്ദമാസമാണ് യൗവനത്തിലെ ബൃഹത്തായ കാന്തി.

ആഗ്രഹപൂരണത്തിനായി ത്രാഗത്തിനും, വേണ്ടിവന്നാൽ മരണത്തിനും യൗവനം സദാ സന്നദ്ധമാണ്. മണലാരബ്ബത്തിലും, മഹാരബ്ബത്തിലും ത്രാഗബുദ്ധി കാണിക്കുന്നത് യൗവനം അടങ്കലിടുന്നതു. പ്രണയത്തിനും, പ്രതികാരത്തിനുമായി ഏന്തും ചെയ്യുവാൻ അതിനു മടിയില്ല. മോഹനമായി പരിവർത്തിക്കുന്ന കപോലാടങ്ങളും, താരതൂല്യങ്ങളായ നന്മ നങ്ങളും, മുല്യപൂജ്യങ്ങളുള്ള ദന്തങ്ങളും ദർശിച്ചാൽ യൗവനം പുളകിതമാകുന്നു. സ്വാഭാപ്രായത്തെ നിരസിക്കുന്ന യൗവനത്തിനെയും അത് അടിച്ചമർത്താതിരിക്കേണ്ടി.

ജീവിതത്തെ മലിമസമാക്കുന്നതിനും, ചിലപ്പോൾ സൗഭാഗ്യസോപാനത്തിലേക്കു സമ്പന്നമാക്കുന്നതിനും യുവനത്തിനു സാധിക്കും. കരാളനായും, കാരോളവും അതിന്റെ ദൃഷ്ടിയിൽ വിഷമയമായിരിക്കുകയില്ല. നിരാശനിലനിൽ ദരിദ്രനായ യുവാവുമാരും മന്ത്രോദയം കണ്ടു നിശ്ശേഷം ചോരയും, തുണക്കുളകളെ ജപസമ്പർക്കത്തിലും പരമമുഖാവാനായ മന്ത്രോദയന്റെ പരിചയനായും വിഷമയമായിരിക്കുന്നു. മന്ത്രോദയത്തിന്റെ പേര് വെളിപ്പെടുത്തുന്നു.

താമരക്കിടിലം മുടിയ നിശ്ചിതനിന്നു നാമത്തെപ്പോലെ പ്രശോഭിക്കുന്ന യുവാവുമാരും ചെമ്പുതട്ടുകൾക്കും മറുപടിയും കല്പിക്കുന്നുണ്ട്. എല്ലാവർക്കും മുമ്പെല്ലെല്ലെ അർപ്പിക്കുന്നതിന് കർമ്മപഥപരമാർത്ഥം കല്പിക്കുന്നവൻ അതു അതിമോഹിയാണ്. പണം ജീവനത്തിന് മറുപടിയല്ല. പക്ഷേ, മന്ത്രോദയത്തിന്റെയും പ്രവൃത്തിയും അതുപോലെയാണ്. വിഷമയ്ക്ക് കൃഷ്ണനും അത്രീതന് പാരിജാത്യം യുവാവത്തിന്റെ വിശേഷണങ്ങളാണ്.

അഭിമാനമുള്ള യുവത്വം അന്ധമന്ത്രം. അതിന്റെ മന്ത്രോദയത്തിൽ കാപട്യത്തിനു സ്ഥാനമില്ല. നിഷ്പന്ധന ഏതിനുവേണ്ടിയും— അത്രീതന് വിഷമകരമാകട്ടെ, ലക്ഷ്യം പ്രാപ്തിക്കു കാലതാമസമുള്ളതാകട്ടെ— അതിനായി ത്യാഗസന്നദ്ധനായ മനുഷ്യനെ യുവാവനും പ്രഭാവം ചെയ്യുന്നതുള്ളത് ഒരു പാശാതം മാത്രമാണ്. അദ്ദേഹവുമായുള്ള ജീവിതമാനുഷ്യമായിരിക്കും അഭിമാനമുള്ള യുവത്വത്തിന്റെ സമർത്ഥസാധി. അഭിമാനമാണ്, അഭിമാനമുമാണ്, ഇന്ദ്രിയയുവത്വം.

രാത്രിയിൽ.

C. K. M.

കരയാതെ ചെമ്പൊട്ടിയിൽ തൊട്ടിലിൽ
കരമനക്കാരെയെടു നീ,
അതുപോലെത്തന്നെ മുഴുവൻ
മധുരപ്രേമത്തിൻ മുദ്രമേ,
സമയസ്തർതൻ കരാളം ചെളിപ്പാമ്പൽ
സമജാലത്തിൻ പാൽ ശാശിയാം നീ;
കവചലോകത്തിനിരുളുക്കുന്ന
കനകകൊമ്പുകൾ വിളക്കു നീ;
ചരിതൻ പാശ്ചാത്യൻ കഴുകൻ നിൻമുറി
മഴിയാവാകാൻ നെഞ്ചുമറന്നു
കരയാതെ ചെമ്പൊട്ടിയിൽ തൊട്ടിലിൽ
കരമനക്കാരെയെടു നീ.

മമയെമ്പൊട്ടി പരിപൂർണ്ണമുള്ളതാ
മമയ വാസ്തിയും കസമമേ,
അഖില വിപകൽ വളരും ധാരമേ,
നിഖിലസന്ദർശനമേ,
വളരുന്നതെല്ലാമിരട്ടേക്കു
മിളയ നിലക്കാർവടപമേ,
മധുരസസ്തത്തിൻ പൂർണ്ണമേ,
വിതരും ഗാനത്തിൻ മുദ്ര നീ,
കരയാതെ ചെമ്പൊട്ടിയിൽ തൊട്ടിലിൽ
കരമനക്കാരെയെടു നീ!

ഞാൻ കൃതാർത്ഥനായി.

by N. K. Stephen, III U. C.

“അമ്മേ! വിശക്കുന്നു” എന്നുള്ള ചന്ദ്രന്റെ ദയനീയ രോദനത്തോടുകൂടിയാണ് അന്നത്തെ പ്രഭാതദേവത രാധയെ സ്വാഗതം ചെയ്തത്. പ്രാണനാഥന്റെ അപ്രതാപിതമായ രിരോധാനത്താൽ മഞ്ചപാളയമായിരുന്ന രാധയുടെ, സ്വപുത്രനോട് ഏതു മറുപടിയാണ് പറയേണ്ടത് എന്നറിയാതെ കഴിഞ്ഞു. ഏകിലും അവർ യെയ്യുമ്പോൾ ചെറുപ്പം എടുത്തു “ഓമനേ! കണ്ണു കരയരുതേ. അമ്മ ഇപ്പോൾ തന്നെ കണ്ണിന് കണ്ണിനെച്ചു തരാം” ഇത്രമാത്രം പറയുന്നതാണ് അവർക്ക് സാധിച്ചത്. അതിന്റെ ശേഷം, തലേ ദിവസം ചന്ദ്രൻ ഉപയോഗിച്ച് ബാക്കിയുണ്ടായിരുന്ന ഒരു അപ്പക്കുണ്ണം അവൻ നൽകി. ചന്ദ്രൻ അത് വാങ്ങിച്ച്, രോദനം അടക്കിക്കൊണ്ട് അത് ഭക്ഷിക്കാൻ തുടങ്ങി. എന്നാൽ നൽകിയതായ അവർ പ്രകാരമാണ് അവളുടെ വാഗ്ദാനം നിറവേറുന്നതു? തന്റെ ഭർത്താവ് പ്രതിഭാസം കൃപിതവേല ചെയ്ത് അതിൽ നിന്നും തുച്ഛമായിക്കിട്ടിരുന്ന സമ്പാദ്യം കൊണ്ടാണ് ആ കുടുംബം ജീവിച്ചു പോന്നിരുന്നത്. എന്നാൽ വിവിനൻ— അവളുടെ ഭർത്താവിന്റെ പേർ അറിയുന്ന— ജോലിക്കു പോയിട്ട് രണ്ടു ദിവസം കഴിഞ്ഞിരുന്നെങ്കിലും, അതുവരെ മടങ്ങി എത്തിയിട്ടില്ലായിരുന്നു.

നേരം പ്രഭാതമായി. പക്ഷികൾ ചിലച്ചു തുടങ്ങി. എങ്കിലും, ഉദയപുരം ഗ്രാമം എത്തിയില്ലാത്ത ഒരു മണത്തിൽ ആണിരിക്കുന്നു. അപ്പോൾ ഉദയപുരം ജമിന്ദാരുടെ ഏകപുത്രിയായ രാധ, അവരുടെ തോട്ടം കാവൽക്കാരനായ വിവിനനോടുകൂടി ഒളിച്ചോടിപ്പോയി എന്നൊരു സംസാരം കേൾക്കുമാറായി. എല്ലാവരും ജമിന്ദാരുടെ ഭവനത്തിനു ചുറ്റും കൂടി. രാധയേയും മറ്റും തേടിപ്പിടിച്ചുകൊണ്ടു വരുന്നതിനായി വിട്ടിരുന്ന സേവകർ മടങ്ങി എത്തി, നിഷ്ഫലമായ അവരുടെ അന്വേഷണത്തെപ്പറ്റി ജമിന്ദാരേ അറിയിച്ചു.

ജമിന്ദാറാകട്ടെ, കോപത്താൽ ജ്വലിച്ചു. ഏതു ചെയ്യേണ്ട എന്നറിയാതെ അയാൾ വിഷമിച്ചു. ഒടുവിൽ, തന്റെ ചുറ്റും കൂടി നിന്നിരുന്ന ജനങ്ങളോടായി ഇപ്രകാരം പ്രഖ്യാപനം ചെയ്തു.

“ഇന്ന് മുതൽ, രാധയും ഞാനുമുള്ള സകലബന്ധങ്ങളും, അവസാനിച്ചിരിക്കുന്നു. എന്റെ സ്വപത്തിൽ അവർക്കുണ്ടായിരുന്ന സകല അവകാശങ്ങളും നഷ്ടപ്പെട്ടിരിക്കുന്നു. അവരെ കിലും രാധയേയും വിവിനനേയും തേടിപ്പിടിച്ച് അവരെ യമപുരിയെപ്പറ്റിന്റെ ശേഷം, അവളുടെ കൈയിൽ കിടക്കുന്ന അംഗുലിയും എടുത്തുകൊണ്ടു വന്ന് എന്നെ ബോധ്യപ്പെടുത്താൻ, എന്റെ സകല സ്വത്തുക്കളും നൽകിയിട്ട്, എന്റെ കാലശേഷം അറുന്നെ എന്റെ പൗർവാചിനാക്കിത്തീർക്കുകയും”.

എങ്ങും ഒരു നിശ്ശബ്ദത വ്യാപിച്ചു. ഒരു വിരാവ് താൻ ഏറ്റവും സ്നേഹിച്ചിരുന്ന തന്റെ ഏകപുത്രിയെ വധിക്കുന്നതിനും, ആ കൊലയാളിയെ തന്റെ പിൻഗാമിയായി സ്വീകരിക്കുന്നതിനും സമ്മതിക്കുകയോ? അവിടെ കൂടിയിരുന്നവരെല്ലാം യേശുപ്പു.

“ജാത്രി— ഹാ നരകത്തിൽ നിന്നു പൊങ്ങിയ ശബ്ദം
പാർ തിന്നും പശാചിന്റെയേറ്റിലെ രണ്ടുക്കരം”.

ഇപ്രകാരം, തന്റെ സമ്ബത്സമായിരുന്നതിരുന്ന വിവിനനോടുകൂടി ഒളിച്ചോടി, അപ്പം അകലെയുള്ള ഒരു കുറ്റിക്കാട്ടിൽ ഒരു ചെറുകുടലിൽ വസിക്കുന്ന രാധയേയും അവളുടെ പ്രഥമ സന്താനമായ ചന്ദ്രനേയുമാണ് നാം ആരംഭത്തിൽ കണ്ടത്. ഉദയപുരം ജമി

ശിശു.

by C. K. Kochukoshy, III U. C.

ഓമനത്തികൾക്കിടാവല്ല കോമള-
ത്താമരപ്പൂവല്ല, തേനമല്ല.
വഞ്ചമംപാടും കുഴിച്ചല്ല കേകിയ
ല്ലഞ്ചിതരൂപമിതെൻ സുഹൃത്തേ!
ആരോമൽ മല്ലികപ്രേമപ്പൂവല്ലിയിൽ
മാരുവാൾ പുത്തോരു താരതന്നെ.
ഭൂവിന്റെ കണ്ണുളംപററാത്ത വക്ത്രവും
ദ്രോവിൻനിറം പുണ്ട കണ്ണിനെയും

തുമകലേന്നാരു കൊച്ചുകുരങ്ങളും
മാമകളുത്തൻ ഒരുക്കങ്ങൾ.
അമ്മതൻമാറുത്ത് പ്രാപിച്ചിട്ടുമിളി
അമ്മാവൻ തന്നോട് ഭാഷിച്ചാനും
ചേരിൽ കുഴിച്ചാനും പാലങ്ങൾകെട്ടാനും
ചോരിൽ കുഴച്ചാനും മോട്ടുവാറും
അച്ഛൻമുതുകിൽ കുതിര കട്ടിച്ചാനും
അമ്മക്ക് കല്പന നൽകുവാനും

മറുമനേകം വൻകുഴപ്പങ്ങൾ ചെയ്യാനും
മറുമിക്കട്ടൻ നമസ്സനേത്ര!
ഭാവനപ്രാസാദം കെട്ടിച്ചുണിതു നി
നാകത്തേ ലോകത്തിലാക്കിട്ടുമോ?
വല്ലവ മസ്സണമായ നിൻമുണ്ടാലും
ചെമ്പുവിതൾക്കൊക്കും നാവിനും
ദേശംനശിച്ചിപ്പാൻ പാവപ്പെട്ടോരേനി
അശ്ശീലമൊക്കെപ്പറിച്ചിടമോ?

പ്രേമത്തിൻപേരിൽത്തരണികലാപങ്ങൾ
കാമയം ചേക്കും ദൂരത്തരന്ത്രം:-
ചന്ദ്ര കയേറ്റം ശരൽക്കാലാവതിൽ, ആ
സുന്ദരി നിൽപ്പൊഴെണ്മണിയേ
കാവട്ടു പൂണ്ണ് നായ്, അല്ലാത്താൽ ദോഷമി-
ല്ലാവടിയൽ പുണ്ണ് സഞ്ചയത്തിൽ
നമ്മസല്ലാപാത്ഥം കൂട്ടിച്ചൊടിച്ചുപോം
കമ്മം നീയോരുനല്ലിന്നു കണ്ണേ.

ശൈശവകാലമേ നിന്നെ വിട്ടോടുന്ന
പൈശാചികർ ഞങ്ങളെത്ര ഭോഷർ!
ശത്രുമിത്രാദികൾ മൂലം തജ്ജമല്ല
പുത്ര കളത്രങ്ങളൊന്നുമില്ല
ചിത്തക്കുരവും, ബന്ധവുമൊട്ടില്ല
ബന്ധുരമംത്രാധിപൻ വാഴ്ത്ത
മാരവിൻ സുസ്രമാം ദിവ്യാമൂലം സ്വർഗ്ഗ
ലോകമായ് മാറുന്നിശൈശവത്തേ.

അമ്മയെന്നുള്ള പാക്കാവഹിച്ചിട്ടന്നു
ബ്രഹ്മാണാസാഹിത്യമെന്നു ചൊൽവു.
മാതൃസ്നേഹത്തിൻ സുഖത്തേതരിപാത്ത
മാനുഷൻതന്നെ നിഭാഗ്യവുണ്ടും.
അമ്മിഞ്ഞപ്പാരിന്റെ സ്വഭാവേ! നിൻ കാരിന്ദ്ര
മെന്നു നമിപ്പോളറിഞ്ഞിട്ടന്നു.
നിർദ്വജമെന്നു വി ഏകമയ് ചെയ്യില്ല
മന്ത്രിന്റെ മാധുർയ്യാരാരങ്ങളേ!

സർവ്വസുഖൈശ്വര്യസുപ്താവധാനത്തിൽ
സമൃദ്ധായ് വാഴും സമൃദ്ധുപോലും
സന്താനം താവകസന്താനകോടിയിൽ
സ്വന്തന മൃഗാലിപിൻപൊള്ള കാണുമു.
ചന്ദ്രഗംപിടിച്ചുതൻകൈകളാൽക്കോണിയേ
ചൊൽക്കുമിന്ദ്രാരുമിപരിയും.
തുലികവേലയാലായവൻ തൻനിന്നും
മാലേ നിലത്തു ചൊരിച്ചിപ്പോനും.

ബാലും മുതൽ വൃദ്ധകാലംവരെയുപി
വേലയാലല്ല കഴിച്ചവനും.
ഒന്നുപോലാതെ നമിച്ച മാലിന്യത്തിൻ
കന്മയം ചേരാത്ത നാളുകളിൽ?
അസ്സന്ദ്രമല്ലയോ വിശ്വവിരന്മാരോ
കമ്മോൽബുദ്ധന്മാരായ് നിമ്മിച്ചത്ത്
അക്കൊച്ചുപാലാഴിക്കുള്ളിൽ കുളിക്കുന്നോ
രികൊച്ചുകുഞ്ഞല്ല ശർമ്മാശി.

സുന്ദരിൻ സുസ്രത്താൽ സമ്പന്നമുഖമാം
ശൈശവകാലമേ ചെൽവു താമ!

രസികശിരോമണികൾ.

by Paulose Thekkinedath, III. U. C.

സ്തംഭികമർത്തിൽ സദാ വ്യാപൃതനായിരിക്കുന്ന 'ശ്രീമാൻ വിധാതാവ്' സായാഹ്ന
മാകുമ്പോഴേയ്ക്കും ക്ഷീണിച്ചു വലഞ്ഞു കറച്ചു കറച്ചും മറുമറൊക്കെ സേവിച്ചതിനു ശേഷം ഒരു
കൂട്ടരെ സ്തംഭിച്ചു വെട്ടുന്നുണ്ട്. അവരാണ് രസകശിരോമണികൾ. ഇതിൽ സ്തംഭാവം
കുറവ് പറയേണ്ട അവശ്യമില്ല. ലോകത്തിൽ വിശേഷിച്ചൊന്നും സാധിക്കാതില്ലാത്തതിനാൽ
ആ സമയം ഇവയ്ക്കായ് വിനിയോഗിക്കുന്നു എന്നേയുള്ളൂ.

ജാതിമതഭേദമെന്തെ, കാലദേശവ്യത്യാസം കൂടാതെ ഏവിടേയും ഇവരെ കാണു
ന്നതിന് നിഷ്പ്രയാസം സാധിക്കും. 'മുറുകാൻ കടൽ'യും, 'സിനിമാ സ്ഥലത്തും, കല്യാണപ്പ
ന്തലിലും, മിററിംഗു ഹാളിലും സമീപസ്ഥലത്തോട് സമാന്തരമായിട്ടും ചെമ്പൂ, പരിസരങ്ങളിൽ
സുഗന്ധം പ്രവഹിപ്പിച്ചു, കഴിഞ്ഞുകൂടുന്നവർ ഈ രസികന്മാരാണ്. സാമാന്യ ജനങ്ങളിൽ
നിന്നും ഇവരെ തിരിച്ചറിയുന്നതിന് യാതൊരു വിഷമവുമില്ല. ആർ ഒരു സുമുഖനായിരിക്കും.
അല്ലാത്തപക്ഷം സുമുഖനാണെന്നുള്ള ഒരു ഭാവമെങ്കിലും ഉണ്ടാകും. ഭൂഷണസാമഗ്രികൾ
ചെറിയ പൊടിമിശ്രയും കൃതാഭൂരിതയിലുള്ള മുഖക്കുരുവും; അലക്കിത്തേച്ച ഒരു ഷർട്ടി
നോടും 'ചക്കത്തിലടിച്ച്' ഒരു റിസ്റ്റർ വാച്ചിനോടും നിത്യസമ്പക്കും; ബീഡി, പൊടി, സിഗറ
റ്റ്, മുറുകാൻ, ഇവയിൽ രണ്ടെണ്ണത്തിന്റെ കറഞ്ഞപക്ഷം ഒന്നിന്റെയെങ്കിലും വിശ്വസ്ത
ദാസൻ; ഈ ലക്ഷണങ്ങളെല്ലാം തീർത്ത ഒരു വന്ദനാണ് രസികശിരോമണികളുടെ ഒരു
'സാമ്പിൾ'.

ഉടലെടുത്ത മന്ദമദ്യേവനാണെന്ന് അഭിമാനിച്ചുകൊണ്ടാണ് ഇവരുടെ നടപ്പ്.
ചിലപ്പോഴെല്ലാം കൈയിൽ ഒരു സിഗററിന്റെ മുറിയും കാണും. അതു വലിക്കുന്ന രീതി
യാണു് ബഹുവിശേഷം. നടുവിരലിന്റെയും ചുണ്ടോണിവിരലിന്റെയും മദ്ധ്യത്തിൽ സിഗറ
റിനെ പ്രതിഷ്ഠിച്ചിട്ട് അംഗുഷ്ഠം ദ്വിതീയാംഗുലിയുടെ മീതെ കയറി വച്ചാൽ ഉണ്ടാകുന്ന
ദ്വാരത്തിൽ കൂടി കടത്തി അധാരങ്ങളുടെ വലത്തെ മൂലയ്ക്കൽ സ്ഥാപിച്ചുള്ള വലി സരസമായി
തോന്നുമെങ്കിലും വാസ്തവത്തിൽ വളരെ ദയനീയമാണ്. വെറും മോടിക്കുവേണ്ടി ആ സാധു
കഷ്ടപ്പെടുമ്പോൾ അനുഭവിച്ചുവേണ്ടി അറിയാവൂ.

ഒരു റിസ്റ്റർ വാച്ചുണ്ടെന്നു പറഞ്ഞല്ലോ. അതിന്റെ കഥ വളരെ രസാവഹമാ
ണ്. ഇതെവിടെനിന്നും കിട്ടിയെന്നു ചോദിച്ചാൽ കേൾക്കാം ഒരു രാമായണം മുഴുവനും.
തന്റെ സൌന്ദര്യം കണ്ടു് മോഹിച്ചിട്ട് ഒരു മോഹനാംഗി സമ്മാനിച്ചതെന്നോ, ചെറുപ്പ
ത്തിലെ വിരക്തിയുണ്ടുള്ള ഫലമായിട്ട് ദിവാന്റെ പക്കൽനിന്നും അല്ലെങ്കിൽ അദ്ദേഹത്തിനും
മിതെ രാജാവിന്റെ പക്കൽ നിന്നും ലഭിച്ചതെന്നോ, അച്ഛൻ സ്തംഭുലായിട്ട് 'കൊയിലാണ്ടി
യിൽ' നിന്ന് വരുത്തിയതെന്നോ, ഏതെങ്കിലും അസാധാരണ സംഭവം അതിനോട് 'ഫുടി
പ്പിച്ചിട്ടുണ്ടാകും. . . ആരുടെ ഷാപ്പിൽ 'നിന്നടിച്ചതാണെങ്കിലും' നമുക്ക് യാതൊരു ചേതവ്യമില്ല.
അതിന്റെ ഇപ്പോഴത്തെ സ്ഥിതിയല്ലേ അറിയേണ്ടതു്. ഈ വാച്ചു കണ്ടുകൊണ്ടു് സമയം
ആരും ചോദിച്ചറിയാൻ ആഗ്രഹിക്കേണ്ട. സൂചി ഒന്നേ കാണുകയുള്ളൂ. അതിനാണെങ്കിൽ

തന്നെയും വലയ്ക്കുന്നിനും ഇടത്തോട്ടേയ്ക്കും മാത്രമേ തിരിയുകയുള്ളൂ എന്നുള്ള നിർബന്ധബുദ്ധി യൊന്നാലില്ല. ഇത്രയും വിശ്വസ്തനായ ഭൃത്യൻ വേറെയില്ല. യജമാനൻ എങ്ങോട്ടേയ്ക്കും കൈ തിരിക്കുന്നവോ അങ്ങോട്ടു തന്നെ വാദ്യം അറിന്റെ 'കണ്ണ്' തിരിക്കും.

ഏതായാലും ആൾ സൂക്ഷ്മനാണ്; വാദ്യമുണ്ടല്ലോ; നമുക്കുശ്രദ്ധ കേൾക്കേണ്ടതാണ്. ഒരമിച്ച് നക്ഷത്രോദയം വിഭാഗിച്ച് യോഗ്യത പുണ്യമായി അറിയുന്നത്. സരസ്വതിപ്ര സാദം ലഭിച്ചിട്ടുണ്ടെന്ന് വിചാരിച്ചാണ് ഓരോ ശൈലിപ്രയോഗങ്ങൾ ഏകദൃശ്യ വിഭവ്യുന്നത്. വിചാരമെല്ലാം ശരിയാണ്. സ്വപ്നമാത്രമേ തെറ്റിയിട്ടുള്ളൂ. പ്രാസാദിച്ചിരിക്കുന്നത് സര സ്വതിയല്ല; കാളിയാണ്.

പക്ഷെ ഒരു ഗുണമുണ്ടല്ലോ. ഇവർ എല്ലാവരും അറിയും; എല്ലാവരും വെരി ചയക്കാരാണ്. സാധാരണസവാരിക്ക് ഇറങ്ങിയാൽ ഈ ജാതിയിൽപ്പെട്ട ഒന്നോ രണ്ടോ അംഗങ്ങളെക്കൊണ്ടു കാരണാതിരിക്കയില്ല. അവരിൽ നിന്ന് ഒരു സല്യം 'ഏവിടെ പോണം സാർ' എന്നു പറയുക കൗശലപ്രശ്നത്തിന്റെ പ്രാരംഭനോട്ടിസം വെക്കും. നിവൃത്തിയുണ്ടെങ്കിൽ ഹോരത്തെ കടന്നു കയറേണ്ടേ. അല്ലെങ്കിൽ ഒരു കല്പ മാത്രം വ്യഥാ നമ്പും.

ഇവരെല്ലാം സൂക്ഷിനും കാലേജിനും പുറമെയുള്ള മികച്ച സേവകന്മാരാണ്. നമുക്കെതിരായിട്ടുള്ളവർ വാസ്തവത്തിൽ ശിരോമണി വരിക്കർ വാസ്തവികമായി. ജയിച്ചു എന്നുള്ളത് വെറും നാട്ടും മാത്രമാണ്. ഏതായാലും ഇപ്പോൾ അവരെ രസികക്കണ്ണുങ്ങളായിട്ടേ ഗണിക്കുകയുള്ളൂ. ഇവർ ആരെപ്പറ്റിയും 'റിമോർ വാസ്തവം'. സർവ്വജ്ഞന്മാരാണ്. പോക്കിൽ ക്രമബുദ്ധികളുമാണ്. ഇപ്പോഴത്തെ യുദ്ധത്തിന്റെ കാരണം പത്രങ്ങളിൽ കാണുന്നവൊന്നുമല്ലെന്ന് അവർ സയക്തികം സ്ഥാപിക്കും. ഏല്ലാത്തിന്റേയും അടിയിൽ അന്തർലീനമായി കിടക്കുന്ന കിഴക്കു തിരിഞ്ഞുപിടിച്ച ഭക്ഷിച്ചുകൊണ്ടാണ് ഈ ചങ്ങാതിമാരുടെ നടപടി. ഇന്ത്യയിൽ യുദ്ധം എന്നുണ്ടാകുമെന്ന് കണ്ടുപിടിച്ചുപിടിച്ചു പറയും. ആ ദിവസം, മണിക്കൂർ മിനിറ്റുകൂടി കണ്ടുപിടിച്ചു. പക്ഷെ ഒന്ന് ഓർക്കേ. നമ്മൾ മുമ്പു കണ്ട വാദ്യം നോക്കിയാൽ ഇവരുടെ ഗണന!

ചില മുഷിപ്പൻ ക്ലാസുകളിൽ ഇവരുടെ സഹായം വളരെ ഗണ്യമായതാണ്. വാദ്യം അങ്ങിനെ ഗുരിവച്ച് വണ്ടി ഓടിച്ചുകൊണ്ടു പോകുമ്പോൾ ഇടയ്ക്കു ഒരു വിളി കേൾക്കാം. തിരിഞ്ഞു നോക്കുമ്പോഴാണ് സംഗതി മനസ്സിലാക്കുക. അപ്പോഴത്തേയ്ക്കും വണ്ടി ഏറണാകുളത്തെത്തിക്കഴിയും. ആലുവയിൽ നിന്നാണ് വിളി. കാരണമെന്തെന്ന് ആരാണു വോൾ കേൾക്കാം ഒരു വാക്കിന്റെ അർത്ഥം മനസ്സിലായില്ലെന്ന്. വാക്കെന്താണ്? ഒരു അശ്ലീലപദം. അതിനു മുകളിൽ പല ദുർബ്ബലങ്ങളും കിടപ്പുണ്ട്. പക്ഷേ, ഇതിലേയ്ക്കാണ് നോട്ടം മുഴുവൻ ചെല്ലുന്നത്. ഇതു കേൾക്കുമ്പോൾ ക്ലാസ് മുഴുവൻ ഒരു ചിരി. കുറേനേരത്തേയ്ക്കു ഒരു രസം. തന്റെ അസാമാന്യ രചിതപ്രയോഗത്തിൽനിന്നും ഉജ്വലമാണ് ഈ ചിരി എന്നു വിചാരിച്ചു ചോദ്യകർത്താവും മന്ദഹാസം വെച്ചിരുന്നു. എന്നാൽ ഈ രസികന്റെ ഭോഷത്തരത്തെക്കുറിച്ചുവോമിച്ചാണ് മറുത്തവർ ചിരിക്കുന്നത് ഈ മാന്യദേഹമുണ്ടോ ചിന്തിക്കുന്നു!

La Campagne en France du “ V ” pour l'Angleterre

by S. V. Peries, Post-graduate

VOICI une petite histoire à ce propos. Tous les matins, sur les fenêtres de l'Hôtel où réside le gouvernement de Vichy, on relevait les mots 'V pour l'Angleterre'. On avait beau les effacer, toutes les nuits une main habile les écrivait de nouveau impunément. Il fallait arrêter cette comédie, ou plutôt, car en pays Nazi on ne rit plus, cette tragédie. Les autorités placèrent des agents de police. Rien n'y fit. Chaque matin, le signe V apparaissait Victorieux sur les fenêtres et faisait rager les policiers. Puisqu'on ne pouvait empêcher ce scandale, il fallait attraper les coupables. Comment faire? La police écrivit sur un bout de papier qu'elle colla sur la fenêtre: "Si vous avez le courage, signez." Le lendemain matin, tous les policiers ne pouvaient en croire leurs yeux. On lisait: "V pour l'Angleterre", signé: *Pétain*. On courut chez Pétain. Le brave Maréchal dut bien se défendre. "Comment aurais-je pu faire cela, moi-même?" dit-il. "Je suis trop vieux et la fenêtre est trop haute."

Between the Devil and the Deep Sea

by Victor Devasundaram, III U. C.

SOME days back in my mail I discovered a vaguely familiarly addressed envelope, and I was happy when I realized that it was from my uncle. It was to the effect that he was making a special trip to this place just to spend a few days with me. The happy anticipation which I felt will not be clear to you unless you know how free he is with his gifts to me. So it was in an elated mood that I jotted down his date of arrival and the time of the train, with the idea of presenting myself at the station, just to make a good beginning of the job—for 'Well begun is half done' is my motto.

Our college specializes in administering medicines for being blissfully unaware of the things of this world—I refer to all these tests and weekly compositions. On that particular Saturday when my uncle was arriving, a thoroughly exhausting and critical two hours of composition had evaporated all thought of my uncle from my mind. Just to relieve the mental strain, I resorted to the time-honoured and guaranteed-never-to-fail restorative, a visit to the cinema.

Whistling a jaunty air from the film I had seen just then, I breezed into my apartment. Jackson, the man who attends to my needs, pulled up a chair for me. The first thing that caught my eye was a suit-case. Well, who the dickens.....?

'Your uncle, Mr. Grimsby, has gone for a stroll, Sir,' said the unsuspecting Jackson.

My tie suddenly seemed to be tight and my eyes swam as I fully grasped the situation. Here was a problem which no amount of college coaching and composition could teach one to tackle—the much beloved nephew had been chatting with his friends in a theatre, while the most affectionate and eccentric of uncles had presented himself at his apartments. I felt more like a schoolboy who has not done his homework than like a full-fledged Josephite. There was a way out—hit

BETWEEN THE DEVIL AND THE DEEP SEA

below the belt—I could say: I did not get his letter. But that would be unfair to an uncle, to anybody as a matter of fact. Well, I would face it like a man. I called for a cup of tea and got into some homely clothing and waited for the return of the relative.

It was then that I got one of those things called brain-waves. We are all like that. We always get ear-deep into the soup and only at the last moment do we find a way out. I shouted for Jackson and gave him the necessary instructions. The crux of my plan was the cardinal weakness my uncle had for books written by Agatha Christie. No matter where he was or what he was doing, he would be after an Agatha Christie like a terrier after a rat. He might have read the latest book by her, in which case my plan would boomerang. But I risked it; for I was sure that the book would mollify his anger a little, and after that I trusted to Providence to help me escape his wrath.

It was eight o'clock when my uncle returned. Like a dutiful nephew I opened the door for him.

'How do you do, Uncle? Had a pleasant journey? Did you have...?' I should have continued, but a snort escaped from the other party and I desisted. I judiciously drew a chair, poured out a cup of tea for him, and sat still, expecting the worst. I realized that I was in troubled waters and resigned myself to the inevitable. But there was a silver lining to the cloud, my grand scheme.

'Didn't you receive my letter?', began the sorely affected man.

'Yes, but...'

'H'm', he growled.

I knew he was working himself up into a fury. It was a tough moment; there was perspiration on my brow.

'Don't you think it is your duty to be waiting for relations who are visiting you? What do you mean by leaving me to myself in this den of yours...?'

'I didn't mean to...', I bleated meekly.

'And that jackass of a servant. He has got as much brains as a toad. He is an excrescence, I tell you. Confound it', he lashed out unrelentingly.

BETWEEN THE DEVIL AND THE DEEP SEA

'He is very helpful', I parried unwittingly.

'Shut up.'

There was an ominous pause of about ten minutes. I wiped my forehead with a kerchief; if he did not rise to my bait, I was for a certainty, so to say, 'sunk'.

'Have you seen to-day's paper?', I inquired cautiously.

'I've read it', was the curt reply.

This was the cue for Jackson to go into action. There was a discreet knock at the door and Jackson glided into the room, with a book.

'The latest Agatha Christie, Sir. I thought you would like it', he began innocently.

'Return it to the bookseller', I snapped, 'and get out of here.'

The man began to withdraw. I watched my uncle's face for the expected change. A heavy burden was lifted from my heart as I noticed his eyes brighten. He almost shot out of the chair like a rocketing pheasant.

'Say, is that an Agatha Christie? What do you mean by returning it, Vic?', he rattled, and dug the book out of the meek-looking Jackson, who afterwards withdrew. My uncle returned to his chair and after adjusting the reading lamp buried himself in the book. There was a satisfied and benign smile on his face.

It was time for the master stroke. I ordered the table to be laid and during the first helping I broke the ice. Uncle was in a decidedly good mood, judging by the way the delicacies were disappearing; but he was not yet what we call 'chummy'.

'Personally I love these books by Agatha', I boldly ventured.

'That is the style, my boy. There is nothing so interesting and educative as these books. I admire that quality in you', he beamed, helping himself to a couple of cutlets. 'Have some more of those greens, my boy. Very good for health, you know. By the way, where did you get this cook of yours? It looks as though you had a set of A₁ helps with you; for instance, your Jackson is not a bad servant. Incidentally where did you get those settees and writing table—Curzon?', he queried lightly over a mouthful of sliced tomatoes.

BETWEEN THE DEVIL AND THE DEEP SEA

Well, this was quite a different tone to that which he used when he came in—calling Jackson a jackass and giving me a shock by describing my apartment as a den. I thanked my stars. The situation was definitely better. After that, needless to add, everything went off with a swing. Of course I got what was really a magnificent present in the shape of three cute-looking suits besides various other valuables.

'Can I have to-morrow off, Sir? It is a holiday for you', requested the very helpful Jackson.

'By all means', I cried without hesitation, pulling open my drawer, 'and celebrate it well, old man. Here is a fiver. Cheerio.'

சோப்பன உலகம்

“நாணல்”

- (1) மாலைப் பொழுதின் மயக்கத்திலே—விடை
மங்கிய சோப்பன லோதத்திலே
கீலத்திரை புரண்டாடி நின்ற—ஒரு
கிளமலப் பொய்கைக் கரை மடைத்தேன்.
- (2) எங்கும் அனைந் சுற்றிப் போன் மாங்கள்—தரை
எங்கும் மாததப் போன் விசிப்பு.
எங்கும் பறவையில் தீத வொலி—அதற்
கேற்ற முழுவர் அனைந் சுற்றிப்பு.
- (3) வெள்ளி விதைத்த அதல் வானில்—மணி
வைப்ப பரிர் செய்யும் கனல் பிறை
வெள்ளமென ஒளி பாய்ச்சுவதைக்—கண்டு
மேனி சிலிர்த்தது சோலை சிழல்.
- (4) சீதக் கதிர் மதிப் பக்கத்திலே—கின்று
செந்தழல் மூட்டினன் ஞாயினும்
புகத்தின் கையென நீண்ட புகை—வானில்
பொங்கிப் பரந்து கறுத்ததுவே.
- (5) தேரைகள் பாம்பின் முனுகேறி—இன்பத்
தெய்வக் கவிதைகள் பாடினவே
கேரை மலர் கொய்து மாலைகட்டி—எதிர்
கொண்டு மயிர்குலம் ஆடினவே.
- (6) கோங்கில் குழந்தை மலர்ந்திடவே—குளிர்
சந்தழும் மாந்தளிர் ஈன்றதுவே
வேங்கைப் புலியே கட்டுவனும்—மறி
வித்தை நடனம் புரிந்ததுவே.
- (7) முருங்கை மரத்தினில் வேதாளம்—வெண்
முல்லை கைகயினிற் காமவல்லி
தரங்க அலைகளில் தாமரையான்—மழை
தங்கும் மலையினில் மாமலிலோன்.

சோப்பன உலகம்

- (8) பேசிய தெல்லாம் இசையாச்சு—மனம்
பின்னிய தெல்லாம் கலையாச்சு
கூசிய தெல்லாம் குலைந்தாச்சு—குறை
கூடிய தெல்லாம் கிறைவாச்சு.
- (9) முழியினைத் தொடப் போன்னாச்சு—உளப்
புண்களும் சாத்தி மல ராச்சு
காழிகை ஓட மறந்தாச்சு—ஞால
நள்ளிருள் ஞான ஒளியாச்சு.

Hitler's New Order

by N. N. Natarajan, V Hons.

IN the late summer of 1940 the German propaganda orchestra triumphantly announced a new scheme and began to play variations on it to attract a variety of audiences. This was the scheme of the "New Order". The hope and bait which Germany offers is a Europe purged of economic nationalism, a single commerce area with stabilized currencies and multilateral trade where each country produces the goods which it is best adapted to produce. Hitler proposes to do for a Europe cribbed, cabined, and confined in a maze of zealous nationalisms what the young national States did in the past for economies struggling to shake themselves free from the obsolete fetters of municipal liberties and feudal franchises. Like the New Monarchies of the Renaissance, Hitler's New Order offers unity for anarchy; a simplified currency; a vast and homogeneous territory unbroken by irrelevant frontiers, within which enterprise can deploy unimpeded its energies; the rational vigour of a planned economic system superseding the squalid scramble of petty national rivalries. "All customs barriers in Europe", to quote one of its prophets, "would be abolished. The monetary system would be based on an index of the value of individual currencies in relation to the Reichsmark. The Reich would rationally and justly distribute all capital goods, and would allot to each nation certain special tasks."

It means the extension of Nazi economic planning through the Four-Year Plan to German-controlled Europe. And policies of monetary expansion without inflation and of price control by which monetary expansion is prevented from affecting the price level, will be applied in German-controlled areas. It contemplates the establishment of a multi-lateral exchange clearing system with Berlin as the international clearing and lending centre, whose activities will consist of re-lending to the conquered countries the proceeds of their exploitation by Germany. It implies that the subject races would have to be deprived of the opportunity of arming themselves against Germany. Industrial production would have to be replaced as far as possible by agricultural production.

Already the de-industrialization of German-controlled areas has become a declared aim. To quote the *Round Table*¹: "The European

¹ March, 1941: "The Two Orders"

HITLER'S NEW ORDER

order of Hitler's dreams is a predominantly industrial Reich surrounded by a ring of predominantly agricultural satellite countries, the production of which is controlled by the orders which Germany chooses to place." The relations between German-controlled Europe and the rest of the world will be regulated by trade agreements, barter agreements, and cartel agreements negotiated by Germany on behalf of the whole German-controlled economic bloc. Hence it seems reasonable to assume that the general long-range economic policy of Germany under the New Order will not differ fundamentally from the policy of exploitation pursued since the invasion of the German-controlled territories. In the words of Viscount Maugham¹: "It is simply a story of organised oppression and plunder with a complete destruction of all genuine freedom, including the freedom of the churches, accompanied by terrorism and, if the Nazis think it expedient, by murder."

Politically, there will be self-government under national leaders acceptable to Berlin, or, in the absence of sufficient Pétains and Quislings to go round, by Nazi Governors. But the 'self-government' will be restricted to provincial matters. It will not extend to foreign policy, nor to the possession or control of military forces other than those required for police purposes, nor to currency and exchange policy. It will not include political freedom to the population within the provinces, since such freedom might lead to the election of governments unacceptable to Berlin; nor will a Free Press be allowed. Agents of the Gestapo will be in service in each province to report constantly to Berlin and to instruct the provincial Governors as to the action they must take against political offenders and suspects. Such a system "would achieve a kind of nightmare Federal Union which could secure some at any rate of the practical advantages which must follow from a clearing away of the junk of jealous sovereignty which the 20th century inherited from the 19th century and which has so cluttered up the machinery of economic advance."²

It would suppress freedom, national tradition, and liberty of opinion; but those are qualities which, according to the Nazi creed, can be abandoned without regret by men and women in return for the concrete advantages of economic security. Hitler believes that the masses are not concerned about personal liberty and freedom of opinion so long as they are well fed and kept interested by organized propaganda. To quote Middleton Murry: "The Nazis declare that the free and enlightened citizen of democratic theory is an illusion; he does not exist. The

¹ Viscount Maugham: *Lies as Allies*, p. 49. ² Williams: *War by Revolution*, p. 115.

HITLER'S NEW ORDER

ordinary citizen of the modern State is incapable of the responsible freedom with which democratic theory credits him. He does not want them; they are useless to him if he has them; and he does not mind if they are taken away from him. What he wants is security and a strong leader."¹ This is the Achilles' heel of the Hitlerian system. For in the end it will become impossible for him to persuade the peasants and workers of the conquered countries that their self-interest is identical with the interest of their conquerors. In the end, therefore, Hitler's World Government is bound to fail.

The New Order is variously disguised to suit different tastes. Its benefits are depicted variously according to the audience which is being addressed. The German people themselves are promised a better standard of living and the enjoyment of European production rationally planned and fully developed, of food and raw materials. The inhabitants of the occupied countries are promised especially the abolition of unemployment and fixed prices for their agricultural products to be sold to Germany. The European inhabitants of Africa are told that their resources will be properly developed in order to supplement those of an otherwise autarkic Europe. At the same time the peoples of the Americas are assured that under the New Order they will be free from the tyranny of the British Navy.

Though this scheme is Hitler's own handiwork and therefore of recent origin, it is not entirely new. Its ancestry can be stretched back to as early as the 13th and 14th centuries, when the trade and commerce of almost the whole of Europe were dominated by the Germans of the Hanseatic League. Although the Hansards had considerable political influence, their organization was essentially economic and was not based on political or territorial sway. After its decay we have to jump many centuries to the Napoleonic wars when Bonaparte instituted his continental system through the Berlin and Milan decrees as a reply to the British blockade. During the war of 1914-18 there appeared Naumann's "Mittel Europa" which envisaged a confederation of politically independent European States dominated by Germany. The whole of this area was to have a common policy for war and economic development. Mittel Europa was to be a regulated economy; these ideas found a wide measure of acceptance in Germany at the time, but the defeat of 1918 removed them from the sphere of practical politics.

Truer still is the assertion that the one and only German New Order was born in 1933. Its methods are only the extension in space of

¹ Quoted in the "Annual Register", 1940.

HITLER'S NEW ORDER

the methods already perfected under *Wehrwirtschaft*. Nor are the purposes of the two different. Between a quarter and a sixth of the war effort being made and to be made against the Allies by Germany is probably the result of her conquests and her current exploitation of the conquered countries. Just as the *Wehrwirtschaft* was designed in the first place to ensure military power but at the same time to create the institutions and social pattern of Nazi dictatorship, so the New Order is not only a weapon for victory but a plan for a post-war organization in which the old hierarchy of exploitation will be preserved. The Germans are to be to Europe what the Nazis have already been to the Germans. In a talk from a German radio station it was stated that the New Order began to function in Germany in 1933. Developing this trend of thought, a writer in the *Listener*¹ asserts that the present war is but the resumption of the last. The Armistice of 1918 was but a suspension of hostilities; the peace between the two wars was but a truce. The Treaty of Versailles was but an interlude. Germany is going on now where she left off last time. If we examine the Treaty of Bucharest, we shall find the substance of the economic domination which the Germans have established in Rumania now. If we go back to the Treaty of Brest Litovsk, we shall find the substance of the economic domination of Russia and more particularly of the Ukraine, which Hitler has proposed afresh in his *Mein Kampf*—a domination which he will, if the signs are not deceptive, try to erect in the near future. Hence we are of the opinion that "this New Order is the oldest order in the world—the order of master and slave."² And slavery under Hitler does not as yet mean the selling of slaves by one master to another, for the State does not have to sell to itself.

This New Order means not merely political and economic domination but spiritual domination as well. It is incompatible with independence of any sort, with individual any more than national independence. It means the end of human personality wherever it prevails. The very extensiveness and uniformity of the German New Order, the very presumptuousness of its planning will contribute to its ultimate downfall. It is only a modernized feudalism; and no amount of specious economic theory can hide the fact that this is a bad bargain. Therefore the Nazi scheme must be rejected, not on the ground that it is unworkable, nor that it is unsound economically—part of it may be adopted later in a modified form—but because it is based on a one-sided German hegemony over the whole European continent which would be unendurable even if it were to come true.

¹ Voigt: "The Listener", June 1941.

² David Low in "The Evening Standard".

The Dawn

by Frederick Theodore, IV Hons.

The dappled morn doth rise
Over this our city.
Pleasant is the morning's gale
As he floweth past us,
Fanning the cheeks and the fallen hair.
The twilight begins to appear;
And rocks, and towers, and minarets
Are silhouetted against the East;
The stars twinkle red
In the Eastern horizon;
The distance separating one
From another seems large.
The cock rings out his first matin
With his clarion voice.
He doth bid the slumberer
Shake off his leaden sleep,
And with a jolly sweep
Bid welcome to the rising morn.

While the cow-boy black-bird free
Rising from the mango groves
Singeth a tune of melody,
He doth sing a plaintive lay
Trying to persuade you
Out of your nightly bed.
In his plaintive notes doth lie
An appeal to the morning sky
To rain out a propitious day!
That he and the shepherd gay
May drive the nibbling flocks away
On to the grasslands by the bay.
There seated on the woolly back
No fresh enjoyment doth he lack,
This rider of the flocks and skies.
And as the shepherd him espies—
Thus time on—he rides away
Into the freshening day.

THE DAWN

And as yet the morning hath not risen,
The skylark on his wings doth pierce
The morning's silent air
With his sharpened notes.
The quail whistling in the groves
From tree to tree and branch to branch
Spreadeth his flight—a wandering voice,
Difficult to come at—while
The crow, the morning's favourite,
From the ribbed coconut treetop
Bidding his brothers follow him,
Flieth low over the city
On the arms of the sable morn.
The mynas subsequently fill
All the air with their jargoning.
And the blue-bird king-fisher
Begins to chatter free,
Or trumpet his morning's wake
To the echoing ripples and lakes.

The clouds, arranged in fanciful lines,
Sable fleece-like clouds
Against the enamel blue sky,
Adorn the eastern view;
As wrinkles that abide
In an old man's face
And beautify his countenance
When a smile plays over his lips;
Or as the dimples that live
In Hebe's cheeks, as lovely as they,
And impart a celestial virtue
To her ever blooming countenance.

The stars one by one disappear,
And the red light draws anear,
The whole town is aroused,
To fever pitch of business raised.
So let us to our work away;
Let not beauty distract our way.

Peter Fernandez

by S. X. Arokiasamy, II U. C.

AND I began the story. "Long, long ago, when the world was young, when the rich had wealth and the son had a mother and the sun set in the west...." "Hush! what's that bluff, Rockey?" put in Jessey, "we want a story and not this foolery."

"This is no bluff. This is how all good stories should begin. So, once there was a tiny fellow here (Kodai Hills). He had relatives on the Himalayas and on the Nilgiris. He was born in a house where his parents had ceased to live." "Do you mean to say that that fellow was born only after his parents' death?" Tom asked in surprise. "I do. You see, he is a mysterious creature and so are all his relations." "Now, what was his name, Rockey?" asked young Benny. "His name?.... Peter Fernandez. He grew in age and size before God and man. But he was never a runner. He used to lie under the ground, stretching out in the sun only his huge flat hands. On the nails of his fingers were found small brown bags." "Bags on his nails! What for?" "Listen, the bags were full of gold dust."

Benny, whose mouth opened on hearing of gold, said; "Rockey, you said he was a native of our place. His progeny must be living here. Are they? Tell me, Rockey. I want to send Eddy to snatch some gold from them." "Benny, I understand your avidity. But even if at all you get it by force you cannot make use of it in....." "Then, is it useless?" "No, you see Peter was a generous soul. Every time a breeze blew, he scattered some of the gold dust in the wind. The dust flew about and fell on all kinds of places." "So, even now, we must be getting the dust on the terrace from his progeny", said the covetous youngster. "We must be. But don't look for the particles of the dust on the terrace. They are microscopic. Then, each particle from Peter, at least of those which fell on good soil, was transformed into a small house, one square centimetre in area, called *Port Hall*. In it sons and daughters of Peter were born, sons in some rooms and daughters in others. But both sons and daughters remained hidden from our eyes." "May be they were shy", suggested Matty. "All these were Peter's children. But none of them, strange creatures, was like him. Nor had they a mother." "Can this be believed?" Jessey said. "Oh yes, after all it's only a fable, and it

PETER FERNANDEZ

has neither head nor tail, as the Tamil proverb says. So then, between Peter and his children there were several striking contrasts. They had no definite hands or the root-like legs of the father, by means of which only he got his food. His children had recourse to food reserved in their rooms. Another strange thing about them was that when they became mature, the brothers married the sisters and disappeared. But each pair gave birth to one child. Peter's children were quite different from him in shape, size, and development. His children did not even live to see their offspring. They just ceased to be. After a few months, a little fellow came out of the room in which both his parents had disappeared. He was an exact replica of his grandfather. So he was christened as Peter Fernandez II."

"That's all right, Rockey. But you didn't tell us his parents' names." "Didn't I tell you?" said I, "I quite forgot to. The sons of Peter I were called Anthonys and the daughters Urvasis. Now, coming back to our Peter II, he also had children quite different from him but resembling his parents. So their family was one of members resembling the grandparents and never the parents. Wonderful! Moreover you see both Fernandezes had their children...." "Without a wife," Benny finished the sentence. "Then," said Matty, "is it that his children had children by marriage? Now, I understand, Rockey."

"You all understood the story?" said I, "it's a very short story. You must know that the great-great-grandchildren live under the name of Fern...no, oh I'm sorry...yes, yes, Fern." "Fern? So till now you were speaking of the fern, our garden plant?" "Quite, I wanted to relate an allegory. So keeping before me the life-history of the fern, I just modified the names. Can you recognize any one?" "Oh yes, you said *Fernandez* for *fern*. Well, that's all I catch", said Tom. "Now, look here, I'll explain to you the whole story: *Peter* is for *Pteridium*, a genus of ferns. He had no wife and yet a house was built from the gold dust and in it were born his children. This method of getting children without a wife is called asexual reproduction. The house "*Port Hall*" is for "*Prothallus*" of the fern, in which are found *Antheridia* and *Archegonia* which were the rooms, and the *Antherozoids* were our Anthonys, and the *oospheres* (=eggs) were the Urvasis. Each pair had a son called Peter Fernandez II. This means that the *prothallus* generation, which in Botany is called the *gametophyte* generation, produces the fern plant proper. By husbands and wives I mean to say that the *gametophyte* generation reproduce the fern plant

PETER FERNANDEZ

sexually. Now you understand, don't you?" "Oh yes, more than that, Rocky," Benny said, "and we have learned two important terms, I think." "Rocky, I see," said Jessey, "you have turned the recreation into a botanical lecture. Will you please explain it once again?" "As it is getting time, Jessey, I'm sorry I can't. But here is the gist. The life-history of the fern consists of two generations, asexual and sexual, each succeeding the other. This we call alternation of generation. That's all!"

पूज्यपादानां कार्ती महाशयानाम्

शिष्येण

अशेषमर्त्यार्चितभाषणोऽयम्

दिगन्तविश्रान्तनितान्तकीर्तिः ।

कार्तीति नाम्ना जगति प्रतीतः

जीयाच्चिरं मानववर्गरत्नम् ॥

१ ॥

धीमानिदानीं मुदितेन पञ्च-

षष्ठ्यब्दपूर्त्या जयतीह दिष्टया ।

आचन्द्रतारं विबुधेन्द्रमौलिः

राज्यात्सुखं सत्पथकान्तिदर्शी ॥

२ ॥

देशं स्वकीयं त्रिदिवाभिरामम्

प्राणोपमं बन्धुचयं च सौख्यम् ।

संत्यज्य यो भारतदेविवेद्याम्

समर्पयामास तदीयजीवम् ॥

३ ॥

निस्वार्थतायाः परमं प्रतीक्ष्यम्

निदर्शनं गीर्षितितुल्यबुद्धिः ।

अज्ञानिसारङ्गबलाहकोऽसौ

जीव्याच्चिरं स्रैस्तवयोगिवर्यः ॥ (युगमकम्)

४ ॥

पौरस्त्यविद्यार्थिकदम्बकस्य

विज्ञानसंवर्धनमात्रदीक्षः ।

अर्थादिशास्त्रांबुधिपारद्वया

जयत्वन्तं करुणावतंसः ॥

५ ॥

Our Botanical Excursion*

IT was plain that one of the compartments of the Shencottah Passenger of September 17, 1941, contained botanists from St. Joseph's College, for its outside contained artistic drawings of flowers and their names. One of our party was found fault with by a Railway official for writing on the van, but he disarmed this loyal adversary by writing above the drawing the mysterious and magical letter 'V'!

Precisely at 10 p. m. the train jerked and moved forward. Many of us were busy discussing all imaginable topics, impracticable though most of them were. Our musicians treated us to familiar songs and spontaneous compositions. Towards daybreak we had Virudhunagar coffee. In obedience to the health-experts' advice to drink more water, this coffee contained 60 % of water; we feel thankful to the proprietor of the hotel for taking so much care of our health.

By 9 a. m. we reached Tenkasi, where Mr. Ananthakrishna Iyer, who had gone ahead to make arrangements, was waiting for us. The porters and the people at the station were wondering at our curious luggage of blotting paper and wooden presses with protruding bolts. The bus journey to Courtallam was under a beautiful canopy of gigantic banyan trees. We were told that the weather was unexpectedly pleasant this year thanks to the unusual showers in the beginning of September. We occupied a well-situated bungalow facing the Reserved Forest. During breakfast we were warned by our Professor not to go to the Falls except in a whole batch, for there had been sad accidents the previous month. The bath was very refreshing, and even those who were at first reluctant to get in had to be dragged out at the end.

That evening we walked to the famous Five Falls, about three miles from our bungalow. On the way we waged war with the plants and every one of us captured at least 50 prisoners. Just as some Englishman has said: "One German soldier is equivalent to four Italian soldiers", so also our field-Marshal, Mr. Ananthakrishna Iyer, said: "One plant belonging to a family in your syllabus is equivalent to four of other families."

Our competition to get at the best specimens was not unlike "musical chairs". The failing light lent a grim grandeur to the five-branched Falls

* Gleanings from various accounts.

OUR BOTANICAL EXCURSION

falling into a pool surrounded by heaps of huge boulders. We returned home by 8 with our 'bag' of plants.

The next morning we started for the "Honey Falls". Up to Shembadevi (about three miles away) we went by the forest road. Then leaving our bags and equipment we chose the more difficult way up the stream to collect plants. It was a curious experience of jumping from rock to rock. The roaring torrents came down direct from a height of about 120 feet. At the top were many huge bee-hives which must have suggested the name. We also got some algae and mosses there, and returned by the footpath to Shembadevi.

At Shembadevi we had an enjoyable feed served on the rocks in the stream under the shade of a huge *jambulana*, in the company of our long-tailed ancestors.

The next day we spent roaming about the suburbs collecting plants on the slopes. Suddenly we found 'S' missing. When we called out his name the answer came from the high branches of a tree. He could not resist the sight of *vanda* orchids in flower. In the evening we visited the gardens attached to the Travancore Maharaja's palace.

The next morning we reluctantly bade goodbye to Courtallam. Leaving our luggage at Tenkasi we took train to Ambasamudram and thence by bus to Papanasam hills. The bus took us straight to the upper dam which was under construction. From there we walked along the pipe-line to the lower dam. It was very hot and a bad change after Courtallam. After some rest we proceeded down the road and reached Papanasam proper, where we saw the famous 'golden fish' of the Thambraparni river. The fish and the monkeys here were not shy of men at all, because they were sure not to be hurt.

In the evening we went by train to Shencottah, picking up our luggage of swollen presses at Tenkasi. We spent the night at the station. Next morning we went by train to Punalur. The long tunnels through the Western Ghats and the suspension bridge at Punalur were beauties we had longed to see. At Punalur we went by bus to the paper mills, where we watched with great interest the various stages of paper-making. It was noteworthy that all the necessary energy was harnessed from a mountain stream. When we returned to the station we were pleasantly surprised to receive an invitation to tea from Messrs A. K. I. and V. K. I. at the former's home at Quilon. So we went by the express train to

OUR BOTANICAL EXCURSION

Quilon, where we were received by our hosts who had left Punalur earlier by car and even collected specimens for us.

Though our stay at Quilon was just twenty hours it was the most educative part of our tour. Reaching Quilon at 4-30 p.m., we hurried by bus to the home of Mr. Ananthakrishna Iyer, where a nice tea was ready for us. This too we had to finish quick, for it was followed by boating in the Ashtamudi lake. To most of us it was the first motor-boat journey; nay the first boat journey of any kind. On the way we saw many plants peculiar to the lagoons. We reached the Neendakara Bar where the lake and sea meet. We walked up the long bridge with the lifting span and were refreshed with tender coconuts by our classmate Ernest Roche. We were impressed by the cleanliness of Quilon and the broad roads.

Next morning we were dragged out of bed at six to walk two miles to the sea-shore collecting plants on the way. We had a refreshing sea-bath and collected many algae. After breakfast getting into a bus we went round all the factories in the town—the iron foundry, the tile factory, the cashew-nut factory, and the cotton mill where both spinning and weaving were going on. Our thanks are due to Mr. Srinivas, the proprietor of the cashew-nut factory, who gave us biscuits and cashew-nuts and showed us the tin-making and vacuum-packing processes. At 1 p.m. all of us took leave of Quilon and started for home.

In this account we have stressed items of general interest because a mere list of plants with their families and peculiarities may not interest many. A tour of this kind certainly contributes to our general education, apart from the collection of plants to be seasoned and presented to the examiners.

Blazing and Burying

by F. Paiva, I U. C.

Then will I headlong run into the earth.
Earth gape! O yes, it will now harbour me!

(with profound apologies to Marlowe)

I don't know why folks should put on tombstone faces whenever anything connected with mortality is mentioned. If you are inclined to do that, cheer up, O son of Eve or daughter of Adam, because it is my death which I will discuss presently. No one really cares whether I am dead or alive, and I suppose you are no exception. So, brighten your countenance, whatever-faced reader, and I will take you through graveyards and crematoriums, inside soft moist earth and over hissing red flames; I will introduce you to royal wriggling worms which know no satiety, to the Dance of Death, and at the end of it all I will still keep you grinning as if you had been travelling through Elysium.

Let me start with the living body. Though my body is like yours but a "muddy vesture of decay", yet I shall like to see it decently disposed of when the curtain is rung down over my life on this earth. The body has been, not unreasonably, accused of so many misdeeds. It has always been a case of "the spirit is willing but the flesh is weak". All our ill-regulated passions have been ascribed to the body. However, the fact should not be forgotten that the body has served innumerable good purposes also. Without my legs my soul could not have pedalled a bicycle, thus mercifully helping me to escape from an infuriated bull in Blomendahl Road. Without my hands I could not have swum away for dear life from the messy meshes of a net in the sea, and from the fiery torrent of an enraged and volcanic fisherman who obviously was not pleased at having netted such a strange fish as myself. Well, I could go on with "without my eyes", "without my nose", and so forth, only to prove to you that my body deserves a decent disposal.

And so the choice arises between cremation and burial. I choose the latter form. I want my body to "incorporate with the great mother of all things, and by that means become beneficial to mankind". The grass will grow over my body; a member of the bovine species will eat the grass; a *homo sapiens* will eat the bovine specimen—at least a part of it;

BLAZING AND BURYING

and soon the *homo sapiens* will be below the earth; and the grass will grow over him; and so on. What a perfectly logical, admirable circle! Not for all the world would I dare to disturb this tranquil, natural, harmonious order of things, by letting my body be licked by the cruel flames. I consider the act of allowing the body "to go to blazes" an unnatural procedure. You must allow Nature to take her course. If you snatch my body from the rightful ownership of the earth, and shove it into an incinerator to get rid of it by this extremely artificial process, you will be unceremoniously and deliberately treading upon the gentle hand of Nature. There is nothing more peacefully pleasant than to repose finally a few feet below the soil. Short, stumpy red worms may feast on my flesh. Let them. After all it is a great consolation to know that even when I am dead I continue to feed the hungry. It is one of the finest corporal works of mercy. My bones may turn to dust, thus completing my incorporation with mother earth. It does not matter so long as it is a natural process. I do not wish my remains to be reduced to ashes and then confined in a ridiculous bottle. I would rather that my head be laid beneath the soft sod, so that the dewy earth may be over me, and at my feet a stone:

The sparrow oft at evening hours
Shall kindly lend his little aid,
With hoary moss and gathered flowers,
To deck the ground where I am laid.

Some one told me the other day that the process of consummation by fire was more to be desired than the act of incorporation with mother earth, because in the former there was no chance of being buried alive. I had to appeal to his common sense through his skin (by screwing his nose) before I could make him realize that when a fellow in a coma is shut up in a coffin at least five feet *sub terra*, all supplies of oxygen being cut off from him, he is bound to die a peaceful, natural death *minus* any agonizing convulsion due to asphyxiation. I am wondering who it was who said that cemeteries were insanitary areas. I would like to ask that person whether he resides beneath the burial ground for some peculiar purpose, such as conversing with the dead, being perhaps a disciple of Sir Oliver Lodge? Really, I fail to see how a cemetery can be insanitary. Even if your nose is abnormally protracted with a super-keen sense of attracting dangerous bacteria or obnoxious effluvia, I am sure a walk through God's Acre will do you no harm.

BLAZING AND BURYING

Even reasons of space should not prevent a town from having a decent burial ground. A well-kept cemetery can become "a thing of beauty and a joy for ever". Who will not love to walk among the dear departed resting beneath sylvan shades and among pleasant arbours? "The grave is the ordeal of true affection";—the spot where your friend lies mouldering—"it is there that the divine passion of the soul manifests its superiority to the instinctive impulses of mere animal attachment; it is there that truly spiritual affection rises purified from every sensual desire, and returns, like a holy flame, to illumine and sanctify the heart of the survivor."

Poets find hardly anything inspiring or æsthetic in a conflagration of hissing red flames busy devouring a body. As far as I know, there is one passage of prose poetry in J. H. Leigh Hunt's *Autobiography* in which he speaks of the cremation of that beautiful poet Shelley—I am afraid the actual burning was rather a very unpoetic end to a poetic genius. Says Leigh Hunt: "The beauty of the flame arising from the funeral pile was extraordinary...the flame of the fire bore away towards heaven in vigorous amplitude waving and quivering, with a brightness of inconceivable beauty. It seemed as though it contained the glassy essence of vitality. (?) You might have expected a seraphic countenance to look out of it, to thank the friends that had done their duty." Now this is what I call absolutely clever make-up. I fail to see in it that natural flow of ardent ecstasy which should emanate from the soul of the author. In contrast to those lines I will set down the simple and sweet verses of William Collins at the death of the poet James Thomson:

In yonder grave a Druid lies
Where slowly winds the stealing wave;
The year's best sweets shall duteous rise
To deck its poet's sylvan grave.
In your deep bed of whisp'ring reeds
His airy harp shall now be laid
That he whose heart in sorrow bleeds
May love through life the soothing shade.
The genial meads assign'd to bless
Thy life shall mourn thy early doom;
Then hinds and shepherd girls shall dress
With simple hands thy rural tomb.

It sounds so absurdly clownish to declare with a long-drawn face of a

BLAZING AND BURYING

serious aspect, and with eyes uplifted soaring with a world of wisdom, in a deep, sonorous, funeral tone :

The paths of glory lead but to the—*crematorium or incinerator* !

So, in the earth may my body also moulder. If I am drowned, either my body will be washed ashore and thus demand burial, or as there is no possibility of my body being held in any mysterious suspension amidst the restless brine, I will reach the bottom where the shifting sand will bury me. Instead of the sparrow coming to bedeck my grave, beautiful anemone, coral, and weed shall entwine their iridescent growths around me, and thus shall I lie till the Trumpets of Doom awake me. If the land claims me, as I am sure it will, then, I beseech thee, O Angel of the Lord, who wilt be destined to awaken the dead in the region where I lie, in the name of peace, propriety and patience I beseech thee, look not for me in—direct not the sound of thy trumpet towards—any funny shaped bottle or casket containing ash, *alias* the remnants of my humble self. Rather, look for me by some murmuring brook, in a quiet grassy grave, 'neath overhanging bowers. At the moment of my resurrection, may I summon all the new life in me to sing jubilantly :

“O Death, where is thy victory?”

கம்பர் கவி கூவலம்

by R. Harry Robert Rajiab, I U. C.

கவிச் சக்கரவர்த்தியாகிய கம்பரின் கவித்திறமையைப்பற்றி ஆராயப் புகு முன்பு அவரது வரலாற்றினைப்பற்றிச் சற்று உற்று நோக்குவது கியமமாகும். கம்பர் சோழநாட்டுத் திருவழுந்தூரில் ஆதித்தன் என்றக் கானி கோயிற் பூசாரியாருக்கு மகவாகத் தோன்றினார். இவரது காலம் 12-ம் நூற்றாண்டின் பிற்பகுதியாகும். ஒரு சிலர் 9-ம் நூற்றாண்டு என்றும் பகர்வர். இவர் இளமையில் திருவெண்ணையல்லூர்ச் சடையப்ப முதலியாரால் ஆதரிக்கப் பெற்றார். கம்பர் தம்மை ஆதரித்த வள்ளலுக்கு தாம் இயற்றிய நூலில் காட்டி யுள்ள செய்நன்றி உய்த்துணரத்தக்கது.

மகா கவியாகிய கம்பர் ‘கவிச் சக்கரவர்த்தி’ என்றும், ‘விருத்த மென் னும் ஒண்பாவிற் குயர் கம்பன்,’ ‘கல்வியிற் பெரியன் கம்பன்,’ ‘கம்பன் வீட் டுக் கட்டுத்தறியும் கவிபாடும்,’ ‘கம்பநாடன் கவிதையிற்போல் கற்றோர்க் கிடையம் களியாதே,’ ‘தமிழுக்கு கதியே கதி,’ ‘கற்பனைக்கு கம்பன்,’ ‘கல்வி கிறந்த தமிழ்நாடு—புகழ்க் கம்பன் பிறந்த தமிழ்நாடு’ என்பன போன்ற பல பெரியோர் பாராட்டுரைகளே கம்பநாட் கவித்திறமையை நன்கு புலப்படுத்தும்.

ஆயினும் கம்பர் கவித்திறத்தை நன்கு நோக்குவோம். கம்பர் கவிகள் பொருட் சுவையும், சொற் சுவையும் ஆகிய இரண்டும், அழகும், ஆழமும், உயர்வு நவீற்சியணியும், தன்மை நவீற்சியணியும், இலக்கண வமைதியும் ஆகிய எண்ணிறந்த கிறப்புக்களையுடைத்தானால் கம்பரது கவி கூவலம் சொல்லாதே நன்குப் புலனாகும். கம்பர், தம்முடைய கவிகள் வெண் சொல்லும் புதைப் பொருளும் உடையனவாய் எத்துணை வல்லாரையும் முதலில் மயக்கிப் பொருள் புலப்பட்டவிடத்துப் பேரானந்தமுறச் செய்யும்படி சமைத்திருக்கும் திறன் எத்துணை பாராட்டத்தக்கது. கம்ப ராமாயணத்தில் கோதாவரி நதியை கம்பர் வர்ணிக்கின்றவிடத்து கவியின் தன்மையை ஆற்றின்மேலேற்றிக் கூறியவாற் றால் கம்பர் கருத்திற்கொண்ட கவிபாவம் இன்னதென அறிதலாகும். கவி ராயர் மனிதரியல்பு நுனித்தறிந்தவர். சந்தர்ப்பத்திற்கேற்ற சந்தங்களை யமைத்து பாடுவதிலும், உவமானங்கள், உருவகங்கள், உத்பிரேட்சை, இரட் றெ மொழிதல், கவி சமத்காரம் ஆகியவை கிரம்ப அமைத்துப் பாடுவதிலும் இணையற்றவர். இவரது பெயரே இவரின் கவிப்புலமையை நன்கு வெளிப் படுத்துகின்றது. இவர் தம்முடைய கவிகளால் கற்றோரையும், நாவலர்களையும்

கம்பர் கவி கூவலம்

பிரமித்து கம்பம்போல் கிற்கும்படி செய்தாராகையால் கம்பர் எனப்பட்டார் என்று உரைப்போர் சிலர். இஃது எவ்வளவு மெய்யாயினும் இதிலிருந்து அவரின் கவித்திறமை புலனாகின்றதே நாம் உற்று நோக்கத்தக்கதாகும். கம்பர் கல்வியின் விரிவும், கற்பனாசக்தியும் கிரம்ப உடையவராகையால் சொல்லும் பொருளும், பருந்தும் கிழலும்போல் பிணைந்து செல்லுகின்றன. அதனால் அவருடைய கவியும் தட்டுத் தடையின்றி கதித்துச் செல்லுகின்றது. மேலும் கம்பரிடம் சொற் பஞ்சமென்பதையே காண்பதரிதாகையால் அவர் ஓர் சொற்களஞ்சியம் என்றே கூறலாம். நம் புலவர் தாம் ஓர் சிறந்த விஸ்தாரமான காப்பியத்தைப் பாடின போதிலும், அதில் ஓரிடத்தில் கூறியிருப்பதற்கு மாறாக வேறொருவிடத்திற் கூறியிர கின்றார். தாம் பின்னால் கூறப்போகும் கருத்தை ரூபகத்தில் கொண்டு அதற்கு பொருத்தமுற முன்பே செய்யுட்களை அமைத்துக் கொள்வர். இதனால் அவரின் ரூபகசக்தி வரையிட்டிரைக்க முடியாதது என்பது நன்கு விளங்குகின்றது.

சங்கு மேலே உரைத்தவற்றை தக்க சான்றுகளுடன் உற்று நோக்குவோம். கம்ப ராமாயணம் கற்பதில் எப்படிப்பட்டவர்களும் இடர்ப்பிடுதலான சந்தர்ப்பங்களும் உள. அவை கம்ப சூத்திரமுள்ள இடங்களே. சூத்திரத்தின் மரமத்தை நன்கு அறிந்த சூத்தரதாரிக்கு இடர் ஒன்றுமில்லை. கம்பர் இந்த சூத்திரங்களில் எவ்வளவு கற்றோரையும் மாட்டிவைத்து பெருமலை உண்டாக்குவர். இவ்வாறு அமைத்தது தூலைப் படிப்போருக்கு வெறுப்பு தோன்ற வண்ணம் தடுத்து இடையிடையே இன்பம் ஊட்டும் பொருட்டே.

கவிராயர் ஆங்காங்கு எடுத்தாண்டிள்ள உபமானங்கள் மிகப் பொருத்தினைகளாகவும், ஒரு சார் ஒழுக்கம் கற்பிப்பவைகளாகவும் உள்ளன. அதின் உண்மையை சீழே கூறியுள்ளதில் காணலாம். இராகவனது பாணம் தாடகையின் நெஞ்சை மிக விரைவாக ஊடுருவிச் சென்றது என்ற கருத்தைப் புலப்படுத்த அவர் எத்துணை அழகானதும், பொருத்தமுடையதுமான உபமானத்தை அமைத்துள்ளார்,

“புல்லர்க்கு நல்லோர் சொன்ன பொருளெனப் போயிற்றன்றே.”

பதினான்கு வருடகாலம் வனவாசம் செய்வாயாக எனக் கைகேசி சொன்னதைக் கேட்டபோது இராமன் முகம் இருந்த நிலையை விவரிக்கையில்,

“அலர்ந்த செந்தாமரையினை வென்ற தம்மா”

என்று கூறியிருக்கின்றார்.

கம்பர் கவி கூவலம்

கம்பர் உருவகங்களை வெகு நயமாக அமைப்பர். அவற்றை நாம் உற்று நோக்குங்கால் அவை நம் நெஞ்சையள்ளுகின்றன. இராமபிரான் இவ்வரண்யம் வந்துற்றதனால் அரக்கர் அழிவர் என அகத்தியர் மகிழ்வுறுவதை,

“வெந்தில் அரக்கர்விட வேர் முதலறுப்பான்
வந்தனன் மருத்துவன் எனத்தனி வலிப்பான்”

என்று நயம் தொனிக்க கூறியிருக்கின்றார்.

அந்தந்த சந்தர்ப்பத்திற்கு பொருத்தமாக விருக்கும்படியாக கம்பர் தம் முடைய குறிப்பை ஏற்றிச் சொல்வர். அஃது உத்பிரேட்சையெனப்படும். கைகேசி தன் கணவனை இன்னல்படுத்திய கங்குல் புலர்கையில் சம்பவித்ததை உரைக்கின்றச் செய்யுளில் எடுத்தாண்டிள்ள தற்குறிப்பேற்றம் உய்த்துணரத்தக்கதாகும். தசரதன், தன் மைந்தன் இராமன் வனத்திற்கேக நேர்த்ததை எண்ணி, எண்ணி வருத்தமே யுருவாய் அமைந்திருப்பதைக் காணுதலுற்ற அவனது கோழிகளும் தங்கள் பரந்த சிறைகளை மார்பில் அறைந்துக்கொண்டு வருந்தியதாக கம்பர் செப்பியிருப்பதை வாசிக்குங்கால் நம் உள்ளத்தின்கண் எழுகின்ற உவகை உள்ளத் தடங்குவதன்று.

கம்பநாடர் ஓரோவிடத்து இரட்டிற் மொழிவர். சீதையை தான் இராவணனுக்கு இயைவித்தலால், அவனது மனைவிமார்கள் அவனுடன் இன்பம் எய்தப்பெறுது வருந்துவராதலின், தான் அவன் வாழ்க்கைத்துணைவியர்களுக்குக் கேடு சூழ்கின்றதாகும் என சூர்ப்பகை இராவணனிடம் மொழிந்ததாக பொருள் கொள்ளலாம். மேலும் கம்பரசியாகிய சீதையை இராவணன் தீண்டினால் அவன் இறப்பது திண்ணமென்றும், அதனால் அவன் மனைவிமார்கள் மங்கல சூத்திரம் இழப்பர். ஆகையால் சூர்ப்பகை அவன் மனைவிமார்களுக்குக் கேடு சூழ்கின்றதாக பொருள் கொள்ளினும் பொருத்தும்.

கம்பர் கவி சமத்காரம் மிகுதியாகவுடையவர். ஏற்ற சில சந்தர்ப்பங்களில் உரைக்கின்ற கருத்து பச்சை மரத்தில் செலுத்திய ஆணிபோல் உள்ளத்தை விட்டகலாமல் ஊன்றி வேர் கொள்ளுமாறு சமத்காரமாக கவிகளை பாடுவதில் வல்லார். ஒப்பினை யழகிலும் சீதைக்கு இயற்கையழகு விசேடித்தது என்பதை

“உமிழ் சுடர்க்கலன்கள் நங்கை உருவினை மறைப்பதோரார்
அமிழ்தினைச் சுவை செய்தென்ன அழகினுக்கழகு செய்தார்”

கம்பரிடத்தில் ஏனைக் கவிராயர்களைக் காட்டில் விசேடித்த சாமர்த்தியம் ஒன்று உண்டு. அஃதாவது ஓரோவோர் கவியில் யாதாவதொரு சொல் தன்

கம்பர் கவி கூவலம்

ஞற்றலான்றிக் குறிப்பால் மிக சாதுர்யமான பொருள்களையும் அதற்கு இனமான பல பொருட்களையும், நயத்தையும் பொழியுமாறு செய்வித்தலாம். இங்ஙனம் இவைகள் சுழியானுப்படுவது பெரிய கனிகளிடத்திலும் எகதேசம் ஆனால் கம்பரிடத்தோ மிக சாதாரணம்.

“மண்ணேகொள் றீ மற்றையதொன்றும் மறவென்றான்”

கம்பகாடர் மனிதரில்புகளை நுனித்தறிந்தவராதலால் காவ்ய பாத்தாங் களின் மன நிலைக்கியைந்தவாறு கவிகளை யமைப்பதில் வெகு சமர்த்தர். கம்பரைத் தமிழ்காட்டு சகப்பிரியர் என்றுரைப்பது சற்றும் மிகையாகாது. சகப்பிரியரைப் போலவே கம்பரும் நமது நூலில் மேல்கூறிய மர்மத்தை உபயோகித்துள்ளார். மற்ற வகைகளிலும் கம்பர் சகப்பிரியருக்கு (Shakespeare) சற்றும் கீழ்பட்டோர் அல்லர் எனத் துணிந்துரைக்கலாம். சூர்ப்பகை உவமை முதலிய உதவிகொண்டு சொல்லளவாகச் சொல்லக் கேட்ட இரா வணன் சீதாபிராட்டியின் அழகில் மயங்கியிருக்கையில் அவனுக்கு ஒரு வெளித் தோற்றமாக சீதை தோன்றினாள். இங்ஙனம் நான்கண்ட ஒருவம் சீதையோ, அன்றோ என ஐயுற்றவன் சூர்ப்பகையை அழைத்து “இந்நின்றவளாக் கொல் இயம்பிய சீதை?” என்று உசாவ, இராமபிரான் அழகில் மயங்கி அவனையே எண்ணிக்கொண்டிருந்த அவன் இராவணன் வினவிய கோக்கத்தை அறியாது, பரவசமுற்றிருக்கையில் தனக்கு ஒரு வெளித்தோற்றத்தில் தோன்றியதால்

“வந்தான் இவனாகும் அவ்வல்லில் இராமன் என்றான்.”

இவ்வுதாரணம் மேலே உரைத்த கம்பரது திறமையை நன்கு விளக்கிக் காண்பிக்கின்றது.

கம்பரிடம் மற்றோர் விசேடமும் உண்டு. அஃதாவது சந்தர்ப்பத்திற்கு ஏற்ப சந்தங்கனையமைத்துப் பாடுவதாகும். அவர் நடையானது ஆங்காங்கே சந்தர்ப்பத்திற்கேற்ப இன்னோசையும், மிடுக்கும், தெளிவும், தளர்ச்சியும் கொண்டிருப்பது. மகிழ்ச்சியளிக்கும் செய்தி உரைக்குமிடத்தில் சந்தத்திற்கேற்பக் கூத்தாடவுங்கூடும். வருத்தமான செய்தியைச் செப்புமிடத்தில் படிக்கின்றவர்கள் பாட்டைப் பரபரப்பாக படிக்கப் புகுவரேனும், அப்பாடல்கள் பரபரப்பாக நாவிலே உழல்வதில்லை. கதாநாயகன் அல்லது கதாநாயகி வருந்துகின்ற விடத்து காவியத்தைப் படிக்கின்றவனும் வருந்துவான், அவர்கள் மகிழ்கின்ற விடத்து இவனும் களிப்பெய்தி ஆனந்தக்கடலில் மூழ்குவான். இத்

கம்பர் கவி கூவலம்

தகைய மர்மம் எல்லோருக்கும் கைகூடுவது மிக அரிது. கவி வல்லோர் மட்டுமே எய்தப் பெறுவதாகும்.

என்னே கம்பர் கவித்திறம்! இத்துணை கவித்திறம் படைத்த கம்பரைப் பயந்த தமிழ்த்தாய் பெருந்தவம் செய்தவள் அல்லனோ? அவர் போன்ற மற்றோர் கம்பரை தமிழ்த்தாய் என்று பெறுவள்?

தமிழ் வாழ்க! வாழ்க!! வாழ்கவே!!!

The Economics of Paying Fines

by N. V. Srinivasan, V Hons.

FEW students like to pay fines. They do not realize that they are thus rendering our country a great service. To those who are sceptical about my thesis that India stands to gain by students paying fines, my advice is: Read this article. But to those who are prepared to believe me even without going through my essay, my advice is that of *Punch* to bachelors contemplating matrimony: Don't!

What will happen if we do not pay fines, or if our College authorities stop fining us? The immediate result will be that receipt books for entering such fines will not be bought by colleges and schools. Then the printing presses will have less work to do. Their consumption of paper will be lessened and our paper mills will have to produce less. This will reduce the amount of raw materials like bamboo bought by these mills. Agriculture will feel the effects of a depression. Since the printing presses have less work to do, they will dismiss some of their workers, and thus cause unemployment. They will order less printing ink from abroad. This will mean that India's imports will fall. Since exports pay for imports, foreign countries will begin to buy less and less from India. Ours is an agricultural country; hence when our exports fall, our agriculturists will suffer. Thus in every way agriculture stands to suffer. What patriotic student can allow this plight to befall our primary industry?

Let us look at the positive aspect. Here the action of the "multiplier" (the ratio of the total increase in employment to the primary increase) is more clearly seen. As students pay more fines, more receipt books are bought from the press. The printing presses make huge profits and employ more men. The number of unemployed in India goes down. These newly employed will make increasing demands on the footstuffs and manufactured articles of daily use. Our paper industry also will employ a greater number of workers. All this means greater production in the country, or at least a fuller utilization of things now

THE ECONOMICS OF PAYING FINES

produced. Our agriculture will grow more prosperous, and our industries will grow in number. India will smile through Fines.

Is it not then incumbent upon us, students of colleges and schools, to pay more fines, and still more fines? It is the glory of Economics, according to the great Dr. Marshall, that this science shall contribute to a solution of our social problems. Is it not clear that fines are a solution of one of India's chief problems?

Le pays le plus heureux du monde

by D. N. V. Chellam, II U. C.

UN jour, quatre camarades vigoureux et joyeux s'asseyèrent dans le calme du soir près d'un cabaret et buvaient. La petite fille de l'hôte remplissait leurs verres.

Après avoir bu deux verres, un français se leva et cria, tout ardent : "Vive la France! Le royaume le plus beau sur la terre ne peut pas comparer avec les beaux châteaux, les belles villes, et les beaux paysages de mon pays."

"Ho!" cria un allemand en riant et en éclaboussant sa barbe pleine de vin, "j'aimerais mieux vivre en Laponie que vivre en ce pays-là. Le pays le plus beau de la terre, c'est le pays allemand! Là, il y a des robustes soldats, des *tanks* énormes, et des avions sans nombre."

"Taisez-vous! français et allemand!" cria un anglais. "S'il y a un ciel sur la terre, c'est l'Angleterre. Là, il y a des magnifiques chevaux, des jolis bébés, et tout le monde travaille et chante. Le tailleur joue de la flûte, le savetier corne, et le mineur sonne de la trompette."

Alors la petite fille de l'hôte éleva ses mains, désigna le ciel, et dit : "Voilà où le pays le plus heureux du monde est situé."

An Adventurous Journey

by T. J. Jacob, IV B. Sc.

THE cyclone that had visited South-East Madras during the first days of December last had left destruction and even death in its trail. The district of South Arcot had suffered most from its effects. Twenty-eight lives had been lost in that district alone. Many towns in it had been isolated for a few days following the cyclone. The cost of cyclone damages to the roads and bridges in that one district were roughly estimated to be just over three lacs of rupees. A strange kind of raft with the body of a dead man firmly tied to it had also been washed ashore at the Cuddalore beach.

Railway communication between Trichinopoly and Villupuram had been dislocated. An accident had also taken place on the Trichy-Villupuram Main line. The Trivandrum Express which left Trichy for Madras on the 2nd night had been diverted through the Main line because of extensive breaches on the Chord line. In spite of this precaution, this train had met with an accident near Porto Novo. The sides of a bridge near Porto Novo had been eroded by the fast-flowing water, with the result that when the train crossed the bridge the latter gave way. The engine fell into the river below and the reserve van immediately following it was left standing on a skeleton of lines. In this accident one fireman lost his life and two or three other passengers were injured.

Our College closed for Christmas on the 5th of December. But we were informed by the railway authorities that for the next few days trains would run only up to Chidambaram on the Main line. This news was a bit annoying to my friend and myself because we had to go to Cuddalore which is beyond Chidambaram on the Main line.

Trusting to chance and impelled mainly by the desire to reach home as early as we possibly could, and partly by the desire to make an adventurous journey and see for ourselves the damages consequent upon the cyclone, we left Trichinopoly by train early on the 6th morning, carrying a minimum of luggage with us. We were glad that we had started because, being a photographer, my friend could take a few photographs of engine and coaches involved in the accident at Porto Novo. As we travelled along, we could see more and more of the cyclone

AN ADVENTUROUS JOURNEY

damage. The train crossed the Coleroon bridge near Chidambaram with great misgivings, because it was feared that the sides of this bridge too might have been washed away by the floods.

At noon we reached Chidambaram where we were informed that transshipment of passengers across the breach at Porto Novo would not be attempted till the next day. We tried in vain to ascertain whether any bus was going to Cuddalore the same day. Tired and hungry, we turned our footsteps towards Annamalai University where we had a friend whose hospitality we could count upon. However, on our way to Annamalai University by mere chance we dropped in at Chidambaram railway station to make arrangements for leaving our luggage somewhere in the station itself. There to our surprise and happiness we were informed that very soon a train would be ready to take us up to the Porto Novo breach where we might, in all probability, be transhipped.

By the time the train came, my friend and myself had helped ourselves to some meagre food and completely forgotten our proposed visit to Annamalai University. When the promised train arrived, we gladly boarded it, and soon we were on the move. But this time the engine was pushing forward all the carriages from the rear. This was done probably because the railway company dared not risk a second engine so soon after they had lost the first.

Soon we were at the breach. All around us we had a panorama of uprooted trees, crops that had fallen low, inundated fields, and rivulets overflowing with water. A mighty railway engine was lying in the water with part only of its tender above the surface. The Officers' coach next to the engine had been partly smashed, and it was standing on a skeleton of lines. Another coach that had also been slightly damaged was standing in a nearby railway station. Of a bridge of three spans, only one span was standing, while the other two had been washed away by the floods. When we were at the breach, the depth of water there was 10 feet. So its depth at the time of the accident must have been higher. Workers were busy piling sandbags across the breach to enable the engineers to erect a temporary bridge across it.

By the time my friend had finished taking photographs of the breach, the engine and coaches, a train had drawn up on the other side of the breach to take us up to Cuddalore. Women and children crossed the breach walking partly through the damaged Officers' van and partly over wooden planks linking the end of the Officers' van with the Cuddalore side of the

AN ADVENTUROUS JOURNEY

breach. Men crossed the breach in a manly way by walking in single file partly over sandbags and partly through water. About an hour after we had crossed the breach, we were speeding towards Cuddalore. On both sides of the railway track we could see entire groves of uprooted trees.

If we had been happy to board this train at the breach, happier far were we to alight from it at Cuddalore New Town railway station at 6 o'clock on the 6th evening, exactly fourteen hours after we had started on our adventurous journey.

Once we were at Cuddalore railway station, we lost no time in arranging for the necessary conveyance and reaching our homes. To my friend and myself our homes looked sweeter than usual because we had reached them with so much difficulty. We were both tired and hungry. But soon we began to taste the comforts of home.

Stones that Speak

by T. S. Pattabhiraman, Post-graduate

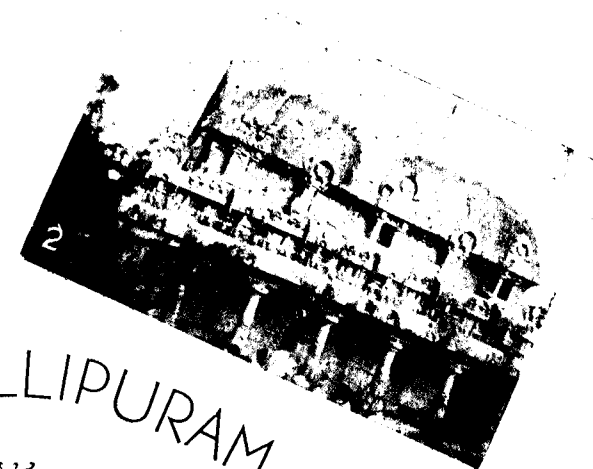
FIFTEEN miles from Chingelpet lies a small village in a half-dilapidated condition strewn with innumerable stones that speak. Mahaballipuram once was all splendour and glory. Mahamallapuram, as it was known in the golden past, was the capital port of the mighty Pallavas of Kanchi who ruled over the Deccan. It was the nerve centre of all activity, a port at which the bottoms of the world touched. Tamil classics are full of descriptions of *Kadan Mallai* (கடன் மல்லை) being busy like a beehive, where Yavanas (Greeks) exchanged pearls and gold for spices and muslins.

To-day it is a city of the dead. Stark silence rules where once the mighty Pallava arm extended. Much of the old city has been swallowed up by the greedy sea and what remains reminds us of the tragedy that has overtaken the once priceless jewel in the Imperial crown of the Pallavas. The art, architecture, and sculpture that are now spared to us from the ravages of nature are mere relics of the Pallava Golden Age.

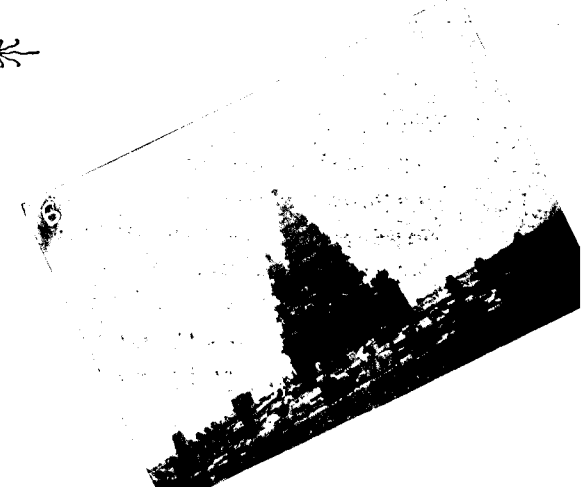
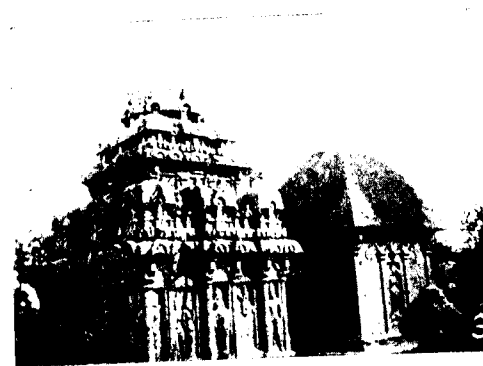
Narasimhavarman (625-650 A. D.), also known as Mahamalla (champion boxer), the great warrior who subjugated Pulekesi II of Badami, was a great patron of the arts. The numerous cave temples and architectural treasures of South India owe a great deal to him. The monolithic shrines at Kanchi, the Seven Pagodas, and the various pieces of sculpture owe their existence to his liberality.

There is a group of boulder formations on the sea-shore out of which have been carved numerous cave-temples, sculptures, and monolithic temples.

The *Rathas* (Photo 1) are named after the five Pandava brothers and Draupati. Though they are similar in style they vary in form. In the Arjuna *rath* we find the earliest prototype of the later Dravidian civilization in the simplest form. In the "Sahadeva" and "Bhima" *rathas* traces of Buddhist influence are still evident; the uppermost story of the "Sahadeva" *rath* is shaped like an apsidal chaitya hall of a Buddhist vihara (Photo 2), and the "Bhima" *rath* has an elongated barrel vault roof of the type with which the bas reliefs at Bharut, Sanchi, and Amaravathi have made



MAHABALLIPURAM





PHOTOGRAPHIC



INDIAN BIRDS

1. A Kite
2. An Owl
3. A Stork
4. Geese & Ducks
5. Ducks

by Benjamin N. Deodass, I.C.C.
by Edwin Eham, IV U.C.
by A. Suryanarayana, I U.C.

Prize-winner



COMPETITION

STONES THAT SPEAK

us familiar. The last story of the "Dharmaraja" *rath* has a fine hexagonal dome. The "Draupati" *rath* (Photo 3) is unique in its way; it is a small square temple with a curvilinear roof like those of thatched huts in Bengal to-day.

Near by are found an elephant, a lion, and a cow exquisitely carved out of single stones. (Photo 4)

A little farther, numerous cave temples are to be found. In these caves, natural as well as artificial, we find beautiful sculptural representations of the various Puranic scenes. In one cave the goddess Kali with several attendants is represented as engaged in destroying rakshasas. In the Govardhana cave we see Krishna holding up the mountain and sheltering men, women, and children from the fury of the raid-god. Close to him the cattle are being tended and milked. (Photo 5)

The crowning piece is the open-air sculpture known as "Arjuna's Penance" which is nearly a hundred feet in length and fifty feet in height. Here a big rock-wall with a fissure in the middle is decked on both sides with sculptured figures of deities, human beings, Nagas, and a variety of animals. Most of the figures are carved with hands folded in adoration. Immediately on the left of the fissure there is a representation of a simple Dravidian temple very similar to the Arjuna *rath* and it contains a four-armed deity, probably Siva; the figure of an emaciated *yogi* is bowed before the shrine. The fissure is sculptured with Nagas—beings associated with water. On either side of it are flying figures of God; below are some sculptures of animals of which the giant elephants are the most impressive. Adjoining this a monkey family is depicted, one of them mimicking a sage. This open-air sculpture has a story to tell. The latest theory, supported by Dr. Ananda Coomaraswamy, contends that it depicts the "descent of the Ganges".

Finally, there is the shore temple (Photo 6). It belongs to a period when Dravidian architecture was at its height in its decorative beauty and intrinsic quality. The *varaha* or boar incarnation of Vishnu is of special importance and the god is seen standing with his right foot resting on *Adishesha* and the goddess of Earth sitting on his right thigh. This scene represents the god rescuing the goddess from the rakshasas who stole her and hid her in the sea. This temple stands against a background of foam-wreathed, deep blue waters of the sea; the waves kiss the solitary ruin in the midst of immensity; the waves splash the broken column of what was once a lighthouse.

STONES THAT SPEAK

Mahaballipuram increases our admiration for those workmen who created these poems in stone. Truly does V. A. Smith remark that during the period of their supremacy the Pallavas reared imperishable monuments which constitute their claim to remembrance by posterity. We may add that they stand as symbols of our civilization, when to-day art is forgotten and culture is prostituted by the so-called civilized nations.

On a Village Reform

by P. R. Krishnan, V Hons.

“**B**Y how fragile and unknown threads the destinies of nations and the lives of people are sometimes suspended”, exclaims Alexander Dumas. The following little experience will bear this out.

Perhaps the reader is acquainted with how things go on in small villages consisting of fifty or sixty houses. There is a managing committee composed of nine or ten members, headed by a President who is ordinarily a retired judge, magistrate, or professor. The President is assisted by a Secretary, who is also cashier. To all outward appearances, the whole work is voluntary and free.

Having had an opportunity to spend a few months in a village, I took special interest in its managing committee. The President was a retired sub-court magistrate—a stout figure with a massive face, a pair of eyes set heavenwards, and a prosperous tuft of hair. As for the Secretary, imagine an old frame, bent double with age, with a protruding chin and a pair of keen penetrating eyes. A long walking stick made of bamboo and a fan were his inseparables. And it is not impossible that the villagers chose him to be cashier for his qualification of having a mouth which, with its numerous folds, looked not unlike a decent purse.

The village had a school adjoining it which was also under the jurisdiction of the committee. The teachers were bound to obey implicitly the orders of the President who was expected to look after the general welfare of the school as well as of the village. But by the way in which the aforesaid President conducted his business it seemed that he considered the school and the village as part of his private property.

One day when the President was returning from the market, he happened to see a youth pass by him without giving him ‘due respect’ (as he called it), which means taking off the towel from the shoulder and bowing to the ground. The President at once stopped him with furious looks and asked him who he was. To his astonishment the youth stood with his face erect, gave him a salute, and answered calmly: “Sir, I am the son of Mr. Raghavan Nair who is a teacher of your school. I am studying for the Intermediate and came only this morning from Madras.”

ON A VILLAGE REFORM

This reply gave the President a shock, and biting his lips he roared: "What! Mr. Raghavan's son! Ha! Ha! Hm! I shall see that you are well paid for your impertinence." Then he went his way with a contemptuous laugh, leaving the youth in amazement. "What impertinence on earth did that gentleman mean?" was the question which troubled the young man. The poor boy had not practised 'due respect,' had not even thought of it.

The President knew the youth very well. On his way back he was murmuring to himself—"That impudent boy is studying in the Intermediate and has passed his Sixth Form in the first class with a high rank, while my son never got beyond the Third Form. It is high time for me to see that he doesn't go higher."

The President had an only son who had failed three times in the Third Form and he himself had told me that when he was about to continue his studies in the same class for the fourth year, the Headmaster had sent his transfer certificate without his asking for it.

At the end of the month there was the usual committee meeting, and this time the President had some fresh reform to make in the school. He opened the meeting with the words: "For the benefit of the school and of unemployed graduates, I am going to introduce a new rule, which, I think, will please you all." The Secretary took off the spectacles from the tip of his nose and said: "Whatever it may be, I am sure that our President will never propose anything harmful, being himself an experienced man in this field." Seconded thus by the Secretary, the Justice of the village began: "Again I repeat, for the benefit of all I propose that all teachers of our school who have at least one son who is aged twenty (which is the age by which he should have passed enough examinations to get a decent job) should be forced to resign their posts. All those who support me will please hold up their hands." Before the President had come half way, the Secretary had already raised both his hands, and as soon as the proclamation was over he lifted his skeleton body also by way of showing hearty approval. A few seconds of silence followed and the members began to look at each other as if to ascertain whether they were in dreamland or not. But the President could not tolerate even this hesitation and passed a threatening glance round the committee. Lest they should incur his wrath which was most dangerous, all the members raised their hands mechanically just over their heads. "So unanimously passed!" exclaimed the President triumphantly.

ON A VILLAGE REFORM

The rule was enforced and poor Raghavan and with him a few others were shown out of the school. "Our fate! Our fate! Cursed be the Management that has thus shown its gratitude to us for our long service" murmured the poor walkers-out.

The next time the President met Mr. Raghavan, his tuft stood erect and then began to dance behind him (I don't know by what magic) when he said: "Raghavan! Now you have paid for your two acts of injustice to me—first for not sending me a servant when mine was ill, and the second for your son's impertinence."

An unexpected result of this new regulation was that teachers of the school had not the courage to marry. The unemployment problem in the village became less acute and finally disappeared altogether!

Editorial Notes

Fr. Steenkiste

THE death in the Madras General Hospital on January 11, before completing his fifty-eighth year, of Fr. Jerome Steenkiste has removed from our midst another familiar figure. Like Fr. Camboulives, who died earlier in the same academic year, he was not merely admired and respected but loved. And the secret was the same—he too had a heart. He was genuinely and unalterably kind even when he sometimes saw disappointment. He was occasionally, like all kind men, rudely shocked by positive ingratitude or deceit. But he refused to learn suspicion from this or cunning. Instead of hardening his heart he went out to seek new objects of his care and affection. No one was excluded from his interest: boys big and small, but poor and neglected ones especially, servants, teachers, strangers, all were always greeted with the familiar wave of the hand and nod of the head accompanied with a smile and a word of encouragement. Small wonder, then, that he was sought after as a confessor and consoler by boys in distress. They knew that there was no limit to his readiness to sympathize and help; and if at times one might have thought that he carried his kindness too far in searching high and low for a book to lend or in helping a Third Form boy through his homework, one could not help admiring a man so utterly humble and so incorrigibly kind.

To this kindness was added a courtesy and delicacy truly French. To the least servant no less than to his most admired colleague in the University or college he was equally polite: never offending or self-assertive, never asking for a service if he could help it, profusely and sincerely grateful for the least kindness done him, perpetually afraid of hurting or inconveniencing others. Naturally shy and timid, he seemed even a little awkward at times on account of his great delicacy and consideration for every one around him: even in the last four days he spent on earth his only thought was for the nurses and the servant and the fellow-Jesuits who came to visit him in hospital.

These qualities somewhat dimmed the brightness of his scholarship. Though all men profess to admire modesty, most men are taken in by a certain superficial ability to sell one's wares. Fr. Steenkiste was a clever and learned man, painstaking, thorough, well-read, fond of study; he could

EDITORIAL NOTES

speak and write with distinction. But he could not advertise or make much of himself; and his wonderful capacity of bringing himself down to the level of the smallest boy *without condescending*, hid his eminent scholarship from all except the few who met him on his own level. On Boards of Studies and of Examiners, among his Honours students and among the readers of his articles in the *New Review*, the *Morning Star*, and the *Rally*, he was respected as a sound head, a wise and just examiner, a learned counsellor.

To those who knew him as a Jesuit in the intimacy of the Fathers' House there was yet another aspect of Fr. Steenkiste which may have escaped students and other outsiders. He was before and above all a truly religious man, to whom his vows and rules and Superiors were the great reality, and all the teaching and study and contact with the world came only second and secondarily. He was devout, humble, obedient, scrupulously faithful to the smallest duty. This was the secret of his universal and untiring goodness, his utter unselfishness, his total self-sacrifice. May the memory of him, together with the prayers which he will offer before the throne of God, continue and bring to completion the good work he did while on earth to so many generations of students!

Fr. Carty Honoured

We are not aware of any mystical significance in the number 65. But it was a great day for St. Joseph's when on Fr. Carty's sixty-fifth birthday his portrait was unveiled in the Senate House by the Vice-Chancellor, for it was a recognition of the link between this College, one of the oldest and largest in the Presidency, and the University of Madras. Unveiling portraits, even of the living and even in their own blushing presence, is not uncommon in India. But a University accepting a portrait and putting it up in its own Senate House with those of distinguished Chancellors and Vice-Chancellors is a mark of uncommon appreciation of educational service.

And in honouring Fr. Carty the University and the public have honoured the College with which he has been identified these close on forty years. While Fr. Bertram, who also deserved well of the University, spent his later years at Loyola, Fr. Carty's whole life has been spent at St. Joseph's, part of the time as Rector and all the time in touch with students as teacher, stage manager, choir master, editor of the *King's Rally*. The gratitude which his old pupils have shown him, by writing up a

EDITORIAL NOTES

commemoration volume themselves and getting up a portrait and a subscription towards a lectureship, therefore devolves to a large extent on his college.

A full account of the celebration appears elsewhere. We shall content ourselves with remarking that, like the Jesuit Centenary celebration at the Town Hall in February 1941, it was yet another proof of the public's appreciation and understanding of the service rendered by the Jesuits to India, a service spiritual and therefore universal and calling forth a gratitude and affection worthy of India. It is consoling to think that the *guru-sishya* tradition of personal attachment still lives on—the latest proof is the Sanskrit poem on p. 219 of this issue—and as long as it lives there is hope for Indian youth.

Our Photo Competition

The prize offered by the Magazine for the best photograph of an Indian bird has been won by Benjamin N. Devadass, I U. C. This picture as well as those which also ran are published in this number. One beautiful photo of a nettled and vindictive hawk had to be disqualified because it was not a photo of a bird but of a picture of a bird! Other amateurs did not show much sense of form or even of focus and perspective. And, saddest of all, not many competed at all.

It is to encourage observation of actual surroundings and discourage the dreamy unreality which our bookish education so easily induces, that such competitions are opened. And though we don't like to be told of our defects, there is the undeniable fact that there are fifty photos of buildings and persons not seen by oneself, to one actually seen. The same want of interest in what is directly under one's eyes is shown in the pen-and-ink or water-colour drawings offered to the Magazine: most of them are pictures of pictures, not pictures taken directly from life. We have students with a real talent for sketching or shading or colouring; but they will not open their eyes and look at a living person before them but must open some book and *copy* a photo or picture printed there! A printed picture is already at least one remove from reality; to copy that is to recede still farther from nature.

It is to encourage the least attempt to observe and depict *life* that we publish on another page the work of S. V. Maruthi, II U. C. However short of the reality these sketches may be, they are attempts to observe and reproduce living men whom he has seen, pencil and paper in hand,

EDITORIAL NOTES

from a corner of the dais or at a public lecture. How much better training this is for the senses and imagination than the second-hand copying of dead pictures of Hardy or Sivaji! The artist must hold the mirror up to nature: one mirror is far enough short of the reality; let us not make the reflection still fainter.

How far our system of education is responsible for what I may call our second-handness, is an interesting but difficult question. It is useful to know that it has been asked, and not answered.

Books on the Table

- (1) Mr. Roosevelt Speaks
- (2) An American looks at the British Empire
- (3) The Faith of an American
- (4) The Monroe Doctrine

Oxford University Press, 1942. Price 6d. each.

These four pamphlets of a new series called "America faces the War" are in keeping with the high excellence already achieved by the Oxford University Press. They enable the reader to appreciate the special and formidable difficulties through which a great democracy has moved from the frigid isolationism of 1939 to the active belligerency of to-day.

America sought immunity from the European conflict by the Neutrality and the Cash-and-Carry Acts; the dangers of an enslaved Europe to the freedom of the New World were not realized till the fall of France which threatened the safety of England and brought war to the Atlantic seaboard. President Roosevelt has shown himself to be an outstanding leader of men in having educated his countrymen out of their isolationism and carried a united nation in formally accepting the challenge of the dictators. The four historic speeches given here mark the stages by which a distracted and divided people were finally united in the resolve to help the democracies by the repeal of the Neutrality Act and by the passing of the Lease-and-Lend Bill. By his now famous fireside chats and weekly press conferences he spoke directly to the nation and the world and triumphed over the factious clamour of opposition in the Senate. The measure of his success in thus educating a democracy is reflected in his singular distinction as the only President who was chosen for a third term. His political opponent after his defeat has paid him the compliment of throwing the whole weight of his influence on the side of the President's policy of full aid to Britain and the democracies. Roosevelt's speeches make delightful reading and are more delightful when listened to over the radio; from the homely manner of the fireside chat he sometimes reaches the inspired accents of Lincoln and the burning faith of Jefferson.

The American who "looks at the British Empire" is a scholar who has long resided in England and writes with insight on the problem that has long divided the two countries. Their ancient quarrels

BOOKS ON THE TABLE

are perpetuated in the History that is being taught in the two countries. The historian Freeman considered the worst Englishman superior to the best American, and the truculent Palmerston never missed an opportunity to administer diplomatic slaps to Washington. The Irish in Ireland and America have never forgotten the wrongs inflicted on their country by England since the time of St. Patrick, and have worried English Governments of the past and the present. Churchill has lamented more than once that the Irish harbours are not open to English submarines, and Halifax in America has been greeted sometimes with jeers and hootings from hostile audiences. But the march of events and the gathering menace to the freedom of men in every part of the world from Axis conquest have brought the people of Britain and America into the closest association in history which gives promise of an enduring peace.

A. HIRUDAYASWAMI.

Indian Students Look at World Affairs

Pp. 30. Oxford University Press, 1942. Price 4 as.

This pamphlet contains the three essays which won first prizes in the Essay competitions organized in 1941 in connexion with the *Oxford Pamphlets on World Affairs*.

The first essay, on "The Position of India in the British Empire", by Mr. V. Abdulla, B.A. (Hons.), Law College, Madras, gives a good account of India's present position in the empire and its political aspirations for the future. All the major controversial issues involved are honestly faced, though the interpretations and solutions suggested are open to discussion.

In the second essay, on "Blockade in Modern Warfare", Mr. Romesh Thapar, Government College, Lahore, explains lucidly the role of economic blockade as an important modern war-front. He makes a good point when he emphasizes that with totalitarian war demanding the energetic and whole-hearted co-operation of every section of the community and thereby making civilians as much fighters as soldiers and with a skilled *ersatz* industry by which substitutes for war material can be produced from almost any raw material, total and complete blockade becomes necessary.

The last essay, on "Hitler's Germany", by Mr. G. E. C. Sadoc, Christian College, Lucknow, who has spent a good part of the sixteen

BOOKS ON THE TABLE

years of his life in Germany and is very conversant with German, describes Germany as it really is under the Führer's jackboots, robbed of its liberty in every sphere—intellectual, moral, spiritual, social, industrial, and political.

The whole pamphlet is very interesting and to us specially so as the product of our students.

M. AROKIASWAMI

Robert Browning

Poetry and Prose—Selected and Edited by Sir H. Milford.

pp. XXXI+203. Oxford University Press, 1941.

It is surprising that the publication of Selections from Browning in this series should have been delayed till now. But there is perhaps a special aptness in recalling our minds to the moral courage and the much analysed 'robust optimism' of Browning at this depressing time. The Editor, with an obvious eye on its topical significance, concludes the poetical selections with the memorable passage from *Asolanulo*:

One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed though right were worsted wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

The majority of the poems chosen are those usually found in any edition of Selections from Browning; but a serious attempt has been made here to include a number of simple short pieces which those who talk despairingly of Browning's obscurity do not ordinarily care to read. Such an emphasis on the 'easier' and simpler passages in Browning's work is timely in view of the strenuous efforts of some modern critics to see much virtue in the unintelligibility of contemporary poetry. Of the familiar pieces one misses 'Abt Vogler' in which, according to Prof. Elton, 'Browning's lyrical powers are seen at their utmost pitch.' The reason for this omission was probably the difficulty of finding space for adequate but necessary notes on the poem.

The Prose Selections which occupy hardly a dozen pages are, with one exception, all from Browning's Letters. They may satisfy the requirements of the Series, but they are an inadequate representation of Browning's prose.

BOOKS ON THE TABLE

To the Selections from the Criticism on Browning could have been usefully added passages from the critical studies of Arthur Symonds, G. K. Chesterton, and Stopford-Brooke. The Notes, one need hardly say, conform to the method adopted in the whole Series, of brief, clear, and pointed explanation.

LAURENCE SUNDARAM.

The Oxford Book of English Verse: 1250-1918.

chosen and edited by Sir Arthur Quiller-Couch.

New Edition: pp. 1172. Oxford University Press, 1939. Price 8s. 6d.

It is rather late in the day to review this well-known book which has been so much used these forty years. But a new edition, though even this is over two years old, gives one an opportunity to re-recommend a truly remarkable anthology of the entire garden of English poetry.

Till November 1900, when Professor (then not Sir) Arthur Quiller-Couch first brought out the *Oxford Book of English Verse*, soon to be followed by a similar book of Prose, the classical anthology was Palgrave's *Golden Treasury*, a book which has initiated countless young minds into the charm of English lyric. Since Q appeared—and incidentally this is the best of the Oxford Books—though Palgrave still holds the field for handiness and cheapness and therefore as a school textbook, it has been an indispensable *vade mecum* to lovers of the lighter Muse. It contains almost everything worth remembering in lyrical or epigrammatic verse since

Sumer is i-cumen in
and

Ichot a burde in boure bryht
down to

Say not the struggle naught availleth.

The new edition adds a hundred-odd pages and brings the garland down to the end of the Four Years' War, keeping the while all the features of the first edition and improving a few typographical details in the light of forty years' experience and criticism. One of the many merits of this edition is that the price is the same and the size—thanks to the finer paper—the same eight-and-six. Sir Arthur confesses to a certain sense of not feeling at home among post-War poets, which is quite understandable in him. Else he might have brought his anthology still more

BOOKS ON THE TABLE

up to date and made it still more valuable. But there is a more serious reason and a no less true. Post-War poetry in England (and America) even more than on the Continent has flowed in divers and often diverse channels; it is difficult to assess its value and even more risky to publish one's assessment; and the *Oxford Book of English Verse* must enshrine things *aere perenniores*.

No serious student will therefore complain of Q's decision to stop at 1918, leaving it to later scholars to continue the work. One can always quarrel with the inclusion of some piece and the exclusion of some other. The anthologist deserves the freedom at least to choose from among the flowers of others' gardens. The sound critic will allow that in its new edition Q's choice is one of the very best.

T. N. S.

Modern Verse : 1900-1940.

Chosen by Phyllis Jones. Pp. 198. Oxford University Press, 1941. Price 3s.

The Oxford University Press has in its series known as *Modern Verse* provided the student with a cheap and pocketable anthology of English verse. For the poets of the nineteenth century, it is true, there are Complete Works in stout Macmillan or Oxford volumes; but more recent poets have not been thus immortalized, though they too deserve to be studied. To the student, therefore, more especially than to the casual reader this series is all but indispensable if he would trace the progress of the many movements which mark the course of English poetry since 1850.

The present collection is the sixth in the series and samples the verse of the first forty years of this century. Some of the earlier pieces are of the last century and to some extent re-cover the ground of the previous volume on *Longfellow to Rupert Brooke*: Dixon, Blunt, Hardy, Hopkins, Alice Meynell, Oscar Wilde, the two Housmans, Yeats did most or at least a great part of their best work before 1900. Still their influence has matured and made itself felt chiefly in the present century and their verse deserves to be set beside that of the Sitwells, the T. S. Eliots, the Binyons, and the Masefields to be fully assessed. Poets like Hopkins, Hardy, Bridges, Yeats belonged only chronologically to the age of Tennyson; their true kinship was with their successors of our own time—their virtues and vices have been visited on their children.

BOOKS ON THE TABLE

Neither is this an anthology of rare or hitherto unpublished verse; most of the poems here selected are well known and can never be too well known: 'Lepanto', 'Innisfree', 'Recessional', 'Cheddar Pinks', 'Friends Beyond', 'Carrion Comfort', 'Annus Mirabilis' (not Dryden's), 'For the Fallen', 'Samarkand'—these are far from new to students of English poetry; but they are not found so conveniently together anywhere else in chronological order and revealing their inner affiliations.

Besides the popular pieces there are also things new and except to a few specialists unknown: delicious little gems by Charles Madge and George Barker and Anne Ridler and—appropriately the last in this wartime book—Dylan Thomas's 'Out of the Sighs . . .'

Altogether a most welcome anthology for study as well as for sheer delight.

T. N. S.

A College Text book of Indian History.

Vol. II: India from A. D. 1200 to 1700. By R. Satyanathaier, M.A., L.T. Rochouse, Madras.

This volume keeps up the high standard set up by the first. We have here the history of the Delhi Sultanate and the Moghul Empire till 1707. In the same period we get also the history of South India with its kaleidoscopic changes of dynasties and political frontiers. The author has also traced the history of the European conquerors. There is a chapter on Greater India which traces the history of Indian culture in the Archipelago. There is the usual attention paid to literature, art, and social movements.

The book is particularly welcome as a reliable and clear guide to a particularly complicated period of Indian History. Students of this subject are bound to find this book extremely useful.

THOMAS SRINIVASAN.

Namadu India

By Minoo Masani. Translated into Tamil by V. R. Pp. 193. Oxford University Press, 1942. Price Re. 1-8.

The long-desired translation of *Our India* has at last appeared. It will serve a very useful purpose in promoting the economic welfare of the people by disseminating the all too necessary knowledge of India, of

BOOKS ON THE TABLE

her conditions and the means of improving them. Is not knowledge a call to action?

But while the matter cannot be too highly praised, the language of the translation has certain faults that cannot be overlooked. The sentences are short, it is true, and to a certain extent colloquial too so as to be intelligible to the rural population as well. But some of the terms are pure provincialisms which cannot be understood by all, e. g. கால் நடைகள் for cattle. Some of the English phrases, expressions, and witticisms are so literally rendered into Tamil that one at once feels that they are characteristically English and not Tamil, that the constructions are at times faulty, that they are not so telling, e. g. light (pyjamas) = நெருக்கமான; Hush, fathers are always clever! = பேசாதே, நம் தகப்பன்மார்கள் எல்லாம் கெட்டிக்காரர்கள்தான்! In Chapter 5, the words 'In the Bible' are rendered 'பைபிள் வேதத்தில்.' But the Bible is a book and not a religion. Again, some of the English words are translated by words that are uncommon, while others for which ordinary Tamil words exist are merely transliterated. In a word, *Namadu India* is too literal and too slavish a translation to be as gripping and as arresting as *Our India*.

None the less, this little book will certainly fulfil its avowed purpose, viz., of getting the ordinary Indian started towards an understanding of his own country and her economic and political problems.

K. S. SOOSAI, S. J.



Rev. Fr. Carty lecturing

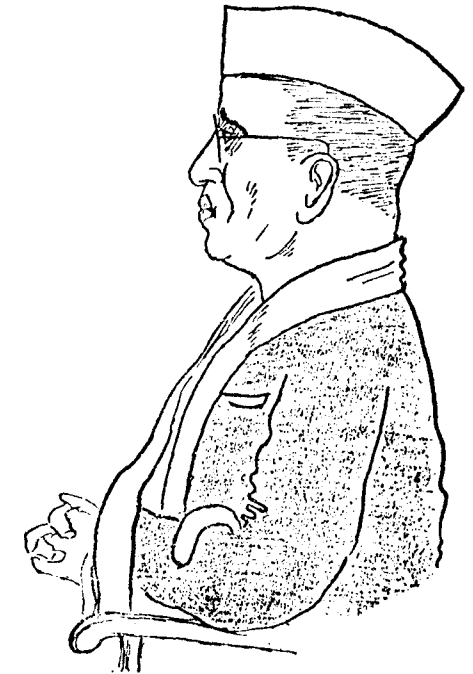


மருதி.

Rubhayan
15/3/42



Rev. Fr. Pruvôt watching a match



S. V. Maruthi
4/12

Sketches by S. V. Maruthi, II U.C.

Fr. Carty's 65th Birthday

EARLY last year the friends and admirers of Rev. Fr. Carty in Madras set up a committee with Dr. A. Lakshmanaswami Mudaliar, Principal of the Medical College, as chairman, to organize a celebration in his honour. The Committee proposed to endow a university lectureship, to present a portrait to the university, and to publish a commemoration volume of essays written by his friends and former students. On September 12, 1941, a large gathering of educationists, leading citizens, and former pupils in the city and from the mofussil met in the Senate House with Sir Mahomed Usman, Vice-Chancellor of the University of Madras, in the chair.

Dr. P. J. Thomas, University Professor of Economics, welcomed the guests on behalf of the Celebration Committee and said that Fr. Carty was "a great economist, a great teacher, and one who in his life as in his career as teacher stood for high ideals". He was connected with the various bodies of the Madras University and had done yeoman service for the promotion of economic studies and research.

Mr. V. R. Ramachandra Dikshitar read messages from the following, besides others! Sir C. P. Ramaswami Aiyar, Dewan Bahadur C. V. Venkataramana Iyengar, Dr. S. R. U. Savoor, Dr. G. S. Arundale, Prof. C. S. Srinivasachari, and Dr. B. V. Narayanaswami Naidu.

Dr. A. Lakshmanaswami Mudaliar, President of the Commemoration Committee, who could not be present on account of indifferent health, sent his speech which was read by Mr. V. R. Ramachandra Dikshitar on his behalf. He said it was appropriate that they should publicly recognize the services of an educationist who was not of this country to the cause of education in this country. For thirty years Fr. Carty had taken a lively interest in the development of economic studies and research and played a most notable part in the activities of the Madras University in various capacities. Fr. Carty was always known for moderation, clarity of vision, and directness of expression, and at no time did he hesitate to express what he thought was in the interests of the University.

South India had been justly famous for some of the greatest educationists, like Porter, Madhava Rao, Ranganatha Mudaliar, Miller, Skinner, K. Ramanujachari, and a host of others; and Fr. Carty would take his

FR. CARTY'S 65TH BIRTHDAY

place among them as one who contributed not a little towards the high and noble ideal of educating youth and building up their character. Irrespective of nationality, race, creed, or colour, men would be welcomed in this country on the cosmopolitan basis of their achievements, work, and willingness to serve the country's cause. If he were asked what the future of missionary agencies would be in the renaissance of India, his answer would be clear: "So long as we can get men of the type of Fr. Carty, persons of outstanding merit and character, whose earnestness, idealism, devotion to duty, and love of the boys committed to their care transcend all other considerations, India will welcome them with open arms as friends and give them every respect and consideration. India knows how to appreciate and thank the great men who serve her cause willingly and well."

Sir C. R. Reddi, Vice-Chancellor of the Andhra University, in unveiling the portrait spoke with more than his usual charm and brilliance. He said that India appreciated the great work of Fr. Carty and the Order—one of the most powerful and famous—to which he belonged. The Society of Jesus had carried the torch of its mission from one end of the world to the other, and there was not a land in which its enterprise did not have a footing. But while they had established themselves at a number of centres in the Tamil districts and the West Coast, he did not know why they had not extended their activities to the Andhra districts. But speaking as a South Indian and not as an Andhra, he wished to express gratitude to the Society for the work done by its members for the educational advancement of this country. The Commemoration was a tribute to the catholicity of Indian culture and more especially Hindu culture and its receptivity to elements of value from any source. Hindu culture had absorbed the most varied cultures of the world; and its vitality in that respect seemed to know no diminution with age or time nor seemed ever likely to reach saturation point. If India was indebted to the representatives of European cultures and religions for some of the most valuable elements which she had adopted from them, they too would do well to be equally receptive to the good in our culture and graft it on to their own system.

Fr. Carty, the speaker continued, had much in common with Indians. He came from France, a country which in many respects was the most liberal of all European countries. It was the land of the fine arts and the humanities, "the Athens of the modern world unfortunately just now under eclipse by the neighbouring Sparta." France was the one country most singularly free from colour prejudice and race prejudice—at any

FR. CARTY'S 65TH BIRTHDAY

rate, till recently she was so. It was, therefore, no wonder that Fr. Carty identified himself with India as he did. Though not born in this land, he was of us because he had always been with us. When one considered the veneration in which the great architects of South Indian education, like Dr. Miller and Fr. Carty, were held, one was reminded of the saying in the *Mahabharata* that stronger and more intimate than blood were the bonds created by service and friendship.

To-day, the value of a University would be judged by the volume of research work it produced, and by the intellectual leadership it had been able to secure for itself. Judged by either test, Fr. Carty's work must be pronounced to be of the very first rank. With his experience of continental systems, with his innate genius as an educationist, Fr. Carty was bound to help and guide them aright. Government colleges suffered from the system of transfers, migrations, and occasional demotions of professors and lecturers. In this respect, Mission colleges had an advantage. The Millers, the Skinners, the Kelletts, and the Cartys were there generation after generation—not mere personalities but a tradition. If Fr. Carty inspired Trichy by his visible presence, he would inspire generations to come by the portrait just unveiled.

Wishing Fr. Carty many happy returns of the day, Dr. Reddi presented to him the Commemoration Volume "written by his own students—a proof of the intellectual stimulus you have afforded—and a volume which is your own light reflected through your students."

Sir Mahomed Usman as Vice-Chancellor of the University accepted the portrait. On behalf of the University, he thanked Fr. Carty for his services in the cause of education during the last twenty-five years and offered him felicitations on the auspicious occasion.

Fr. Carty thanked the organizers of the function and said that the steady loyalty of a galaxy of students spread over a period of forty years struck him as a magnificent proof that "the Indian student has that fine spirit, that genial adaptability, which makes him a perfect student." If there was anything good in him, it was due to the training and discipline he had been through in the Society of Jesus. As Dr. Reddi stated, it knew no colour or credal differences; in India it was half Indian and half European. As a teacher he had found it the best policy to be always on good terms with students, while maintaining proper limits of decorum and discipline. The student was responsive where there was kindness and appreciation, and this was particularly true of the Indian student.

Old Boys in Active Service

THAT the Alma Mater is proud of her alumni who volunteer for active service at this time of national emergency and will be pleased to hear of their bravery, is perhaps not known to all the numerous Old Boys who are in the fighting front or are preparing to move up. This, combined with their modesty, is responsible for the incompleteness of the following list.

Holding Emergency Commissions in the Land Forces

1. *Lieut. A. D. J. Victor*—Our cross-country champion and mile runner and Sgt. in the College Contgt. of the U. T. C., took his M. A. degree in Mathematics in April 1937 and joined the Collectorate at Trichinopoly. He was one of the first to offer themselves for active service on the outbreak of war. He is a Lieutenant in the R. I. A. S. C. Bn. now at Iraq. With pleasure we record that out there at a place with temp. 125° F. in August and 10° below F. P. in December, old Vicky did not fail to send his Christmas greetings to Rev. Fr. Rector and all his former professors.

2. *Lieut. R. S. Noronha*—Student in the intermediate class 1936-38, Cpl. in the U. T. C. and a strong back in the College hockey team for two years, entered the Govt. Customs Department as an inspector. He is now a Lieut. in E. C. with the Hyderabad Rgt. at Calcutta.

3. *Lieut. William Napier*—passed his B. Sc. in April 1939 and with his under-officership in the U. T. C. was selected for a Commission and is at present with 54 (Jodhpur) G. P. T. Coy. Another Old Boy and devout Catholic anxious to have the blessing of Rev. Fr. Rector on New Year's Day. He has this certainly, with all our good wishes.

4. *Lieut. V. Srinivasan*—took his B. A. Hons. in Economics in April 1938. His keenness for active service is evident from the fact that he set aside the offer of a decent civil appointment in the Imperial Secretariat and preferred the hard life of the open field. After training at the O. T. S. at Bangalore he is now an officer in the 2/19 Hyderabad Regt. at Secunderabad. He was also a Sgt. in the U. T. C.

5. *Lieut. Lionel Rajasekharan*—student in our Intermediate classes, has after training at the O. T. S., Bangalore taken up an E. C.

OLD BOYS IN ACTIVE SERVICE

6. *Lieut. S. Nagarathnam*—Physics graduate in April 1939, son of a retd. subedar and a cadet in the College Contgt. in the U. T. C., is now on E. C with 4th Madras Bn. at Agra.

7. *Lieut. Dorai Jegannathan*—a distinguished under-officer in the U. T. C. and student in B. Sc. classes in 1938-40, took up a senior grade Comm. in the 15th Madras Bn. I. T. F. which has since been converted into a regular Bn. But Dorai seems to have preferred to remain in the unattached list.

8. *Lieut. T. K. Ramanathan*—B. Sc. student in 1936-38, has taken to military service through the I. M. A.

Holding Viceroy's Commissions

1. *Jemadar Natarajan*—after taking his B. Sc. qualified himself for the M. Sc. at the Lucknow University and has joined the R. I. A. S. C. Bn. now at Trichinopoly.

2. *Jem. Oommen*—with his high sporting qualities and smart bearing easily secured a Commn. in the 13th Madras Bn. I. T. F. then at Trichy (now the Bn. has been converted into a regular Bn.).

3. *P. L. Joseph*—a cadet in the U. T. C., is also reported to have taken up an E. C. as V. C. O.

Under Training for E. C.

(a) *D. J. Robinson*—Under-officer in the U. T. C. and student IV Hons. Math., 1941, is at the O. T. S., Mhow since October 1941.

(b) *Arthur Pitcher* and his brother *Jack Pitcher*, two excellent sportsmen, are reported to be under training for E. C.

(c) *Sydney Noronha*, brother of Lt. R. S. Noronha, has joined the Indian Air Force.

(d) *Cpl. K. P. Philip*—Intermediate class, 1941, has almost completed his training at Bangalore and is awaiting his Comm.

(e) *Sgt. Micetich* and *Srinivasa Rao*, C. Q. M. S. both of II U. C., with their fine personality and very good record in the U. T. C. joined the O. T. S., Bangalore, in December 1941 and are reported to be doing very well.

OLD BOYS IN ACTIVE SERVICE

(f) *Havildar Sivaramakrishnan*, after a couple of years of field service in the Medical Corps in Egypt and Libya, is now at the O. T. S., Bareilly for Viceroy's Commission.

(g) *Cpl. T. V. Jegannathan*,—B. Sc. 1939, after a year's study in the Engineering College has joined the I. M. A. at Dehra Dun.

Air Force

We have already recorded the loss of Flight Lieut. A. Gnanamuthu in our last issue. His younger brother too recently died in an air crash at Lahore.

With equal regret we record the missing report of Mr. A. F. Moraes, another old Boy who after a brilliant course of accountancy in England offered himself for service in the R. A. F. in August 1940. After some preliminary training in Wales he joined the flying training school and air observers' school in Scotland. He distinguished himself in bombing, gunnery, meteorology, and photography, became a Sgt. Observer in July 1941, and joined the operational unit for 6 weeks. Later he was put on actual operational work and was attached to the Overseas Aircraft Dispatch unit of the R. A. F. On Sept. 21, 1941, he was in Malta and was bound for Egypt; but the plane failed to arrive at its destination.

Ranks

Of the several who are rendering equally good service, mention must be made of Sgt. *Anthony David* and Cadet *C. S. Rangan* in the Madras Sappers and Miners Bn., *S. A. Thomson* with the A. F. I. Bn. at Bangalore, and *A. Sadasivan* of II U. C. who has joined the Air Force as a mechanic in Calcutta.

News has just been received that *Venkataraman*, B. Sc., an ex-Under-Officer in the U. T. C. and an Inspector of Customs at the Trichinopoly aerodrome, has been selected for an E. C. and has just joined the O. T. S., Bangalore. We note with pleasure that his two younger brothers, *Natarajan* and *Sivaramakrishnan*, are already in military service.

Under-Officer *P. F. Thomas* has taken up an E. C. and is now the adjutant of the V. C. O's training school at Bareilly. He passed his M. A. in Economics in March 1940 and was preparing to measure swords with the other combatants at the I. C. S. exam. in January. But he has laid

OLD BOYS IN ACTIVE SERVICE

aside the pen and taken up the real sword. Thomas will be long remembered for his fine performances on the stage. It is a pleasure to record here that old Thomas is still stage-minded. He wrote to us recently for a play he himself had acted here a few years back.

Perhaps the most remarkable of our contributions to active service is the loan of *Capt. V. Sundaresan* and *Lieut. M. J. Kuriackose*, both of our Staff.

Mr. Kuriackose passed his B. A. in Physics in 1932 and joined the English Dept. as tutor and after taking his M. A. degree in Languages was appointed lecturer in Malayalam. That he was loved and respected by all his students is evident from the enthusiastic send-off he was given when he left Trichy early in December to join the O. T. S., Bangalore.

Mr. Sundaresan has been a prominent member of the College Staff since he graduated in 1921. Those 21 years he has done yeoman service to his Alma Mater of which any one may be justly proud. Leaving the quiet and noble office of teacher and guide of the young in activities academic, athletic, and military, he has offered himself for war service and is now the Adjutant of the 4th Supply Bn. R. I. A. S. C. at Trichinopoly.

That the other officers and men highly appreciate the long and meritorious work of *Capt. Sundaresan* and *Lt. Kuriackose* in the College Contgt. of the O. T. C. was visibly demonstrated at the farewell function in their honour on Dec. 6, 1941, when addresses were presented to them recounting their services to the College and the O. Rs.

P. R. S.

College Chronicle

October 6—The second term opened with a grand function organized by the students for the unveiling of the portrait of Rabindranath Tagore. The Lawley Hall was crowded almost to suffocation. Rev. Fr. Principal, in requesting Mr. C. Rajagopalachari to unveil the portrait, said that it was most fitting that the eminent ex-Premier of this province, whose able guidance and selfless patriotism they all admired, should perform this ceremony on the very day of his release from jail. They rejoiced that his period of silence was over and that his expert knowledge and keen intelligence were again available to solve the problems of the day.

C. R. said that he had read some of the works of the late Dr. Tagore, but the reading of the English translations would never convey the full measure of the poet's genius. They would be doing something purposeless if they tried to judge and appreciate him from these translations. They should read the original Bengali to enjoy the music of his poetry and prose which had won the world's renown. He then appealed to the students to learn other languages as well as their own mother tongue and to apply themselves primarily to studies and not be carried away by the controversies of the day.

October 28—The District War Committee arranged for a meeting in the Lawley Hall. Mr. B. W. Day, the Collector, presided and Captain Newey, District Educational Officer of Bombay, spoke on the war. The speaker made an interesting survey of the various theatres of the present war. Speaking before the Japanese attack, he said that Japan would try to obtain her demands by gigantic bluff and that she would plunge into the conflict if she had to save her face. An Indian officer who had taken part in the Kerin battle gave his experiences of the campaign and showed that the Indian soldiers had won a name for endurance and initiative. An English officer also joined in the tribute to the Indian soldiers, and appealed to the students to join the army. The President concluded by inviting applications for commissions.

January 5—Rev. Fr. Principal gave his third survey of the war in the Lawley Hall under the heading: "India and the War in the East". He examined the question whether Japan had any real grievance to justify the present attack and why she chose the present moment, not the time when

COLLEGE CHRONICLE

France fell and Germany appeared triumphant. He was inclined to think that Japan had long prepared to attack America as her real enemy and with a view to occupy the Philippines.

With this lecture Fr. Principal completed the review of the war situation which he had made on two previous occasions.

January 20—Mr. S. Satyamurthi, M.L.A. (Central), addressed a huge gathering for three quarters of an hour on the recent Bardoli decisions. He made a striking plea for unity among all the communities and their leaders in the face of the common danger. He criticised the Government's policy of drift and proclaimed his faith that India would defend herself against any aggressor if she had the power to organize her defence.

February 16—Mr. S. K. Chettur, the District Collector, addressed the students on air-raid precautions. He spoke with charm and humour in explaining the measures that had been taken by Government in the matter of lighting restrictions and digging slit trenches. If people were caught in the open by a raid, he said that the best course was to fall on their knees "and think of our sins". He exhorted the students to enlighten the ordinary people in these elementary precautions, and to render service to others by enrolling as wardens.

The A. R. P. Officer, Trichy District, then gave a clear account of the organization of the A. R. P. service under a central control room, with wardens, fire-fighting service, and messengers, and the arrangements made to sound the alarm and the all-clear.

Fr. Principal promised to take all measures to ensure the safety of students in the event of an air raid.

February 26—A mock exercise in air-raid precautions was held a few minutes before the classes closed in the afternoon. At the sound of the alarm raised by the College bugle, the students took shelter by sitting tight in their seats. Every one remained at his post except those in laboratories who rushed out of danger from glass-windows into the nearest lecture-hall in the science building. There was some damage (to hastily shut and opened windows) and no casualties. At the second 'siren' all fled home according to plan.

March 3—Anniversary of the College Societies (academic and athletic)

This year we were spared the ordeal of hunting after a president by the presence in our midst of a distinguished scholar who is also the Collector

COLLEGE CHRONICLE

of the District. Mr. S. K. Chettur and his wife graciously agreed to our invitation to preside over this last function of the academic year.

As usual the secretaries read the mangled remnants of their long and glorious annals, and with the latest addition of the Botany Association, we had in all nine reports of academic societies. C. Jayaraman, III U. C., sang a song which was pleasing and short. Rev. Fr. Rector then welcomed the distinguished guests and showered compliments on the Secretaries and Presidents who had laboured throughout the year to produce a very honourable record. The Report of the Athletic Associations won frequent applause and laughter. J. Srinivasan, II U. C., rendered with great skill and forensic eloquence the speech of Sgt. Buzfuz. Mrs. Chettur then distributed the prizes and trophies.

The President, after expressing his appreciation of the various Societies and of the College Band, said that most valued of all freedoms was the one enjoyed and demonstrated in these College activities—the freedom of the intellect. The variety of the problems debated and the freedom with which they were discussed was evident from the reports of the societies, and such academic freedom could neither obtain nor be tolerated under a dictatorship, which reduced thinking and action to one pattern of servility. He was confident that they would all appreciate the value of such freedom and that the cause of the democracies would triumph at the end. He was pleased to find that in this College, as in his own Presidency College, there was a wide range of extra-curricular activities.

The English play, "Thunderbolt", provided topical and solemn food for thought, while the Tamil play kept the audience roaring with side-splitting laughter. The actors and Rev. Fr. Balam deserve our warm congratulations and thanks.

A. H.

Boarding House and Sacred Heart Hostel Chronicle

by J. N.

Oct. 3—Michaelmas holidays are over. Boys are sad to have returned so soon, but are to some extent consoled by the sight of a well-laid-out garden with a fountain in the centre.

Oct. 8—Our friend Periasamy turns up this morning at the hostel six days after the reopening. He makes his presence known by his loud sonorous yawns. He believes in always coming late. Hope he will not be late for his own funeral.

Oct. 10—Feast of St. Francis Borgia. Inauguration of the Sacred Heart Hostel by Rev. Fr. Provincial. At 4 p.m. a social gathering on the hostel terrace for the Catholic College students of the Sacred Heart Hostel and the Inter Division with Fr. Provincial as the guest of honour. Among the distinguished guests were the Engineer, Mr. Gnanadikam Pillai, good old Frs. Haas and Bourdot, and above all our Spiritual Father, Fr. Antonisamy. A short and interesting speech was made by Fr. Provincial.

Chinnappa's hotel undertook the entire catering, of which *Thair Vadai* was the *pièce de résistance*.

Nov. 11—Poppy Day. Thanks to the energetic work of Royappan, our athletic champion, and Manavalan, a large number of poppies were sold.

Nov. 13—Boarders' Day. This year we had no sports. But we had a fine social gathering in the evening, presided over by Rev. Fr. Rector.

Excellent stage performances were given by Periasamy and partners, the Cuddalore Tamilians headed by G. Joseph, and of course also by our Malabar friends. The High School Division also gave a number of interesting items.

The function came to an end at 7-10 p.m. after an interesting speech by Fr. Rector, whom we duly thanked for the fine hostel and other amenities he had provided for us.

Nov. 16—The annual Academy of Our Lady and the 31st anniversary of the C. T. A. Mass was said by Mgr. Mendonça, Bishop of Trichy. In the morning a meeting was held in the Lawley Hall presided over by the Trichy D. M. O., Dr. Pacheco. In the evening after Solemn Benediction a short and interesting drama, 'Enlightened at Last', was staged. Lourdes

BOARDING HOUSE AND SACRED HEART HOSTEL CHRONICLE

and Netto were the main actors and they played their parts well. Of course we must not forget to thank Santiago for having acted magnificently as a 'quack doc.'

Nov. 26—Boys were taken to see 'Radio Freedom'.

Dec. 5—Last day of the second term. The only day all the boarders are very happy and busy. There is the usual excitement. Packing is done with gusto.

Dec. 5-8—Vocation Retreat to senior students preached by Rev. Fr. Siqueira.

Dec. 8—Our U. T. C. men leave for their annual camp at Madras. A glorious prospect before them indeed.

Jan. 2—Our hostellers and boarders return. Home sickness is the prevalent symptom visible on all faces.

Jan. 3—College reopens. A few sturdy boarders turn up at the 11th hour and even at the 12th hour! Selection results are conspicuously put up on the notice board and a large crowd of lads see the list of 'Unselected' and 'Conditionally Selected' and 'To see the Principal'. Comments flattering or otherwise are heard. The boarders have done well in the Selection examination.

Jan. 11—At 6-35 p.m. the church bell announced the death of good Fr. Steenkiste in Madras. The news though sad was not unexpected, as we had been told of his serious condition in the afternoon.

Jan. 12—The hostellers and the boarders went to the Town Station and brought the remains of Rev. Fr. Steenkiste in procession to the College church, where Requiem Mass was said by Rev. Fr. Rector. At 5 p.m. the burial took place in the Fathers' vault under the sacristy.

Jan. 24—A good number of hostellers and boarders went to see the Defence Train Exhibition at Bell's Ground.

Jan. 28—Boys were taken to a special show of 'Things to Come' at the Gaiety.

Feb. 8—For the first time in St. Joseph's the Tamil Nad students celebrated the academy of Blessed John de Britto and gave a tea party to the Catholic Staff of the College and High School and the inmates of the Boarding House. The function was a success. Thanks are due to Cruz, Periasamy, and Nathan for their energetic efforts.

Feb. 11—This year owing to lighting restrictions the car procession in honour of Our Lady of Lourdes was not held; a candle-light procession within the College compound took its place.

Clive's Chronicle

by N. V. S.

October 2—Reopening. The Hostel brims with life. How we wish our exams. produced no 'results'! Is not the Warden formidable with his 'Mark List'?

4—Dr. K. S. Krishnan dines with us. He is surprised to find that we have no "table meals".

19—Deepavali: an enjoyable and festive day. Crackers start early in the morning. Our artist Maruthi makes a present to the Hostel of a picture of Dr. Tagore drawn by himself. At 11-30 p.m. the Warden drives us to sleep.

25—The Municipal Health Officer conducts a raid on the Hostel. In addition to daily mosquito injections, we have a serum injection to-day.

26—A lively Tamil debate in our Union, the first of its kind. Not being satisfied with their "compulsory education" (compulsion is here from parents), our boys would like to impose compulsory education on women.

November—The days roll on and life is pleasant. The rain drives us to seek indoor games. Our Assembly is not in favour, especially during this season, of allowing students to take an 'active part in politics.'

23—How unpleasant it must be for one who finds water, water, everywhere, but not a mind to drink! Here is Mr. Krishnamoorthi Rao complaining to the Warden that he was surrounded by *seven* 'tumblers' of *hot* water when he was but angrily demanding a solitary cup of *cold* water in the Dining Hall. After the interview with the Warden, he takes a vow not to be scared away henceforward by such attempts at drowning his voice.

December—The midnight (electric) oil is burnt according to tradition. A week of examinations and we are done.

January 1942.—Our New Year resolution is: "We shall no more carry T. V's."

CLIVE'S CHRONICLE

6—An 'unidentified' plane adopts dive-bombing tactics over Clive's. Mistaking it for a Jap plane, our U. T. C's rushed out to bring it down with stones. But the pilot turned out to be too clever for our soldiers.

Our Hostel Day tournaments are announced. Henry VII would turn in his grave if we published the methods adopted by the members-in-charge in collecting subscriptions for the various games. "Voluntary contributions" reach a record figure this year.

11—News of Fr. Steenkiste's death comes as a shock. His caricature of our Warden and 'Clive's discipline' is still fresh in our minds. May his soul rest in peace!

14—Pongal brings us sugarcane. Our Music Competition had a record number of entries. But we miss our traditional 'Zoo'.

25—Mr. V. V. Srinivasan's wonderful display in the basket-ball match. No ball touches him, and nothing moves him. Standing in the sun like a fish out of water, he finds to his own surprise that his silk shirt remains unscathed.

26—Our 'A' team scores a brilliant victory in the basket-ball match conducted by the District Athletic Association. We score 70 points, to the Y. M. C. A's 14.

February—The month of fun and feast. It begins with fun to end in fatigue and frown, University exams. looming large.

Members this year evince unbounded enthusiasm in the tournaments. The defeated withdraw, and the victorious march on. Does it not look curious that there is but one defeat, while the victories are many?

8—The Valedictory Address to our Union is delivered by Mr. G. Varadachariar. He pays a teacher's tribute to the capacity of students "to sleep with eyes wide open". Strangely enough his advice is: "Realize where your strength lies and do it with all your might". What would become of our classes if we were to 'realize' our strong capacity to sleep with eyes wide open?

13—Hostel Day, our red-letter day. The evening function turns out to be a grand success, S. V. V. presiding.

CLIVE'S CHRONICLE

22—Smartha and Malabar Sections have a combined picnic. Many of our invitees attend 'in absentia'.

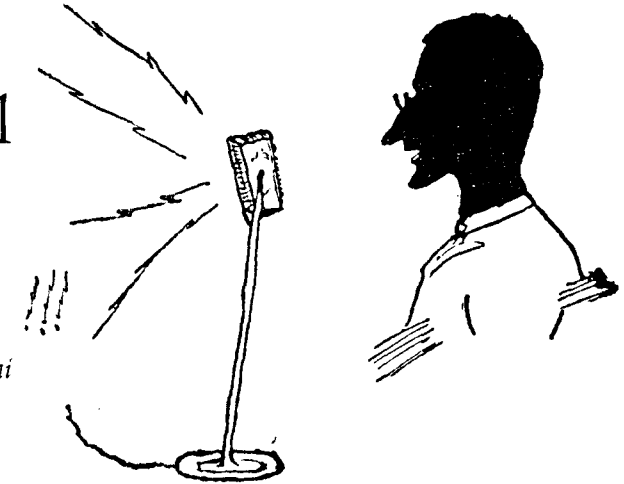
25—Sivite Section picnic. One would say there are more guests than hosts.

28—A. R. P. officers raid Clive's. Some names are noted down in order that those who let out light in these dark days may be warned that they will be prosecuted.

New Hostel

Calling

by Vepa—Illustrated by Rai



SO then, everybody, we are back on the air after a long lapse and this is our second bulletin issued on the St. Joseph's Wireless, Teppakulam.

In our last bulletin we offered congrats to those who would have the unique honour of the first dip in the College Channel. Since then we have been flooded with claimants for that honour. After carefully verifying these confessions we are in a position to state that Iyengar deserves it best. And here's the graphic story in his own words: "It was 4 o'clock and I was returning from college at my usual pace. Then this Channel came in my way and I must confess I was a bit bewildered—but only for a minute. Fancy me getting frightened! In a second I was my usual courageous self again. In fact my courage went so high that my reason went down and I started over the slender log at my usual pace (Mark you, my readers, at his usual pace, and you know what that means). I felt giddy and the next thing I remember was the limpid



water striking gently over my temples." There you have the story in his very words. That evening an enraged Iyengar led a deputation to

NEW HOSTEL CALLING

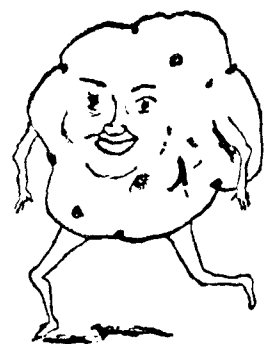
the Warden to see that the road to the New Hostel was made safer. And things do get going when Iyengar takes the lead. The sequel was that a stable bridge was promptly put up.

October 2—Second term opens after a brief vacation and once again the hostel becomes a hive of activity. Very few changes in the hostel personnel except that a dashing youth attracted general notice and was promptly nicknamed Mickey, after the famous American star. An upturned nose and American bravado have made him a worthy recipient of his name.

And here one must realize what a great part nicknames play in the life of this hostel. They are both a help and a nuisance. They help you in sizing up a person by one essential characteristic. And the hostel has been peculiarly brilliant in giving fancy names; and since the Convocation is over, I will give out some of them without fear.

Venkataraman is the 'Merican Critic Mae West, the full force of which he did not realize until he read some typical Mae Westian Stories. If every one were as jolly and happy-go-lucky as Venkat, the world depression would be obsolete.

Gopalan—*Gundkuts*—gives one the impression of roundness, the same sort of impression that a potato gives. A quick smile and the formula of 'To-have-a-friend-you-must-be-one' have made this lad welcome everywhere. A good sportsman, he has distinguished himself in sprints—the last thing one would expect of him.



And it is a climax to Shakes (contraction for a great dramatist of the same name)—who, by the way, had the title of

Sleeping Beauty in our last bulletin—who has the unfortunate ability to round off sentences with profuse quotations from Shakespeare and Milton. Literature after Johnson, for him, is modern trash and Hazlitt is the last word in wisdom. And whatever people may say, Shakes goes merrily on, comforted by Johnson and De Quincey. Great stuff, that, isn't it?



Squeaky is what V. R. is with a most irritating voice; but the tragedy is that he often breaks into song, which is a most painful

NEW HOSTEL CALLING

experience for all those within reach of his vocal chords. Quiet, even-tempered, enjoying a spirit which makes him see the humour hiding everywhere—there are few who do not like the chap.



Parthasarathi has one more C.C. to his collection of names, the latest standing for Cheshire Cat. And for the benefit of readers who have not read *Alice in Wonderland*, it is the cat which vanishes but whose grin remains. He has retired from public life and lives buried in room No. 104 mugging away for the uny. exam.—which may not turn up at all.

To natural, unconventional, and temperamental Sam, life is a song and he wants to sing it to his own accompaniment. He is no mystic and always the practical realist. There is no sport which he has not played—badminton captain, tug-o'-war chief, cricket captain—such are the varied talents of unsophisticated Sam. However light-hearted he may be, he means to come out with flying colours at the uny. exam., and take a bet he will.

Venkataramudu exhudes geniality as few do. Bubbling with enthusiasm, he is ready to do anything any time. He has decided views on most things and parades them with vigour. To see him in a heated argument is a sight which should never be missed.

Pal reminds one of the old proverb that "Still waters run deep". Quiet and introspective, he gives one the feeling of great strength of mind. He is modest and never fussy, and only those who talk with him can know how wide his knowledge is.

Pattabi is a newcomer to the hostel but is already one of our popular 'guys'. He comes with two degrees already after his name, so that when he speaks it is with all the weight of those two degrees. Lawyer Pattabi has already a roaring business in consultation of law points, and if only he cares to charge fees, I shouldn't wonder if he makes a fortune by the time he leaves the hostel.

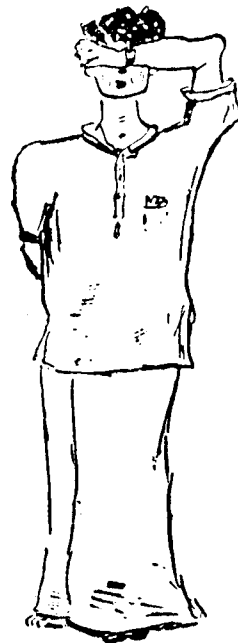
Vriddhachalam is the Romantic Rustic after Tolstoy's conception. Endowed with the common sense common to rusticity, he is a welcome relief from the sophistry of the town. Bold and independent in his views, he never fails to impress them on others. As you would expect, he is a great admirer of Tolstoy



NEW HOSTEL CALLING

and has also set himself up as a Chinese consulate selling portraits of General Chiang.

George Alexander is one who makes people ask: 'Who is that strong silent man?' Affectionate and lovable, there are few who beat him in fellowship. He has shown himself a big gun in various spheres—in the class room, on the field, and with the rope. But he bears his honours modestly and feels uncomfortable when people talk about them.

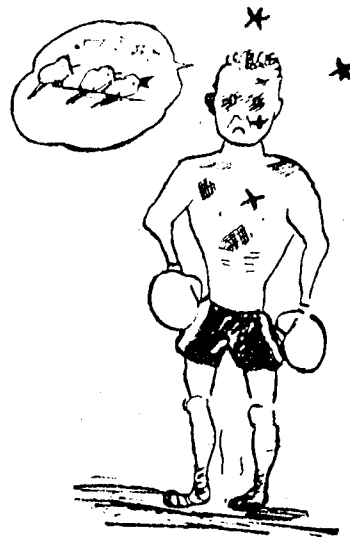


There are scores of others who offer good subjects for study, but war imposes strict economy, so that I think this is enough to show the diversity in the hostel.

Besides individuals, we have group affiliations, one of which—the G. C. B.—has been mentioned in our last dispatch. There is besides the Shakespearian Society, membership being eligible to those who have read the complete works of Shakespeare. The Boxing Club was the rage for a time under the patronage of Rai.

But too many black eyes have served to wean away members from the sport of Joe Louis. There are then the 'Nine Gems' of Ramaswamy—tho' in what way they are so precious they themselves feel unable to say. Then there is the Physics trinity which take delight in discoursing on the problems of Physics. And others.

Cricket holds our affection more than any other game and we are proud of our cricket boys who have covered themselves with glory. Against 'Merican College, our chaps in the true Maharashtrian style hit up 362 runs, out of which Kalyanam was responsible for a grand century. Gassy covered himself with glory taking 10 wickets at two runs' apiece.



NEW HOSTEL CALLING

November 1—saw New Hostel under Sam take the field in a challenge match against the College 'B' Team. It was a great game, a feature of the match being the captain's innings—a fighting 21. That we lost the match does not matter, since we lost heroically.

But I shall never forget the peak of enthusiasm for the semi-final match against St. Aloysius'. Disappointed boys heard the first day's news of the opponents having a great lead. In the night came the telegram of victory. What happiness that was and what a reception we gave our lads at the station! Garlands, cheers, and handshakes shook the usual quietness of the little Fort Station to the bewilderment of the sleepy-looking station-master.

January 3—New Year and the third term opens. Boys found to be very studious after their New Year resolves, but soon the routine of fun began. The third term is scarcely the term for study, what with Hostel Day, picnic, socials, etc. The term began ominously with price of paper soaring high and also the hopes of boys with the rapid Japanese advance in Malaya.

The war affected us a lot in imposing on us economy in practically everything—even food. So that at one time there was actually a talk of dropping the picnic. The matter was settled democratically by a gallop poll: 130 for the picnic, 38 against, 10 neutral—was the counting recorded in our office.

January 14—Pongal saw a great festival match on the Mahé Grounds between Block A captained by Ramaswamy and 'B' captained by Rai. With due ceremony Rai led his men into the field, while Vaidyanathan and Balan opened Block A's innings. Both the wickets were down before a single run was scored, but Ramaswamy stepped into the breach and with a mighty four he opened the account. He added 7 runs before he was caught and again wickets fell rapidly, but Nanjunda Rao and Parthasarathi stopped the rot. The whole team was out for 29 runs.

Block B opened with Gassy and Madan, and 10 runs were scored before Madan got out after having scored 6 runs. Kunhan's great body could not get him a single run and he was out for a duck. Uma scored another duck. Kalyanam scored 16, including a six and a four; but Gassy was the best, scoring 20 runs including 2 sixes and one four. The team was out for 59. With a deficit of 30 runs, Block A opened the second innings and made 47 runs, thanks to Jayaram's 25 (four 4's and

NEW HOSTEL CALLING

one sixer) and to the ducks of 7 batsmen. Parthasarathy scored 12 runs thro' three fours. Requiring 17 runs for a win, 'B' took things easy, but four of their wickets were down for 3, Rai and Kunhanunni again scoring ducks; but Parthasarathy and Shakespeare hit up the required runs. Block 'B' won the match by 17 runs. A fine match it was.

January 15—Annual tournaments begin. Captains having to go about and start collecting money, which is a nuisance. But a Captain's job is no easy matter and it has got to be faced.

February 1—A great day—Picnic—the whole New Hostel going as one family for the first time. Twenty-five Ironsides—in spirit if not in constitution—commanded by Mr. S. V. Lawrence—started early morning to walk all the way to Elamanur. Grand walk that, going thro' the leafy glades of the forest (there were rumours *next day* that a panther was prowling about). And the walkers were the first to come into the bungalow, which almost reminded one of a great scene in *North-West Passage*. Soon the train party arrived and insisted on repeating that the walkers were looking tired in spite of the protests of the latter that they were not! Anyway, it is to be hoped that such walking batches will be a regular feature in the future.

And what shall we say of the day itself? It was all too short for the fun we had: concerts, visits to temples, fooling about, card playing, and swimming. And as the evening shades fell we had our supper on the sands of the Cauvery. The setting sun, the broad expanse of sand, the silent river—all inspire you with awe. They strike one with nature's beauty in all its ruggedness. It is then that man feels his insignificance in the world of creation. And the moonlight playing on the broad waters of the river is one of the few things one can never forget. Some of our ace cameramen have tried to capture the beauty of moonlight over the Cauvery; one wonders how far they have succeeded. And as we came back that night it was with a pang of sorrow that the day was over and that it also would be added to the list of what has been and never shall be again.

Shakespeare, on being asked how he had enjoyed the picnic, remarked: "It was very refreshing"—in the same way as any one would say: "The walk—wasn't that refreshing?" Well, well, if that isn't typical of Shakes, one doesn't know what is.

NEW HOSTEL CALLING

Soon the Hostel Day activities began and sports items proved a great draw, thanks mainly to Rai and Kunhanunni who did their job of arranging things perfectly. Items like breaking the pot had to be abandoned at the last minute because of lack of funds. But tug-o-war proved the greatest draw with all the boys taking part in it. They provided fun to everybody except to the organizers, who however saw that everything was finished in time.

February 15 was our Hostel Day—and for those who have forgotten it I shall try to revive the memories. It opened with an impressive flag-hoisting by Bhat, President of the New Hostel Union. The graceful flag floating proudly in the breeze added to the charm which the decorations had already bestowed. Festoons of coloured paper were hung radially across the palatial quadrangle. The Hostel put on a gala appearance and the day was crowded with engagements. In the morning the sports items were finished, such as the horse race and the three-legged race. A fine event was the Midgets Race, the chairs serving as hurdles. The competitors were blindfolded and the chairs removed; what fun it was to see the competitors hesitating to jump and then wondering whether they had gone off the track! Afterwards there was a grand exhibition pull between the Warden's Flat-terers captained by Pattabi and containing such stalwarts as Vriddhachalam, Ramaswamy, Habeeb, and Venkatesan, and the Rest of the Hostel captained by Rai. The first pull was a hard one, but The Rest made a great change and pulled to victory. The second pull was easy victory for Pattabi's team because The Rest started experimenting with the new ideas of the captain. But a determined third pull brought them rubber and they left the field (to have a drink) to the hoarse cheering of their admirers.

And then the tea at 4-30. Arrangements left little to be desired, as also the fancy dress. A change of clothing made Ratnakar an Arab Sheik, and a small box and placard turned Gassy into a Singapore (or Shonan) barber. But that which made most noise and attracted most attention was a wedding party, Ramaswamy and Habeeb as pipers and



NEW HOSTEL CALLING

Sivaprakasam almost excelling himself as a drummer. Devi looked a charming bride, while O. A. Ramaswamy was the happy man. Needless to say they got the prize.



The two dramas staged, "Wireless and Sich Like" in English, and 'Dushyanta of 1942' in Tamil, fulfilled their purpose in keeping the audience roaring with laughter. Rai as the funny grandfather in the first and the corrupt Durwan in the second must have made professional actors envious.

The other items were fine and Dr. Subbarayan's speech was short and sweet, and the day officially came to a close at 7 o'clock. But not for the boys. For concerts were in plenty and dances, Fr. Warden consenting to play a solo. There was then the Convocation at which Lawyer Pattabi gave the degrees.

And then the anticlimax of study. Suddenly the realization grows that exams are barely a month off and so every one settles down to serious study. Silence in the corridors as never before, as the happy spirits of the place take to the less congenial occupation of studying.

Here the Chronicle closes. Another year has passed, another set of boys go out of the hostel. And with the Chronicle's good wishes to every one of his readers, this bulletin ends.

College Societies: 1941-'42

I. The Literary and Debating Society

At a meeting held on July 8, 1941, Vepa Ramakrishna Rao and S. Santiago were elected Secretaries for the academic year.

The Inaugural Address to the College Societies was delivered by Rev. Fr. Principal on July 21 on "The War Situation To-day." A packed house listened to a magnificent review of the War, beginning with the fall of France and ending with Hitler's attack on the Soviet Union.

This year we have conducted debates in the same Parliamentary manner as last year. The Cabinet puts forward a proposition and in the event of its being defeated, the leader of the Opposition becomes Premier with the right to choose his own Cabinet. Before the debate commences, we have Question Time when the members of the House may put the Government any question under the sun.

Before we give a list of the meetings conducted it must be said that every one of them was well attended and very lively. Members took great interest in the subjects and the discussions were always heated and excited, thanks to our trinity—the rhymester Pattabi, the spit-fire Venkatachari, and Santiago whose passionate outbursts were always applauded.

The first debate was on July 29, when Rt. Hon. C. Srinivasan moved that "In the present International situation the Congress should call off the Satyagraha Campaign", Rt. Hon. M. R. Bhat leading the Opposition. All the oratory of the Premier could not save him from an overwhelming defeat.

On August 5, Rt. Hon. M. R. Bhat moved that "Large-scale industries are more in the interest of India than cottage industries." He pleaded for large-scale industrialization on a Socialist basis. But the House disapproved of the Government's policy and the resolution was voted down.

On September 2, a packed House met to discuss whether Socialism was the only remedy for India's ills. Rt. Hon. V. K. Sthanunathan gave a lucid exposition of the Socialist case, but the House refused to listen to

COLLEGE SOCIETIES: 1941-'42

his arguments and the Government resigned, giving place to the leader of the Opposition, Rt. Hon. N. Sitaraman.

The second term opened with a debate on the proposition: "India's past culture is an obstacle to her progress", Rt. Hon. N. Sitaraman assuring the House that he meant no disrespect to our past culture, but only meant to reform it. Rt. Hon. N. N. Natarajan led the Opposition. For the first time the Government survived, and on October 23 the Premier tabled the resolution that "Under modern conditions no war stands justified under any circumstances." But the rhymes of the leader of the Opposition, Rt. Hon. Pattabiraman, made no impression on the House, which voted enthusiastically for the Government.

The next debate, on October 31, was on the resolution that "World Federation is the surest way to a durable peace." Rt. Hon. N. N. Natarajan moved and Rt. Hon. C. Srinivasan opposed it. It was comforting to note that the Government which had survived two votes was at last thrown out.

An Oratorical Contest was held to choose two members to represent the college in the Y. M. I. A. oratorical competition in Madras. N. Sitaraman and C. Srinivasan were selected. And it is a very pleasing thought that in the very first year we entered this competition we were able to bag the much coveted Kasturiranga Iyengar Cup, this being also the first time a mofussil college attained that distinction.

On Nov. 14, Rt. Hon. C. Srinivasan won his case when he moved that "A Constituent Assembly is the only way out of the present deadlock", Rt. Hon. S. C. Joseph opposing it.

The last term opened with a commentary on the "War in the Far East" by Rev. Fr. Principal. Besides being a characteristically oratorical speech, it was also prophetic in that he warned his audience not to under-estimate Japanese valour and resources.

A heated debate took place on the Rt. Hon. C. Srinivasan's motion that "Under the present international circumstances India must aid the Allies". The Government was thrown out by a huge majority.

On January 21, Mr. S. Satyamurthy, M. L. A. (Central), spoke on the Bardoli Decision and appealed to the various political parties in India to call a truce in this moment of supreme danger to the motherland.

COLLEGE SOCIETIES: 1941-'42

On January 31, the House met to discuss a proposal of Mr. T. S. Pattabiraman that "In the interests of Free India the liquidation of Indian States is a necessity." But patriotic States-men like the leader of the Opposition, Rt. Hon. S. C. Joseph, helped to throw out the resolution by a huge majority.

A competition to select a team for the Sastri oratorical contest at Kumbakonam was held, and C. Srinivasan and C. K. Koshy were chosen. C. Srinivasan returned with the Rt. Hon. Srinivasa Sastri gold medal, and C. K. Koshy came third.

We had three college competitions, N. Sitaraman and N. N. Natarajan being the winners in the Honours classes; C. K. Koshy and Venkatramani in the B. A., and J. Srinivasan and A. Mariavaraprasadam in the Intermediate.

The Valedictory Address of both the L. and D. Society and the H. and E. Association was delivered on February 28 by Fr. Carty on "A Critic Criticised."

VEPA RAMAKRISHNA RAO,
S. SANTIAGO,
Secretaries.

II. The Mathematics Association

At a business meeting held on July 17, 1941, with Mr. T. Totadri Iyengar in the chair, R. Krishna Rao, IV Hons., was elected Secretary for the year.

Dr. R. Vaidyanathaswamy, University Reader in Mathematics, delivered the inaugural address on 'The Nature of Mathematics' on August 23, Mr. T. Totadri Iyengar presiding. He said that the ideal of university education was research as against the type of education given in the colleges. He said that Mathematics and Logic are interrelated. He gave an idea of the 'Group Theory' and how from its principles various other theories sprang up.

On September 1, Mr. G. V. Ramachandran delivered a lecture from the chair on 'Mathematics and Carnatic Music'. After explaining the relation between Mathematics and Carnatic Music, he said that a mathematician would be able to appreciate Carnatic Music better than any one else.

COLLEGE SOCIETIES: 1941-'42

On October 16, with Mr. T. Totadri Iyengar in the chair, Y. Dayananda Hegde, V Hons., spoke on 'The Vault of Heaven', i. e., the sun, the moon, the stars and the comets.

A special meeting was held on October 26 by the Mathematics Dept. to present an address to Rev. Fr. C. Pruvôt on the occasion of his golden jubilee in the Society of Jesus.

On November 8, Fr. M. Thekaekara delivered a lecture on the 'Fundamentals of Mathematics'. He said that mathematics is of practical utility and that without mathematics science cannot make any advance.

On November 18, T. G. Pranatharthiharan, V Hons., spoke on 'Monism in Arithmetic', Mr. V. Ranganathan presiding.

On January 23, 1942, Mr. S. M. Dias delivered a lecture on 'The Role of Mathematics in the Past and the Future'. According to him the role of Mathematics is to be the queen of all sciences.

On February 5, Mr. P. S. Ganesa Sastrigal, Headmaster of the Sesha Iyengar Memorial High School in Woriyur, spoke on 'Mathematics and Society'. Mr. T. Totadri Iyengar presided. The lecturer analysed the cultural value of Mathematics and pleaded for the vernacularization of Mathematics and for the interpretation of the mathematical ideas contained in ancient Hindu literature.

'The Solar System' was the subject of an interesting talk by K. Guruswamy, III U. C., on February 12, with Mr. V. Ranganathan in the chair.

On February 20, S. Krishna Sankaran, III U. C., spoke on 'Mathematics and Life'. N. Ramesan, V Hons., presided.

On February 24, L. Jayaraman, V Hons., gave a talk on 'The Sidereal Time Clocks', D. Venkataraman, V Hons., presiding.

On February 27, D. Venkataraman, V Hons., spoke on 'Some Fallacies in Mathematics'. N. Ramesan, V Hons., presided. The lecturer proved that $\pi = 2\frac{2}{3}$, the whole is equal to its part, etc., and explained the fallacies.

The Valedictory Address was delivered on March 2 by Rev. Fr. C. Leroyer, S. J., of Campion High School. The subject was 'The Utility of Mathematics'. Rev. Fr. C. Pruvôt presided.



'ENLIGHTENED AT LAST'



'CONSPIRACY'



DR. K. S. KRISHNAN



OUR ATHLETIC COMMITTEE

COLLEGE SOCIETIES: 1941-'42

Two prizes were awarded by the Association, one for a written contest held on February 11 and the other for an elocution competition held on February 18. The Judges of the latter were Mr. T. Totadri Iyengar, Mr. V. Ranganathan, and Mr. S. Srinivasan. The prizes were secured by N. Ramesan, V Hons., and M. I. Francis Raj, IV Hons., in the written contest, and by A. Maria Varaprasadam, II U. C., and V. Arunachalam, II U. C., in the elocution competition.

R. KRISHNA RAO,
Secretary.

III. The Physical Society

At a business meeting on July 21, 1941, V. Balasubrahmayan, IV B. Sc. (Hons.), and V. R. Krishnamachary, IV B. Sc., were elected secretaries.

The Inaugural Address was delivered on August 2, 1941, under the presidentship of Mr. P. E. Subrahmanya Iyer, by Capt. Dr. B. Shanker Rao, Asst. District Medical Officer, Trichy, on "The Influence of Civilization and Science on our Health". He pointed out how modern civilization together with science has beguiled men into luxuries in clothing, food, etc., and advised us to scrutinize every habit in the light of hygienic principles.

We had a debate on August 9, when Mr. P. R. Subramanian moved that "*Science has done immense good to Humanity*". The proposition was opposed by Mr. T. Totadri Iyengar. V. K. Sthanunatha Iyer, R. Bhat, Vepa Ramakrishna Rao, K. S. Sivasubrahmanya Iyer, T. D. Venkataraman, spoke for the motion. The Opposition was supported by N. Seetharaman, C. Srinivasan, and others. Mr. K. S. Mandalam Iyer was Speaker. After a heated debate of two hours the proposition was put to the vote and carried.

On August 22, Mr. N. Ananthakrishna Iyer delivered a lecture from the chair on "*The New Raman X-Ray Effect in Crystals*", illustrating it with epidiascopic projections.

On September 5, C. Kumaran Moosad, IV B. Sc. (Hons.), spoke on "*The Conquest of the Air*", K. S. Sivasubrahmanya Iyer, IV B. Sc. (Hons.), presiding.

October 4, 1941, was a great day in the annals of our Society, for we had the honour of a first visit from Dr. K. S. Krishnan, F.R.S. An Address of welcome was presented to him by the Staff and Students of the Physics Dept. Rev. Fr. T. N. Siqueira, to whom we owed this happy visit, presided over the function. Dr. K. S. Krishnan delivered a learned

and interesting lecture on Modern Physics from Lord Rayleigh to the present day. The Lawley Hall was packed as only political leaders can pack it, and even outsiders attended. And all followed the clear and popular exposition of an advanced subject.

On October 17, Rev. Fr. Matthew Thekaekara spoke on "*Physical Research in India*", Mr. N. Ananthakrishna Iyer presiding.

On November 14, V. R. Krishnamachary, IV B. Sc., spoke on "*The Earth's Movements and their Consequences*". G. N. Ramachandran, V B. Sc. (Hons.), occupied the chair.

On January 16, 1942, Dr. R. Kalamegham, M. B. B. S., spoke on "*Physics and Medicine*." Mr. P. R. Subrahmanyam presided. The lecturer explained how Physics played an important role in the construction of various surgical and other instruments, and exhibited several such instruments to illustrate this.

On February 4, Mr. A. K. Ananthapadmanabhan, B.Sc. (Hons.), delivered a lecture on '*The Mad Physicist*', Rev. Fr. M. Thekaekara presiding.

V. R. KRISHNAMACHARY,
V. BALASUBRAHMANYAN,
Secretaries

IV. The Chemical Society

The inaugural address, on "The Meaning of Applied Science", was delivered by Dr. S. V. Ananthakrishnan, Professor of Chemistry in the Annamalai University, on August 23, 1941, Mr. A. C. Joseph presiding. The lecturer stressed the importance of the study of pure Science as a necessary prerequisite to the development of Applied Science. As an example he referred to the importance of colloidal chemistry in various industries. He further pointed out that the discovery of dynamite so much used in warfare is the outcome of the scientific researches of Nobel in pure science.

At the next meeting, on October 7, B. V. Meenakshisundaram, IV B. Sc., spoke on "The Mineral Wealth of South India," P. N. Subrahmanian, IV B. Sc., presiding. He pointed out how long the mineral wealth in our motherland had lain undiscovered and undeveloped and mentioned important ores like magnesite at Salem and hematite and chromite in Mysore and Guntur. mica at Nellore, ceramics at North Arcot, and phosphatic nodules at Perambalur.

The next meeting was addressed by G. Ranganathan, IV B. Sc., on "The Romance of Coal-tar Derivatives." N. Subrahmanian, IV B. Sc., presided. The lecturer showed that from such an unattractive substance as coal-tar so many brilliant dyes and perfumes are being obtained, and referred to the medicinal uses to which many of the derivatives of coal-tar could be put.

On Oct. 16, Mr. V. Aravamudhan spoke on "The Electrolytic Dissociation Theory," explaining the theories of Arrhenius, Faraday, Debye, Hückel, and others.

On October 24, R. Jayaraman, IV B. Sc., spoke on "Osmotic Pressure," G. Ranganathan, IV B. Sc., presiding.

A few members of the Society led by Messrs C. K. Ramakrishnan and M. Ramamurthy visited the Dalmia Cement factory on November 4.

On February 5, 1942, Mr. M. Ramamurthy addressed the Society on "Artificial Radium," giving us the best and latest information on the subject.

On February 7, T. Govindan, IV B. Sc., spoke on "Explosives and Nitric Acid," K. Achuta Warier, IV B. Sc., presiding; he explained cordite, gun cotton, and T. N. T.

The Valedictory Address was delivered by Mr. P. E. Subrahmanya Iyer on 'Artificial Disintegration'. After giving a brief account of the present ideas of the structure of the atom, he proceeded to explain in detail with suitable illustrations how transmutation of elements could be effected with *alpha* particles, fast moving protons, and neutrons.

This year we conducted two essay competitions, one for the Degree classes and the other for the Intermediate classes. The subject of the essay for the former was 'Wealth from Waste' and the essay prize goes to R. Jayaraman, IV B. Sc. 'Electricity in Chemical Industries' was the subject of the essay of the Intermediate Classes and E. S. Thangam, II U. C., won the prize.

G. SUBRAHMANIAN,
R. JAYARAMAN,
Secretaries.

V. The History and Economics Association

At a business meeting on July 11, with Mr. M. Arokiaswamy in the chair, K. Subrahmanyam, V Hons., and K. T. Alexander, V Hons., were elected joint secretaries.

COLLEGE SOCIETIES: 1941-'42

On July 26, Mr. C. V. Narasimhan, I. C. S., spoke on "Communism for the Layman." Rev. Fr. P. Carty presided. Briefly tracing the history of communism from Plato onwards, the lecturer dealt in detail with Marxism. He explained clearly its fundamental tenets, and showed that they were unsound in theory and unworkable in practice. The President emphasized that the only solution to the Social Problem was social reform based on justice and charity.

On August 2, Rev. Fr. P. Carty spoke on "Equilibrium Economics". After explaining the equilibrium in economic phenomena, he pointed out that the tendency with some modern economists like Prof. Robbins was to lay stress on the equilibrium side of economics to the exclusion of the human side. Criticising this tendency, he concluded that while equilibrium had its rightful place in economics, it should not monopolize the whole field, for there were important problems like distribution in which, besides equilibrium, social and ethical values played a large and necessary part.

On August 12, we had a debate on "Conscription is necessary for a nation." N. Sitaraman, V Hons., moved the proposition and V. K. Sthanunathan, V B. Sc. Hons., opposed it. Mr. T. Totadri Iyengar acted as Speaker. The House passed the resolution by an overwhelming majority.

On September 2, N. N. Natarajan, V Hons., moved that "Party Government is unsuitable to India." M. Ramachandra Bhat, V B. Sc. Hons., led the Opposition. N. Sitaraman, V Hons., was the Speaker. The proposition was defeated, the House refusing to consider the essential difference between parties in India and parties elsewhere. On October 11, N. V. Srinivasan, V Hons., moved that "The failure of post-war democracies shows that Democracy must be rejected." R. Sundaram, V Hons., opposed the proposition. Mr. M. Arokiaswamy was the Speaker. The proposition was carried despite the Opposition's efforts to show that the defects of the democracies were not inherent to Democracy.

On October 24, Vepa Ramakrishna Rao, IV B. Sc. Hons., moved that "The Atlantic Charter is not a fit reply to Hitler's New Order." N. P. Devassy, V Hons., opposed the resolution. Mr. M. J. Kuriakose was the Speaker. The proposition was passed, not so much because the Charter did not provide a just basis for an international order as in resentment at India's exclusion from its benefits.

On October 30, Mr. K. V. Subbaratnam Iyer, B.A. B.L., delivered a lecture on "Democracy and India," Mr. A. Hirudayasamy presiding.

COLLEGE SOCIETIES: 1941-'42

Citing instances of India's democratic institutions in the past, the lecturer held that India was fit for a democratic constitution and pleaded that, notwithstanding difficulties, there should be an immediate transfer of power to India.

On January 16, 1942, Mr. M. Arokiaswamy spoke on "The Refugee Problem." He pleaded that, unlike in the past, the refugee question should be a matter for settlement, along with other important questions, at the Peace Conference table after the present Armageddon.

On February 3, Mr. S. K. Sarma, B.A., B.L., read a learned paper on "Prices and their Control", Rev. Fr. Carty presiding. He put in a powerful plea that price control, if adopted in India, should be so devised as not to deprive the agriculturists of any legitimate rise in the price of their products.

The combined Valedictory Address of our Association as well as the Literary and Debating Society was delivered by Rev. Fr. Carty on February 28. He brought out the essential difference between social and socialist economics in a series of friendly yet incisive comments on an article by one of his Old Boys who is now a University Professor of Economics, and concluded that, while both capitalism and socialism stood condemned, a *via media*, viz. a democratic corporative system, was the best solution of the Social Problem.

The following subjects were given for our annual essay competition:

- B. A. Hons. Classes: A just international order or Ranade as an economist.
- B. A. Pass: Coalition Cabinets in the Provinces.
- Intermediate: The role of sea-power in this war.
- The prize-winners are:
- B. A. Hons. Classes: K. Subrahmanian, V. Hons.
- B. A. Classes: V. Mudiappan, III U. C.
- Intermediate: K. Thomas, II U. C.

We should fail in our duty if we did not place on record our gratitude to the late Fr. J. Steenkiste, S.J., who, while with us, helped our Association in every possible way.

K. SUBRAHMANIAN,
K. T. ALEXANDER,
Joint Secretaries.

VI. The Botanical Association

This long desired Association has at last come into existence. On July 25, 1941, Rev. Fr. Rapinat and Mr. R. Ananthakrishna Iyer were elected President and Vice-President, and A. Balraj, IV U. C., Secretary.

On August 8, Rev. Fr. Rector presided and inaugurated the association. Mr. L. Kameswara Sarma, of the Pudukottai Maharaja's College, gave a lecture on "Naturopathy and Herbalism". On August 27, Fr. M. Thekaekara spoke from the chair on "The Evolution of the Evolution Hypothesis." On October 16, M. N. Govindan, IV U. C., read a paper on "The History of Taxonomy", Mr. K. Venkatakrishnan presiding.

On October 23, A. Balraj, IV U. C., spoke on "Size and Form in Plants", Fr. P. M. Joseph, III U. C., occupying the chair. On November 3, K. P. Menon, IV U. C., spoke on "Bacteria". Mr. T. Venkatakrishnan presided. On November 13, Ernest Roche, IV U. C., presiding, V. V. Joseph, IV U. C., spoke on "Diseases in Plants".

On January 19, 1942, Fr. P. M. Joseph, III U. C., spoke on "Mendelism and some Problems of Evolution", with N. S. Parthasarathy, IV U. C., in the chair. On January 29, L. M. Parthasarathy, IV. U. C., spoke on "Plants and Environments", G. Gopalakrishna Nair, IV. U. C., presiding.

We can say with some satisfaction that we have had a very useful and interesting first year. One noteworthy feature was that except on one or two occasions the meetings were presided over by students. We are grateful to the Head of the Physics Department for allowing us the use of an epidiascope and of the 'Hall' whenever they were needed.

On February 25, 1942, the Valedictory Address was delivered by Dr. T. S. Raghavan, M.A., Ph. D., Professor of Botany, Annamalai University, on "Hill Plants of South India", with lantern slides. Fr. L. M. Balam presided.

A. BALRAJ, IV U. C.,
Secretary.

VII. The Samskrita Samajam

The work of the Samajam for the year 1941—42 was inaugurated by Rev. Fr. T. N. Siqueira on July 28, 1941, with a discourse on 'The Text of the *Mahābhārata*'. He examined the authorship and the date of

the great epic and emphasized the real need for textual criticism of the ancient classics, paying a warm tribute to the Bhandarkar Oriental Institute of Poona for their critical and scholarly edition of the *Mahābhārata* which is in progress.

On August 11, L. Viswanathan, IV U. C., spoke on 'The *Meghasandesa*'. He gave a brief survey of the contents of the poem, and illustrated the peculiar genius of Kalidasa as a nature poet with quotations from the lyric.

On September 2, T. G. Pranatharthiharan, V Hons., spoke in Sanskrit on *रघुवंशसंस्मृतः*. He dwelt on the appropriateness of the title and showed how the *Raghuvamsha* is the work of Kalidasa's mature genius. Mr. T. Totadri Iyengar, who presided, congratulated the speaker on his simple and eloquent Sanskrit style.

On October 15, Mr. K. Chinnaswami Iyer, Retired Professor of English, delivered a lecture on 'The Wisdom of the East'. He explained how the ancient epics of India are a treasure-house of moral truths valuable for all times. Mr. P. E. Subrahmaniya Iyer presided on the occasion.

Mr. K. Balasubrahmanya Iyer, an Advocate of Madras, addressed the Samajam on October 27 on 'The Greatness of Sanskrit'. He said that Sanskrit has always been the language of the learned in our country and that our great thinkers, in all fields, have derived their inspiration from Sanskrit texts.

On November 4, R. Ramaswami, IV U. C., spoke on "Bhartrihari, the poet and novelist", with Mr. M. M. Mani in the chair. He sketched the life of Bhartrihari and pointed out his success in harmoniously blending the elements of art and ethics.

'The Influence of the *Rāmāyaṇa* on Kalidasa', was the subject of a talk by N. Ramesan, V Hons., on November 13, Mr. V. Gopala Iyengar presiding. After a brief outline of how Valmiki has influenced Kalidasa in general, the speaker explained how the impress of Valmiki's genius can be discovered both in the general plan and in the execution of minute details in the *Meghadūta*.

On January 23, 1942, S. Ramanathan, IV U. C., spoke on "*Sivanandalahari*". He began with a short account of the life and work of Sankaracharya and with readings from *Sivamandalahari* tried to show that Sankara's contribution to literature was as great as that to philosophy.

On January 29, G. Ramamurthy, IV U. C., lectured on "Royal Poets and Royal Patrons," with T. G. Pranatharthiharan, V Hons., in the chair. He said that no other country can boast of as many royal men of letters as India can, and gave an account of Harsha, Bhoja, and many other kings who have contributed to Sanskrit literature as well as of the many poets that enjoyed royal patronage.

On February 5, T. S. Lakshmanan, IV U. C., spoke on "The Ideal of Kingship in Ancient India", Mr. V. Gopala Iyengar presiding. With quotations from Sanskrit texts he traced the growth of the theory of sovereignty in India through the ages of the Upanishads, the Puranas, and the Kāvya and showed that the elements of democracy were not unknown to ancient India.

On February 10, an elocution competition was held for the Intermediate classes, with Mr. V. Gopala Iyengar and Mr. M. M. Mani as judges. The prizes were won by S. Krishnaswamy, II U. C., and G. R. Sitaraman, I U. C.

Next day an essay competition was held for the B. A. and B. Sc. (Pass and Hons.) classes. The prize-winners were R. Ramaswamy, IV U. C., and D. Vasudeva Nambudripad, III U. C.

The valedictory address was delivered by Mr. P. E. Subramania Iyer on February 28. After describing the different stages of human civilization, he concluded that spiritual civilization is decidedly superior to material and intellectual.

K. RAMANATHAN,
Secretary.

VIII. The Tamil Sangam

இச்சங்கம் வழக்கம்போலவே இந்த ஆண்டிலும் தன்னுடைய தொண்டை ஆற்றியுள்ளது. இச்சங்கத்தின் முதற்கூட்டம் 1941-ம் ஆண்டு ஜூலை மாதம் 26-ம் தேதி கூடிற்று. அவ்வமையம் ஆசிரியர் திரு. ஆரோக்கியசாமி M.A., அவர்கள் "யுத்தத்திற்குப் பின்" என்னும் பொருள்பற்றி மிகச் சிறந்ததொரு விரிவுரை நிகழ்த்தினார்கள். அவ்வமையம் சிம்லா இராணுவ இலாக்கா உதவிக் காரியதரிசி திரு. செபஸ்டியான் M.A., F.C.S., தலைமை வகித்தார்கள். தலைமை வகித்த தலைவர் கலாசாலையின் பழைய மாணவராதலால் கலாசாலையைப் பற்றிய பழைய நினைவுகளையெல்லாம் கூறி அவையினரை மகிழ்வித்தனர்.

அதன்பின்னர் 2-8-41-ல் தமிழ்ப் பேரறிஞராகிய திரு. T. K. சிதம்பரநாத முதலியார் B.A., B.L., அவர்கள் "தமிழ்க்கவியும் அதன் எளிமையும்" என்ற பொருள்பற்றி லாலி மண்டபத்தில் பேசினார்கள். அவர்கள் சொற்பொழிவில் வழங்கிய பல்வகைய இனிய உரைகளால் அவையினரை பெருங்களிப்பில் அழுத்தியிருக்கச்செய்தனர்.

14-8-41-ல் "மதுரைக் கலம்பகம்" என்ற பொருள்பற்றி 4-வது வகுப்பு மாணவர் ஸ்ரீ பக்ஷிராஜன் என்பவர் தென்னிய நடையில் நுண்ணிய கருத்துக் களைப் புலப்படுத்தி அழகியதொரு சொற்பொழி வார்த்தினர்.

"தமிழ்க்கவியின்பம்" என்ற இன்பொருள்பற்றி 20-8-41-ல் மாணவ ராகிய ஸ்ரீ ஞானவேல் தமிழ்மொழியிலுள்ள கேட்டார்க்கும் சிந்தித்தார்க்கும் இன்பம் பயக்கவல்ல செய்யுட்களைப் பொருள் விளங்கச் செப்பி இன்புறுத்தினர். அவரையொட்டி மற்றொரு மாணவராகிய ஸ்ரீ G. ஜோசப் என்பவர் பல செய் யுட்களை பல சந்தங்களோடு பாடிப் பலரையும் பரவசப்படுத்தினார்.

"வீரமும் சீலமும்" என்ற பொருள்பற்றி மாணவராகிய ஸ்ரீ மணவாளன் என்பவர் 9-10-41-ல் கேட்டாரனைவரும் வியந்து இன்புறத்தக்க உரையை வழங்கினார். அவ்வுரையில் அவர் ஆண்ட மேற்கோள்களினால் அவர்களுள் தூதரப்பின் உணர்ச்சி எவர்க்கும் புலனாயிற்று.

13-10-41-ல் மாணவராகிய ஸ்ரீ ஞானவேல் "குறளும் வேதமும்" என்ற பொருள்பற்றி ஓர் இனிய உரை வழங்கினார்கள். அவ்வுரையில் திருக்குறளில் அடங்கிய பல உயர் கருத்துக்களை உள்ளங்கை நெல்விக்கனியென விளக்கினர்.

"கிராமச் சீர்திருத்தம்" என்ற பொருள்பற்றி மாணவராகிய திரு G. ஜோசப் என்பவர் திருத்தமுறப் பேசினார்கள். அவர்களுக்கு இயற்கையாக வாய்ந்துள்ள நா நலத்தை எவரும் அறிந்து இன்புறுவதற்கு ஒரு சந்தர்ப்பம் கிடைத்தது.

"ஏரெழுபது" என்ற பெயரையுடைய கம்பர் இயற்றிய கவியின் பெரு நூலைப்பற்றி மாணவர் ஸ்ரீ ரெங்கசாமி என்பவர் மிக விளக்கமாகப் பேசினார். ஒரு நாட்டின் வாழ்விற்கு அடிப்படையாகவுள்ள உழவுத் தொழிலைப்பற்றியும் அத்தொழிலைத் துறைபோக நடத்தும் உழவர்களின் சிறப்பைப்பற்றியும் உரை யாடியது கேட்டார்க்கு மிக்கதோர் உவப்பையளித்தது.

"கம்பரும் வால்மீகியும்" என்ற விழுமிய பொருளைப்பற்றி ஆசிரியர் தோத்தாத்திரி அய்யங்கார் M.A., அவர்கள் அரியதொரு சொற்பொழிவு ஆற்றி னார்கள். அவர்கள் தமிழ்ச்சங்கத்தில் முதல்தரமாகப் பேசினாலும் அப்பிரசங்

COLLEGE SOCIETIES: 1941-'42

கம் முதல்தரமாக இருந்தது என்று எவரும் ஒருமுகமாகக் கூறி இன்புற்றனர். வால்மீகியைக் கம்பர் பின்பற்றியிருப்பதையும் ஆங்காங்கே கம்பர் வெட்டியுள்ள கால்வாய்களைப்பற்றியும் கவி னுறப் பேசிச் சிலேடை ஹாஸ்யம் முதலியவை தோன்ற விளக்கினர்.

“சேக்கிழார்” என்ற பொருள்பற்றி மாணவர் 'V. முத்துவீர சிகாமணி என்பவர் உரையாடினர். தொண்டர் புராணம் பாடிய சேக்கிழார் நலங்கள் பலவற்றையும் முறைப்படுத்திச் செவியுற்றார் இன்புறும்வண்ணம் இயம்பினர்.

1942-ம் ஆண்டு 12-ம் நாள் “ வள்ளுவர் கண்ட வான் ” என்ற பொருள் பற்றி மாணவராகிய திரு. K. வெங்கடாசலம் என்பார் செவிக்கினியவோர் உரையை வழங்கினார். வான் சிறப்பையும் அதை வழங்கிய வள்ளுவரைப் பற்றியும் எவரும் இனிது அறிந்துகொள்ளுவதற்கு இவ்வுபன்யாசம் ஷர் வாய்ப்பாக விருந்தது.

17-2-42-ஆம், 19-2-42-ஆம் சொற்போட்டிக் கூட்டங்கள் நிகழ்ந்தன. அப்போட்டிகளில் இண்டர் பரிசுகளைத் திரு. C. சீனிவாசனும், மணவாளனும் B.A., பரிசுகளை ஸ்ரீ செல்லமும், ஸ்ரீ சண்முகமும் பெறுவதற்கு உரியவர்களென்று தேர்த்தெரிக்கப் பெற்றனர்.

“பாரதியாரின் பாலேய் தமிழ்” என்ற பொருள்பற்றி 21-2-42-ல் பாரதியாரளித்த பண்ணமையமுதை ஆசிரியர் திரு. சேஷயங்கார் அவர்கள் சொல்மாரியாகப் பொழிந்தார்கள். அவ்வுபன்யாச வெள்ளத்தை மாணவர்கள் தங்கள் உள்ளமாகிய ஏரியில் மிகமிக நிறைத்துக்கொண்டார்கள். அவர்கள் வாழ்க்கையில் அவ்வெள்ளப் பெருக்கைத் தங்களுக்குரிய புலன்களிடத்தே செலுத்திப் பயன் பெறுவார்களென்பது திண்ணம்.

24-2-42-ல் ஆசிரியர் உபய வேதாந்த திருமிகு கோபாலயங்கார் அவர்கள் தமிழ்ச்சங்கத்தின் சாற்றுமுறை உபன்யாசத்தை வழங்கினார்கள். உபன்யாசப் பொருள் “இன்பக்களவு”. கனவே நனவாகும் வண்ணம் காளிதாசர் இயற்றிய ‘மேக சந்தேசம்’ என்னும் இனிய நூலின் கருத்துக்களை எவரும் பரவசமாகும்படிப் பகர்ந்தனர். அந்த நூலில் அமைந்துள்ள பல ரசங்களையும் அவையினர் சுவைத்து இன்புறும்வண்ணம் புகட்டினர். வடமொழி நூல்களின் உயர் கருத்துக்களை உணர வேண்டுமென்ற வேட்கையை அவர்கள் சொற்பொழிவு உண்டாக்கியதென்பது உறுதியே.

COLLEGE SOCIETIES: 1941-'42

இவ்வாண்டின் நிகழ்ச்சிகளில் பலவகையான உபகாரங்கள் செய்த நல் ஆசிரியர்களுக்கும், உயர் மாணவர்களுக்கும் தமிழ்ச் சங்கம் என்றென்றும் தன் நன்றியைத் தெரிவித்துக்கொள்ளுகிறது.

பே. அழகிரிசாமி,

அமைச்சன்

IX. The Malayalee Samajam

At a business meeting on July 18, 1941, V. V. Joseph and P. R. Gopinathan Nair were elected Secretaries.

On August 12, with Mr. Joseph Minattur as Speaker, C. V. Varkey moved that “Co-education should be introduced in India” S. C. Joseph opposed it. The motion was thrown out by an overwhelming majority.

On October 27, N. K. Stephanose moved, with Mr. P. R. Subrahmanian Iyer in the chair, that “Scientific inventions have played a prominent part in the progress of civilization.” K. D. Francis led the Opposition. After a keen discussion the proposition was carried with a thumping majority.

“University education has brought to India more evil than good” was the subject of a keen debate held on November 11. Kumaran Moosad moved the Proposition and C. B. Joseph led the Opposition. Rev. Fr. Anthony, T. O. C. D., acted as Speaker. After a lively discussion the motion was lost.

On November 17, K. P. Menon presiding, P. P. Wilson moved that “The use of Khadi is necessary for India's freedom.” C. V. Varkey opposed the motion, which was defeated by a vast majority.

An extraordinary meeting of the Samajam was called at the end of November to pass a condolence resolution on the sudden and untimely death of Maha Mahima Sri. Appan Thampuran. Mr. M. J. Kuriakose pointed out clearly the greatness of Sri. Thampuran's literary talents, stressing also the all-round nobility of his character. The condolence resolution was forwarded to Sri. Thampuran's family.

Another extraordinary meeting was convened to congratulate Mr. M. J. Kuriakose, our President, on being selected for a King's Commission in His Majesty's Indian land forces. The short notice prevented the organization of any large-scale farewell party. Still the meeting was well attended, though it was the last day of the term when students were busy packing. The speakers stressed Mr. Kuriakose's admirable life as a teacher, as an officer in the U. T. C., and as a friend to everybody in need. Mr. Kuriakose in reply gave us some valuable advice which was much appreciated.

COLLEGE SOCIETIES: 1941-'42

On January 22, 1942, S. C. Joseph presiding, P. M. Jussay addressed the gathering on "Music and Literature".

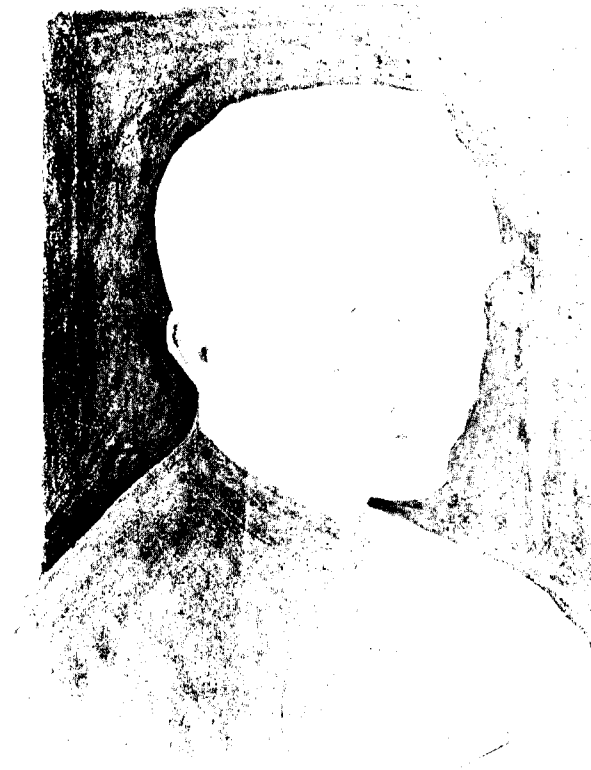
On January 31, Mr. T. K. Devassia, our new President, spoke on the literary works of Kumaran Asan. The learned and critical survey that he made of the poet's works was of much interest to the students especially of the B. A. classes.

On February 5, P. M. Jussay was in the chair and B. C. Paul spoke on "Is World Peace Possible?" advocating a policy of non-violence for the establishment of peace. On February 5, C. V. Varkey presided and P. A. Ignatius spoke on "Prose Literature".

The annual Speech Contest took place on February 12. Twelve B. A. and nine Intermediate students competed. In the B. A. section C. K. Koshy and N. K. Stephanose won the I and II prizes; and in the Intermediate C. V. Varkey and K. J. Anthony Kuriala. Rev. Fr. T. Purakel, S.J., and Messrs. A. C. Joseph and M. M. Mani kindly acted as judges.

On March 2, the Valedictory Address was given by Rev. Fr. John Mattom, B.A., of Changanacherry, Rev. Fr. Thomas Purakel presiding. The subject was the recent progress in Malayalam literature. The President advised the members to use pure and simple language in their speeches and writings.

P. R. GOPINATH,
V. V. JOSEPH,
Secretaries.



The Jesuit General,
REV. FR. W. FEDUCHOWSKI, S.J.
Pencil Sketch by
Peter Thomas, I U.C.



J. C. ROSE IN HIS YOUTH
Pencil Sketch
by
T. A. Balakrishnan, I U.C.



M. RAMASWAMI, H. U. C.
College Champion
Annual Sports
1941-42

OUR HEROES



M. S. RAYAPPAN, H. U. C.
University Champion
Mile and Half-Mile

C. SRINIVASAN, H. U. C. (Sister Medallist)
and N. SIVARAMAN, V. Hons.
Winners of the Kasturiranga Cup
for Inter-Collegiate Debate



Sport : 1941-'42

THE place of honour in our report has to be given to our athletic team which has won several distinctions. Our team, strong as it was even last year with our long-distance champions Royappan and Kulandaivelu and our sprinters Rai and Ramaswami, has been further reinforced this year by Kunjanunni, Stanislaus, and Ambrose.

The annual athletic sports held on August 30, 1941, under the presidentship of Mr. H. Pitcher, Secretary to the Agent, South Indian Railway, and an Old Boy of our institution, brought out some remarkable performances. Ramaswami deserves congratulation on his annexing the championship cup. He was aptly remarked to have run like a hunted deer and jumped like a wild kangaroo, securing five first places, one second, and one third. At the U. T. C. camp at Red Hills in December, Royappan came first amongst 144 competitors in record time and fine style in the Battn. cross-country race, retaining the individual cup at St. Joseph's for the 8th year in succession. The team too finished first and retained the team cup. In addition to the prizes won in 100 and 800 metres races (the only events run) Royappan again kept up the prestige of the Bn. in the open mile race and won a handsome silver cup after defeating many a veteran.

In the University Inter-Collegiate Madura Divisional Finals we annexed the championship. Royappan was sent to Madras for the Inter Divisional finals and easily won laurels in 800 and 1600 metres, breaking his own previous record.

But the biggest of our triumphs was our success at the Trichy District Athletic Association Open Sports meet on January 30 and 31. Thank to the practices insisted on for the athletes on a few evenings before the competition, our competitors were in fine form. We secured a number of prizes and won the Pentland Shield with an aggregate of 68 points. It is with pardonable pride that we record here that this shield has been won by us after nineteen years.

Cricket

(R. T. Parthasarathy)

With the kind patronage of Rev. Fr. Rector and the fostering care of the staff member-in-charge our three-year-old Cricket Club has grown from strength to glory. This year has been remarkable for activity and

SPORT: 1941-'42

enthusiasm. We played seventeen matches, out of which we won eight, drew five, and lost four. Special mention must be made of our work in the inter-collegiate tournaments. Having defeated St. Aloysius' College, Mangalore, in a very exciting semi-final, we put up a good fight against the Nizam's College, but as bad luck would have it, we once again missed the coveted honour. It is a matter of great satisfaction that in the three years our Club has existed we have twice come to the finals. Besides, we had a very enjoyable Michaelmas tour to Mangalore where we played a series of matches and won most of them.

The team as a whole played splendidly, all our top players being in fine form. A remarkable feat was that of Aruldoss, our best all-rounder, who achieved the 'double' of capturing 100 wickets and scoring a thousand runs. Kalyanaraman was the other batsman to complete 1000 runs (including four centuries) for the season, and these were compiled in a magnificent manner. Besides, his work behind the wickets was of a high standard. Krishnaswami and Rai have been very consistently pulling the side out of the fire many a time. Ramakrishnan has been our most successful bowler, capturing very nearly 100 wickets, of which 37 were bagged in the four inter-collegiate matches. He was sent to the University Trials and taken in as a member of the University Team. Srinivasagopalan's bowling was as brilliant as ever, and few batsmen have faced him with courage. Sydney was always prominent among our fieldsmen.

Our first fixture in the *Tour* was with the Govt. Victoria College at Palghat on practically a water-logged wicket. Batting first they made 132; we replied with 82 for half the side out, when rain prevented further play and the match was drawn.

In our first match at Mangalore we defeated the Pentlandpet Sports Association by 38 runs. The next match was against the combined Government School and College, which resulted in a big victory for us by 128 runs, Aruldoss making 60 and Srinivasagopalan taking 5 wickets for 9 runs.

We drew with the Canara Cricket Club, we making 107 and they replying with 86 for 5.

An interesting match was that against the Madras Presidency College who were also in Mangalore then; we won it by 44 runs. Of our total of 141, Aruldoss again topped with an unbeaten 47 and followed this up with a fine bowling performance (5 for 30).

SPORT: 1941-'42

Our first reverse was from St. Aloysius' College: they made 221 for 8 (decl.), against which we could only make 113 runs, the fine bowling of Chandrasah and Chambers doing the mischief. The best batting of the tour was seen that day when Kalyanaraman played a sparkling innings for his 45.

Our last match was against a very strong side, the Mangalore Cricket Club, but we nevertheless won a striking victory with 156 runs as against their 97.

The tour was thus very successful, and we lost only one game in the seven matches we played. Aruldoss topped the batting list with 185 runs, while Krishnaswami (148), Kalyanaraman (136), Parthasarathi (121), and Sydney (112) passed the hundred mark. Srinivasagopal took the highest number of wickets (15), with Aruldoss (14), Ramakrishnan (14), and Parthasarathy (13) following. We are deeply grateful to St. Aloysius' College for making our stay there so pleasant.

Of the three *practice games* we had with the Trichy United Club, one was drawn, and of the remaining two each side had one in its favour.

After a strenuous tour we had a reverse here at the hands of Pachaiyappa's College, Madras. We made only 92 runs and they won the match by two wickets. It must be said, however, that some of our best players did not play that day.

It was very kind of the Raja of Sivaganga to have brought his team here to play a two-day match with us. It was marked by some fine batting performances, especially from Kalyanaraman who completed his coveted century against very good bowling. The partnership between him and Krishnaswami (56) yielded 126 runs for the 3rd wicket. To our 234 for 9 (decl.), the Raja's XI replied with 127 and 115 for 9 wickets. Ramakrishnan was the best bowler of the match, taking 8 wickets at 7 runs apiece.

At Pudukottah we had a two-day fixture with H. H. the Raja's XI, the match ending in a draw. Again Aruldoss's all-round display was the main feature of the match (52 and 28, and 6 wkts. for 50 runs). Kalyanaraman, Rai, and Parthasarathy played well for their 61, 59, and 45 respectively. Our College made 189 and 212 for 6 (decl.) to which the Raja's XI replied with 240 and 113 for 6.

In the *Inter-Collegiate tournament* we first met the Pudukottai Maharaja's College and won the match by an innings and 192 runs. Our huge

total of 363 runs was due to the fine century by Krishnaswami who with Aruldoss (83) added 155 runs for the fourth wicket. The Pudukottah collegians were dismissed for 100 and following on 71, Aruldoss, Ramakrishnan, and Parthasarathy sharing the bowling honours. In their second innings Aruldoss did excellent work with the ball, capturing five wickets in seven balls including a hat-trick.

In the Divisional Finals we defeated the Madura American College by an innings and 240 runs. The brilliant century by Kalyanaraman (his second for the college), and a quick 53 by Ramakrishnan in 30 min. enabled us to pile up the huge total of 362. Ramakrishnan was top notch, capturing 10 wickets and helping to dismiss the Madura College for the meagre totals of 55 and 67.

A very thrilling finish marked our semi-final when we beat St. Aloysius' College, by a narrow margin of eight runs at Coimbatore. This match was all along dominated by bowlers, Ramakrishnan for us, and Chandrasa for M'lore. In spite of a deficit of 60 runs and the illness of the captain, the team ably led by Sydney fought to the last and literally snatched away the victory at the last minute. Srinivasagopal's fine bowling, Rai's plucky batting, and Ramakrishnan's brilliant fielding were also responsible for our victory.

In the Finals, played in Madras, we met the Nizam's College (holders) in a match to a finish. The Nizam's batting first were skittled out for 81 runs, Ramakrishnan returning with the splendid analysis of 8 overs, 27 runs, 7 wickets. Srinivasagopal, though he took 1 for 17, was never faced with confidence. Bad luck dogged our first batting venture, and all of us were out for 58 runs, owing mainly to the deadly bowling by Gulam Ahmed (6 for 22). The Nizam's in their second knock made 192 runs—this good score being due to fielding lapses, though our attack was very steady. Ramakrishnan again returned with the best analysis of 5 for 57, and Aruldoss 3 for 34. We started our second innings badly, making only 33 runs before half the side was out. But dogged batting by Aruldoss and Rai realized 75 runs before the partnership was broken. And 35 runs were added for the next wicket between Rai and Parthasarathy when Rai was bowled by Gulam Ahmed. This was the beginning of a collapse for 147 runs which left the Nizam's College victors by 68 runs. Aruldoss and Rai had tried valiantly to save the side, and Ramakrishnan did his best in the season, capturing 12 wickets in all for only 84 runs. Though we lost the game, it was very well fought and interesting till the last minute.

Football (B. Diaz)

Though it cannot be claimed that our football team has been over successful this year, it must be admitted that it has played its part well. In the university inter-collegiate matches we came up to the finals, defeating the Pudukottah and National College teams. After drawing twice with the American College we lost the divisional championship by two goals owing to untimely sprains and cuts. We showed our superiority over the metropolitan team when Pachaiyappa's team played us here during their tour in October. We took part in the Presidency sevens tournament, but could not stand up to the professional players of some of the outside teams who also competed. In the Trichy Dist. Athletic Association open tournament we played the finals against our own High School team. The younger boys won the match—we shall not say by luck or chance—for they played well as a team. There are days and hours, we know not why, when one is out of form. And we had two of our best players in that category on that day.

Hockey (J. Sydney)

In spite of the handicap that we were not able to get outside fixtures in Hockey, our team has a fair record of activities this year, though it is not to be measured by the number of trophies won. We loved and played the game. We lost the finals in the T. D. A. A. open tournament by 2 goals to 3. And in the university divisional finals our usual opponents, St. Xavier's College, carried away the honours in spite of our strong fight.

On the credit side have a remarkable victory over the Annamalai University team by 7 goals to nil. We have a number of individually good players. Arokianathan and Parasuraman in the forward line and Antony Cruz and Srinivasan in defence have given a very good account of themselves. But unfortunately we lacked finish and practice as a team. We are confident therefore that more practice matches under the guidance of our new member-in-charge will enable us to do better next year.

Tennis (M. R. Bhat)

The tennis courts reopened in the last week of June. The players old and new who were perhaps doubting whether the serious war situation, not to speak of the enormous rise in the price of tennis balls, would threaten the very existence of tennis, were soon reassured. They took to the game with greater enthusiasm and in larger numbers. In spite of

SPORT : 1941-'42

the fall in the number of staff members, who kindly agreed to join the first court instead of having a separate court for themselves, we had to keep six tennis courts in full swing.

As a result of a number of friendly matches with the players of the City Club when our young players acquitted themselves creditably, our select team consisting of K. Srinivasan and C. T. Arunachalam won the inter-collegiate university divisional finals. But they had to bow to the veteran players of the Madras Engineering College at the inter-divisional semi-finals, though after a good fight.

Keen competition was shown at the various Home tournaments in singles and doubles. It is with pleasure that we record here that our standard of play is definitely rising higher.

Minor Games

Basket-ball, Badminton, and Volley-ball have shown excellence and won laurels this year.

In *Basket-ball* we sent up two teams for the Trichy Athletic Association open tournament and both came up to the finals. Our B team defeated the National College by 10 points, whilst the A team won the match against the Y. M. C. A. team by 60 points. It is a pleasure to remember that last year we were defeated by the Y. M. C. A. team by 2 points, whilst this year we have won a decisive victory over them by 60 points. And our A team won the finals over the B team.

Elated, or rather encouraged, by these successes, we sent a team to Vellore, but they unfortunately returned with a chance defeat by 30 pts. against 31.

Our *Badminton* team deserves hearty congratulation on winning the T. D. A. A. open shield for the second year in succession. In fact we played the finals against the veteran staff team of our High School. It must be remembered that we had in several trial matches with the same team surrendered the honours. But thanks to the excellent understanding and perfect confidence of the players, undaunted by former defeats we played and won the finals.

Volley-ball courts are remarkable for enthusiasm in Olive's, New Hostel, and Mahé grounds. Encouraged by the high standard of the college team, we sent them up to Madras early in the year for the Fr. Bertram

SPORT : 1941-'42

memorial tournament at Loyola College. Our team came up to the finals but had to return with the runner-up trophy.

Home Tournaments

It is becoming fashionable to demand a certificate to say that the cup or medal in the possession of a person was really won by himself. Hence we decided this year to award certificates to the winners and runners-up in all tournaments except tennis, instead of the usual medals. This had a double advantage. The entrance fee could be considerably cut down and consequently there was a considerable increase in the number of entries in all games. Whilst we deplored the paucity of entries in previous years, we had this year as many as 42 in badminton, 10 in hockey, 6 in football, 8 in volley-ball, and 7 in basket-ball. We congratulate ourselves on having been able to finish all these tournaments in February, a month already crowded with hostel and other tournaments and functions.

Conclusion

Before concluding, we have great pleasure to record to him our sincere appreciation of the encouragement and guidance we received at the hands of Mr. V. Sundaresan who was our physical director and athletic secretary for several years and who has now temporarily left college for active war service.

—FIELD CLUB CAPTAINS

U. T. C. Notes

Active Service

WHILE the U. T. C. has been looked upon primarily as a peace-time organization for imparting military training and discipline to undergraduates, it has also developed in them a thirst for active service in this period of national emergency. The St. Jos. Contgt. can proudly claim to have sent out a much larger number of cadets on Emergency Commn. in the different arms of the Indian Army than any other Contgt. of our Bn. More than 35 are already known to have secured commns. and many more are awaiting their chances, not to speak of several others who have joined the ranks.

Annual Camp

We looked forward to an enjoyable camp and were well trained to stand up to the other contgts. in all competitions, military and athletic. But our calculations were upset to a certain extent. Capt. Sundaresan was suddenly called up for war service, while the clarion call came to Lt. Kuriackose for a short polishing course at Bangalore prior to active field service. The latter was accompanied by two of our senior N. C. Os who had been earmarked as D.Is for training our young recruits in camp. To add to this came breaches in the S. I. R. on both the metre gauge routes to Madras barely a few days before camp.

Amidst fine surroundings and with extensive parade and playgrounds we commenced our training in right earnest. But on December 12th night came a heavy downpour accompanied by a severe storm. The next morning found all the tents flooded and the men all wet. Parades for the day had to be cut out and the following day being Sunday the C. O. granted leave to the O. Rs to go to their homes or hostels at Madras. Happily the weather cleared up on Sunday and the disbanded men returned on Monday. Trg. recommenced the next day. By cancelling all inter-contgt. competitions such as Drill, Gd. Mtg., Football, Hockey, all the available evenings too were used for trg.

Inter-contgt. sports were not altogether dropped. On December 21 the Bn. cross-country race was run and among the 144 competitors for the event L/C Royappan came first in record time, thus retaining the individual

U. T. C. NOTES

cup at St. Joseph's for the eighth year in succession. Our team finished first, retaining the team cup. At the annual sports on the 22nd two events (100 and 800 metres) were run, one per contgt. competing. Cpl. Rai and U/O Kulandaivelu obtained the 1st and 2nd places in these. Royappan held high the prestige of the Bn. by defeating all the veteran runners in record time and fine style in the open mile race and winning a handsome silver cup. Two others secured 1st prizes as members of the tug-of-war team. Mention must also be made here of the prizes won by Capt. Sundaresan and Lt. Kuriackose as 1st and 2nd in the Officers' annual shoot and the prize won by Capt. Subramanian in the Officers' race in camp.

Post-Camp Period

This term our enthusiasm was well kept up by the keen rivalry between the Plns. in inter-platoon competitions. Whilst the recruits were put through intensive W. T. and fired A. W. T. C., the N. C. Os and T. M. were busy equipping themselves for the C. of E. exams. Unlike the previous years we examined this year only those likely to leave at the end of the year.

F. 2 Platoon won the interplatoon shield for all-round efficiency. Cpt. Kuriyan, L/C Manavalan, L/C Sebastian, Cadets E. J. George and K. J. Thomas have generously founded a silver cup for musketry. We founded a cup for Route-March last year, and this year we have one for Musketry. Would it be too ambitious for us to look forward to similar cups being founded for athletics and attendance in future years?

Anniversary

"Short and sweet" was the remark of the numerous local ladies and gentlemen who responded to our invitation to the 20th annual celebration of St. Joseph's contingent of the U. T. C. on Feb. 11. Lt-Col. S. E. Jones, M. C., R. I. A. S. C., officer commanding Trichinopoly, presided.

Mrs. Cleaver distributed the prizes to the winners in musketry and other inter-platoon competitions.

After Cpl. Andrews' recitation on "Nature's Big Mistake" and the violin solo by Sgt. Tharayan, the President congratulated the Contgt. on its high standard of efficiency and said: "Terrible times are ahead. Steadiness and discipline in the face of risks and dangers are the least

U. T. C. NOTES

that should be insisted on. We are pleased to hear the military discipline instilled into the undergraduates has created in them a thirst for active national service. The contgt. deserves congratulation on having sent out a large number of O. Rs on Emergency Commissions. If only this training is given to all students in colleges I am sure even in civil life these will contribute to discipline and stoutheadedness leading to success in the face of any danger."

Rev. Fr. Rector thanked the President and all the guests. He exhorted all present to look forward to the day when every family can count on its sons having done brilliant national military service. He humorously remarked that we should not be anxious to possess the advantages that some animals have in their four legs or thick skin but strive to drive out the "animal spirit" that some men unfortunately have.

A one-act play, "Officer Comes Home" was staged and the part played by Sgt. Tharayan as the young officer after war service was well commented on.

P. R. S.

In Memoriam

Rao Sahib G. Ganapathi Sastri, B.A., B.L.

St. Joseph's College has seen galaxy after galaxy of brilliant students, students loyal to the core to their Alma Mater, students who have been living torches of St. Joseph's lustre, and who have ever been dearest and most consoling to those who carry on the administration of the College. Among them Rao Sahib Ganapathi Sastri easily held a high place.

Mr. Sastri came to St. Joseph's in January 1894 after a truly brilliant scholastic career at the Maharaja's College, Pudukottah. In the latter he had shone in various capacities, as a sane leader of fellow students, a Shakespearian actor, and the secretary of a Literary and Debating Club. His chief qualities were a profound devotion to study, especially of English literature, uprightness and integrity of a very high order, and a scrupulous avoidance of all that was mean and underhand. In espousing the right and just cause he was ever known to be valiant and unyielding. When he came to St. Joseph's, he found himself in a circle of splendid students such as have seldom been matched for their excellence in the history of any College. That circle included O. S. Ramasami, U. S. Ramasami, S. Narayanasami, Krishnamurti, etc., and their results in the B. A. examination were the finest ever seen. It is significant that in such a circle Mr. G. was chosen vice-president of the then Literary Society of the College. He was awarded a prize for the best English essay. Sastri was always lucky in his professors, both at Pudukottah and at St. Joseph's. In the latter he had the rare privilege of sitting at the feet of Father Quinn, then in all the flush of his early career, Father Pradier, celebrated for his physics, Fr. Mallat, a chemist of the first rank, Father Billard, the man of letters, and so on. With the Reverend Fathers of the College he maintained most friendly and even tender relations to the last.

After graduating with a second class in all the three branches, Mr. Sastri had a three years' course at the Madras Law College. Pudukottah claimed him as one of its leading lawyers, and later as Judge, Chief Judge, and finally Dewan. In all these capacities Mr. Sastri was thoroughness itself. He knew no flagging or superficiality in any task he undertook. His judgments in the Pudukottah cases are said to be a mass of valuable literature. Even after retirement he was not idle. He rendered

IN MEMORIAM

most valuable service to the Cochin Textile Company, of which he was the soul for over two years.

Such a strenuous life had its reaction in illness, which had spared him during the best part of his life. Diabetes resulted in a frightful operation, and surviving it he was attacked, strange to say, by tuberculosis of a formidable type, which tortured him for eighteen months and resisted all attempts at cure, both at home and at the sanatorium. In the last week of June 1941, two days after the wedding of a beloved granddaughter, he passed away peacefully in the midst of a numerous family of children and grandchildren. The Pudukottah Courts did honour to his memory and all Pudukottah mourned. May the honoured soul rest in peace!

G. V.

K. Natesa Iyer, M.A., L.T.

Born of a poor Vaidik Brahman family and losing his father at the early age of 13, Natesan had to maintain himself with the small scholarships he got at school. He used to tell us in husky tones how a small sum of money given to him by his revered master, Fr. Sewell, allayed his hunger when he got nothing to eat at home. He was the first in the Presidency both in the Lower Secondary and in the Matriculation examination for which he appeared from St. Joseph's College. After graduating from Presidency College, he became a teacher in St. Joseph's. After serving for some time as Headmaster of a high school at Shiyali he appeared as a private candidate for M. A. in English and came first in the first class. Recognizing his merit, and on the express recommendation of his friend Dewan Bahadur L. D. Swamikannu Pillai, the Government offered him a job on the Board of Revenue, which however he found uncongenial. In 1904 he was appointed a teacher of English Language and Literature in the Educational Service.

This period was characterised by intense study which resulted in a breakdown. On medical advice he had to give up his cherished occupation of teaching and join the inspectorate, where too his upright character has left its impress.

On retirement he gave himself up to philosophic studies. He gathered round him brilliant Tamil and Sanskrit scholars and discussed serious problems with them. His daily thoughts were recorded in what he called his 'Soul Diary'.

IN MEMORIAM

His ideal was to live for others, to spread knowledge around him, and to make them live a good, pure, and happy life.

V. Natesan, M.A., O.B.E.

V. Natesan, M.A., O.B.E., Field Controller, Military Accounts, Poona, died last month at Madras. He was always known for his mastery of Economics and took the only first class in B. A. Hons. in 1919 from our College. For a time he served in the Kumbakonam Government College as Assistant Lecturer in History. We took the L.T. degree together in 1922. Passing the F. C. S. examination later, he entered as an officer in the Military Accounts Department. Wherever he served, whether at Bangalore, Delhi, or elsewhere, he won the reputation of an efficient and popular officer, and I have watched him working till late at night every day as Deputy Financial Advisor, Army Accounts, at New Delhi. Many young English Army Officers had their difficulties solved with remarkable clarity by Mr. V. Natesan.

Overwork told on his health. Our Natesan has passed away in his forty-fourth year, leaving behind his wife and family, besides his many friends and mates who are mourning the tragic loss of a valued friend. May his soul rest in peace.

K. R. R. Sastry

D. Alison Henry

Son of Mr. S. K. Devasikamani of Trichinopoly, died on December 29, 1941. After doing his Intermediate with credit in this College, he joined the Medical College and was in the II M. B. B. S. when God called him away at the age of twenty-one. We offer his family our warm sympathy on the loss of a talented and good boy.

Father Jerome Steenkiste

The silent prayerful procession of Catholic students and priests of St. Joseph's College who, in the early morning of the 12th January, accompanied the remains of the late Father Jerome Steenkiste, S.J., from the Town Station to their last resting place in the vaults of the College chapel, was at once an impressive homage to a deeply revered master and colleague, and a particularly expressive symbol of his life's work. That last passing of one who had been the friend of all, through these Hindu quarters amid the crowd standing by in silent respectful behaviour, appeared like a final summing up of the activities of the departed missionary who, like his divine Master, *went about doing good*. For, to all who had come in contact with him, Hindus and Christians alike, the uppermost feeling was that 'the good and kind Father' had been snatched from them.

Father Steenkiste, whose demise one of his old students and a Hindu called "an irreparable loss not only to the institution to which he belonged but to the student world where he was so popular", was born 58 years ago in that thrifty northern district of France which, since he had left home for the mission field, has been ravaged twice by the German hordes, the second deliverance from which he was not to witness though for him it was as certain as the return of day after night. It is now 39 years since he touched the Indian shore, never to leave it again, and he began his missionary career on the feast of Our Lady's Assumption (August 15), a particularly fitting augury for the future champion of devotion to Mary, her sodalities and her *Morning Star*.

A mind endowed with rare intellectual gifts and a heart of gold without froth or alloy—sums up the impression which good Father Steenkiste created on all those who approached him, and this impression deepened and turned into reverential admiration as the contacts became more frequent. He was in the full sense of the word a scholar. His was an inquisitive mind with an insatiable desire for knowledge. He was known as a voracious reader, but what he read he pondered over and mastered with the result that, as he passed from literature to philosophy, from philosophy to theology and the social sciences, he acquired such a connected grasp of these sciences that there was hardly an important question in that vast field of human knowledge on which he could not express definite reasoned views and refer them to their sources.



THE REV. FR. J. STEENKISTE, S.J.
(† Jan. 11, 1942)

IN
MEMORIAM



MR. K. NATESA IYER, M.A., L.T.
(† Aug. 10, 1941)



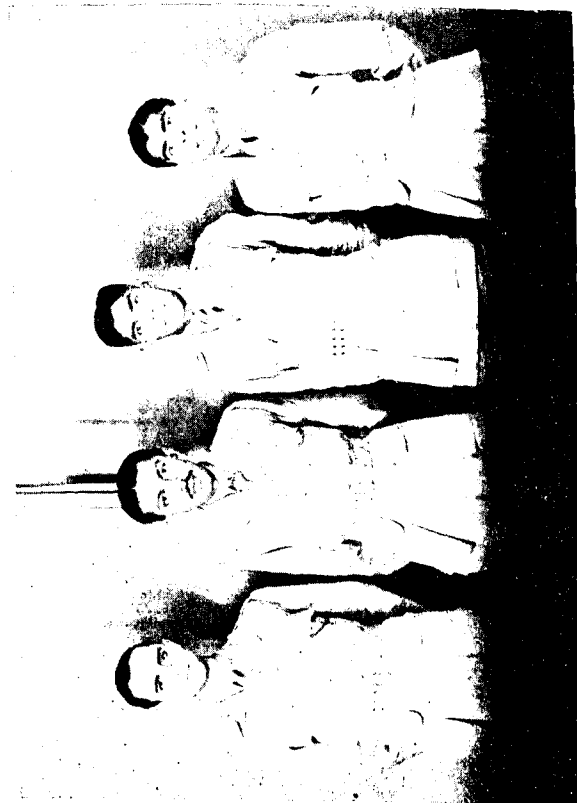
A. F. MORAES, R.A.F.



Under-Officer ROBINSON



Capt. V. SUNDARESAN



Sgt. MICHELE CQMS. SRINIVASA RAO, Col. PHILIP Lt. M. J. KURIKOSE

OLD BOYS IN

ACTIVE SERVICE

FATHER JEROME STEENKISTE

While others, going through the same mental training, usually find that as they enter into new fields they gradually lose contact with the objects of their previous studies, Fr. Steenkiste seemed to remain at home in all of them. It was not unusual, it was even common, to find him, while carrying on and preparing carefully his courses of Politics and of Public Finance, delving into some intricate problem of philosophy or theology, or adding to his already vast stores of literary knowledge. And as he never did things by halves, he would make it a point to read whatever material was available on any particular topic, so that his whole room—not a model of order!—became a sort of intellectual workshop, tables, trunks, his bed and the floor itself being covered with books, tracts and magazines which were consulted in turn and from which he culled whatever could serve to clarify the problem on hand. And as he had ever new problems on hand, books and reviews went on accumulating to the despair at times of the librarians or of less ambitious readers who missed on the shelves the few books they had hoped to find there. On being reminded of this, books and reviews would return by shoals with a profusion of sincere apologies—until the next deadlock occurred in the smooth working of library circulation.

He soon came to be regarded as an authority not only by his students but also by his colleagues and by outsiders who knew they could appeal to his wide information and solid judgment. We can say now—he would not have allowed it before—that he read every page of our book on '*Economics a Social Science*' before it went to the press, and we may add that it would have been a different book but for his valuable suggestions both in matter and form. For he was not only a scholar in the field of thought but a master in the art of expression. He had acquired a wonderful grasp of the English language, and, thorough-going as he always was, he had secured a remarkable power of precision in the use of words, their nuances and delicate shades of meaning, with the result that his style, always elegant, appeared at times exotic to the less well informed. We remember having looked up more than once such unusual words in his writings and we invariably came to the conclusion that they were the words which best expressed the meaning intended.

But even more than his remarkable scholarship which, by a sense of self-effacement, he did so much to hide, it is his character as a man and a man of God and his truly boundless powers of kindness and forbearance, that will remain in the minds and hearts of all those who have known him. Throughout his life he was known as an excellent religious but in a

FATHER JEROME STEENKISTE

simple, unostentatious way, even with a tinge of awkward shyness, which, however, was accompanied with such exquisite courtesy and urbanity that it rather served to bring out his winning childlike nature. Childlike, he, in fact, remained through life; yet the simple directness of the child was blended with the cautious maturity of the northerner only softened by the unaffected gravity of the priest. This explains the great influence he was able to wield on young and old alike. His was a thoroughly sincere and earnest soul for whom the love and service of God and that of his neighbour, even the humblest, were the supreme ideals of life, as a result of which self-effacement, unfailing gentleness, and an eager desire to help souls to their destiny became his distinctive traits, almost his prerogatives. We heard him more than once stressing the importance he attached to an early Christian upbringing of children, and this goes far to explain his well-known condescension for the little ones and the candid trust with which they answered to his sympathy. He was, as might well be expected, a devoted client of the Little Flower, chiefly from the conviction that her "Little Way" of spiritual childhood was the providential reply and the best antidote to modern pride and godless rationalism.

While one of his former students remarks that Fr. Steenkiste "was kindness itself and if he had any fault it was his native simplicity which endeared him to all of us," it may perhaps be added that his winning simplicity was probably less the result of nature than the effect of grace. A quick mind and a remarkably shrewd observer as he was, he could be sharply caustic and satirical, as when at times, to the delight of his students, he let loose the floods and castigated with devastating effect the supercilious airs of self-satisfied rationalism or the cock-sure incoherences of communism. That he could thus wield a "bitter tongue," yet sedulously refrained from doing so even under provocation, as his students have observed, is evident proof of the power which grace had secured over nature. He seemed to have made a contract with his tongue not to judge any one unfavourably; if the conversation turned on the defects of other people, he had a tactful way of blunting the shaft by either keeping silent as if he had not heard or referring to some good point in favour of the accused. Thus appeared the solid virtue which hid beneath his apparently natural kindness.

His charity, moreover, was not a mere expression of kindly feelings, precious as they are; it was also and especially an active charity, an ever watchful readiness to serve and to oblige. With all reverence we might say of him what we say of Our Lady in the *Memorare*, that no one

FATHER JEROME STEENKISTE

who sought his help was left unaided, if only he was in a position to do so, even when it involved additional calls on his already scanty leisure. In this connexion we shall never be able to acknowledge adequately his unstinted co-operation in the maintenance of *The King's Rally* and of the Young Men's Federation. Before he was put in charge of *The Morning Star* he was a regular contributor to both magazines, being intimately convinced of the necessity of training our young men to form themselves for Catholic Action and to put at the basis of this formation a deep filial and lasting devotion to our heavenly Mother. But even after he had become Editor of *The Morning Star* he continued to take a very practical interest in *The King's Rally* by occasional contributions and especially by the less ostentatious but more valuable work of going through the proofs, examining both the matter and the expression as conscientiously as if he had himself to bear the responsibility and he had no other work on hand. This was but one of the many forms of effective kindness for which we are indebted to him; and what he did for us, we know he did for hundreds. An old friend of his summed it up expressively when he wrote: "Fr. Steenkiste was always keen to spare trouble and worry to others and to take them upon himself."

A faithful follower of his divine Master who had said: "Love one another as I have loved you," he seems to have made particularly his own the application of that commandment which Jesus Himself had proclaimed: "Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me". He had done his task. Good and faithful servant to the end, he could say on his death-bed: "I have no further wish to live. It is indeed sweet to die in the Society."

P. CARTY, S.J.

Condolence Meeting

On January 15, staff and students met in the Lawley Hall immediately after class to mourn the death of Fr. Steenkiste. Rev. Fr. Rector, who took the chair, said that it was now 39 years since Fr. Steenkiste had touched the Indian shore, never to leave it. A man of great intellectual gifts, he possessed an insatiable thirst for knowledge, and was probably the most widely read of the members of the staff. Never was an unkind word or a word of censure heard from him. Sensitive to the highest degree, he treated students and even little boys with the greatest consideration. He treated all questions with scrupulous fairness, and when invited to write for an American review on the political

FATHER JEROME STEENKISTE

problem of India, he gave such a sympathetic and informing account of it as could have come from any Indian. A resolution of condolence was then moved by Mr. P. E. Subramaniya Ayyar and seconded by Mr. T. Srinivasan.

Unveiling of his Photograph

On February 26, the staff and the students of the Economics Department assembled in the Lawley Hall for the unveiling of an enlarged photo of the late Fr. Steenkiste, presented to the college by the V Honours Economics students. S. C. Joseph, V Hons., in requesting Rev. Fr. Rector to perform the ceremony, spoke in touching terms of Fr. Steenkiste as Professor of Politics and Public Finance. Rev. Fr. Rector stated that he was grateful for what the students had done to perpetuate the memory of their eminent and beloved Professor. He was at all times a great friend of India which he had made his home during the forty years of his stay here. He was one of those who at all times spoke in the most appreciative terms of this country, and in his letters and writings showed how deep was his love and understanding of India and her problems. Fr. Rector then read a few of the letters he had received from the friends and former students of Fr. Steenkiste. All of them emphasized his noble and endearing qualities: kindness, consideration for others, and simplicity.

Messages

It is not possible to print in full all these letters. We content ourselves with the following extracts:

DR. JOSEPH ATTIPETTY,
Archbishop of Verapoly.

We are all deeply sorry to hear of the most unexpected demise of the Rev. Fr. Steenkiste. I can realise your extreme grief at and the great difficulty arising from the irreparable loss of such an able and successful Professor. Please accept and convey to the members of your Community and the Society my deep-felt condolence.

DR. FRANCIS TIBURTIUS ROCHE, S.J.,
Bishop of Tuticorin.

The news of the death of our genial Father Steenkiste came as a great shock. The loss is enormous to St. Joseph's College where he had spent nearly all his life. He was a man of many parts. He had a host of friends all over the country. I had the highest esteem for him. He was a frequent visitor to my diocese and had the greatest sympathy for the Indian clergy.

FATHER JEROME STEENKISTE

I do not think that he ever offended any one in speech. Qui non offendit in verbo hic perfectus est vir. In my opinion his outstanding quality was his *delicacy*. He verified in him the definition of a gentleman given by Newman.

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

I was very sorry to hear of the death of our good Fr. Steenkiste. Only six months ago we lost dear Fr. Camboulives. But Our Lord knows what is best for them and for us. I had some relation with both of them: Rev. Fr. Steenkiste (as a Scholastic) was my Professor of History in the Intermediate, and Rev. Fr. Camboulives was Minister and Professor of Science during my course of Philosophy in Shembaganur. Hence I have a special obligation to remember the two kind-hearted and very obliging Fathers in my prayers.

REV. FR. J. P. GERING, S.J.,
Rector,
St. Xavier's College, Palamecottah.

The news of Father Steenkiste's death came to us as a great surprise. Except for one or two who had seen him in Madras, no one else suspected that he was so bad. We thought it was mere fatigue. I know you must feel his loss in the College, for he was an excellent Professor, but a still more excellent religious. Please accept my own sincere sympathy for your loss. We have prayed for him and I remember him even now daily.

MOTHER MARY OF JESUS,
St. Teresa's College, Ernakulam.

The announcement in the *Mail* gave us a painful shock, and we hasten to offer your Rev. and the Community our sincere and heartfelt sympathy in the sad and heavy loss you have sustained in the demise of dear good Father Steenkiste. Only a short while ago we had the pleasure of having Father in our midst, and listening to his interesting and instructive discourses. God's ways are really inscrutable, and yet they are good in regard to His children. He seems to be urgent about giving dear Father his well-earned reward; may that be very great indeed for the selfless service that was his.

E. J. BINGLE,
Professor of History,
Madras Christian College, Tambaram.

I saw in to-day's newspaper the announcement of the death of Fr. Steenkiste. I write to offer you my sympathy in the death of your colleague. I knew him as a colleague in the Boards of Examiners and in the Board of Studies in History and Politics over several years and I learned to value his ability and judgment and sympathy.

FATHER JEROME STEENKISTE

A. APPADORAI, M. A., Ph. D.,
Loyola College, Madras.

I have heard, with deep regret, of the passing away of Rev. Fr. Steenkiste. It is a loss not only to the Society of Jesus and your college, but to the world of scholarship in politics.

Rev. Fr. T. A. BENAC, S. J.,
St. Xavier's High School, Bombay.

I wish by these lines to convey to your Rev. and all the Fathers there my sincere sympathy for the loss of such a fervent religious and hard worker; and pray that his intercession in heaven may bring more and more blessings upon you all, the College and the city of Trichinopoly.

P. M. FRANCIS, M. A.,
Lecturer in History,
St. Joseph's College, Bangalore.

The news of the death of Rev. Fr. J. Steenkiste was shocking to me. He was my Professor in Public Finance and Political Science, and I feel the loss as a great personal calamity. Always anxious to help the students, always studying and eager to teach, and a good scholar at his subjects, he was loved by the students. Never wanting to be in a position of power or authority, humble, lovable, his only aim in life was to impart knowledge in the service of the Almighty.

S. VENKATARAMANAN, B. A. (Hons.),
New Delhi.

In the death of Rev. Fr. Steenkiste his students, past and present, have lost a beloved professor, an infallible help and guide, who will ever be remembered for his scholarly and masterly analysis and exposition of the principles of Politics; the Jesuit Mission an indefatigable savant, and India, Madras Presidency in particular, an erudite scholar and a distinguished educationist.

V. TYAGARAJAN, M. A.,
St. Xavier's College, Palamcottah.

You know I was his student for the three years of my Honours course, and I can never forget his unostentatious ways, his vast study and thorough grasp of the subjects he taught us, his ever smiling deportment, his enormous interest in his students, and his overpowering kindness. Peace be to his soul—is the sincere and earnest prayer of one of his pet students, who learnt Politics and French Revolution at his feet.

FATHER JEROME STEENKISTE

S. HANUMANTHA RAO,
Nizam College, Hyderabad.

It is my duty to convey to your great institution my sense of deep sorrow at the departure of Rev. Fr. Steenkiste from our midst to a better and higher sphere of activity—sorrow that I have lost a co-worker whose humility, goodness and kindness appealed to me most during the decade or more I worked with him on the Boards of Studies and Examiners. He never obtruded and always allowed other more assertive persons to have their own way; and in the moments of interval or when others were busy and there was nothing particular for him to do, I could notice his opening the Holy Book and communing with Him whose ever-seeing eye observes us. When we last met in July, I never thought that his earthly existence was about to close. But we cannot question the will of God. To the Order of his self-sacrificing colleagues at Trichy, the loss must be more poignant. But to those who believe in the immortality of the soul, these lines of R. W. June may be appealing:

Loving friends! be wise and dry
Straight way every weeping eye;
What you left upon the bier
Is not worth a single tear.
'Tis a simple seashell; one
Out of which the pearl has gone.
The shell was nothing, leave it there.
The pearl—the soul—was all, is here.

His work in his body has been done. He has amply fulfilled His purpose on this earth. May his soul rest in heaven.

A last letter deserves special attention and deep gratitude on our part, for it conveys the promise of a donation to perpetuate the memory of Fr. Steenkiste:

G. NARAYANASWAMI, M. A., L. T.,
Lecturer,
Govt. Arts College, Rajamundry.

The news about the sudden demise of Rev. Fr. Steenkiste came as a shock. He was great as Professor, but to some of us the man was much greater, much more beloved than the teacher. He was so enthusiastic in his work, so kind and social in his relations with us, his students. I am sure something will be done by his local old boys to convene a meeting and create the necessary organization for collecting subscriptions etc., for perpetuating his memory. I have not read in the papers of any such steps being taken so far.

If steps have already been taken I shall be glad if you will kindly let me know, so that I may send my small contribution.

FATHER JEROME STEENKISTE

If no steps are being taken, will you please let me know whether you will permit me to offer in his name a *special prize* to a student of the Final Year Honours who stands first in the College in *Politics* in the Hons. examination to be held in 1942 March? The prize may be awarded to the young man at the time of the College Day some time in the second half of 1942.

We appreciate this generous offer. We hereby inform friends and past and present students of Fr. Steenkiste that we shall gladly accept contributions for a small prize fund (about Rs. 300/).

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.
THE ST. JOSEPH'S H. S. MAGAZINE, UMERKHADI, BOMBAY.
ST. JOSEPH'S SCHOOL ANNUAL, BANGALORE.
ST. JOSEPH'S INDIAN HIGH SCHOOL ANNUAL, BANGALORE.
ST. JOSEPH'S SHEAF, DUBLIN.
THE JOURNAL OF THE PAN-KERALA LITERARY ACADEMY
ERNAKULAM.
JOURNAL OF THE OSMANIA UNIVERSITY, HYDERABAD (DECCAN).
THE KING GEORGE MEDICAL COLLEGE CLINICAL SOCIETY
JOURNAL, LUCKNOW.
THE K. R. INTER COLLEGE MAGAZINE, MUTTRA.
THE KUMBAKONAM COLLEGE MAGAZINE.
THE LAW COLLEGE MAGAZINE, MADRAS.
THE LINGARAJ COLLEGE MISCELLANY, BELGAUM.
THE MADRAS CHRISTIAN COLLEGE MAGAZINE.

EXCHANGES

THE MADRAS MEDICAL COLLEGE MAGAZINE.
 THE MADURA COLLEGE MAGAZINE.
 THE MAHARAJAH'S COLLEGE MAGAZINE, ERNAKULAM.
 THE M. D. T. HINDU COLLEGE MAGAZINE, TINNEVELLY.,
 THE ST. MARY'S H. S. MAGAZINE, BOMBAY.
 THE MODERN STUDENT, CALCUTTA.
 THE MUNGRET ANNUAL, LIMERICK.
 THE NATIONAL COLLEGE MAGAZINE, TRICHINOPOLY.
 THE NORTH POINT ANNUAL, ST. JOSEPH'S COLLEGE, DARJEELING.
 "THE OLD COLLEGE", THE MAHARAJA'S COLLEGE OF SCIENCE,
 TRIVANDRUM.
 THE PACHAIYAPPA'S COLLEGE MAGAZINE, MADRAS.
 THE PASUMALAI PROGRESS, PASUMALAI.
 THE PETRINIAN, ST. PETER'S H. SCHOOL, TANJORE.
 THE PRESIDENCY COLLEGE MAGAZINE, MADRAS.
 THE PUDUKOTTAH COLLEGE MAGAZINE.
 THE PUTHURIAN, BISHOP HEBER'S H. SCHOOL, PUTHUR.
 THE RAJAHMUNDY ARTS COLLEGE MAGAZINE.
 THE RAVENSHAVIAN, CUTTACK.
 THE SAIVA BHANU KSHATRIYA H. S. MAGAZINE, ARUPPUKOTAI.
 THE SCHOLAR, PALGHAT.
 THE ST. SEBASTIAN COLLEGE MAGAZINE, MORATUWA, CEYLON.
 THE SIND MEDICAL JOURNAL, KARACHI.
 ST. STANISLAUS' HIGH SCHOOL MAGAZINE, BANDRA, BOMBAY.
 THE STANLEY MEDICAL COLLEGE MAGAZINE, MADRAS.
 THE STONYHURST MAGAZINE, BLACKBURN.
 THE STUDENTS' TREASURE, K. S. HIGH SCHOOL, TANJORE.
 THE RAMAKRISHNA HOME AND SCHOOL MAGAZINE, MADRAS.
 THE ST. TERESA'S COLLEGE MAGAZINE, ERNAKULAM.
 THE ST. THOMAS COLLEGE MAGAZINE, TRICHUR.
 THE VICTORIA COLLEGE MAGAZINE, PALGHAT.
 THE VIDYASAGAR COLLEGE MAGAZINE, CALCUTTA.
 THE VINAYA, RAJA RISHI COLLEGE MAGAZINE, ALWAR.
 THE VIZAGAPATAM MEDICAL COLLEGE MAGAZINE.
 THE VOICE OF ST. ALOYSIUS H. S., JUBBULPORE.
 THE VOORHEES COLLEGE MAGAZINE, VELLORE.
 ST. XAVIER'S COLLEGE MAGAZINE, BOMBAY.
 ST. XAVIER'S HIGH SCHOOL MAGAZINE, BOMBAY.
 ST. XAVIER'S COLLEGE MAGAZINE, CALCUTTA.

KEEP UP TO DATE AND READ

PRICES ARE NET

	Rs. a. p.		Rs. a. p.
1. Reinforced Concrete Reservoirs and Tanks by W. S. Gray	7 8 0	24. Manufacture of Concrete Roofing Tiles by Baumgarten & Childe	5 10 0
2. Estimating and Cost Keeping for Concrete Structures by A. E. Wynn	11 4 0	25. Concrete Design Made Easy by V. A. Dighe	3 0 0
3. Design and Construction of Form Work for Concrete Structures by A. E. Wynn	15 0 0	26. Raft Foundations : The Soil-Line Method of Design with worked examples by A. L. L. Baker	3 12 0
4. Concrete Construction Made Easy by Leslie Turner	2 10 0	27. Design of Domes by J. S. Terrington	2 4 0
5. Elementary Guide to Reinforced Concrete by Albert Lakeman	1 8 0	28. Design of Arch Roofs by J. S. Terrington	2 4 0
6. Modern Methods of Concrete Making by E. S. Andrews	0 12 0	29. Reinforced Concrete Piling by F. E. Wentworth-Shields and W. S. Gray	6 6 0
7. (Out of stock)		30. Practical Examples of Reinforced Concrete Design in accordance with the L. C. C. By-Laws (1938) and the Code of Practice by C. E. Reynolds	6 6 0
8. Manufacture and Uses of Concrete Products and Cast Stone by H. L. Childe (New Revised Edn)	6 6 0	31. Concrete Construction by C. E. Reynolds (A practical and complete library in one volume)	11 4 0
9. A. R. P. Handbook	0 4 0	32. Design, Cost, Construction, and Relative Safety of Trench, Surface, Bomb-proof and other Air-Raid Shelters by Ove N. Arup	4 8 0
10. Making Pre-cast Concrete for Profit	2 10 0	33. How To Make Good Concrete by H. N. Walsh	3 0 0
11. Moulds for Cast Stone and Pre-cast Concrete by Burren and Gregory	3 0 0	34. Design and Construction of Air-Raid Shelters by Donovan H. Lee	6 6 0
12. Cement Chemistry in Theory and Practice by Kuhl	5 10 0	35. Design of Pyramid Roofs by J. S. Terrington	2 4 0
13. Recommendations Concerning Reinforced Concrete Works	0 6 0	36. Road Bridges in Great Britain	4 8 0
14. Concrete Primer	0 8 0	The Author of the following publications is Mr. R. S. Deshpande, B.E., A.M.I.E. (Ind.)	
15. Students' Text Book of Reinforced Concrete Theory and Practice by R. P. Mears	5 0 0	37. Modern Ideal Homes for India	8 0 0
16. Reinforced Concrete Designers' Handbook by C. E. Reynolds	11 4 0	38. Cheap & Healthy Homes for the Middle Classes	4 8 0
17. Reinforced Concrete Water Towers, Bunkers, Silos & Gables by W. S. Gray	7 8 0	39. Sulabha Vastu Shastra or How to build Modern Houses (Marathi)	2 8 0
18. Elements of Reinforced Concrete Design by H. C. Adams	4 8 0	40. Do. do. (Gujarati)	3 0 0
19. Handbook on the Code of Practice for Reinforced Concrete by W. L. Scott and W. H. Granville	6 0 0	41. Do. do. (Hindi)	3 0 0
20. Portland Cement by A. C. Davis	22 8 0	42. Disposal of Domestic Sewage and other House Refuse (Marathi)	1 0 0
21. Design and Construction of Concrete Roads by R. A. B. Smith	6 6 0	43. Air Raids and Civil Defence by L. M. Chitail... ..	5 0 0
22. Concrete Year Book (Latest Edition)	3 0 0	44. Cement Chemists' and Works Managers' Handbook by W. Watson	11 4 0
23. Concrete Surface Finishes, Rendering & Terrazzo	4 14 0	45. Reinforced Concrete Chimneys by C. P. Taylor	6 6 0

To

The Concrete Association of India,
 Caltex House, Ballard Road, Ballard Estate, BOMBAY.

Please supply Nos.

98571

Editor & Publisher : Rev. Fr. T. N. Siqueira, S.J., St. Joseph's College, Trichinopoly.
 Printer : Rev. Fr. A. Susai Regis, Supt., St. Joseph's I. S. Press, Trichinopoly.