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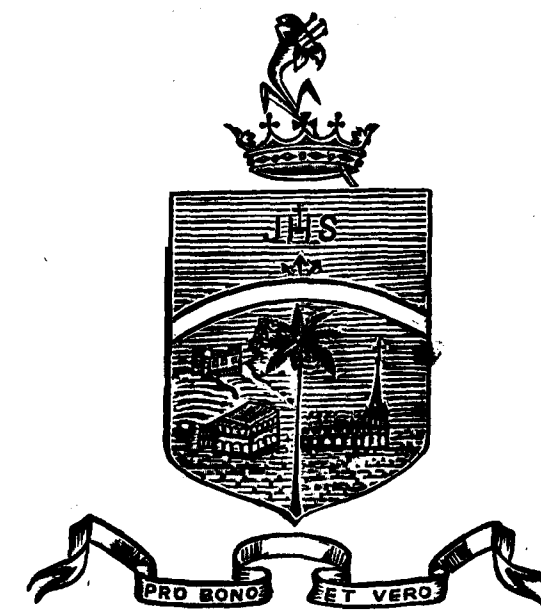
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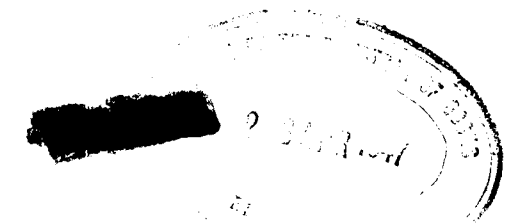
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# ST. JOSEPH'S COLLEGE MAGAZINE

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MARCH 1947

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# MAGAZINE

OF

ST. JOSEPH'S COLLEGE, TRICHINOPOLY

VOL. XIII

MARCH

NO. 1

International Liaison :

Privileges of Diplomats

by M. Ruthnasamy Esqr. M.A., (Cantab) C. I. E.,  
Vice-Chancellor, Annamalai University \*

NOW that India is on the eve of independence it has to put forward claims to the attributes, the rights and the obligations of independence. In order to exercise the rights and perform the obligations of independence it must set about establishing the institutions through which it will exercise those rights and perform those obligations of independence. As in the relations between independent states the rules that regulate those relations are the result of voluntary agreement between them, each state in order to ensure that those relations are governed by those rules sends to the Capital or Headquarters of the Government of other states with which it has such relations, agents of its own for this purpose. These agents are known by various names, Ambassadors, Ministers, Envoys and so on. The institution of these agents is old, almost as old as history. The long history of this office has enabled it to surround itself by a number of rules, conventions, directions, ceremonial, that are so numerous, so well and so widely recognized that they

have given rise to a whole branch of knowledge and of activity called the Science and Art of Diplomacy which has been described as the sum of the principles and rules necessary for the conduct of the relations between States.

To enable diplomats to perform their duties, their position and powers have had to be made commensurate with their duties. Their international status has to be high. That status has been largely promoted and strengthened by the privileges with which they have been in the course of history endowed. Among the most important of them all are (1) Inviolability of the person of the diplomatic agent and of the chief members of his legation. This inviolability is protected by specially severe punishments following offences against him. (2) Exemption from the civil and criminal jurisdiction of the State to which he has been accredited. From the civil jurisdiction of the State he enjoys absolute immunity — immunity from criminal jurisdiction stops short at offences against the order and security of the State, for which the consequence is

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expulsion. (3) The residence of the Diplomatic Agent is inviolable as it is supposed to be, like a ship, a part of the territory of his State and the officials of the State in whose territory he resides cannot cross his threshold without his permission even for the execution of a legal act. He is expected to hand over offenders against the laws of the State without extradition being resorted to; his residence no longer affords rights of asylum except perhaps in the case of political refugees. Extra-territoriality is the name given in international law to this set of immunities. (4) The right to practise his own religion, to his own place of worship—this has ceased to be a privilege with the establishment of religious tolerance and freedom all over the world; but it was a reality in the ages of persecution as in England of the Stuart period from which dates the Spanish Chapel in London, and it may become once again a diplomatic privilege in countries which have again begun to practise religious intolerance. (5) Another immunity enjoyed by diplomatic agents consists in exemption from the taxation of the State in which he lives, including customs. His correspondence is also protected against municipal laws of censorship or scrutiny. The diplomatic despatch bag which figures so much in spy stories like those of Mr. Lequeux is the popular symbol of the position and status of the agents of diplomacy.

All these immunities and privileges of the diplomatic agent have been built on the idea that he is the representative of his State. All the honour and deference, especially the solemn ceremonial with which he is received by the Head of the State to which he is accredited and to whom he hands over his letter of credence and privileges and immunities that he enjoys are due to the fact that he represents his State. The high esteem in which he is held dates from a time when kings

and emperors were heads of states. The legates of the Pope, the earliest diplomatic agents of Europe, were men who, on account of their representative position, were respected when they were not feared. The Protestant hatred of the Papal legate which Shakespeare puts into the mouths of the critics of Pandulf and Wolsey show the high place filled by this official in the diplomacy of the Middle Ages. Even to-day by international protocol, the Papal Nuncio everywhere is recognized as the doyen of the diplomatic body, however junior he may be in the diplomatic circle. The recruitment of diplomatic agents from the aristocracy in most European countries till the other day and the services rendered by the most famous of them to their country and to the peace of Europe built up the prestige of the diplomat in Europe. To confine oneself to modern times, the work done by R. L'Hopital who represented France at the Council of Trent, by Fr. Joseph, the Grey Eminence, the diplomatic agent of Richelieu and the subject of a recent study by Aldous Huxley, by Talleyrand who worked for France during the Revolution and the Restoration before he became its foreign minister, by Metternich of Austria of whom Talleyrand said he always lied but never deceived, whereas Richelieu had never lied but always deceived, by Stratford De Redcliffe for England in Turkey in the early 19th century which gave him the title of the great Elchi by Lord Odo Russell at the time of the Risorgimento in Italy, by James Bryce in U.S.A., by Sir Cecil Spring Rice in U.S.A. during World War I have illustrated the annals of diplomacy and set a high standard for their successors.

Nor have republics been less prolific of great ambassadors. The first great Republican Ambassador was Machiavelli whose conduct was better than his belief. Venice sent clever ambassadors all over

Europe. The Republican tradition in diplomacy has been illustrated by France during the Third Republic as is seen in the career of the brothers Cambon on the eve of World War I. The U.S.A. have nobly strengthened the diplomatic tradition. Benjamin Franklin and Jefferson, and the Adamses were among the greatest of the first statesmen that the New World has produced and have set an example followed in these latter days by Choate Page and Winant.

In rendering these services to their country and to the peace of the world, those great ambassadors have been but performing duties imposed upon them by their office. These duties in their turn are corollaries of their functions and their privileges. If the diplomatic agent enjoys the privilege of inviolability, it is on the condition that he should confine himself strictly to the sphere of his activity. He has to be loyal not only to his own State but to the State to which he is accredited but only to the extent that he must refrain from any acts detrimental to the security and public order of the State. He must observe perfect neutrality in all internal disputes and exercise due reserve in regard to internal politics. This does not mean that the diplomat should immure himself in a tower of ivory keeping himself aloof from the society around him. On the contrary, if he is to do his duty by his country he ought to go freely into society—not only society with a big S as used to be the practice till the end of the 19th century all over Europe but into the society of all ranks and classes—not only in the capital but all over the country—so that he could send faithful reports of the political scene in which he lives. In these days of democracy, where government in most countries is in the hands of the people and of their representatives, the diplomatic agent is expected to acquaint himself with the thoughts and feelings of the people. For as M. Jusserand, a famous

French Ambassador of the 19th century said, "The importance of persuading a Prince and his Minister has diminished, that of understanding a nation has increased". And not only has he to depict the political scene. Now that economics and the economic motive plays such a large part in modern politics, the modern diplomat has to take account of the social and economic life of the people among whom his temporary lot is cast.

These duties, therefore, make diplomacy one of the highest of the political arts. And to it must be recruited men of the highest attainments in mind and character. Diplomatic agents go to foreign countries as the representatives of their countries. And they must be representative of the best in their country's civilization and culture. But there are certain special qualities and attainments required of them in order that they may carry out their duties to the advantage of their country. Special knowledge of history, especially of international relations, of international law and politics would be necessary. These special qualities and attainments have been summed up in the words of a great ambassador of Louis XIV, Francis de Callières whose book on the "Art of Negotiating with Princes" translated into English by A.F. Whyte ought to prove a *vade mecum* to our budding diplomatists. A diplomat, according to this authority, ought to have very quick parts, dexterity, cunning, wide knowledge and, above all, discernment. The cunning that he refers to need not go beyond mere shrewdness and need not include the quality referred to in Sir Henry Wotton's definition of an ambassador "as an honest man who is sent to lie abroad for the good of his own country". "He ought", continues Callières, "to have a spirit fertile in expedients for overcoming the difficulties which arise in adjusting the interests with which he is charged, the presence of mind to give the proper answer to unexpected

questions and by judicious manoeuvres to avoid slippery steps; an even temper and a sedate and a calm disposition ever ready to listen particularly to others. He must also beware of making a secret of everything and magnifying mere trifles. It is a sign of pettiness not to be able to distinguish things of consequence from matters of no moment."

His office which calls upon him to deal with men and in the art of settling affairs with other men calls for social qualities of the highest character and the widest range. Tact, *savoir faire*, the art of acting *suaviter in modo* though *fortiter in re* a candidate should have proved to possess before he can be selected for such an office. The arts of social life, especially as it is lived outside India, he must have cultivated. He must be a good host and a good diner out. "An Ambassador", says Callières, "must be liberal and magnificent, but with judgment and design and his magnificence should be reflected in his suite". Here, of course, Callières was speaking as a contemporary of Le Grand Monarque. But a good table is the open sesame to cordiality in all countries except among peoples given over to ascetic externals. "A good table", says Callières, "is the best and easiest way of keeping oneself well informed". He calls upon his ambassador "to keep his table served neatly, plentifully and with taste". He should give frequent entertainments to the chief personages of the Court and to the Prince himself. A modern English Report of the Select Committee of the House of Commons on the Diplomatic Services endorses the view that the giving of good dinners is quite necessary and forms a valuable part of the functions of a diplomatist for "a good dinner goes a long way in diplomacy" according to a seasoned head of the English Foreign office. Dinners and entertainments are recommended because they are so many opportunities, pleasant

and informal as they are, for the diplomat to gather information about the country, its statesmen, the trends of official and non-official opinion in regard to foreign policy, the movement of public opinion in regard to public policy. That, next to the preservation of peace between his country and the country to which he is accredited, is the chief business of the diplomatic agent.

These duties and the qualifications they demand are expected of all grades of diplomatic agents. In the first grade are (1) Ambassadors, Legates and Nuncios of the Pope. These have a number of honorific privileges and the right of direct access to the Head of the State to which they are accredited (2) Envoys extraordinary and Ministers Plenipotentiary and Inter-Nuncios (3) Ministers who have a right of audience only with the members of the foreign office, not with the Head of the state as the diplomat of the first two grades (4) *Chargés d'affaires*—these have right of audience only with the Foreign Minister and deputize for the Ministers or Ambassador in his absence. These diplomatic agents have their office called the Legation and are surrounded and supported by a numerous subordinate personnel to help them in their work—Councillors of the Embassy, Secretaries of the Embassy, Attachés, Military and Naval attachés, Commercial attachés, Chancellors of the Embassy, Treasurers of the Embassy, Interpreters and Dragomen.

The constitution and organization and the recruitment, therefore, of a good Diplomatic Service is one of the most important tasks that the new Government of India is called upon to undertake. For Diplomacy is not merely the "Great Game," as Disraeli called it, but it is the means afforded by political experience of centuries and of the whole world for the maintenance of the peace of the world.

## The Union Mission

## Tuberculosis Sanatorium

by Rev. S. M. Saverinayakam, S. J.,

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TUBERCULOSIS is a scourge. It is fairly prevalent in India; and they say it is spreading. Hence the All-India Anti-Tuberculosis Campaign was inaugurated not a day too soon by Lady Linlithgow. Now it may be news to some, perhaps to many, if I say that the centre and mainstay of this Campaign in India has been, the Tuberculosis Sanatorium, called Arogyavaram near Madanapalle, (South India). I shall amply prove this statement in the course of this paper.

I was a patient in this sanatorium during 1940—41. I was admitted there by Dr. P. V. Benjamin, the then newly-appointed Medical Superintendent, who did a series of wonderful operations on my chest and set me on my feet. I went to the Sanatorium again last October, for a 'check-up' and the great kindness with which I was received, exemplifies what they call there, 'the after-care' of their patients. I shall come to this subject later.

It is as a tribute to the wonderful work of healing going on in this sanatorium—hundreds are being cured and discharged every year from there—that I write this rambling article in our College Magazine. It is a pleasant task for me to try and make the place known to all my readers, and through them to the man in the street, —and the woman in the home!—, so that, as soon as they come across a person suffering from or suspected of T. B. they may think of Arogyavaram near Madanapalle as a sure place, where there is a chance of having his or her life saved.

How to get admitted there? In 1941, a month before I was discharged, I happened to go to the Office of the Sanatorium on some business with good Mr. Jared Samuel the accountant. I waited with a number of other patients in the verandah. There was a poor, wretched-looking man, though young, evidently ill, squatting on the floor and leaning against a pillar. No one seemed to take any notice of him, till he suddenly sprang into prominence in a very dramatic fashion.

When Miss Lund, the efficient and energetic Nursing Superintendent of the Sanatorium, in walking out of the office, passed by this man, he suddenly caught hold of her two feet at the ankles, in a firm grip! Miss Lund screamed. People rushed to her aid and extricated her feet from the hands of the fellow, and asked him what the matter was. He said he wanted to be admitted into the Sanatorium. Every one shouted all sorts of things at the man in several languages. (English, Telugu, Tamil, Malayalam and Hindustani are all freely spoken there. With any one of these languages, you can get on quite well at Arogyavaram.)

Miss Lund went about her business again, apparently forgetful of the man at the pillar, when once again he caught her feet, to the great amusement of all;—no one had expected the fellow to repeat his trick! Miss Lund was once more rescued; but this time she promised to get him a bed. And she did obtain the favour for him, from the Medical Superintendent, who is alone empowered to admit new patients,

and especially to make fee-concessions to the poor.

But the method of this man is not the usual one to be adopted for admission! You have to get a statement from some doctor in a Form to be had from the Sanatorium, declaring you to be a case or suspected case of T.B.; and send that along, together with, if possible, an X-Ray photo of the chest or affected limb, to the 'Medical Superintendent, Arogyavaram (Chittoor); stating also what kind of accommodation you would like to have; viz. whether in a general Ward or special Ward. If you are judged to be an apt case for Sanatorium treatment, you will be put down on the waiting list, and told so; and as soon as a bed is available you will be informed by letter or wire to come. Your turn is sure to come pretty soon, because every week three or four patients are being discharged and three or four new ones arrive.

Meanwhile you must make preparations for the journey:—make sure of what payments you will have to make; and get together a number of things for a stay at the sanatorium. Now-a-days you are sure to come across some one in every district who will be able to give you exact directions in this matter. If not, you can always inquire by Post.

Arogyavaram is situated about a hundred miles due west of Madras, on a range of low hills in the Chittoor district, right in the heart of the Madras Presidency. (The heart of course is a little to one side.) Perched on a wooded tableland 2500 ft. above sea-level far from towns, it enjoys a cool and salubrious climate, a pure and dustless air; the place is somewhat dry, the annual rainfall being about 28". Even in the hot season, April-May, the nights are pleasant.

The property of the sanatorium extends over some 300 acres. The trunk Road

from Chittoor to Cudappah goes along one side of the grounds, Madanapalle Town being four miles away down the road. The Railway station is four miles away on the other side, called Madanapalle Road, on the M. S. M. Railway.

The Sanatorium grounds are all well laid out with roads, paths and alleys; and all along these are scattered the buildings great and small; the general wards and special wards; Doctors' bungalows and Staff quarters; Office buildings; operation theatre; X-Ray and Ultra violet Ray buildings; Library and Recreation Hall; Cinema theatre; Kitchens; Guest houses; Hostel for unmarried nurses and compounders, Hostel for student Doctors, a post and telegraph office exclusively the Sanatorium's own, an elementary school for the children of the Nursing and other staff, stores and grainshops for the patients, water-works and tank; a power-house generating electricity by four big crude-oil engines; Tennis courts for staff and student Doctors, Football ground, croquet court etc. The whole establishment is linked up by a net-work of telephones. It is really an enormous institution, grown into its present gigantic proportions during thirty years and housing some 1000 inmates. Little hamlets of villagers have arisen all around the sanatorium, consisting of settlers who find a living by catering to the needs of the inmates; dhobies and barbers; vegetable and fruit sellers, milk and poultry suppliers; fire wood dealers, shop-keepers and jutka-drivers, etc. etc.

Two general wards are set apart for women. There is a park exclusively for them with alleys and seats arranged at convenient distances for the walking patients. Their area is cut off from the men's general wards which are five in number. The special wards are all arranged at distances of some 50 yards from each other along the various roadways and alleys. A fine

feature of these roads is that they are all commemorative of a long line of devoted Doctors and Nursing Superintendents who have spent their talents, life and money in the service of the sick at Arogyavaram. Thus you have roads named after Dr. Matilda Macphail; Dr. Anna Kugler; Dr. Louisa Hart; and the Nursing Superintendents; Miss Lily Stanes; Miss Macdonald; Miss Tadge and Miss Blair. The special wards are all little independent units, each with its own kitchen, so that patients, men or women of whatever caste or Province, vegetarians or non-vegetarians, Hindus or Mahomedans or Europeans are all free to cook for themselves and observe their own social customs, without any hindrance.

Arogyavaram has some 300 beds in all; and the patients come not only from all over South India, but from Bombay and Bengal, Bihar and Orissa, N. W. Frontier, Rajaputana, and even from Burma, Ceylon and China. The Tamilians, I noticed, are very poorly represented there.

One very great importance of Arogyavaram is that it is the first (and in '41 the only) Sanatorium in India that trains doctors in specialised Tuberculosis Work and is empowered to confer on them the T. D. D. (Tuberculosis Diseases Diploma). It is all honour to the Madras Government that they have been so sagacious and practical as to utilise this grand Sanatorium for the purpose. There are now about 75 T. D. D. men thus trained, not only in the Madras Presidency but all over India. These doctors either run a T. B. ward in the Dist. H. Q. Hospital, or set up private practice; or start a clinic, or even become Superintendents of the small sanatoriums that are being started here and there either by Provincial Governments, Native States, Corporations, Municipalities, or even by private agencies. It has even happened that some of these new clinics and sanatoria take away one or the other Doctor from

the permanent staff of the U. M. T. sanatorium to run an incipient sanatorium elsewhere. Now it may be asked: Is not this perhaps cutting the ground from under their own feet at Arogyavaram?

No! when I was there in 1940, the Sanatorium celebrated its Silver Jubilee. Dr. C. Frimodt-Moller who had been lent from Arogyavaram to the Government of India as Medical Commissioner of the All-India T. B. Association, had come for the celebration and he spoke at the Jubilee meeting. It was in fact what proved to be his farewell speech to the Sanatorium—which he had founded and formed and fostered for 25 years and brought to the magnificent state it was in when he handed over charge to Dr. Benjamin. He raised this very question that we have asked at the end of the last paragraph and said that it had been always his policy to publish and share with others every scrap of knowledge acquired by hard labour and research at the sanatorium. He went on: "Some years ago it was hinted to me whether it was quite wise to give to other doctors and institutions all our knowledge and experience, from the point of view of the competition we would in this way create for ourselves. A similar criticism was at one time raised in the Danish Parliament with regard to our Agricultural College in Denmark. It was asked whether it was not dangerous for us to teach foreign agricultural scientists all our methods of producing the famous Danish Agricultural products. The then director of the College answered there was no reason to worry, because when foreign scientists had learnt everything and gone home to put it in practice, which took some time to do within that time, our College would again be a good neck ahead in research and knowledge and the foreigners had always to come back to learn again. This principle of at least a neck ahead of others in medical studies, knowledge and experience has always been that which this sanatorium

has followed." The Sanatorium has published regularly every year several papers of great scientific value in T. B. Research, not only in the medical journals of India, but in those of Europe and America. I remember Dr. Thomas of the Willis Pearce Memorial Hospital of Madura telling me that already when he was a medical student, he had come across the publications of Dr. C. Frimodt-Moller and that his authority was considered one of the best not only in India, but in the world.

Doctors have come and got trained at Arogyavaram not only from all over South India, but from Kathiawar, Sanawar, N. W. Frontier Province, Hyderabad, Punjab, Ranchi, New Delhi, Central Provinces etc.

At the meeting of the Silver Jubilee celebrations which I have spoken of before Major-General N. M. Wilson, C.I.E., O. B. E., K. H. S., I. M. S., Surgeon-general to the Government of Madras said: "The training of doctors is the keystone on which the success of our campaign of anti-T. B. depends, and how could this training be so efficient and all-embracing were it not for the Arogyavaram Sanatorium?.....It has been given to Madras to lead the way in the campaign, and I think we should be very grateful that Her Excellency Lady Linlithgow gave this tribute in a Broadcast Talk. She said: 'The Govt. of Madras are the first to establish a Diploma course in Tuberculosis, I hope that other parts of India will follow their example,' and the Surgeon-general added, with pardonable pride in his province; 'I was pleased to note that our daily papers printed this in special type!'

The soul of this work of training the Doctors is now, of course, Dr. Benjamin. With his long experience of Sanatorium treatment and management in close association with the great Dr. C. Frimodt-Moller, and Dr. Gravesen from whom he

is said to have caught the enthusiasm for surgical treatment, with his own training in England in T. B. work and research, he is in a unique position of authority in matters Tuberculous which has been recognised all over India.

With him the student Doctors go round the wards visiting patients; they watch the prescriptions and methods of treatment day by day, they do stethoscopic and fluoroscopic examinations with Dr. Benjamin or the other Doctors of the Sanatorium; they learn to read the X-Ray photos, they watch and assist at the operations; they listen to set lectures on various subjects by the Sanatorium Doctors; they learn to adapt treatment of non-tuberculous diseases when they occur in a tuberculous patient; they slowly begin themselves to try giving A. P. and doing the other operations if possible; etc. etc. Dr. C. Frimodt-Moller is said to have often repeated: 'The treatment of T. B. does not consist in Rest; nor pure Air; nor good food, nor graded exercises, nor A. P. nor sanocrysin; nor thoraco plasty etc. but in a judicious combination of all these simultaneously or successively according to the state of each individual patient! It is here that Dr. Benjamin's skill stands pre-eminent and his word is law. All those treatments are there like the keys of a piano for everybody to strike, it is only the expert who strikes the right keys at the right moment in the right succession to produce a fine chord or a beautiful melody.

When I enumerated at the beginning of this essay, the various buildings scattered over the vast hill-side and hill-tops of Arogyavaram, I omitted to mention the clinical Laboratory run by Mr. Barton, M.A., (Oxon) as refined a gentleman as you could desire to meet and of a charming simplicity of manner. This laboratory deserves a special mention and a close scrutiny. At the Silver Jubilee celebration

meeting in 1940 the Rev. Rottchaeffer, M.A., D. D., President of the Governing body of the Sanatorium, who spoke from the chair, said in a Historical survey of the Sanatorium: "One of the developments of large promise and accomplishment was made possible by the Rev. R. M. Barton joining our staff as Pathologist and Bacteriologist. In 1926 the new laboratory building was constructed to meet the enlarged opportunities of training laboratory Technicians for our work, and for the many mission hospitals in India." This laboratory is said to be one of the best of its kind not only in India but in the world.

When I went back to the Sanatorium last October, one of the first questions I asked of a neighbouring patient (an old boy of our college, by the way) was: 'Is Mr. Barton here?' Ans.: 'No; Gone on furlough?' 'Who does the work then?' I asked, and he said: (so I heard) 'They have now a certain woman' 'Oh! They have a lady doctor now, have they?' I asked, and the old boy looked puzzled. Only the following day his puzzled look was explained: It was not a woman, but Mr. Oommen who was doing the laboratory work!

In this laboratory they do various chemical tests, blood tests and counts: they make qualitative and quantitative analysis; they isolate and identify all sorts of disease-causing Bacilli and Bacteria; prepare autovaccines; make cultures etc. The student doctors who prepare their T. D. D. also get a training in this laboratory work. Besides, other students come from all over India on application and admission by the Medical Superintendent to qualify for laboratory work alone, and it is noteworthy that very many lady students have qualified for Technical work out of this laboratory.

I must not forget the X-Ray department with Mr. Mammen in charge, who with his subtle humour and engaging manners

and very human ways is a perpetual source of joy to the doctors and patients. The X-Ray department is busy the whole morning every day taking photos or assisting at fluoroscopic examinations, all of which the student doctors attend and study. They may also pick up X-Ray technique and photographing, if they care to, before they leave the sanatorium.

Next I must make mention of the Cunningham Light-treatment House; a pukka building and gift of the Madras Police, where Ultra-violet Ray treatment is given especially to cases of intestinal and glandular tuberculosis. Dr. J. Frimodt-Moller, who is second in command at the sanatorium, is a specialist I learnt, in those two forms of T. B. Of course he with his training in Copenhagen and work with his father and Dr. Benjamin knows, so to say, all the other tricks of the trade as well viz. all the operations that are being done at the Sanatorium. The staff of Arogyavaram is surely a grand team; Dr. Jesudian, third in charge, is a young but rising man and makes all the operations too, and has already established a big reputation. He was actually Acting Superintendent when I went last October, because Dr. J. F. Moller was away on furlough. Miss Lund was also on furlough but the routine work of the sanatorium never suffers; it is so well organised.

I alluded, at the beginning, to the after-care of the patients which they talk of at the Sanatorium. This is shown best in the ex-patients' Colony which is an institution of philanthropy quite peculiar to Arogyavaram. It happens that some patients, when discharged, are too poor or too much afraid to go back into the world, have no prospect of finding a living where they came from. At the same time they are able and willing to do some work. Such patients on proper application are taken into the colony. Quarters are built for them on the Indian village type, and work

provided for them according to their capacity.

There are some dozen ex-patients on the medical staff itself, working in various capacities. Some 12 more ex-patients are shop-walkers and store-keepers in the sanatorium stores. Some are in the printing office; others stitch or spin or weave or look after cultivation. Some of them are so well that they have married and settled down there, about ten families among them having children. In 1940 Lady Hope visited the sanatorium and on that occasion laid the foundation-stone of a new block of working rooms for those poor patients, put up by a munificent donation of Miss Lazarus, Retd. Inspectress of Schools in memory of her parents.

Let me end with a reminiscence.

I had just been brought back to my ward from the Operation Block some days before Christmas, '40. Christmas day passed like any other; there was nothing in my ward to show if I was a Jesuit or a totemist from the Rocky Mountains! Night came on and I was preparing to go to bed, when I heard some singing at a distance; it was a choir singing carols. I saw the group with lanterns moving along the road above my ward.—It was a group of Doctors, Nurses and some of their children going round. I thought they were going on to some wards beyond me

when suddenly the whole group swerved round and came to my ward. 'Gott im Himmel' I said, which is all the German I know! They stopped in front of my ward and sang a Xmas carol. I had never dreamt anything of the kind was going to happen. Mr. Barton was conducting the choir. All the staff was there. The children I could see were looking curiously at me to find out, I suppose, if I was trying to look devout! But if I was looking anything like what I was feeling inwardly, I must have looked an utter fool! When the carol was over Dr. Benjamin suddenly left the group and came up to me, shook hands and said: 'Happy X'mas, Father,' and went back. As Dr. Benjamin took my hand I noticed two or three nice garlands round his neck evidently put over his shoulders while he had visited some of the other wards. "If I had known he was coming", I said to myself "and if I had known I too could have garlanded him—it was so easy to have ordered a nice little garland from Madanapalle the previous day". But it was too late to regret. Now, I can only gather all these sweet remembrances of mine about Arogyavaram as so many fragrant flowers and string them together with the gold and silver thread of gratitude and friendship, into an invisible garland, as it were, and throw it in spirit, over the shoulders of Dr. Benjamin.



Sq/Ldr. B. J. COYLE: ON THE ROAD TO PEGU—FEB. '46  
(Mark the mosquitoes on the leg)

## Round the World with the R. A. F. ≡

by B. J. Coyle, S.J., R. C. Chaplain, R. A. F.

IF this article seems to some to be "shooting a line", as the airmen say, or blowing one's own trumpet, as you civilised people would say, do not blame the writer, do not blame the Air Force, do not blame the printer. Blame the Editor who has asked me to write about my experiences during the past two years. Now, being a chaplain means being busy about things spiritual: services, advice, consolation, visits to the sick and the like. The basis of true peace and prosperity for the majority, as the Holy Father has so often told us, must rest on solid Christian principles. In the services, Navy, Army and Air Force, fellows are living cheek by jowl, as it were, with each other day by day, with fellows of different creeds, philosophies and morals. Now this service-life tends to loosen moral sanctions, and, Christian standards having been discarded, leave humanity without direction and inspiration. So, the tendency is just to drift. Hence the necessity of chaplains to keep these Christian principles alive in the minds of the hundreds of thousands, nay millions of these young men who find themselves willy-nilly in the King's Uniform.

Realising the need and at the same time knowing the dearth of chaplains, I resolved to do all I could for the R. A. F. boys with whom I first made contact in Madura when its airfield was in course of construction. I used to run out the odd eight miles to visit the boys there, taking them magazines and papers, even a football and arranging for the Catholics amongst them to go to Saint Mary's for Sunday Mass. They appreciated these visits very much. Then I was in touch with many of them in Trichinopoly since

I was taking out a batch of college Students to the aerodrome every Saturday to attend a course of aerodynamics arranged by the National War Front to make our young men, the hope of the future, air-minded and to encourage them to join the R. I. A. F. Many did and I have met these boys in Hmawbi, Rangoon, Hong Kong and Japan. One, R. V. Janakiraman, actually became Adjutant in Trichinopoly itself after his training and is now in the Secretariat General of the Air Force in Delhi.

Such connection with the R. A. F. made me ask to become a permanent chaplain and though permission was long in coming from my religious superiors, as was only natural, finally it came. While waiting for the Air Ministry's final verdict I went to live in the Camp at Golden Rock where Rev. Fr. Shields, also an R. A. F. Chaplain, Professor of Campion High School, had built a magnificent chapel. It was grand to see the airmen coming regularly to Sunday Mass and even pay a visit to the King of kings in the chapel on their way to or from work. There was a Catholic Action Group of the Sword of the Spirit movement which met every Monday to discuss religion, study the Gospel and seek ways and means of roping in slackers and Christianising the camp. These action groups have done magnificent work in every town and city where there have been Air Force Units.

It is evident that the Japanese had heard of my application for a commission and they surrendered. However, the Air Force could not disband at once; chaplains would still be necessary and so I proceeded to Calcutta. It was my first trip north

of Madras and it was interesting to note the gradual change of dress and of language from Tamil to Tèlugu, Telugu to Bengali and Hindi. Heat was the dominant note of that journey and since I was travelling in a troop train we had often to wait at sidings long hours for a delayed mail train to pass. This was the first occasion I had of noticing how the men would get fun out of their discomfort and pass it all off with a joke or a song either about the "Mystic East" or "The Land of the Waving Palms."

Arrived at Calcutta, I at once reported to that great R. A. F. Chaplain. Rev. Fr. H. J. R. Ulyatt, a Franciscan, Senior Chaplain of all the Roman Catholic Chaplains of the Air Force in the Far East. He at once began to get me "commissioned" in every sense of the word. He despatched me to the accountant officer for a Pay-book, to the Police for an identity disc and card, to the Equipment officer for a camp bed, wash-basin (canvas) folding chair, blankets, ground-sheet etc. to stores for a knife, fork, spoon, cup, plate and water-bottle, mosquito net and mosquito boots. How I was to carry all these things did not seem to concern any one. Get them and sign for them in triplicate and then do what you like except come back for more. I packed them in my pockets, under my arms, in my hands and reached Fr. Ulyatt's office looking like a railway porter at the Dindigul or Madura Station on a day of pilgrimage. In Calcutta I renewed acquaintance with old friends of Shembaganur; Frs. Richir, Pinto, Hayden De More, etc. They showed me round the city. There were troops of all nations and services; in fact Calcutta looked like one vast camp. I visited the famous Chowrinjee where Spitfires and Hurricanes actually took off from the street itself when the Japs were at the door of India. On the whole, I did not like Calcutta; it was too dirty and dusty. Trichy is a paradise in

comparison. So now you know what to expect if ever your *wanderlust* should take you there. My advice is "avoid it if you can". Had I been there longer I might have changed my mind but I was not given the chance. The Senior chaplain called me to his room, told me to pack up, be at the Grand Hotel at 5-30 a.m., proceed to Dum-Dum airfield at 6-0, get on the plane and go to Meiktila. Where the Grand Hotel might be, how I was to get to Dum Dum, what plane to get on, where was Meiktila, I was not told. I suppose that an officer of 10 hours' standing (walking in my case) in the Air Force should know these things without being told. Anyhow, I reached the airfield and soon found the plane, for when one has 2½ stripes on one's shoulders and is a full-blown Squadron Leader one is helped along by the "sprogs". Boys are very good to the chaplains, "Sky Pilots" as we are called. We took off and soon rose to four thousand feet with the fertile delta of the river below. The Brahmaputra with its numerous mouths made me think of the boy who in his S. S. L. C. paper wishing to illustrate the idiom "to make mouths at" said "the Ganges makes mouths at Calcutta." Anyhow, these streams, canals and rivulets are beautiful to look at from the air as the rising sun catches them, silver serpents gliding across a green lawn. After passing Chittagong we rose to 14,000 feet to cross the hills. The Dakota by which I have done most of my 25,500 miles by air generally flies at about 10,000 feet. Above twelve thousand without oxygen is a trifle tiring. The hills we crossed were beautiful but one could not help thinking of the difficulties the brave 14th Army had pushing through those endless jungles on foot where roads were non-existent. It was over these hills and through these very same jungles that so many trekkers lost their lives in an attempt to flee from Burma before the Japanese hordes. They

lie buried on all sides; young and old, men and women, boys and girls. The plane arrived at Meiktila about noon after a hop of 5½ hours. This was my longest trip to date by plane but certainly not my first trip. I had often flown over and around Trichy and Tanjore by Piper Cub, Moth or Beaufighter.

So here was Meiktila under my feet, Meiktila which had changed hands so often just immediately before the surrender, Jap planes using it during the day, British during the night for over a week just an earthen strip separating the two enemy camps. I was given a tent just by the side of the strip. So no possibility of over-sleeping in the morning as the Squadrons of Beaufighter and Thunderbolts took off with a roar every morning at break of day. I reported to the Station Commander and then began to look around. There were about 50 R. C. boys at Headquarters and another forty on the strip itself. The chapel was a tent neatly arranged by my predecessor, Fr. Sweeny R. A. F. The Catholic Action group with the Adjutant of No. 19 Squadron at its head was functioning well. Meiktila had seen some very heavy fighting. Out of what was evidently a nice town on the shores of a lake, twice the size of Kodaikanal Lake, were left the shells of 3 houses and a Buddhist Temple with its famous "Chintis." Of the pre-war Catholic Church and its priest and parish I could find no trace. Some Tamilians who had been servants in the Governor's Summer Bungalow informed me that there had been a congregation of about 500 before the Jap invasion. I found seven. My work consisted mainly in walking round the various sections of the camp, making contact with the R. C. boys. They are so proud to see one of their own Chaplains walking around and talking to them as they service a plane, replace an engine, refuel the petrol tanks or repair engines, etc.

Meiktila being a refuelling station midway between Calcutta and Rangoon there was always plenty of activity. For October I arranged daily rosary in the evening which was very well attended. On October the 2nd, the Feast of the Holy Angels, I had an evening Mass at which 3 French officers of a Liberator plane that had just come in for fuel were present. Not only Meiktila but all the country around was my parish, Mandalay Maymyo, Thedaw and Tarsi and down as far as Tongoo, 223 miles south of Meiktila. I was given a station wagon to do my touring in. Roads were in very bad condition and so the inevitable punctures and blow outs. Mandalay was the first place visited, 98 miles north of Meiktila. "The Town of Temples" lies in ruins, levelled to the ground by Jap planes, British Artillery and American Bombers, a sorry sight. The Bishop, Mgr. Falière I found busy in a small hut; cathedral residence, churches, convents, schools all gone. Two of his priests were murdered by Burmese rebels whilst saying Mass. He himself and all the nuns, Sisters of Saint Joseph of the Apparition, were all interned in the Leper Colony where they lived the life of the lepers themselves. They were not molested as the Japs had the greatest fear of leprosy and would not go near any one or enter any house where leprosy existed. Some people profited by this fear to escape from the clutches of the Japs. They would bandage themselves up and cry out that they were lepers. This ruse was afterwards found out and people so bandaged had to remove their bandages whilst a Jap soldier stood fifteen yards ready with a rifle. If the man or woman were not a leper, the rifle spoke, that was all. Beyond Mandalay, now a city of ten huts, was Maymyo. This had been a large internment camp for Anglo-Indians and Anglo-Burmese. It was when I visited it a leave centre for troops from all over Burma and so had to

be visited by the chaplain to give the boys the consolation of the Sacraments.

I was not left long in Meiktila as the number of Catholics did not warrant a resident chaplain. At the end of October I was posted to A. H. Q. Burma-Rangoon. I flew there in an Expeditor plane. These planes are very light and swift with a capacity for 6 passengers only, but very comfortable, with even ash trays attached to each seat. One is allowed to smoke after an  $\frac{1}{2}$  hour in the air till all petrol fumes have been blown away or evaporated from the interior of the craft. We passed over the airfield at Tongoo without alighting. Later on I used to visit it in my leap from Rangoon. Mengaladon is the air port for Rangoon, twelve miles from the city. The I. N. A. took this airfield from the Japs at the end of hostilities and handed it over intact to the Indian 17th Division who came in from across the river at Syriam, the headquarters of the famous Burma Oil Company.

Rangoon itself was and still is in a deplorable condition. Bombed by Japs, then British and again by Japs and Americans, it is a heap of rubble. No water, no light and no sanitation. I was there for seven months and when leaving it was as bad, if not worse, than when I had arrived. I visited it again last July from Hong Kong. It was still the same. It was here in Rangoon that the Japs turned the Church of England Cathedral into a "saké" (beer) factory. They were, after the liberation, made to go on their hands and feet and clean it up. There were very few people in the town in comparison with pre-war figures, and these were mostly Tamilians. I felt quite at home—but the people were surprised to find a European doraï who, as they euphemistically said, spoke such fine Tamil. When, however, they knew that I was a priest they understood. A number of these Tamilians were Chettiars selling jewellery and precious stones to the

occupying troops. Rubies from the Than States fetched a very good price. Prices dropped a little as the rear red lamps of jeeps (including my own) disappeared. Was there any connection? Father Saverimuthu, a Tamilian priest, told me that he was able to continue all Catholic activities and services during the occupation but was much troubled by the "Kenpetai" (Jap Police), who used to beat his servants to make them say that he was a spy. Everyone had to bow to every Japanese he met, a slap on the face being the oft-repeated penalty for not doing so. Buddhist monks had hot wax poured on their shaven heads or hot water forced into the nostrils if they refused to show their captors homage. The Japs also formed a defence guard of young Indians. These got no salary but plenty of work. To report others was their job. One of the servant-boys of Fr. Saverimuthu was a captain in this defence guard. I have with me his three stars on a bit of red cloth, his insignia as captain. There are about 10,000 Catholics in Rangoon. On Christmas night, 1945 I said Mass in one of the churches and preached in English, French, Tamil and Italian. This last was I suppose 75% Latin if not more but I had remembered a little Italian from reading and I tried to make use of it. In any case the Italian prisoners, the personnel of the Duke of Aosta's Military Band, captured in Abyssinnia, enjoyed it. They had already made me sing a High Mass on the Feast of Saint Cecilia, their patron saint, on which occasion they had turned their billet into a magnificent oratory. They played Gounod's "Ave Maria" during Mass. It was grand. Only one could speak a little English. Others confessed in Italian.

During these months in Burma I paid the usual round of daily visits to the R. A. F. units scattered over the whole area. Visits to hospitals, evening Masses, weak-end retreats, conferences to S. O. S.



Damage by Typhoon—July '46.



4 R. C. CHAPLAINS  
Mingaladon (Burma) Sept. '45.  
Photos by Rev. Fr. B. J. Coyle S.J. (Vide his article Page 7)

Damage by Typhoon—July '46.



Typhoon Damage.



Result of a faulty take off.



ADMIRAL BOYD—(Catholic)  
iral of British Panjee Fleet at the Cenotaph  
1946—Hong Kong

## ROUND THE WORLD WITH THE R. A. F.

11

Group Meetings, an eight-day Mission and two Moral Leadership Courses, training selected Catholic R. A. F. boys to act as Chaplain's Assistants on corps where there was no Chaplain, visits to Hmanbi, Pegu and Zayatkwinn all kept me busy. In February I managed to get 14 days leave and ran (or flew) down to see my dear Trichy. On my return I was getting back to my routine job when I was suddenly told to pack and "go to Hong Kong." Sending people to Hong Kong used to be a polite way of getting rid of undesirables, as rather to a place of punishment. Well if that is so, I shall never send any enemy of mine to Hong Kong for I found it to be one of the finest places in the East for interest, beauty of scenery and charm.

I left for Hong Kong on March 25th Via Bangkok and Saigon. The first part of the journey lay over the hills and jungles through which the British P. O. W's. built the famous Rangoon-Bangkok railway. Over beautiful paddy fields we flew irrigated by five broad canals that seemed to be covered with small boats and rafts of floating teak. Bangkok air-post is 17 miles out of the town but a splendid road leads into it, through rows of beautiful villas, all spotless and adorned with gorgeous flowers. The city of Bangkok, recently built by the young king who has recently so tragically lost his life, is by far the best city I have seen in the East. Electric lights without number, magnificent boulevards lined with trees—full of quaintly dressed people, all smiles. Prices were cheap—shoes, silk and silver-ware all could be bought for cigarettes. After lunch we set off on the next stage of our trip to Saigon. After being in the air for 2 hours we ran into bad weather and had to return to Bangkok for the night, which I spent in a most luxurious hotel. Bangkok was undamaged by Japs. As long as they got what they wanted from the Siamese they did not interfere.

We left the magnificent and modern aerodrome early the next morning as the monsoon clouds do not begin to gather until after noon. This part of the journey was over clouds the whole time and so I could see nothing except a field of snow the whole way. After 5½ hours we reached Saigon, a real piece cut out of France—gendarmes, avenues and boulevards with French names but dirty. There is a fine Cathedral which, however, was slightly damaged, the Governor's Place, a grand building where the Governor, a Catholic does his best in administering a country in the throes of civil war and discontent. There are again thousands of Tamilians in the market place. The Annamites seem nice people, more like Chinese than Siamese. I stayed again in a beautiful hotel, the Hotel Majestique. Thousands of Japanese prisoners, so-called prisoners, were walking about unguarded. They seem to be very hard workers. They are the coolies now. They carry your luggage from plane to lorry, from lorry to hotel. The best tip you can give is a cigarette but one has to make sure first that no Military Police is around.

On the 27th we left for Hong Kong flying over land for the first part of the journey, over the China sea for the second half during which time we had to wear our "Mae West" i.e. a kind of life belt in case we crashed into the sea. The Hong Kong aerodrome is not on the island of Hong Kong itself but on the mainland of China in a portion of the land known as the New Territories, Kai Tak. Before the war there was a very small air-strip. The Japanese put down two concrete runways 3000 feet long and destroyed a Chinese village with a Catholic Church in doing so.

Hong Kong has a definite atmosphere. Dominicans, French and Spanish, Italian priests of Milan, Irish Jesuits, Salesians, Nuns of Canossa, Carmelites, Sisters of the

Poor, Sisters of Charity, schools, colleges and hospitals. All school and college work was stopped during the occupation as the buildings were occupied by the Japs. Now they have started again and are once again on the way to being the flourishing institutions that were before the war.

My first duty was to find out all the R. A. F. units. Some of them were as far away as 25 miles or on mountains, for instance, Signal and Radar units. In Burma and Hong Kong of course I had my own jeep and in driving over 26,000 miles I only managed to kill 2 dogs in a place called Shamsinpo where the "horror-camp" of the Japs had been. Many of our fathers and sisters had been interned here. Every day I had to visit some unit or other as the boys were numerous and the units many. Without exaggeration did I some 300 miles a week. Some days of course nothing, being busy at Headquarters but other days making up for these days of rest.

One interesting or otherwise feature of Honk Kong are the typhoons. The one we had in July destroyed 7 planes by lifting them completely off the ground and letting them fall with a crash. It also lifted 7 ships out of the harbour on to dry ground. One of these was a coastal vessel of 2700 tons. The Nissen huts of the boys were blown down like a pack of cards. Another typhoon was the cause of a terrible accident when a Dakota with 19 passengers crashed just after taking off and exploded and caught fire. I was on the scene 5 minutes after the crash with doctor and fire-engine but absolutely nothing could be done. A crash with fire is terrible. There is absolutely no chance of doing anything. Thank God this was the only fatal crash in the nine months that I was there in spite of the heavy air traffic on the aerodrome.

The Travancore Regiment were stationed in Hong Kong when I was there and as

the Army Chaplain did not know a word of any Indian language I was put in charge. The boys spoke to me in Malayalam and I spoke in Tamil and preached to them every Sunday in a little church which they had decorated in real Indian style. There was an old boy of Saint Joseph's with them, Captain Joseph, who was very kind and helpful.

I must not forget to mention Shanghai which I visited once a month. It was five flying hours away. It is a city in disorder. Inflation has spoiled everything and if you want to go shopping you must take a suitcase of paper money with you—400 dollars for a newspaper, 1700 dollars for a cup of tea etc.

Iwa Kune also was visited twice. It is 300 miles from the atomic-bombed town of Hiroshima, in which one still sees crowds of people lining up outside street dispensaries for treatment of wounds and scars caused by radio activity. I could tell you, of course, of many incidents in Haman, Macao, Hanoi and Canton but the Editor is raging for his Mss. I must ring off. I left Hong Kong on December 13th on board the air-craft carrier H. M. S. Victorious for Ceylon. We called at Singapore and Trincomalle and I disembarked at Colombo on Christmas Eve, 1946. Now I must get down to work once more until the next "posting" which may well be St. Joseph's College, Trichinopoly. Till then, au revoir.

In army Headquarters, Hong Kong, the General, Major General Festing, G. O. C. sat at his table littered with files and memoranda concerning movements of troops, supplies, etc; Brrrrr . . . . . Brrrrr! rang the telephone for the hundredth time that morning. The general reached out for the receiver. "Hallo! Festing here,"

"I am Philip. Good morning, Sir," came from the other end of the line.

"Philip? What Philip? Who are you? What do you want?"

"I am the Travancore Regiment Sir;"

"You are what?" asked the general.

"I am the Travancore Regiment. I am "fulfilling" the colonel."

"Fulfilling the colonel. Whatever do you mean, man, whoever you are; and hurry up and state your business. I've no time to waste."

"Sir, you will please pardon me, The colonel has gone to take his morning coffee. I am in his office—I answer his phone, so I am fulfilling his place."

"alright, alright. Now what is it that you want?"

"You are a Catholic, Sir?"

"Yes, but what is that to do with you?"

"I also am Xtian, Sir, and I want you to come to Mass in our church next Sunday. We have not seen big officers going to Mass. Our officers do not go. If you come you may change their minds to become good Xtians."

"Well! who is the chaplain who is to say the Mass?"

"He is *The* Fr. Coyle from India."

"Oh I see. well I'll get in touch with him and he will inform you of the arrangements. I'm busy now."

"Thank you, Sir, and forgive me disturbing you, I am only Philip—good morning, Sir."

He was only Philip. Yes, but a grander soldier I've yet to find. He was a Xtian from Malabar. Of what sect I do not know but certainly not Roman Catholic. However, it was he who arranged for Sunday

Mass; it was he who borrowed cloths, pictures, candlesticks, soutanes and the like from the nearby convent; it was he who led the hymns; it was he who made sure that the R. C. boys were in time for mass, made their confession and behaved themselves in general.

Later on that same morning that he had been "fulfilling" the colonel, the general who knew me and whom I had met several times rang me up and told me that he had been invited to attend Mass the following Sunday at the Travancore Regiment chapel. Would I tell him the time and would I meet him at the ferry? Thinking that the colonel or at least the Brigadier had arranged this, I replied that the Mass would be at 0900 hrs. and that I would meet him with my jeep at 0830 hrs.

I then went off to the Travancore Barracks to see the Colonel. When I asked him about the general's visit, he was surprised and so was the Brigadier, and the Major, and the Captain, and the adjutant. No one knew anything about it. Now to invite the G.O.C. without "passing through the usual channels" is looking for trouble. Knowing Philip I guessed what had happened. So without giving him away I managed to convince them that it was the general himself who wanted to come. They at once began to talk about Guards of Honour and Parades but I knew very well that the general when going to Mass does not like these manifestations. So I politely said to the Colonel. "Sir, I am the chaplain and I am in charge on Sundays. There will be no Guard of Honour. As a Catholic, the general does what I want him to do. As a priest, I am his superior." Getting hold of Philip I asked him what he had been about. Very simply he told me that he had heard that the general went to Mass every Sunday, that one Catholic Church was the same as any other so that he might as well

come to their church as to any other. It would give all the boys an opportunity to see a general at Mass. Philip also informed me that he had "borrowed" 2 nuns from the near-by Canossian convent to help in the singing of the Missa de Angelis.

Well, Sunday arrived and I went down to the ferry to meet the general. The Travancore Regiment Barracks are on the mainland of China, whilst the general lives on the island of Hong Kong. His magnificent launch arrived, manned by 5 of the sprucest British sailors and he stepped out—for all the world looking like a boy who had escaped the hardships of boarding—life for a few hours. He dismissed the crew telling them to be back as 1100 hrs. and then he put himself in my charge.

We proceeded to the Barracks where the Colonel, the Brigade and all the big guns had come to meet him in spite of the fact that I had told them not to bother. They could not see how a general and that the G.O.C. should be left walking around with a mere Squadron Leader of the R. A. F. These officers all insisted on coming to the chapel and remaining there during the Mass. The general himself served my Mass and received Holy Communion. Were the boys not happy to see a great general kneeling side by side with them? Here at least

in the Catholic Church was equality between a general and sepoys, all sons of the same father, Jesus Christ, all brothers. I preached in Tamil as I generally do every Sunday, knowing no Malayalam. The boys do not know English and understand my Tamil. Here were about 120 present, Roman Catholics of the Latin rite, Syrian rite. Mar Thomaites Marionites etc. They never go to the Protestant Padre's Service as "he reads English out of a book and then goes away."

After Mass, the general had breakfast with the Colonel. He could not very well escape and then he made a tour of the whole barracks. He was delighted at their simplicity and their faith. He called for Philip.

"So, you are the Travancore Regiment?" he asked him "Yes, Sir."

"Well, the Travancore Regiment is a magnificent regiment. Thank you for this morning's invitation. May God bless you and take you safely home."

The boys are now all home, having left Hong Kong in mid-January but they have left at Hong Kong a name which will long be remembered. The name of the Travancore Regiment and they themselves wherever they go will no doubt always remember the day when the general went to Mass.

## Smoking

by Menon

PEOPLE to-day may be divided into two distinct classes, smokers and non-smokers. It is almost an axiom that smokers are gall and worm-wood to the non-smokers, and it is generally assumed that a non-smoker is higher up the moral plane than a smoker. But we should not ratify this assumption with closed eyes, for, from smoking, does not one derive a sort of exhilarating sensation creeping along the thoracic region—a feeling that makes a smoker feel well with all the world and, therefore, good?

I am afraid I may stir up a hornet's nest in non-smoking circles when I pronounce the verdict upon them, that they are less amiable than the smokers who are so easily vilified by the orthodox in our country. Beyond all question, the smoker has a more amiable disposition, and can adapt himself to any surroundings in any society. See what Thackeray has said, "The pipe draws wisdom from the philosopher and shuts up the mouths of fools; it generates a style of conversation, contemplative, benevolent, and unaffected".

A person with a roll of tobacco clamped between his labial muscles is as happy as a free bird. He knows to whistle away life. Storm or calm, rain or sunshine, he always sees the bright side of things. In his house quarrels are less frequent. A wife's attempts to pacify the aching heart of her husband may end in smoke, but tobacco-smoke never fails.

Smoking goes a long way in helping a man to attain the power of concentration. It has a moral value. It gives a spiritual force. That is one of the main reasons why the hermits of our country are addicted to 'ganja' smoking. 'Ganja' is

considered to be a more spiritually advanced form of tobacco which helps a person to concentrate his or her mind on God and God alone.

When there is a bleak blast blowing, just light a 'Capstan' or a 'Players' and you are sure to forget the pangs of the inclement element of nature. Smoking drives away care and worry. It is the sure key to open the gates of lasting friendship. Students generally settle their disputes over a cigarette.

When a Romeo and Juliet are out to transact the business of Cupid, it is almost customary on the part of the Romeo, to whiff away half a dozen cigarettes in his Juliet's presence; or else he is bound to cut a sorry figure, and their 'affair d'amour' is sure to end in a fiasco.

If there is a tendency for a blinding passion of indignation to oversweep your heart, just try a cigarette, and sure as a gun, your fury will get dissolved in the aromatic fumes that you emit, and you are once again "compos mentis". As far as the smoker is concerned, the cigarette is an infallible remedy for dyspepsia, dyspnoea, neuralgia, and without drawing the long bow, I can say, it is a specific for asphyxia.

With Mr. Churchill the cigar is an inseparable accident. No wonder he commanded the respect of all England, and the whole world acclaimed him as the ablest war-leader. Wherefrom did he get that power of initiative, pluck, and leadership? Certainly from his cigar. In fact, if we just look at the galaxy of the world's 'Worthies', with whose names

the brass has been blazoned, we find that most of them have gone down into the pages of history as great smokers. Abraham Lincoln, the American president who shook the very foundations of America with his Olympian dignity and Athenian eloquence, was a great smoker.

I once tried to give up smoking and the result of it I cannot forget. It is generally believed by a certain section of the South Indian Hindus that if the goddess "Mariamman" is displeased, the people would be visited by that goddess in the form of famine and disease. Even though I never entertained any such belief, I was compelled to accept the authenticity of the superstition, when the goddess NICOTINE visited me with all her volcanic fury to wreak vengeance. I was in low spirits, my digestive glands were stubborn; I tried almost all the medicines known to allopathy and homeopathy but they were of no use. A few days glided lazily, and when I was about to go off my mental equilibrium, I was forced to yield. With two tins of "Players", I

had to keep a continuous incense of smoke at the altar of the goddess, thereby making amends for my crime.

Some of my friends boast that they have given up smoking. The truth is that they have never been smokers in the real sense. Take it from me, dear reader, no smoker can give up smoking for good. Have you ever heard of a cat that's averse to fish?

If you are a smoker, worship Nicotine with all devotion. Never try to stop smoking for as Lin yu Tang says you are thereby "denying yourself the spiritual force and the moral well-being provided by this useful invention". Prof. Haldane has said "smoking counts as one of the four useful inventions that have left a deep influence on human culture".

In my dreary hours when I feel sunk deep in Cimmerian gloom, my friends have left me in the lurch but I have always been a "persona grata" at the sanctum sanctorum of Nicotine.

## A Lament

by "Shariq", I. U. C.

It was the pen that I well loved  
To my least wish it always bowed  
Alas for me in jostling crowd  
Another became its owner proud  
Won't you return, O pen beloved?

It had a cap all swanky made  
The clip, they swore, picking forbade  
Its barrel shone bright, yellow shade  
The nib pure gold of highest grade  
O pen beloved, where hast thou strayed?

Awake I yearn, in dream I see  
Thou still dost haunt my memory  
Lost pen of mine, my heart seeks thee  
Forlorn, bereft dost not see me?  
O pen beloved, come back to me.

## W. B. Yeats

by P. M. Jussay, B.A. (Hons.)

ESSENTIALLY Irish, Yeats was an English poet. He was wholly neither, and without either he was nowhere. Between England and Ireland his poems float, filmy sheets over vague waters.

His Irish being lived on English diet. He knew the gorgeous pageantry of the Elizabethans, the subtle magic of the Romanticists, the humanitarian pose of the Victorians and the morbid magnificence of the Nineties. He appreciated the aesthetic detachment of the pre-Raphaelites, shared the discontent of Decadence, felt the vigour of later Renaissance. With the moderns he lived a life of passions sighing over the sombre and sordid phases of life. All the time Ireland was his home, the Irish peasant, his close neighbour and Irish folklore, the subject of his songs. It is this dual personality that casts a hazy gloom over his poems.

Yeats appears variously to various people at various times. With "Usheen" we see him an aimless wanderer after strange truths in undiscovered lands; or watch him straying along a lifeless waste dreaming of his own melting hues; or find him wrecked among heathen dreams on Gavra's raven-coloured plain. Sometimes he is with the Indian on water's edge, his spirit rocked in evening light, in sleep and sighs, leaping and chasing the frothy bubbles while the world is full of troubles and full of weeping. But whatever he is and wherever he be, we hear in his songs the inmost voice of Celtic sadness and Celtic longing for infinite things. A solitary spirit receding from the un-purged images of day, his was a home-sick soul yearning after something remote and unattainable, crying for a bee-loud glade in Druid lands dim with dreams and glimmering with

fairy feet. This luxurious longing after something behind the beyond gave him the shroud of the mystic and made him an ardent admirer of Tagore.

But his mysticism did not tend to make one lose oneself in the Universe, to become a part of the cosmic stream: "rolled round in earth's diurnal course, with rocks and stones and trees." This was Romantic religiosity. To attain this state of ecstasy, to see into the life of things, Wordsworth said, we must feed this mind of ours in a wise passiveness by recognising Nature as the soul of all our moral being. But Yeats's was an escapist mysticism sprouting from the exotic symbolism of the Nineties.

If at all there is any resemblance between the escapism of Yeats and Wordsworth's mysticism, it is but threadbare. It is true that the earlier Wordsworth invites us to escape with him from this.

"Ill-used race of men that cleave the soil  
Sow the seed, reap the harvest with  
enduring toil";

to a world of pure imaginations where we shall lie "on the hills like gods together, careless of mankind."

The earlier poems of Yeats too suggest an escape from this world of terrible realities, where men sit and hear each other groan. The story of "Usheen" and "Niam" is the story of man being carried away by the spirit of poetry "beyond the tumbling of this tide". There, in the hall of pleasures, when he sang of human joy, a sorrow wrapped each listener's face and they wept:

"A sadder creature never slept  
Than this strange human bard".

For Yeats and for those of his group, poetry was an escape and some even went so far as to judge Wordsworth by their escapists standard. They listened to Wordsworth raising the song of thanks and praise for those shadowy recollections which have power to make

"Our noisy years seem moments in the being of eternal silence."

Wordsworth's escapism—conceding it to be escapism—was only a blessing derived from an expansive outpouring and the fullest unfolding of senses. The escapism of Yeats was the natural outcome of his belief in Pater's gospel that life is irrelevant to art.

The influence of Pater is most marked in the early poems of Yeats: "a belief in the importance of passion and of style, a distrust of the vulgar world, a curious sort of aesthetic pantheism". Pater's contribution to Yeats's poetic world consists of these and more. But they were not forced upon Yeats. "In all things pre-Raphaelite", his discontented mind was in a continuous drift all along life—a rolling stone gathering moss.

The pre-Raphaelites were the fore-runners of the Aesthetes. "Art for Art's sake" was the cry of the Aesthetes and the most noisy among them were Pater and Wilde. Yeats joined the cry. "I believe that the renewal of belief will more and more liberate arts from 'their age' and from life and leave them more and more free to lose themselves in beauty and busy themselves, like all great poetry of the past and like religions of all times, with 'old faiths, myths, dreams', the accumulated beauty of age. I believe that men will more and more reject the opinion that poetry is a criticism of life and be more and more convinced that it is the revelation of a hidden life."

The Aesthetes hated science. Yeats joined the English Aesthetes and the

French Symbolists to denounce science as the "oldest offspring of the Chimeras", "the monstrous paradox of progress," "the religion of the Suburbs" and "the Tree of Death." Thus following the Symbolists, Yeats revolted against exteriority, against rhetoric, against a materialistic tradition and blamed Wordsworth and Browning "for making poetry give up the right to consider all things in the world as a dictionary of types and symbols and call itself a critic of life and an interpreter of things as they are." According to him the poet *par excellence* is the poet of essences and pure ideas, who seeks in the half-lights that glimmer from symbol to symbol, as if to the ends of earth, all that the epic and dramatic poet finds of mystery and shadow in the accidental circumstances of life; who again, "speaks out of some personal or spiritual passion in words and types and metaphors that draw one's imagination as far as possible from the complexities of modern life and thought". Wilde is not verbose. He puts it precisely:—"The two things that every artist should avoid are modernity of form and modernity of subject matter."

Yeats wrote his early poems under the influence of the pre-Raphaelites. Rossetti was "the Elder" of the "Brotherhood". And it was Rossetti that taught young Yeats to lisp in numbers. But Rossetti's was a Victorian tradition, itself an offshoot of the Romantic Revolt. Keats, Tennyson and Rossetti have a family resemblance—all Lotus-Eaters in an autumnal languor. Falling under the spell of this morbid magnificence Yeats wrote dreamy languid verses. Victorian sighs developed into Celtic whisperings, giving his poems a tone of self pity.

Yeats's escapist tendency can be traced back to the influence of the Aesthetes, and his "home-sickness" to that of the late Victorians. But how came he into a land of

legends? The pre-Raphaelites had a predilection for medievalism and Yeats, still under the influence of Rossetti, found in the medieval Ireland a congenial atmosphere for the development of his poetic faculties. "In my heart I thought that only beautiful things should be painted, and that only ancient things and the stuff of dreams were beautiful." Thus in this early stage of his poetic career Yeats, under the influence of Aestheticism, lived in the region of legends and among "beings who were in some way more certain than thought, each wrapped in his eternal moment in the perfect lifting of an arm, in a little circlet of rhythmical words, in dreaming with dim eyes and half-closed eye-lids."

Slowly but perceptibly a change was creeping over his poetic outlook. This change began with "the search for more of manful energy, more of cheerful acceptance of whatever arises out of the logic of events, and for clear outline, instead of those outlines of lyric poetry that are blurred with desire and vague regret." Pater's influence was waning and as Yeats grew older, his Muse was growing younger and more robust. "We possess nothing but the will and we must never let the children of vague desires breathe upon it nor the waters of sentiment rust the terrible mirror of its blade." He discarded mere emotions devoid of an "athletic joy."

During this period of transition he was trying his hand at play-writing. His plays, like his early poems, were an escape from a world of treacherous mazes entangled in the meshes of political intrigue and dark with moral degeneracy. His belief was that real tragedy cannot thrive in a "real world". And hence Yeats found himself a heretic in an age of which Ibsen was the god and Shaw the prophet.

It is rather surprising to note that an age which is prepared to tolerate Eliza-

bethan drama should discard the plays of Yeats so very discourteously. Although based mainly on imagination, the Elizabethan drama had a contemporary setting; but the plays of Yeats were the productions of his fancy and they remained fanciful dreams.

These dreams and fancies had a rude shock when Synge began to exert his influence on Yeats. Synge was his compatriot, contemporary and comrade. Synge taught him to renounce "the deliberate creation of a kind of Holy City in the imagination and express the individual." Disfranchisement of mind, Sanctification of the Flesh, and belief in Blood are the outcome of the free expression of the individual. But Yeats's oratory on the Flesh was not as eloquent as that of D. H. Lawrence, the high-priest of the religion of earthiness.

The most important period in the development of Yeats's poetry was the one that followed the sublimation of Carnal Cravings. "Responsibilities" and "the Wild Swans at Coole" contain some of the most difficult poems of Yeats that elude analysis; for they are "philosophical" and it is better to let them lie in obscurity than make them reveal themselves in the light of common day.

The last years of Yeats were marked with great literary efflorescence. In the poems of this stage we hear many discordant notes, each trying to drown the other in the intensity of its volume. A few jarring sharps and flats are not rare among them. In "Sailing to Byzantium" Yeats suddenly travels back to the Aesthetes. The place he seems to have chosen to live in, is

"In the far tower where Milton's

Platonist

Sat late, or Shelleys' visionary prince," and they are

"Apart from men, as in a lonely tower."  
At this stage Yeats's soul was  
"Hung in a heaven-illuminated tower."

The "tower" is a symbol of retreat, of intellectual and spiritual asceticism. But in "Blood and the Moon" we see a dogged assertion of Self, of physical egotism and the urges of earth and blood. He praises the "bloody arrogant power" of men of action and descends into time, "into desecration and lover's night." The full flowering of Synge's influence is seen in "Crazy Jane"—belief in natural vigour and the recognition of brutality as a complement to beauty. Pure intellect becomes a liar; the fool and the lunatic are alone in touch with truth and the prayer of the poet is that he may seem

"A foolish, passionate man."

Sometimes his poetry is bitter and pessimistic in tone. The consciousness of a lurking tragedy in every day life seems to grow upon him. "In" "Words for Music" perhaps human sorrow becomes an elemental passion, profound, eternal, burning like a flame and plangent beyond words." May be it is this pessimism that makes him "celebrate the silent kiss that ends short life or long" or declare:—

"Never to have lived is best, ancient  
writers say,  
Never to have drawn the breath  
of life,  
Never to have looked into the eye  
of day;  
The second best's a gay good night  
and quickly turn away."

But from modern pessimism laughter is not altogether outlawed. According to the pessimists of our time "the essence of tragedy is not to be found in unhappiness but rather in the spectacle of the remorseless inevitability of fate." The cruel dignity and rigid balance of inexorable fate

is at times upset by a good hearty laugh. Hardy's cosmic vision of a profound eternal catastrophe does not make us necessarily hate fate but only renders us audacious to utter a mouth-filling blasphemy against the President of the immortals and be genuinely satisfied with it. This derisive humour is best revealed in Masfield when he says that God warms His hands at man's heart when he prays and that He gives the beginning—and the end also. Coming at a time when the tragedy in "The Widow in the Bye Street" is most poignant, these words have a terribly mischievous ring about them. Yeats's later poetry too contains an element that is very like humour. It is a blending of whimsicality, bravado, canniness and sadism. After all, this perverted Irish humour might have induced him after a series of disappointments to write:—

"Out of cavern comes a Voice  
And all it knows is that one word  
Rejoice."

Among the moderns Yeats's is the only voice that has the sweep and cadence of the Elizabethans. We hear it in

"The stories builded by his words  
That are like coloured Asian birds  
At evening in their rainless lands".

and when he asks the question in pure rhetoric:—

"Why, what could she have done  
being what she is?  
Was there another Troy for her to  
burn?"

A great event in the history of modern poetry, Yeats stands alone—a class by himself "He is a poet of dreams, of patriotism and proud humility, of old legend and songs, of sweet sorrow and bitter joy, of a land and a people beyond the world"—the poet-laureate of Ireland and of his own dreamland.

## Jack and Jill went up the Hill

by N. Gopalakrishnan, B. A.

"JACK and Jill went up the hill." This sentence immediately appears to the intellect of the reader as a trivial statement of fact in which no scholar, no philosopher, no prophet and no man of any merit would really be interested. The straight-forward, simple enunciation of an occurrence, unalloyed with any touch of creative genius, devoid of descriptive elements, steeped in simplicity and rich in its poverty of rolling compounds fails to attract the attention of the common individual who might have the unique opportunity of setting his eyes on the sentence. But it is not in the same fashion, not from the same angle, that a critic greets the statement. To his learned mind the statement, with all its simple attire, devoid of the figurative garb of bombastic language, means more than it expresses.

Let us analyse the words and go deep into their meanings. It was not any two men who set out on a mountaineering expedition. The sentence says that they were "Jack and Jill." "Jill" not only rhymes with "hill" in the sentence, but keeps company with "Jack". The very idea that they have the first letters of their names common seems to echo or rather suggest in a loud tone the bewildering, astonishing or amazing kind of agreement in thought, word, and deed between the two. It cannot be asserted with confidence that they never differed, for "talents differ." The very fact that the rest of the letters constituting their names have no common factor is ample testimony to show that the two had their own different points of view too. Let us take the next word "went". "Jack" and Jill could very well have remained at home in all comfort and ease. The spirit of activity was

so dominant a constituent of their character that they hated being indolent and evinced a deep interest in readily responding to the distinct and irresistible call of the "hill." They were out "to strive, to seek and not to yield" and so they went. If they had "come" it would have meant that their destination was a known one. The vagueness of the word "went" suggests to us that the heroism of the young adventurers was so overwhelming that they did not even think it worthwhile to come to a sort of settled conclusion about their goal. And they "went" not "down." "They went 'up'," says the statement. That the two went up declares that Jack and Jill had aspirations to soar high. The achievement of even a feat like that of getting to the top of a hill seems to offer enviable pleasure to them—pleasure that really transcends all expression.

Let us now consider the next word. The definite article has been purposely put in at this juncture. The author of the statement was fully aware of the fact that the indefinite article "a" and "an" did exist in the English language. But the correct and justifiable usage of the word "the" shows that though Jack and Jill started on their expedition with a certain amount of vagueness about their destination, they did manage to go up "the" hill, the particular hill they would have liked to go up. Passing on to the last word "hill" the reader at once realises the fact that there is a touch of beauty about the term. It is something forming part and parcel of natural scenery, the vertex of the womb of nature that formed the focus of the attraction of master minds and nature poets like Wordsworth.

A certain magnificence is no doubt associated with a "hill" which goes up high into the sky, reflecting as it were the high hopes of Jack and Jill. The conclusion evidently will be that this tiny statement which seemed devoid of any sense or valuable thought is really pregnant with some glorious aspects of life and at once it shows that "things are not what they seem".

## A. Smoker's Oration

(With apologies to Shakespeare)

by N. Gopalakrishnan, B.A.

Friends, hostellers, smokers, lend me your ears  
I come to speak of Cigars, not to smoke them.  
The smoke that Cigars leave dies behind them  
The smell is oft residing in the room,  
So is it with 'Scissors.' The noble Warden  
Hath told you smoking is dangerous:  
If it were so, it was a piece of advice;  
And purposely hath Warden ordered so.  
Here, under leave of Warden and the rest—  
For Scissors is a useful thing  
So are Cigars all useful things—  
Come I to speak of Cigars' use.  
It was my friend useful and true to me  
But Warden is a fining man.  
He hath fined many with annas four,  
Whose fines did the hostel coffers fill.  
Did this in "Scissors" seem dangerous?  
When that we poor have paid "Scissors" was smoked,  
Danger should be made of sterner stuff:  
Yet warden says "Scissors" is dangerous.  
And "Scissors" is a noble thing!  
You all do know that on the feasting day,  
I thrice did smoke inside my room,  
Which he did thrice detect, but was this dangerous?  
I speak not to disprove what Warden spoke,  
But here I am to speak what I do know.  
You all did smoke it once—not without cause:  
What cause, with-holds you, then to use it now?  
O Judgment! thou art fled to brutish beasts,  
And men have lost their boldness! Bear with me,  
My heart is there with "Scissors"  
And I must pause till it comes back to me,

## These Aristocrats...

by R. Ramamurthi, II U. C.

I T was in my fifth year that I first saw a juggler,—how vivid and green is his sight still to my memory! He was then performing the famous rope trick. I gaped in wonder, ... but my good old ayah shrieked in fear, pulled me out of the crowd and carried me home. From that time, a certain fascination has come over me. I long to see a juggler, a snake-charmer, a wandering gipsy, a moving pedlar and all their tribe.

In their company, we are transported from this, our cold, calculating world to the world of myths and dreams. Their very unintelligible language adds to the mystery around. Their dress, their behaviour, their gaiety, their racy talk,—these are the things that conjure up our love for them and we become their friend.

To the clarion call of a juggler's drum, children from all nooks and corners of the streets flock together. He is their lord. They swarm about him—the crowd has already swelled to thousands of glad-faced, white-souled urchins. He has begun to play upon his flute,—a hushed silence falls upon this little, great world. And when he shows the mango seed, waters it, makes it grow into a plant, a tree, and yield fruit, a murmur of appreciation, a roar of approbation rises to the heavens and reaches the ears of the gods.

And when the day thus passes on into the twilight and the dark night, where shall he lay his head in sweet repose? Why, in the same streets. After all, a victim to cold winter and rough weather? Yes. He has pleased the whole world, but to please him, he has none. What has he for supper? The little food he has bought with the small copper coins the

children have willingly and gladly given him. Where has he come from? Whither bound? Why packs he his things in haste after a few days' sojourn in one town and wanders from one city to another? Has he no rest? And thus a most grievous melancholy wraps me round when I follow this train of thought.

But, ah! there comes Autolycus, that arch-roogue, to my rescue, to pull me out of this slough of despondency and despair and set me again on the road to cheerfulness...I will stroll on together in his laughing, loving, merry company,—but I will have no purse in my pocket like the foolish clown in "The Winter's Tale," lest he pick me too,—while he sings this song in my heart:

"Jog on, Jog on, the footpath way,  
And merrily hent the stile-a:  
A merry heart goes all the day,  
Your sad tires in a mile-a.

...Tagore's Cabuliwallah, wearing the loose, soiled clothing of his people and a tall turban, carrying a bag on his back and boxes of grapes in his hand,—of course, to give it in loving tenderness to his dear, little Mini—comes before me...and the Juggler of Our Lady, by name, Barnabé, also comes to my mind who juggled with twelve copper balls and knives before the altar of the Blessed, Virgin so that she herself is pleased and comes down the altar to wipe the sweat from off his brow with her blue mantle. And I hear the ringing voice of the priest who saw this happen:

"Heureux les simples, car ils verront Dieu.—Happy the simple-minded, for they shall see God."

They are indeed the ARISTOCRATS!

# The Surprise Gift

by S. A. Vasudevan, B.A. (Hons.)

MR. Rama Iyer's last quarrel with his wife had made him perfectly ashamed of himself, of his wife, and of everything connected with him. Indeed that had always been the feeling every time there was a quarrel. But this time the mood of discontent and dissatisfaction persisted longer than usual. It lasted three full days. For the neighbours had all known about it and perhaps also, —so it seemed from the way in which they remarked his seedy looks—his fellow workers at the office. Besides, the quarrel had ended on a note of distinct and limitless hostility. It was clear that there could be no reconciliation after such a quarrel. The gulf between the man and wife was wide and it was impossible to bridge it.

"The fool, the utter fool, the damned fool that I was to have married you!" Mr. Rama Iyer had said in his passion.

"Of course, you were, dear! But I was the greater fool. I saw you were a fool and a wretch and yet,....." At this point, the dialogue stopped abruptly and developed into action. Rama Iyer, usually calm in temper, threw something at his wife's face and there was a howl.....

For three days after that, the house was as gloomy as a graveyard. Both man and wife avoided meeting each other's eye, though they performed their duties with great punctuality and exactitude. Indeed, in this state of non-violent hostility, each seemed to meet the other's wishes with exemplary earnestness and self-denial. Yet it was evident that neither of them was happy. The three days Rama Iyer felt like a worm or, if possible, worse. His wife now seemed bent on giving him a

lesson in manners and he felt the insult most keenly. He moped about the house like a disgraced child and tried his best to look like a martyr.

Rama Iyer knew that this state of things could not go on for any length of time. It was impossible for him to live with a woman, who, however well she might do him the duties of a wife, scorned to talk to him. One of them must relax the tenseness of the atmosphere by speech. But which one? So far as he could see, his wife seemed to be no way anxious to be friendly with him. He waited in vain for an offer of peace from her.

On the fourth day of the quarrel, Mr. Rama Iyer made the first move towards reconciliation and peace by saying, "We are having a tea-party this evening at the office and so I shan't carry any lunch to-day." He hoped the speech was all right and that he had begun well. There was no anger in his tone, no insult, nothing in fact, to provoke any rude answer or comment. All the same his wife said, "That's lucky. For one day in my life I am rid of the bother." Mr. Rama Iyer allowed it to pass without remark and went to the office in a not very happy mood.

At the office his mind did not stay on his work. He revolved many things in his mind. He thought of many ways of subduing his wife. But all his plans, he realized, had one fatal defect. They were built on the false presumption that Meenakshi was like the "average" woman, about whose real hero-worship of her husband in spite of her perversity, Mr. Rama Iyer had read so much.

That night it seemed as though there was going to be another quarrel just as bad

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as the one four days before. It came of that tea-party he had attended that evening at the office. At supper he made a half-hearted attempt to eat, but did not succeed. The food was awful. And though Mr. Rama Iyer said nothing, his looks were enough to curdle milk. His wife saw them and said, "You don't like your food, perhaps! How could you expect it—after a tea-party?" "Tisn't that tea-party. It's the food—the way you cook," retorted Mr. Rama Iyer, determined not to be brow-beaten.

"Why couldn't you get a better cook then, pray? And perhaps she would be prettier too. I don't seem to be able ever to please you. You must—"

"If you please, my dear—. My stomach is out of order and everything disagrees with me. Let's not quarrel over a trifle," said Mr. Rama Iyer and rising from his meal, went to his room upstairs. An hour later he heard heavy steps and indistinct grumblings coming towards him but he ignored them, as they deserved to be. Soon his wife came into the room and put down his night-cup of milk on his table with a thud. Generously ignoring this offence too, Rama Iyer drank the milk off with evident satisfaction. His wife in the mean time had got to bed and was now complaining of the headache the lamp gave her. Was she never to have peace in the house? Who cared if she had a headache?—and such a splitting headache! "Lord, lord, what a life mine is! Must I bear all this? Here I am slaving night and day, all for—" At this point of the apostrophe, Rama Iyer recognized signs of coming trouble. He muttered something inaudible, turned the light out, and rolling up his bed, threw it on to the balcony and himself followed it immediately after. But he did not go to sleep. He stood on the balcony and looked out into the street.

At the far corner of the street a fellow was reeling along and singing in a loud voice a song from the films—a song in which the hero tells the heroine that because he loves her and she loves him, he won't ask for heaven. Mr. Rama Iyer had heard the song so often that it made him sick. But to-day he was more tolerant. He did not think the song was rot. Indeed he wondered if it was not really the most sensible thing he had ever heard. Was it not true that love made everything else of no importance at all, or at best, of but secondary importance? And what was life or a home without love? Just a ruin! That was what he and his wife had made of their life—a shapeless, hideous ruin! When, if she had a better temper and greater tact, they might have made it glorious as a dream. But there was no use regretting the past. The future must be saved from the past and for the future, Mr. Rama Iyer made a resolution. He knew that it was impossible to root out his wife's defects of character and make her other than she was. The best he could hope was not to rouse her rude instinct. He decided that he himself would so behave that it would be impossible for her to quarrel with him again. He would let her see that he bore her no ill will and was anxious to please her. By his exemplary conduct he would make her ashamed of herself and that must make her a better woman and wife, if anything could. The clock struck twelve when the resolution was formed clearly in Mr. Rama Iyer's mind and he considered it a good omen. He went to bed in peace.

The next morning he rose from bed, two inches taller. Such moral elevation had the resolution of the previous night given him. At the office he was so cheerful that his fellow clerks shook their heads and began to wonder if the fellow had not been driven crazy by his wife. He spoke to others about their affairs (he had never done so

before) and with such sympathy and such humour that even the withered Head Clerk smiled.

But while he was thus talking to others about their affairs, he was really thinking of his own wife and home. He had decided to buy her a beautiful sari and to surprise her with it. The idea had never struck him any time during his long married life and so when it did strike him, it seemed to him an inspiration and filled his soul with gladness.

As he carried the carefully packed parcel home that evening, Mr. Rama Iyer thought of many ways of introducing the subject to his wife. Should he leave the parcel very casually on his table and let her curiosity do the rest? Or should he tell her it was a gift for her and ask her to guess what it was?

Before he had quite made up his mind, he reached home and left the parcel on his table. Minakshi saw it but didn't ask what it was. She brought her husband's coffee to his room and was about to move off, when he detained her by holding her hand—for the first time in many years and as that realization struck him he became shy but still held her hand determined to play the loving husband. "Meena, here's a present for you. Did you see what it was?", he asked. "I thought I might ask you; but you know, these days, you never....." "Come, come," said Mr. Rama Iyer interrupting her. "Guess what it is. I'll give you three guesses", and he drew her to himself. "I'm no good at guessing riddles. Tell me if you like. In any case, don't press my hand so," she said and released her hand from his grasp. "Now my dear, don't run away like that. Three guesses. That's fair."

"Not the necklace and bangles, you promised me, in a beautiful silver case?"

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"No." Mr. Rama Iyer's face fell, for he remembered that he had, indeed, in a moment of infatuation promised such a gift.

"I can't guess then," and she made to go.

"Just try one guess more."

"Not the gold-bordered Benares silk sari you promised?"

"No, not quite, but something very like it. It isn't a Benares silk sari, but a thin cotton sari quite as good. How do you like it?" said he, undoing the parcel and displaying the gift.

Meena said nothing. Mr. Rama Iyer looked up for an answer and found in its place a pair of curled lips and a look of contempt.

"Don't you think it superb?" he asked, half losing his own faith in the quality of the stuff.

"I don't think so," she said.

"But you see it's nice to the touch and very durable. Costs forty five rupees. And the pattern is the same as the one my sister Kamala was wearing when she visited us last."

"It may cost forty five rupees and may be nice and durable but I don't like it."

"But you know Kamala was in love with this sort and you said it looked very well on her."

"Your sister has very strange tastes."

"Come now. Let's not talk about my sister. I was just reminding you that you did like the pattern once. You know you said Kamala looked very well in this sort of sari."

"My dear, how you mistake! I didn't say it looked very well on her or that she

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looked very well in it. I just said it suited her very well."

"Well, then, what did it mean?"

"I meant simply that the thing offered a sort of relief to her face. It took away people's attention from her face to her person. And though certainly her figure is....."

"Look here, I've been controlling myself just to avoid a quarrel. But don't you start one by sneering at my sisters. I won't stand it. There seems absolutely no use trying to do anything for you. You seem set on picking a quarrel. Now what I want to ask you is this: Do you like this sari?"

"I suppose I have made that clear."

"And then what do you say I shall do with it now?"

"You might make a present of it to your sister. She likes it and if I may say so it suits her perfectly."

"Look here. I won't have you talking about my sister like that."

"But you asked for it. Compare me to that dwarfish evil-looking witch!"

Mr. Rama Iyer forgot his resolution of the previous day and jumped up.

"Shut up your evil mouth!"..... That night, again, Mr. Rama Iyer had to listen to the old complaint.

"Lord, lord, what a life mine is! Must I bear all this? Here I am slaving night and day for a thankless wretch..." And he rolled up his bed in a hurry, threw it on to the balcony and himself followed it immediately after.

# Beta Ray Spectra

by K. S. Nagarajan and G. Naganathan V B. Sc. Hons.

## Section i—Nature of $\beta$ -rays

RADIO-ACTIVE substances emit three types of radiations, which are called the  $\alpha$ ,  $\beta$  and  $\gamma$  rays. By the application of a magnetic field to these rays and by observation of the deflection caused to these rays, it can be shown that the  $\beta$  rays consist of negatively charged particles as distinguished from the positively charged  $\alpha$  particles and the electro-magnetic radiations constituting the  $\gamma$  rays. The  $\beta$  rays are

$\beta$  Rays nothing but electrons, pure and simple, which have their origin in the nuclei of radio-active atoms and are known as "disintegration" electrons to distinguish them from other types of electrons. Their energy varies between very wide limits; and their velocity sometimes soars up even to the dizzy height of nearly that of light. They are more penetrating than  $\alpha$  rays and ionize less strongly.

The normal radio-active atomic nucleus is a quantised system, the different nuclear constituents being arranged in suitable quantum states. So it is capable of existing in any one of a number of discrete quantised states of energy. During the process of disintegration electrons are emitted, this constituting the *primary* or, if we may put it so, the *genuine*  $\beta$  ray emission. Owing to the departure of these electrons from the nucleus, the latter becomes

excited and hence transition

will take place from this excited state to another of lower energy with the consequent emission of the excess of energy in the form of a quantum of electro-magnetic radiation  $h\nu$ . Such radiations from the

nucleus are the  $\gamma$  rays. A fraction of these radiations get absorbed in the orbital electronic structure of the self same disintegrating atom. If  $\nu$  is the frequency of the  $\gamma$  rays and  $K$ ,  $L_I$ ,  $L_{II}$  . . etc. represent the absorption energies of the different levels in the extranuclear system the result of internal absorption of  $\gamma$  rays is the emission of electrons of energies  $(h\nu - K)$ ,  $(h\nu - L_I)$ ,  $(h\nu - L_{II})$ , . . . etc. If the  $\gamma$  rays are of different frequencies, since each one of these frequencies gives rise to as many different speed electrons as there are stationary states in the outer electronic structure, the result will be a whole series of 'groups of electrons' of discrete and characteristic energies. Further the electrons dislocated by the internally absorbed  $\gamma$  rays need not be ejected from the atom but may be made to occupy the shells of higher energy and thus render the atom excited. When these electrons return to their original state X-rays are emitted. If again, these X-rays are internally absorbed they also may cause further emission of electrons, thus contributing their quota to the already complex series of electron groups arising from internal conversion of  $\gamma$  rays. These electrons are called the *secondary*, or—if we may dub them so—the *counterfeit*  $\beta$  rays. Whatever be the genesis—from disintegration pure and proper or from internal conversion—electrons are the same in mass and charge. How to make out one from the other?

For a long time this proved the ass's bridge. Thanks to the work of Von Baeyer, Hahn and Meitner, the two types of phenomena have been clearly distinguished and interpreted by means of magnetic analysis. The groups of electrons

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can be separated by a magnetic field and when recorded by a photographic plate give a picture not unlike an ordinary magnetic line spectrum. When such

Which is a spectrum of RaB was analysed either by counting the electrons or by an ioni-

sation method the groups formed only a small part of the total emission. The main portion was a continuous spectrum of  $\beta$  rays which could be identified as "disintegration" electrons and on this was superimposed the line spectrum formed by the 'groups'. In confirmation of this interpretation are the measurements on different substances which indicate one nuclear electron per atom that disintegrates while the number of internal conversion electrons is much smaller.

Rutherford, Robinson and Rawlinson took a small glass tube about 10 mm. long and .5 mm. in diameter and filled it with radon (radium emanation) and thin foils of various metals were wrapped around it. The whole formed a source of secondary  $\beta$  rays, the  $\gamma$  rays from radium B and radium C inside the glass tube liberating electrons from the metal sheath. The glass and foil were of sufficient thickness to stop most of the primary electrons and to straggle widely even the most penetrating groups of  $\beta$  rays to such an extent that all the traces of these lines disappeared. It was found that well marked homogeneous groups of electrons again appeared. This clearly labelled the electrons constituting the spectra as purely secondary since there is no room for any primary  $\beta$  rays to interfere.

And there was an end of the comedy of errors between the primary and secondary electrons.

## Section ii—Primary $\beta$ -Ray Energy Spectra

The fundamental hitch is in the continuous distribution of energy amongst individual  $\beta$ -particles emitted by a radio-

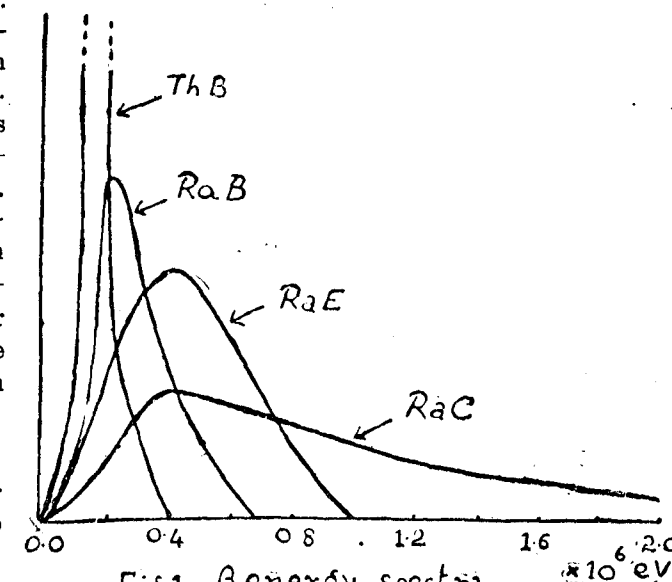


Fig 1.  $\beta$  energy spectra

active element, as first demonstrated by Chadwick. Fig 1, represents the energy distribution in the  $\beta$  ray spectra of the various radio-active elements investigated by Gurney by the magnetic focussing method.

All the curves have the familiar Maxwellian shape with a maximum at about one third of the upper limit. There is, however, no dearth of experimental drawbacks: for example the scattering of electrons with loss of energy by the materials which support the radio-active source. Consequently it has not been possible to ascertain whether there is a lower velocity limit or whether the distribution extends to zero velocity. Likewise, the question whether there exists a sharp

upper limit to these continuous  $\beta$  ray spectra of the various radio-active elements has been discussed for long until Sargent came forward with his verdict in the affirmative. He also located the upper limits of a number of  $\beta$  disintegrating elements. This upper limit of energy is the best known and probably the most important datum concerning a  $\beta$  ray spectrum. According to present theories it gives the total disintegration energy.

## Experimental Measurement of $\beta$ Ray Energy Spectra

There exist three chief methods of measuring  $\beta$  ray spectra.

The first is, by what is known as, the magnetic spectrograph.

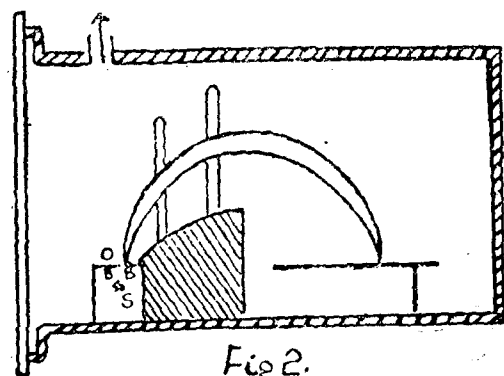


Fig. 2.

Magnetic spectrograph.

The process consists in isolating by a proper system of narrow perforations and slits, a fine beam of electrons and subjecting it to a semicircular focussing in a uniform magnetic field whose intensity can be varied. From a knowledge of the strength of the field  $H$  and the constant radius of curvature of the path of the electrons  $\rho$  the velocity and energy of the particles that can be detected by electrical methods, such as Geiger-Muller Counters, single or in

coincidence, can be computed. Usually the radio-active material is deposited on a fine wire which is a few tenths of a mm. in diameter and 5 to 10 mms. long.

(i) **Magnetic Spectrograph** This source of  $\beta$  rays is arranged at S, normal to the plane of the diagram (Fig. 2). By means of a magnetic field applied normal to the plane of the figure, the electrons emitted by the source and emerging from a slit BB which is in continuation of the plane of the photographic plate and symmetrically disposed of about the foot O of the perpendicular from S are deflected in a circular path and after describing a semicircle are registered on the photographic plate or detected by an electronic counter. This is a direct method where  $\beta$  rays of determined energies could be closely analysed and has been used by many workers such as Schmidt, Gurney, Madgwick, Alichanian and Co. and others. The great difficulties of this method are: need of good vacuum in the apparatus, high resolving power, maintenance of uniform magnetic field in the effective part, the very troublesome scattering effects from the walls and slits, and proper focussing, all of which have their due share in vitiating the results.

The second method in use is to employ a Wilson's Cloud Chamber. The underlying principle is that if the volume

(ii) **Wilson's Cloud Chamber** of a chamber filled with air saturated with water vapour is given a sudden adiabatic expansion by the movement of a piston connected to the chamber, the cooling of the air produces a super-saturated condition of the water vapour so that it tends to condense. If now the  $\beta$  rays from a radio-active substance are passed through the chamber, the air in it is ionised and the ions thereby formed act as nuclei for condensation so that the path of an electron is traced by a line of these condensed droplets. The

ionisation and condensation present the appearance of a cloud and hence the apparatus is called the cloud chamber, which was first discovered by C. T. R. Wilson. By applying a known constant magnetic field at right angles to the path of the electrons the latter may be curved into circular arcs. These circular paths are photographed by an automatic camera, and the energy of the  $\beta$  particles determined from a measure of the radius of curvature of these tracks and the intensity of the deflecting field. This method is direct. It is also spectacular. The particles studied leave a permanent trace of their behaviour under well-defined conditions so that they could be analysed at leisure. Champion, Richardson and others have employed this method for the determination of the end points of  $\beta$ -ray spectra. From the experimental side the major difficulties encountered are: the distortion of curvature due to disturbing convection currents inside the chamber, the maintenance of a uniform temperature during operation, the fluctuations of the magnetic field, proper illumination of the chamber, correct measurement of the curvature of tracks etc. As regards the results obtained it suffers from the common difficulty of all statistical estimations in that a large number of particles must be photographed to arrive at a fairly accurate conclusion. Many contradictory results may be obtained when different thicknesses of radio elements are used. Further if the body studied emits  $\gamma$  rays also secondary electrons of those rays will be mixed up with the primary disintegration  $\beta$  emission, and will, if the  $\gamma$  ray energy is greater than the  $\beta$  ray upper limit, add a tail to the distribution curve which may lead to a false estimate.

The third is the *absorption method*. It consists in the determination of the maximum effective range of the  $\beta$  particles in some light element usually aluminium.

The  $\beta$  rays are made to traverse successively aluminium foils of increasing thickness and the variation of the intensity is studied as a function of the thickness of the absorber. The maximum effective range is usually taken as the minimum thickness of aluminium required to absorb completely all the  $\beta$  particles and this range is interpreted as belonging to the fastest electrons contained in the spectrum on the supposition that there should exist a simple relation between range and energy. The chief merit of this method lies in the fact that it is rapid, very simple, involving no great technical difficulties and applicable even with fairly weak or rapidly decaying sources. It is superior to the cloud chamber method as regards time and labour spent and gives results which have been found to agree with those of direct magnetic focussing. It has been used by Sargent, Feather, Widdowson and Champion among several others. Of course this method also cannot be pronounced immaculate. First of all, it is a very indirect one and does not give much information about the spectrum itself, at least, directly, and it has after all, only a very loose theoretical setting, whereas in the other methods we make use of the incontrovertible relation:  $H\epsilon v = \frac{mv^3}{\rho}$  where

$H$  is the strength of the magnetic field,  $e$ ,  $m$ ,  $v$  are the charge, mass and velocity of the electron, and  $\rho$  the radius of curvature of the  $\beta$  ray track. Secondly from the experimental side also the difficulties are many. For instance an initially homogeneous beam of  $\beta$  rays after traversing a thickness of matter comes out as a heterogeneous beam whose maximum energy decreases with increasing thickness. And there is again the ubiquitous mischief monger, the  $\gamma$  ray always nosing after trouble! There is experimental evidence for the disturbing effect of  $\gamma$  rays. Mlle. Baschwitz found a variation in the measured range in the

presence of  $\gamma$  rays the greater being the range the less the proportion of  $\gamma$  rays.

### Section iii—Theory of $\beta$ Disintegration . . . Interpretation of the Continuous $\beta$ Spectrum

One fundamental fact, on which all agree, as regards  $\beta$  disintegration is that the process is—to put it in a nutshell—the transition from the neutron quantum state to the proton quantum state.

Therefore we should expect that the energy available or liberated during disintegration must be the difference of the definite and determined energies of the neutron and the proton quantum states i.e. the energy liberated must be a definite value and constant. On the other hand in the  $\beta$ -ray spectrum we actually observe a variation of energy—a continuous variation from the total energy during disintegration as maximum to zero as minimum. Why this state of affairs? Some robbery is perpetrated on the total energy available during disintegration by some invisible agency.

One solution is somewhat like this. The pre-and post-disintegration energies are not the same but different

Solutions? for different nuclei so that the energy available during disintegration need not show a rigorous constancy but may vary continuously from zero to an arbitrary maximum. But this would mean, side by side, that the attendant nuclear processes viz.  $\alpha$  decay,  $\gamma$  radiation etc. must be different for different nuclei, which, however, are contrary to experimental facts. Another way of explaining the mess into which we have got is this. Granting that during disintegration the total energy (equal to the observed maximum energy)

is transferred to the primary or disintegration electron, part of this may be lost through collision with outer electrons of the atom which waylay the rich energy-laid disintegration electrons. But experiments rule out this possibility. Ellis and Wooster measured the average energy released during disintegration in the case of RaE by means of a micro-calorimeter whose walls were thick enough to absorb all the emitted electrons. If in each disintegration a total energy equal to the maximum observed ( $10.5 \times 10^5$  e. V. for RaE) is emitted we should expect a calorimetric measurement to give the total energy equal to the indicated maximum. But actually it gave only the average energy  $3.4 \times 10^5$  e. V. as read from the curve. So we unravel two truths. For deficit in energy observed we cannot throw the blame on secondary collisions with outer electrons. The continuous variation of energy is an attribute of nothing but the nucleus itself. Secondly part of the energy emitted is not absorbed by the calorimeter. Perhaps we may solve the discrepancy between the constant amount of energy released and the continuously varying energy observed by assuming that two electrons emanate from the disintegrating nucleus. But Gurney comes down upon us inexorably stating with full experimental evidence that the number of electrons in the spectrum of a  $\beta$  decaying body shall be exactly one per disintegration—and only one!

Clear is the fact of a continuous spectrum. Clearer is the existence of distinct energy levels in nuclei, from unimpeachable evidences of  $\alpha$  and  $\gamma$  ray spectra. So we meet with the two horns of the dilemma. Either quash the law of conservation of energy since energy of initial nucleus minus energy of product nucleus is not equal to release of energy during  $\beta$  decay or

confess the ignorance of a particle which stealthily carries away all the rest of the energy, which the primary electron does not and which is dodging all human experimental detectives.

Bohr, the protagonist of the non-conservation hypothesis, justifies his stand by stating that in so far as the behaviour of light particles in the nucleus cannot be described by means of the modern wave mechanics but stands in need of a fundamentally new theory there need be no a priori reason for clinging to the laws of conservation of energy.

Formidable theoretical and experimental difficulties can be arrayed against Bohr's hypothesis. Sargent's determinations of definite  $\beta$ -ray upper limits throw their weight decisively against non-conservation hypothesis. The non-conservation of energy hypothesis, tantamount to non-conservation of mass, digs the grave for the general laws of gravitation. Finally non-conservation hypothesis stultifies our own position as regards our treatment of nuclear phenomena on the basis of quantum mechanics. So we have perforce to accept the second hypothesis, posed by Pauli, invoking the aid of an invisible particle *neutrino*, which thus forms the "deus ex machina" in this nuclear drama!

On the basis of this new "stop-gap" particle, the neutrino, Enrico Fermi has evolved a theory of  $\beta$  disintegration, which is conceived as a transference of the nucleus from a neutron to a proton quantum state with simultaneous emission of an electron-neutrino pair, the total energy released during disintegration being shared among the two partners in a continuous fashion. Thus in fig. 3. at point A the electron carries zero energy

and all the released energy made good by the neutrino. As we pass from A along the X-axis in the positive direction the energy falling to the share of the electron waxes while that of the neutrino wanes progressively. At C both more or less share equal energies. At B all the energy goes to the electron and the neutrino acquires no energy.

It is not reasonable to speak about the existence of individual electrons within the nucleus because the existence of both negative and positive  $\beta$  emitter would force us to admit the presence of both kinds of electrons in the nuclear structure and this is hardly possible in view of the mutual annihilation of these particles.

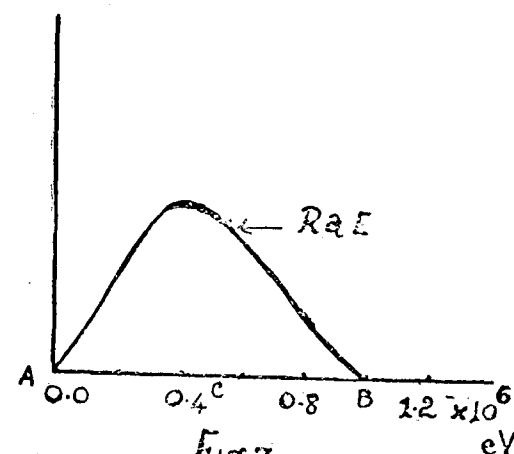


Fig 3.  
Continuous  $\beta$ -ray spectrum

Because Fermi's theory of disintegration involves emission of electrons and since we can have no electrons inside the nucleus, therefore, we must regard the disintegration as a process of creation of electron during transition. This point of view draws a close analogy between the emission of an electron by an atomic nucleus and the emission of a proton by an atom. A quantitative theory of  $\beta$  emission on this analogy has been worked out by

Fermi on the basis of the simplest hypotheses concerning the interaction of energy between heavy and light particles (neutron, proton, electron and neutrino). According to Fermi's formula the calculated distribution of momentum is given by

$$N(\eta_e) d\eta_e = c\eta_e^2 \eta_v^2 d\eta_e$$

where  $N$  is the no. of electrons of momentum  $\eta_e$  expressed in units of  $mc^2$ ,  $\eta_v$  is the momentum of the neutrino in the same units, and  $c$  a factor approximately independent of momentum for low atomic numbers. The theoretical curve agrees fairly well with the experimental curve, with one difference that the former exhibits a symmetry about half the limiting energy value while the latter shows a pronounced shift of the maximum distribution to about one-third of the limiting energy (Fig. 4).

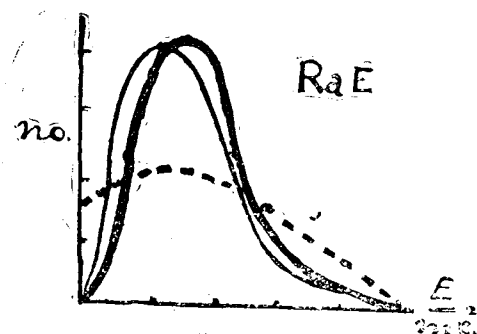


Fig 4.

— EXPERIMENTAL CURVE.  
--- KONOPINSKI-UHLENBECK'S CURVE.  
... FERMI'S CURVE.

To harmonize experiment with theory, Konopinski and Uhlenbeck proposed a slightly different version of the interaction between the electron-neutrino field and the heavy particle. Their formula comes to

$$N(\eta_e) d\eta_e = c\eta_e^3 \eta_v^4 d\eta_e$$

Of course this make-shift formula achieves the end it was set at realising. But discus-

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sion is still in the air as to which correctly portrays facts.

There is also another theory advocated by Beck which is delightfully vague and shy of details. It implies a Beck's Theory mechanism by which electron-positron pairs are emitted during disintegration, of which one alone is escaping out, while the other is recaptured. As regards treating disintegration as a double process involving two light particles electron and neutrino in the one case and electron and positron in the other both Fermi and Beck are at one. Beck's theory gives results not much different from those by Fermi's theory. So it is all a difference between tweedledee and tweedledum.

### Section iv—Neutrino

Neutrino is an enigma. We are not able to contact it by direct observation but only through the vehicle of imagination. Neutrino was first ushered in the realm of physics by Pauli to explain away the continuous energy distribution in nuclear  $\beta$  disintegration as we have seen already. And it is proving quite useful and in constant demand in all nuclear phenomena wherever there is expulsion of light particles.

(i) Because  $\beta$  disintegration should involve no mass number change the hypothetical condition under which neutrino was born is that its mass should be very very small—one had almost said zero. Francis Perrin comes to our rescue and establishes from the principle of relativistic masses that neutrino has zero mass.

Let  $E_0$  be the superior limit of energy for which the phenomenon of continuous spectrum occurs. Let the expelled electron

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have energy  $E_1$ , velocity  $v_1$ , mass  $m$ , while the neutrino has energy  $\omega_1$ , velocity  $v_2$  and mass  $\mu$ . The sum total of kinetic energy of both will always be  $E_0$ , the nucleus being comparatively heavy does not share this energy. The experimentally observed fact that both the maximum intensity in the continuous spectrum and the mean energy of the expelled electron always occur at a point decidedly inferior to half the energy  $E_0$ , shows that the mass of the neutrino is inferior to that of the electron. If we suppose that there is equality of impulse of the particles expelled we get the equations:

$$\frac{mv_1}{\sqrt{1-\frac{v_1^2}{c^2}}} = \frac{\mu v_2}{\sqrt{1-\frac{v_2^2}{c^2}}} \quad \dots (1)$$

$$E_1 = mc^2 \left[ \frac{1}{\sqrt{1-\frac{v_1^2}{c^2}}} \right] \quad \dots (2)$$

$$\omega_1 = \mu c^2 \left[ \frac{1}{\sqrt{1-\frac{v_2^2}{c^2}}} \right] \quad \dots (3)$$

$$E_0 = E_1 + \omega_1 \quad \dots (4)$$

From these equations eliminating  $v_1$ ,  $v_2$  and  $\omega_1$  we have

$$E_1 = \frac{E_0}{2} \cdot \frac{E_0 + 2\mu c^2}{E_0 + (\mu + m)c^2} \quad \dots (5)$$

which gives a value for  $E_1$  although not equal but comparable with the value of the mean energy  $\bar{E}$  of the expelled electron. Now in the case of RaE continuous spectrum  $\bar{E} = 0.36$  MeV and  $E_0 = 1.2$  MeV. Replacing  $E_0$  by this value in equation (5) we see that  $E_1$  can approximate to  $\bar{E}$  only when  $\mu$  the intrinsic mass of the neutrino is nil.

(ii) Because neutrino comes of a simultaneous emission of neutrino-electron pair of which electron carries all the charge, therefore neutrino has zero charge.

(iii) The failure to produce ionization along a neutrino track (according to Nahmias a neutrino may produce not

more than one ion per  $5 \times 10^5$  km. path in air) requires its magnetic momentum, if any, to be much smaller (i.e.  $\leq \frac{1}{1000}$ ) than that of the electron.

(iv) It can be shown that the neutrino shall possess a spin at least  $\frac{1}{2}$  in order that there may be conservation of angular momentum in radioactive  $\beta$  decay. It has become increasingly clear as data accumulate that the change in nuclear angular momentum on  $\beta$  disintegration must always be represented by an integral change in  $I$ , the spin quantum number. Now since  $I = \frac{1}{2}$  for electron, the simplest assumption is that  $I = \frac{1}{2}$  for neutrino also.

(v) The neutrino has had different interpretations as viewed by scientists from different angles. For instance, Bohr once thought of it as a radiation of gravitational waves. Some think it is somewhat akin to proton; since it has a finite energy  $\omega_1$  but zero mass it should possess the velocity of light and so its momentum  $p$  should be low  $\left[ p = \frac{\omega_1}{c} \right]$ , so that according to de Broglie's conception of matter waves the wavelength associated with the neutrino is

$$\lambda = \frac{h}{p}$$

This has resulted in dubbing the neutrino as "ergon". Louis de Broglie states that a proton is simply the result of two anti-parallel ergons associating when electromagnetic field appears either by interaction with an atom and annihilation of the two component ergons or by the action with an electron and diminution of frequency which is a step towards annihilation. Whatever it is, this veritable imp of a neutrino of zero mass, zero charge, spin one half and Fermi statistics forms the cornerstone of the edifice built by Fermi about  $\beta$  disintegration.

We have been, it might seem, all this time enacting Hamlet without the prince of Denmark! We have been solemnly discussing the characteristics of the so called neutrino. Is it a chimera of the physicist's brain? Or does it have a background of reality? Neutrino possesses no charge to produce any ionization which can give us some clue and whereby we may follow the scent; no mass to set in motion by collision any nuclei. Perhaps neutrino can at least set in motion electrons. But as Bohr showed such a thing borders on improbability. There are however certain other possibilities of proving or disproving the existence of neutrino. We can make three different hypotheses as to conservation of linear momentum in  $\beta$  disintegration:—(1) Energy is not conserved (no neutrino) but linear momentum is conserved (2) Energy is not conserved (no neutrino), linear momentum is not

conserved but distributed at random (3) Energy is conserved (taking into account neutrino) and linear momentum is also conserved between electron, neutrino and recoil nucleus. In the first case the continuous spectrum of the  $\beta$  rays will give rise to a continuous distribution of velocities of the recoil nuclei which will have the same shape as the  $\beta$  spectrum. In the second case the energy distribution of the recoil nuclei will be continuous but possibly of different shape from that of the  $\beta$  spectrum. In the third case the recoil nuclei will almost always have larger velocities than otherwise (in the case of a slow electron a fast neutrino will be emitted). Thus the absence (or a small number) of slow recoil nuclei will prove the existence of neutrino. The experiments of Leipunski (1936), Crane and Halpern (1939) and Allen (1942) conducted in this direction seem to be in favour of the existence of neutrino.

Theories point out the existence of neutrino,

But experiments find it almost incognito,

Tell Empire Time watch and see

The end of this game of hide and seek.

## The Moon

("Endymion")

THIS is an article for the reader to glance gently over, when he or she is warm in bed, a little before sleep, the Full Moon shining in her divine majesty and the light softly streaming into the bed-room.

\* \* \*

Oh! Thou, Moon Full Moon, Queen of the Heavens, Empress of the skies, what beauty, what life, what love, what harmony you add to this, our world! With what infinite kind zeal dost thou attend on us throughout the night. What pleasant, subdued radiance dost thou shed on this earth! We may recline easily on our couch and watch you smoothly glide on through the vast firmament on high and never get wearied,—only our pleasure increases all the more!

How many millions of maiden-attendants wait upon you! Ever and anon they twinkle and twinkle and stand by your side with unshut eyes, as if guarding you against some wrathful ruffian who may try to seize you and keep you in his pocket for himself, when thou art made for the world! My eyes also begin to twinkle.

Blushest thou? Nay, stay—just for a minute. Don't withdraw your maiden-face into the thin, soft, light veils of the white clouds that chiefly make the glory of the sky, the castles, battlements, cathedrals of the heavens.

Ah! now thou comest again! When I gaze upon you, how many millions of human beings are doing so all over the globe! How many lovers that sweetly whisper unto each other's ears undescribable things! How many maiden ladies,

how many lunatic youths sigh out their souls unto you for remedy, as if you alone have the sovereign anodyne for their pains! How many poets look at you with never changing countenances for edification and inspiration! How many wild beasts, softened by your beauty, are holding moonlight games in the woods! How many fairies tread now the gentle earth and sing and dance:—

"Come unto these yellow sands,  
And then take hands!"

Shakespeare has seen and sung of your glory in those immortal lines whispered by Lorenzo to Jessica:—

"How sweet the moonlight sleeps upon  
this bank!

Here will we sit, and let the sounds of  
music

Creep in our ears; soft stillness and  
the night

Become the touches of sweet harmony  
Look now the floor of heaven

Is thick inlaid with patines of bright  
gold;

There's not the smallest orb which thou  
behold'st

But in his motion like an angel sings,  
Still quiring to the young-ey'd cherubims:  
Such harmony is in immortal souls."

Lorenzo hears angelic music in the light motion of the stars! They sing unto their mistress.

Ah! Thy sight maddens me—soft, no  
more.

Lo, my pen drops from my hand. Sleep  
steals over my eyelids.

# A Peep Into the Infra-Red

by K. R. Gopalakrishnan, IV B. Sc., (Hons.)

THE infra-red and Raman spectra are closely related and have suddenly grown into prominence and to considerable proportions. The genius of Newton revealed to man the seven colours of which the composite beam of light is made. The wave theory interpreted these as waves of different wave lengths. The visible portion of light is composed of waves having wave lengths between 4000 and 8000 Angstroms.

In man the thirst for knowledge is never quenched and a scientist always imagines that all his discovery is only an arch through which gleams that untravelled world whose margin fades for ever and ever. Thanks to this rich and fruitful imaginative skill, radiations having greater and smaller wave lengths than those included in the visible portion of the spectrum were found to exist and they were called infra-red and ultra-violet respectively.

The Quantum theory which assumed a new aspect and won many glories in the domain of physics, proved that the internal energy of a molecule does not have a continuous range of values. The total internal energy of a molecule comes partly from the motions of its constituent electrons, partly from the mutual vibrations of its constituent nuclei and partly from the rotation of the molecule as a whole. Electronic spectra are confined to visible and ultra-violet regions. Rotational and vibrational energies are feeble and hence the frequency of corresponding waves is low, that is, the wave lengths are great and these are confined to infra-red regions. The molecule has got yet another spectrum viz. Raman spectrum

closely related to infra-red; but it is due to scattering of light by molecules. Here we shall make an attempt to give an idea of the experimental arrangements for detection of infra-red radiations.

## Sources and detectors

The most convenient source of continuous infra-red radiation is the *Nernst Glower*. In its usual form it consists of a filament about 3 cms. long and 1 mm. in diameter, composed of rare earth oxides. At room temperature it is non-conducting, but on heating it becomes conducting and glows very brightly. It is fed by a battery or other constant voltage source. The energy curve of a Nernst Glower has a very sharp maximum near  $2\mu$  ( $\mu = 10^{-4}$  cm.) in which region it approximates very closely to the curve of a black body radiator at a temperature of  $2000^\circ\text{C}$ . For longer wave lengths it should be replaced by a *Welsbach mantle*, the energy curve of which is very low between  $1\mu$  and  $12\mu$ , but which becomes a good black body radiator for longer wave lengths.

As a detector, the *vacuum thermocouple* is replacing the older thermopiles, consisting of several couples in series and used at atmospheric pressure. The efficiency depends upon the amount of deflection which depends on *em-f* generated due to heat energy falling on the receiver. To minimise losses by re-radiation the receiver is made as small as possible and enclosed in a vacuum of at least  $10^{-4}$  mm. pressure in order to avoid loss by conduction during the transfer of heat energy to electrical energy. A more promising way of improving efficiency

would be to have the cold junction of the thermocouple at the temperature of liquid air. The material which is used to coat the thermocouple receiver is also of some importance. A form of colloidal graphite known commercially as aquadag is very suitable for the short wave length region (up to  $15\mu$ ), while ground glass is the best absorber for radiations of longer wave lengths. The radiometer is also preferred by some observers to the combination of thermocouple and galvanometer.

The detection of the minute amounts of energy in an infra-red spectrum especially when it is spread out under very high dispersion, is no easy matter and one evidently employs some form of amplifying device. The usual way is a thermal relay in which the spot of light from a galvanometer falls on the junction of two balanced thermocouples in such a way that a minute movement of spot causes quite a large differential effect between the thermocouples. Recently the thermal relay has been replaced by a photo-electric relay. The two thermocouples are replaced by two photo-electric cells. This has the merit that it can respond more quickly

and is also cheaper and easier to construct.

## Methods of Obtaining Spectrum

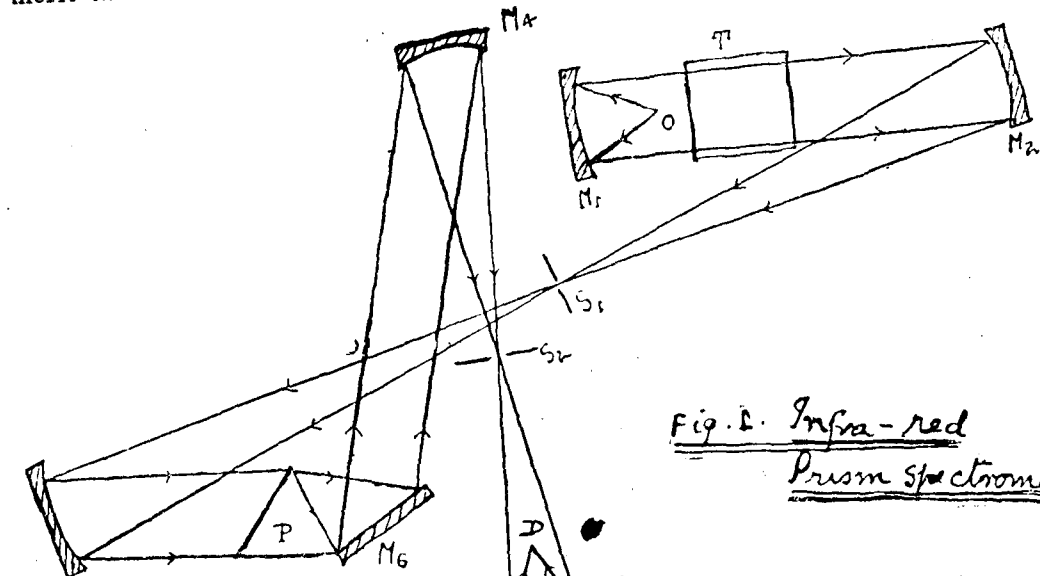
The early method of obtaining spectra in the Infra-red region was to use a "prism spectrometer" in which the prism material was selected to suit the part of the spectrum being investigated, for there is no one substance which is transparent, and has a reasonable dispersion, through out such a range. The most suitable prism materials for the different parts are as follows:—

|                     |                   |
|---------------------|-------------------|
| Visible to $3.5\mu$ | Quartz            |
| $3\mu$ to $9\mu$    | Flourspar         |
| $8\mu$ to $16\mu$   | Rock-salt         |
| $15\mu$ to $20\mu$  | Sylrine           |
| $19\mu$ to $28\mu$  | Potassium Bromide |

Quartz and Flourspar are obtainable as natural crystals and others are made artificially by crystallising them from a melt.

## Prism Spectrometer

The arrangement of the parts in a typical prism spectrometer is shown in figure. The Nernst Glower or other source of



radiation O is placed at focus of mirror M<sub>1</sub>, forming a parallel beam which passes through the absorption tube T to the second mirror M<sub>2</sub>, whose axis is kept slightly inclined to that of M<sub>1</sub> and so forms an image on entrance slit S<sub>1</sub> which is at the focus of yet another mirror M<sub>3</sub>. The parallel beam from M<sub>3</sub> passes through prism P kept at minimum deviation position. This beam is brought to focus on a second slit S<sub>2</sub> by M<sub>4</sub> and is condensed on the thermocouple D by M<sub>5</sub>. P. alone is movable which is rotated causing the spectrum to pass across S<sub>2</sub>. The wadsworth mirror M<sub>6</sub> rotates with the prism, so ensuring that the rays always pass through the minimum deviation position. The instrument is usually calibrated by means of Sodium D lines or Mercury green line. Knowing the dispersed bands of CO<sub>2</sub> and H<sub>2</sub>O (water vapour) the tube T could be used for any gas. The main purpose of this instrument is to explore unknown spectra preliminary to their examination by grating instruments.

Since the prism spectrometer gave only a rough idea of the contour of the absorption band, scientists began to invent new instruments. The mind of a scientist is never staid and he is always on the road of progress bearing in his mind that there is one Reality and Truth behind all his subjects. New instruments possessing greater accuracy were invented based on the principle of diffraction of light, known as grating spectrometers.

## Grating Spectrometer

The first effective use of a grating spectrometer in the near infra-red is due to Randall and Sleator and other members of the Michigan school, although it was really the discovery of the "echelette" type of grating by Wood and Trowbridge, and of its remarkable property of concentrating a large percentage of the energy into one order, which enlarged the field of

## A PEEP INTO THE INFRA-RED

observation. In spite of the high advantage of large dispersion the grating has the innate difficulty of the overlapping of several orders of spectrum. The first order spectrum at  $\lambda = a\mu$ , say, coincides with the second order spectrum coming from  $\lambda = \frac{1}{2}a\mu$ , with the third order spectrum from  $\lambda = \frac{1}{3}a\mu$  and so on. This could be partially overcome by using suitable filters or a fore-prism which will separate these wavelengths beforehand and will allow only small parts in whose spectrum we are interested. The real difficulty is about the very minute amount of energy initially available and it becomes practically impossible to detect it after dispersion by prism and grating.

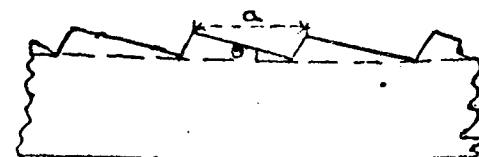


Fig. 2. Wood & Trowbridge  
Grating

Wood and Trowbridge by cutting grooves in a particular fashion, as shown in figure (2) controlled to a great extent the distribution of energy into the various orders. If the distance between successive lines in the grating is  $a$  and  $\theta$  the angle between the long face of the groove and the surface, then such a grating will have its maximum intensity for normal incidence in the first order of spectrum at approximately  $\lambda = a \sin 2\theta$ . For this wave length angles of reflection and diffraction are equal. For different regions we must use different gratings and this is the present practice.

For a given wave length we could use a fine grating. But as the wave length becomes greater, the grating becomes coarser. In order to rule a groove with a definite shape the surface of the grating should be of a softer material such as tin, Aluminium or Nickel.

## A PEEP INTO THE INFRA-RED

One of the best of modern types of grating spectrometer is one that has been developed by Hardy in America. The fore-prism part is the prism spectrometer (which has been already described) with Wadsworth mirror omitted, since an accurate knowledge of the wave-length is not essential in this part of spectrometer and consequently the prism need not be always in the minimum deviation position.

The entrance slit S<sub>1</sub> of the grating spectrometer (Fig. 3) has to be imagined as the second slit of the prism-spectrometer. The radiation from S<sub>1</sub> passes through a slot in the plane mirror M<sub>1</sub> to the parabolic mirror M<sub>2</sub> which reflects it back along its axis as a parallel beam on to M<sub>1</sub>, whence it is reflected on to the grating G. The diffracted rays fall on the plane mirror M<sub>3</sub> and are reflected along axis of parabolic mirror M<sub>4</sub> which refocuses them via the slot in the plane mirror M<sub>3</sub> on to the slit S<sub>2</sub>. Finally the small mirror M<sub>5</sub> (which may be elliptical with S<sub>2</sub> at one focus and T on the other) concentrates them on the thermocouple T.

The advantage here is that there is no astigmatism of the slit image, as the mirrors are used on their optical axes (at least at the centre of the slit), very little at the top and bottom. Sharp definition of image is necessary wherever high resolving power is desired. The disadvantage is that air path is long. The grating alone is rotated about a vertical axis causing the spectrum to pass through slit S<sub>2</sub>. If  $\theta$  is the angle between the incident and diffracted rays then the wave length of diffracted light is given by  $m\lambda = k \sin \theta$  where  $k$  is the "spectrometer constant." The value of  $k$  is  $2a \cos \phi$ , where  $\phi$  is the angle between incident and diffracted ray and 'a' the grating space. Since angle  $\phi$  is kept fixed, the angle through which the grating is turned, is the only one which need be measured in plotting a spectrum. The initial calibration of the spectrometer is done by determining the positions of some very accurately known absorption lines e.g. He lines. The resolving power obtainable with such a spectrometer naturally depends on a number of factors, such as the apertures of the mirrors and

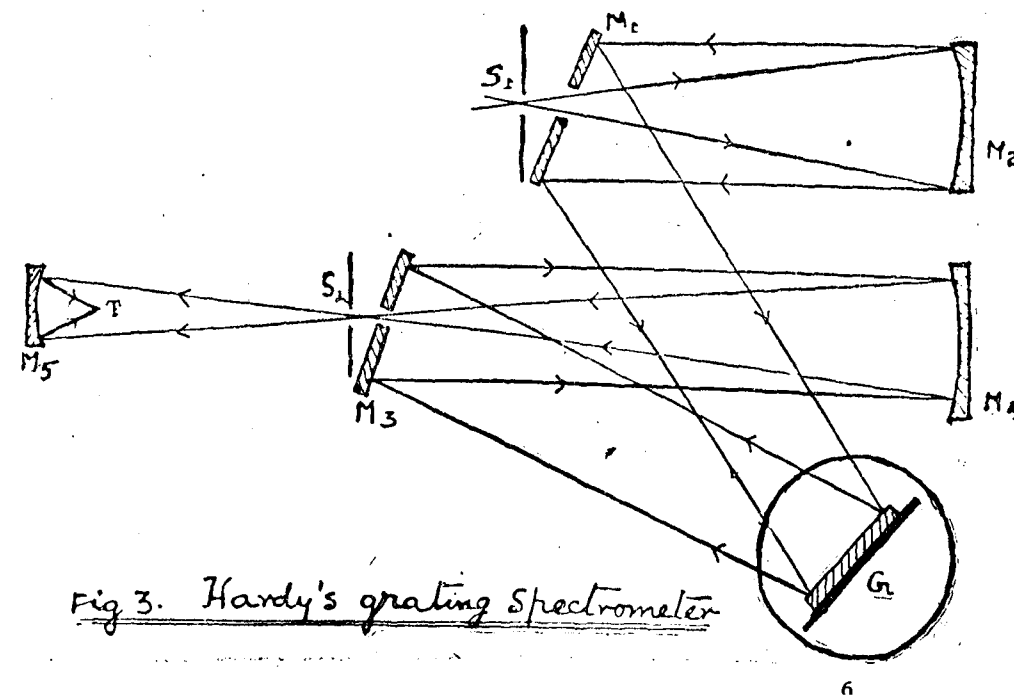


Fig. 3. Hardy's grating Spectrometer

grating, the size of the slits necessary to give a measurable amount of energy and the steadiness and sensitivity of the detector. A well-planned instrument should be capable of resolving lines  $1\text{ cm}^{-1}$  apart over most of the range from  $1\mu$  to  $18\mu$ . The mapping of the infra-red spectrum is a long and tedious process, requiring at least three or four observations for each point plotted, and so it is very important to have an automatic method to record the observations. Up to this time, it has only proved practicable to make the low dispersion prism instruments self-recording, as the stray disturbances are larger.

For long-wave-length region,  $25\mu$  to  $300\mu$  it is possible to obtain only pure rotation spectra crystal "*Rest-strahlem*". This has not provided great interest to scientists.

## Our Imperfect World

by M. Subramaniam, I U. C.

AS I was tossing about in my bed late in the night yesterday one extremely ordinary thing happened. At once I knew a mosquito was feasting on the vast flood of blood in my veins.

This was not, however, the first occasion when I suffered this unpleasant presence of the loathsome mosquito. But I felt it less violently than ever, because I was never so well plunged in thought as this time, and also I had no other free time than the night when I could direct my mind on essential subjects, for, it can surely be admitted that choosing a subject for the College Magazine is quite an essential subject.

Thus, when I was violently greeted by that rough invader, my mind began to work at high speed. Suddenly, I jumped up in joy from my bed for, as you have now guessed, I resolved to write on these brutal mosquitoes—on these rude blood-

The main difficulty is in obtaining an intense spectrum and also a pure one. The lack of intensity is due to the fact that no more satisfactory source than a black-body radiator has yet been discovered and the intensity of that drops very quickly as longer wave lengths are approached.

The young scientists of India will have to discover and invent many more delicate and reliable instruments to unravel the region of infra-red. This would enable science to take long and rapid strides in the advancement of the study of the infra-red spectra. With the goal of freedom in sight, it is the duty of every Indian scientist to work hard and explore the unknown regions of Nature also with the view of serving the hungry masses of India.

suckers. How happy I was when I accidentally met with a very interesting subject! It was indeed a blessing in disguise.

I trust a happy man is always an easy prey to sleep, for I woke up only at exactly eight, the next morning. Then my brother came to me, goggied at me and made signs to me to go and look into the mirror. I did so eagerly and quickly, and lo! how vast seemed my "auricular appendage."

A French class-mate of mine has told me of a character in his text-book, Cyrano de Bergerac, a man with a monstrous nose. I had no desire to emulate this gentleman parading an elephantine ear. I hastened to a doctor and had my ear reduced to normal proportions.

It is an imperfect world in which we live. Mosquitoes instil ideas; but they also inject poison.

## Dream Tears

by Paul, C.

ABOVE them the lurid bars of a sunset flamed and smeared the azure depths of heavens with a rose red glow.

"Soman"

"Yes, Leela"

"Look how wonderful the whole sky is!"

"Yes, Leela, it is really splendid."

The children watched the sky with scarcely-contained delight.

Soman was the son of a poor farmer in a village near Thiruppathur and Leela, the only daughter of the Zamindar of the same place. She was eight years old and Soman not yet passed ten. There existed between them a bond of affection which could scarcely be expressed by the colourless term, 'friendship.'

Meanwhile, the fierce riot of flaming gold in the lurid west had sobered down to the mellow tints of the afterglow. In the tinted twilight of the day, the cooing pigeons, flying low over the surface of the lake's rippling waters seemed to be crowned with an unearthly glow.

"Leela"

"Yes, Soman"

"Let us go home"

"Yes, Soman."

Hand in hand the children fled up the steps that led away from the lake's darkling waters from where they were watching the sunset.

### II

Ten summers have gone by. The halcyon days for the world have ended. The whole of the British Empire is at death's grips with the belligerent Germans.

\* \* \*

The branches of the gold Mohur tree in the Zamindar's garden stirred uneasily and brushed the face of a tropic moon. In the muffled moonlight two silhouettes could be discerned.

"Soman"

"Yes, Leela"

"When will the War end?"

"God alone knows, Leela"

"When do you leave?"

"To-morrow morning."

"Shall we be able to meet.....?" There was a tremulous flutter in her voice as she said this.

"God alone knows".

There was an interval of poignant silence. A zephyr wandered into the scene, and chilled by the gloom on those two faces was hushed once again into silence.

A moon beam trickled through the dense foliage of the Gold Mohur and shone upon her face for a second. A storm cloud had gathered on her "alabaster brow."

Both of them found speech difficult.

"Well, good-bye, Leela"

"Good-bye, Soman."

The moon hid behind a veil of summer cloud. There was a slight twitter among the branches of the gold Mohur. Then once again silence reigned supreme.

### III

The following is an extract from the letter which the poor farmer received from the battlefield.

".....A small troop of soldiers under your son, Soman, fought a hand to hand fight with an army of Germans and completely routed them. But unfortunately your son was killed....."

In a trice the news reached everybody's ears, and Leela's.

## DREAM TEARS

### IV

Dawn—the pathetic blending of moonlight dawn and dream light.

The window of Leela's bedroom in the Zamindar's Bungalow was open. Leela lay on a bed near the window. Her face had the gruesome pallor of death. Yet even in death her face had a majesty of its own. Her spirit had fled to another world to meet her dear Soman.

There was a slight breeze. A jasmine plant near the window caught the wind and bowed low. A bunch of jasmine blossoms dropped to brush Leela's face and showered it with dew drop tears.....

Then, as the shining orb of the sun floated majestically upwards the stars that glistered like tears in the sky were one by one blotted out.....

## The Labour Unrest in India

by N. Natarajan, V Hons.

THE problem of Labour Unrest is a permanent and outstanding feature of the Capitalistic mode of production. The friction between employer and worker arises from a lack of co-operation and understanding between them. The employer with his dead capital of gold and silver aims at more and more production, while the worker who has the living capital of strength and skill wants more security of employment. If strength and skill are unproductive without gold and silver, gold and silver are dead without strength and skill. A free and faithful contract between them is necessary for the productiveness of both. Unfortunately, the absence of such a contract between Capital and Labour

explains the growing Labour Unrest in every part of the world.

The root-cause of all the trouble lies in the present extreme division between Capital and Labour. This must be narrowed down as far as possible by all legitimate means at our disposal. In order to increase the productive efficiency of the world we need the co-operation of both Capital and Labour, for as the Great Pope Leo XIII had pointed out, "Capital cannot do without Labour, nor Labour without Capital." It is, therefore, entirely false to ascribe the results of their combined efforts to either Capital or Labour alone; and it is flagrantly unjust that either should deny the

## THE LABOUR UNREST IN INDIA

efficacy of the other and claim all the credit. If the Labour Unrest is to be healed now, in no way can it be healed save by the establishment of a healthy and happy co-operation between Capital and Labour. This and this alone can supply an efficacious remedy for the ills of the modern industrial world.

Labour Unrest occurs both in war as well as in peace time, though it is prominent during war and immediately after. The end of the present world war, resulting in a tremendous awakening among labour's ranks all over the world, has pin-pointed the issue as never before. That the labouring masses of India do not lag behind in asserting their just claims is well manifested by the series of strikes we are witnessing to-day.

The disastrous effects of the Labour Unrest demand an effective policy of preventing as well as curing industrial disputes. When work-people have recourse to strike, it is frequently because the hours of labour are too long, or the work too hard, or because they consider their wages insufficient. Such paralysis of Labour not only affects the masters and their work-people, but is extremely injurious to trade and to the general interest of the public. The Labour Unrest is like a war and the effects are no less injurious than those of a war, to the community at large. So they should be prevented or remedied at all costs. The State should devise an effective policy of preventing and remedying the Labour disputes so as to bring about a harmonious relationship between Capital and Labour.

The problem of Labour Unrest has a special significance in our country. Tracing the history of the Labour Movement in India, we come across a parallel movement of mass upheaval and general distress among the factory workers just after the end of World War I. The reasons, in a

nutshell, of the spread of general dissatisfaction among the mill-hands were the following:—War had stirred the whole world and had created a spirit of defiance and unity among them. Further, the war had resulted in a general awakening among the workers who had become conscious of their own strength. The large number of disputes that take place now are the result of the abnormal rise in prices and in the cost of living, while wages did not keep pace with the price level. The lot of the workers became worse. The force behind the industrial disputes since 1921, for about six or seven years, was prompted by high prices resulting in a demand for a rise in wages by the working class. Lastly, the constitution of the International Labour Organisation gave the workers' organisations the right to have a delegate recommended by them, nominated by government and raised the status of India among the industrial countries of the world. All these circumstances resulted in a series of strikes in all sections of industry. The strike had come as a very powerful weapon in the hands of the workers and between the years 1920-26, when the Trade Unions Act gave legal sanction to the workers' organisation, there was a record number of strikes with considerable success.

The second period in the history of the Labour Unrest in our country may be said to cover the years between 1929 and 1937. It was a period of depression which led to the cutting of wages, particularly in the Bengal Jute Mills. While strikes during the first period took the form of a demand for higher wages to meet the rise in prices, they were in the form of protest against reduction of wages by employers during the second period.

The third period of Labour dispute between 1937 and 1939 was a time when the Congress Ministries were in power. The sympathetic attitude of the popular ministries in the provinces is so obvious that the

working class took courage to express their grievances and resorted to strikes whenever it was necessary. Consequently, we had a great number of disputes from year to year, from 379 in 1937 to 399 in 1938 and 399 to 406 in 1939. It was in this year 1939 that "the Bombay Industrial Disputes Act" was passed by the Congress Government in the province, and it stands even to-day as the most important piece of Labour Legislation in our country. According to this Act, the Trade Unions are classified into three groups—registered, representative and qualified—depending on the percentage of workers who become members of the Union, and only one union can be registered for each industry or occupation. The Act also provides for arbitration by Industrial Courts where conciliation fails.

Reviewing the last and present dissatisfaction commencing from 1940 onwards, it can be observed that history has repeated itself. To-day we are again having a series of strikes of much more intensity which have drawn the attention of the public and are a matter of great national importance. Our progress in the post-war period comes to depend to a very great extent upon the rapid industrialisation of the country through the unstinted co-operation of the working class. As in 1921, the price level continued to be high even after the last war and led to Labour Unrest as wage-rates were not enhanced to keep them on a par with the soaring index of cost of living. This has been evidenced by the number of strikes that have been taking place especially since 1942. If the relative position of industrial disputes in the different provinces is examined, it can be realised that next to Bombay and Bengal, the maximum number of strikes took place in the province of Madras this year. It may be interesting to note that in most cases, the duration of the modern strikes is less than ten or even five days and that

they are called off as and when Labour is not able to stand on its own legs. Out of the total number of industrial disputes that have occurred so far, only 45 have achieved full success, while in 97 cases the success was partial. Almost all the others were unsuccessful and it is quite likely that they may recur again as long as the seeds of dissatisfaction are not rooted out.

The strike fever has extended to all fields of productive activity including all important services relating to public utilities, not to speak of private enterprises. An analysis of the causes of the widespread strikes of workers all over the country may be helpful in pointing out a solution to this great economic problem. The cessation of hostilities has been followed by a wave of strikes all over the world. In the western world, strikes have been most widespread in the United States, Great Britain and Australia. The entire economic machinery of the world has been thrown out of gear as a result of these strikes. India, too, has not been free from this spreading post-war strike fever. A strike may take the form of either a protest or a demand or both. The reasons for strikes are to some extent peculiar to each industry besides those which relate to industry in general. When work-people have recourse to strike, it is frequently because the hours of labour are too long, or the work too hard, or because they consider their wages insufficient. The workers at present demand an increase in the minimum basic wages, which, owing to the soaring prices of necessary commodities of life, are below mere subsistence level, higher scales of dearness allowance and payment of bonuses.

Capital, however, was long able to appropriate too much to itself; it claimed all the products and profits, and left to the worker the barest minimum necessary to repair his strength and to ensure the con-

tinuance of his class. For by an inexorable economic law, it was held that all accumulations of capital falls to the wealthy, while by the same law the workers are doomed to perpetual want or to a very low standard of life. It is of utmost importance that the fruits of production should be distributed between Capital and Labour according to the principle of just distribution. Each one, therefore, must receive his due share and the distribution of created goods must be brought into conformity with the demands of common good or social justice. The question of wages is of great importance. In estimating a just wage, not one consideration alone, but many must be taken into account. In the first place, the wage paid to the working man must be sufficient for the support of himself and of his family. In short, the labourers have every right to a decent living and since the labour of the propertyless wage-earners is their only source of income, their wage must be at least a minimum just living wage. Apart from all this, the general conditions under which the workers have to live in the cities both inside the factory and outside it call for immediate improvement. The just demands of the workers must be met if the government wants to avert a great national calamity.

An effective machinery should be built up in order to avert industrial disputes and to deal with them in a more efficient and successful manner as and when they occur. Labour disputes can be prevented if terms and conditions of employment are defined in a clear-cut fashion, giving no scope to much deviation in interpretation by either of the parties. Introduction of such measures as standardisation of wages, fixation of minimum just living wages,

uniform working hours etc., will considerably reduce the unnecessary ill-feeling that generally springs between Capital and Labour. As pointed out by Mr. V. R. K. Tilak, a machinery of collective agreements may be set up on a purely voluntary basis, and Joint Industrial Councils of the types recommended by the Whitely Commission may be started. The second aspect, that is of cure, deals with strikes as and when they arise, and they can be tackled by one of the three methods—Conciliation, Arbitration and Enquiry. It may be hoped that the popular government in provinces will make all efforts with a view to "safeguarding and furthering the interests of human element in industry which has become self-conscious" by bringing about new measures of legislation.

The whole question of Labour Dispute and the proper policy to be adopted is well summed up by Pope Leo XIII in the incomparable Encyclical "Rerum Novarum" as follows:—

"Let Employers and Employed join in plans and efforts to overcome all difficulties and obstacles and let them be aided in this wholesome endeavour by the wise measures of public authority. In the last extreme, counsel must be taken whether the business can continue, or whether some other provision should be made for the workers. The guiding spirit in this crucial decision should be one of mutual understanding and harmony between employers and workers". The conclusion forces itself on us that the root cause of all the trouble lies in the present extreme division of Capital and Labour. This must be narrowed down as far as possible by all the legitimate means at our disposal.

# In-Sanity

by R. Viswanathan, No. 2140, II U. C.

I am a mad man!

So do others call me.

I vividly remember that day when the news was brought to me that my huge shop had been looted, that there remained not a single penny that I stood possessed of, that I was a ruined man from that moment!

I uttered a loud shriek and swooned.

I opened my eyes to see a good number of faces peering at me. Care and anxiety marked every countenance and, I think, a tear or two rolled down some cheeks.

When I woke up, I was a different man. A sort of pleasurable feeling was eddying within my breast and I was under an exhilarating influence. I wanted to sing out my joy, dance, toss my head and flourish my arms.

It was a comic sight to have a score of drawn faces crowding about me, with as many pairs of eyes widely opened as though I were a piece of curiosity that was on exhibition. My lips curled into a sunny smile that soon broke out into a wild guffaw. Why I should ever have indulged in such hysterics I really cannot explain at present. Anyhow I did it. It was really a hearty laugh and I laughed till my ribs rattled.

They all stared at me in utter consternation, in hopeless dismay. And this tickled me the more and I roared, and roared ceaselessly.

To tell you the truth, I felt a joyous sensation, a mysterious thrill creeping over me. This seething joy translated itself into a fit of laughter that poured forth

in roars that shook the very walls of the room.

They were mute for a short space looking straight into my eyes with a burden of visible misery sitting on their narrowed brows. It took them sometime to recover from their shock. Subdued whispers were hastily exchanged between groups of fours and fives. A sort of council they held, at the end of which a peremptory message was despatched to the doctor.

A fever of frenzied fear ran through them all. Their terrified looks clearly confessed that they were afraid of me—I was feared!

The hint was enough. I felt strongly that I should indeed show them how true their fears were. A desire for fun and frolic, mirth and mischief, was bubbling and boiling within me.

I clenched my fist and they shuddered. Capital fun, I rejoiced! I bawled out that those friends and relatives of mine were all—not one excepted—dissembling impostors, downright scoundrels, that they were all in a plot to lay their hands upon my locked-up riches, that my own sons and daughters had a hand in it—I spoke the truth all the time, but 'Nonsense' they sneered.

The man arrived, the man who was sent for, the doctor. My hands were tied up behind and I was ready for his examination. He made up to me, with life in hand, of course. As he looked at me enquiringly, I shouted that he was a murderer, that he was come to take my life.

I had never spoken better sense. For, when he was the mercenary doctor and I

## IN-SANITY

was his ailing client. What else would he do with me but rob me of my gentle breath and my purse into the bargain?

The test was simple and the result was equally so. It was attended with no ambiguity whatsoever, I was pronounced mad! A verdict of insanity was flung at me!

I now slunk to a corner of the deserted room to mope in solitude. But my thoughts always had the tint of jollity, which I found was now part of my very system. I would not contain myself when I fancied how I had suddenly been raised to a station of eminence—how I stood on a high pedestal, with the rest of mankind, sane humanity bending their supple knees before me in wholesome awe.

I burned to be free, free as a bird. I thirsted for gay liberty and fond freedom. I felt a power rising steadily within me sending fresh energy through my veins.

I gained my feet and the next instant I was out, running swift and straight. I never once turned over my shoulder, though footfalls were heard behind me. The sounds grew fainter and fainter as I redoubled my speed. I ran over fence and field, land and water. When at last I could run no more I slipped under my feet and fell upon the soft grass.

Well, when I woke up, I woke up here, snug in this tiny cell where a ray of light seldom steals in.

Between you and me, I quite like the life here. Pretty good ones, these people here are. Never intrude upon my privacy, never disturb the trend of my thought. Poor old mad fellow, they chuckle.

How many, good many, good friends here! They laugh and dance as I do, shout as merrily, talk as gaily, and feel the warmth of liberty even as myself. I wonder how they can so well emulate me. Yet, I can't help it, they do. I often am pleased with myself that I am here amidst so many happy faces, so happy!

Let me tell you it is a grand thing to be in an asylum, to be peeped at like a lion from without the iron bars, to bite one's lips, to gnash one's teeth, to scowl at times, and to howl through the icy silence of the night to the merry clash of heavy metal links! To be a monarch within the compass of your tiny cellar, to be all yourself, to have just nothing to do with the wretched world oh, it is really a blessed thing.

Hurrah, for this asylum of happy men!

# To those with a Camera

by K. S. Nagarajan, V B. Sc., Hons.

PHOTOGRAPHY has attained quite a vogue in modern days not only as an art but also as a popular hobby. Few realize that photography also is a 'creative' art even as painting, sculpture etc. are; it is really something more, for the camera's eye cannot distort reality as can a painter's brush. It is the rhythm and harmony of figures or the contrast of black and white, of shade and light that is portrayed judiciously by the camera that makes a picture a work of art. Photography cannot compete with painting for it reigns in a separate domain where effect is created by resort to "black and white"; further, the camera can catch any scene or event at the moment of perfection unlike the painter whose memory has to retain the visual impression perhaps for days before he can get it on his canvas. In this respect photography is more akin to sculpture which renders outlines with accuracy and reproduces gradations of light but not colour.

"Any peg will do to hang the hat on, it is the hat that matters" says Gardiner somewhere. How much akin is this to the photographic maxim: "It is not the camera that makes a good picture; it is the efforts of the man behind it". Even with a box camera one can make exhibition pictures if one has a little experience. It should be remembered that the camera can record only what it sees and as it sees it and it is the duty of the snap-shooter to see not only what should be in front of the camera but also how it should be.

"If photography is to be anything more than a series of bitter disappointments, broken only by unseemly joy over the one

poor negative that mars the otherwise even monotony of the 99 which are so negative as not to be negatives at all, a little time must be spent in learning to use the camera properly" observes the noted English photographer, E. C. Bayley. But like all other arts, photography too is not bound by hard and fast rules to make good 'pictures'. Much depends on the application of one's own experience to serve one's own ends. If we were to do exactly as others did, then photography would probably tend to become stale and static. Remember, photography is a product of the intellect rather than a product of mechanical skill.

A 'picture' in its real sense, is one that is made to tell a definite story or a particular emotion, and is quite different from a 'photograph' which is made just for picture-making's sake and which has little permanent appeal. Someone said: "A picture is a thing beautifully photographed rather than a beautiful thing photographed". Though one has to admit that the making of good 'pictures' depends to a large extent on the taste, training, culture, outlook, experience and, last but not least, the luck of the man behind the camera, yet some broad and general hints may, I hope, prove useful in helping my camera-minded comrades to make better pictures.

Basically, good photography is a matter of correct lighting as lighting determines the strength and position of both the highlights and shadows in the picture. Shade is the inseparable companion of, and compliment to, light, and the play of lights and shadows in a picture always catches the eye. Side-lighting is generally the safest and best as it helps to give



"A SOLITARY PROLETARIAN"



"THE START"



PUBLIC OFFICES, PUDUKKOTTAH.

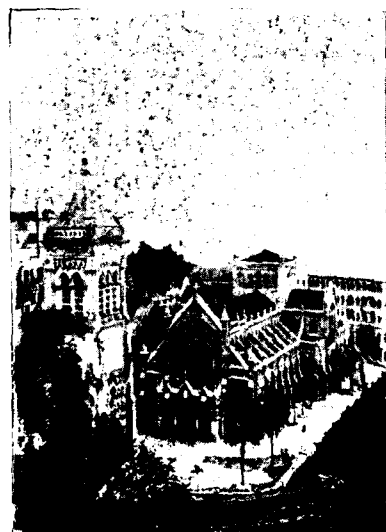


"ON THE VILLAGE HIGHWAY"

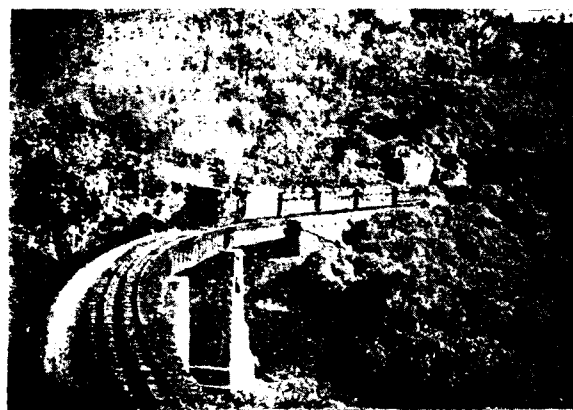


"TODDY TAPPER SILHOUETTED"

By  
K. S. Nagarajan.



CATHOLIC CATHEDRAL  
HONGKONG



NILGIRI RAILWAY



PASTEUR INSTITUTE OF SOUTHERN INDIA  
COONOOR.

## TO THOSE WITH A CAMERA

a better modelling of figures and a simulation of depth; frontal lighting often makes the picture look flat lacking the three-dimensional effect. Occasionally one can employ back-lighting, i.e., with the sun facing the camera in outdoor work, as in the case of silhouettes, of course proper precautions being taken never to let King Sol shine directly on the lens, by having the object squarely between the sun and the camera and by using a lens-hood.

Originality produces the best results while choosing a subject. Novelty in the subject matter itself or in its approach and treatment is one of the secrets of making a photograph arrest attention. A clever idea, a 'different' pose, a novel view-point, a new angle, a little individuality in the lighting and arrangement—these give you pictures that make people sit up and take notice.

Composition of a picture is of the utmost importance. The object photographed should never be allowed to lose itself into an odd assemblage of lines and masses in the background, which obtrudes on the eye; it should be well separated in tones and in lines from the background, which can advantageously be a simple and plain one like the sky, a sheet of water, or a white wall.

An otherwise drab and 'ordinary' subject can be made more beautiful if there is a natural 'frame' in the picture, such as a tree, an arch or an avenue, which also helps to 'fill' vacant space above.

Proper prominence should be given to the object of central interest, all other things being made to surrender their individuality and 'help' the main object.

It is always advisable to include clouds, whenever possible, especially those of the cumulus type, which look like a 'living poem', and the tonal contrast between an azure sky and white woolly clouds can be brought out by using a yellow filter.

An essential characteristic of a good picture is 'simplicity'; a medley of grotesque and uncountable things in a picture is embarrassing to the eye. When one is in doubt whether to include some detail or omit it—it is better to do the latter.

The inclusion of human figures (not staring at the camera but looking toward the centre of interest) helps to provide foreground interest and indicate scale.

Choosing the correct moment for exposure is half the game; this is important especially in kid-snapping, (don't read kidnapping, please!) in order to bring out the natural and characteristic expressions of the little ones 'which are of such stuff as dreams are made on' and hence patient and vigilant watch is required to 'capture' the 'fleeting moment'.

The successful snapshotter remembers the maxim: "Think before you click, and compose before you expose". He can have more photographic flukes to his credit than the hit-and-miss type of his co-hobbyists. It should be remembered that 'all is not gold that glitters photographically'.

The accompanying photographs, all offsprings of a box camera, may serve to illustrate some of the foregoing points.

In conclusion, it can be said that watching and waiting, like the crane poised on a vantage point to pounce on its prey at the right moment, is the sine qua non of every successful cameraman. Like the sentry on duty with a loaded gun the amateur should always have his camera primed and prepared for instant action to "bag in" the novel, the unexpected, and perhaps never-recurring chances. And remember always to try to secure a 'telling shot' for, very often 'telling shots' prove to be "selling shots".

T45, 21192, N34

T45, 21192, N34

# Life's Expectations

by Rex Vedamanikkam, II U. C.

At last, it came. Like a clap of thunder from the dark clouds, the news flashed "Japan has declared War!!!" In a lonely house sat a mother with her five children gazing and gazing at the large head-lines which spelt the fatal news. All her hopes were dashed to pieces. Horror of horrors—was not her husband in the fated city of Singapore? What had happened to him? "The Japs had raided the city" the news said, and only the day before had she received the joyous letter that her husband would proceed on leave soon. A thousand kaleidoscopic thoughts surged through her mind. Pictures of woe and suffering rose vividly to her mind's eye. "Her husband—will he survive? will he come?"

Amidst these thoughts, and just as she was about to collapse, the anxious gaze of her five children, looking up to her for help met her dazed eyes. At the sight, hope revived, courage leapt forth, duty bade her look after her children. The task of bringing up her children wholly fell on her shoulders. No longer could she share it with her beloved husband. The thought produced energy and vigour in the helpless mother. A smile of defiance against destiny broke forth from her parched lips. She would play her part manfully, amidst all trials and tribulations, she decided.

Days passed on. Yet darker and darker news came. No letters, no money, came from over the seas. Slowly the Japs were advancing, defying the might of the British. Then again came another blow. Singapore, the invincible city, and with it the whole of Malaya, crashed, like a pack of cards before the armed forces of Japan. The last glimmer of hope that her

husband would return, was extinguished. Her heartstrings would have snapped under the strain of grief and anxiety, had not the innocent smiles of her children, her only comfort, supported and strengthened her.

In a few months the scanty money that she had, began to ooze away. There was no alternative for her but to seek employment. Fortunately she was educated, and fortune still scorned to smile upon her. She got employment as a teacher, but alas, she had to go away from her children.

Her mind was undecided. Like the pendulum of a clock it swung to and fro. She was in a dilemma, not knowing whether to accept the post or to remain with her children, in her village. At last, she decided firmly and resolutely that she would sacrifice her happiness for the sake of her children?

So, entrusting the care of her children to her aged parents away she went to her post of duty. Ah! what a sad farewell it was. Was it not the cruel hand of fate that parted her from her children?

Thus days passed and months. Yet she bore all her troubles meekly, but gallantly. At times after her day's work or when correcting papers, hidden thoughts would bubble forth filling her heart to the brim. Anxious thoughts about her husband and a myriad other thoughts arose in quick succession, leaving her desolate and disheartened. At these thoughts tears filled her eyes but brushing them away she would continue her work, the thought of her children giving her courage and hope to bear all tribulations.

## LIFE'S EXPECTATIONS

Then came a final and more cruel blow, that felled her to the ground and fortune as if not satisfied with striking her with ill-luck, harassed her more cruelly than ever. Scarcely had two years elapsed since the fall of the ill-fated city, when her youngest and dearest son was plucked cruelly from her, claimed by the icy hands of death. But no, she would not give in. She was prepared to struggle, against all adversity, till there was an atom of strength in her. So, determined, bravely she carried on her work.

Years rolled on. Time like an ever flowing stream swept on, and six dark years had passed. Then came a glimmer of hope. Rumours were afloat that the war would end soon. With patience, the mother waited, fully commending herself to God her Maker, her only comfort and strength-giver. At last the news flashed. The long weary war had come to an end. The gallant mother heaved a sigh of relief. But she wavered under doubt and fear, regarding her husband's safety.

Soon came the long-awaited news, in the form of a cable, that her husband

was homeward bound. The news spread like wild fire and friends and relatives came flocking to congratulate her who had upheld her head even in times of calamity.

One fine day, the mother with her four children stood on the platform, with joy written on their countenances, waiting impatiently for the train which was to re-unite them after a lapse of six years. With hearts beating wildly they waited, as the clock slowly ticked the minutes. Never did the minutes crawl so slowly on.

At long last the long-expected train steamed in. Would he recognise her? Would he look much changed? Would he stand the emotion of the re-union?

The train came to a halt. Her eager eyes searched the carriages. Ah! there was their next-door neighbour in Singapore coming towards her. The husband can't be far behind. She ran forward: "Sister," broke in the neighbour in tears, "Arthur is not come, we...we...but...ried him in Calcutta the day before yesterday."

## Simple Deduction

by K. T. Dominic, IV B. A.

I walked rather slowly along the garden path that led to the backdoor. There was no need for hurry; it was a lovely night, with the scent of the flowers still heavy in the air, and the light of the rising moon casting an eerie glow over the whole scene. The house stood well back from the main road, but close to the station lane that cut a mile off the distance to the town. I always use the back way, entering from the lane, when the wife is at home. But to-night I should have en-

tered the house by the front door because she had gone to one of her social meetings or something, and would not be back until late. I always carry a front door-key with me, but to night.....suddenly I remembered and turned in my tracks, only to stop again when I heard the voice. Rather a deep voice it was, gruff, and it came from the house!

The obvious thought struck me in a flash: Burglars! Nevertheless I crept

## SIMPLE DEDUCTION

closer to make sure. Pressing my ear to the window I listened. I heard the voice again. "Not so much noise, you fool" it said, and then it went off into a deep string of muffled curses when with a faint crash I heard my favourite vase the one I had bought in Bangalore, end up in small pieces on the carpet. A much lighter voice whispered an apology. The deep voice said "from now on keep your gun handy, just in case."

Suddenly I felt a bit queer, sort of hot and then cold all over. My throat was strangely dry. Of course I wasn't scared, not a bit. It took but a matter of seconds for me to recover and I retraced my steps as quick and as noiselessly as I could. In the lane I hesitated. To tackle them alone would be suicide; two men with guns against me, unarmed! It was preposterous, yet—yet I could not let them get away with it as easy as all that. Oh, no, I must do something. I began to think.

If I went off in search of the police they might be gone when we got back. If I waited here at the gate, or just on the main road, it might be an hour before any one came along. I sighed deeply and turned into the main road, then opened the front gate, and stole rather cautiously along the path that led to the porch. I still do not understand why I did this, for I had not the slightest intention of tackling them alone.

This time I pressed my ear to the key-hole. A cold breeze buzzed in my ear, but I heard no voices. My heart began to beat faster. May be they were getting ready to leave. What would they do to me if they found me in that porch? I quickly hurried back to the main road again and waited.

No doubt, they would have Mary's savings which she kept in the box in the

cupboard and the silverware we had. I sighed deeply. If only some one would come along! Time was getting precious now.

Suddenly I heard the thud of a foot step, followed by another and yet another. My heart missed a beat then, but I sighed with relief when I realised that it was some one coming down the road. Then I literally flew along that road until I recognised the fat figure of Tom coming towards me. Tom lived half way down the lane and he always went to the pub on the cross roads. He stopped his whistling when I grabbed his arm and began to explain. Tom grinned when I ended my story. He was for going in and fighting it out, but he altered his tune when I reminded him that the burglars carried guns. He began to stroke his chin thoughtfully.

"We must get the police here, Tom" I said, "and they must be armed too."

Tom kept on stroking his chin. "We have got to be careful" he said softly, "I don't want to get shot."

We were talking over it when a bicycle came tearing round the corner.

"That's Jose," exclaimed Tom, "I would recognise that whistle anywhere; he's got two front teeth missing."

Together we stepped into the road and stood before the on-coming cyclist. Jose stopped his whistling, muttered: "What the hell" and applied the brakes.

We did not waste time on words. Jose gasped, thrust the money I offered him into his pocket, and jumping on to his bicycle again pedalled furiously in the direction of the town.

Tom suggested that we moved to the corner from which point we could watch

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both the back and front doors. We had been in the corner, watching, listening, for about a minute, when suddenly there was the muffled sound of a shot. Tom stiffened. "Reckon there's only one of 'em' now," he said.

I clung to Tom's arm for support. Murder, that's what it was. With my free hand I wiped the little beads of moisture away from my brow. I prayed for the arrival of the police.

The police were there in a quarter of an hour. I knew it was a police car the moment I saw it. An inspector, a sub-inspector and two constables jumped out. The inspector and the sub-inspector carried revolvers and the constables gripped their staffs firmly in their right hands.

Quickly I rolled off the story. I was feeling much better now. I even smiled when Tom corroborated my statement.

The inspector was a man of action. He despatched the sub-inspector, one constable and Tom to the rear of the house. The other constable and myself accompanied him to the front.

"We'll break the door in" he said turning to me. I agreed immediately. I had seen in pictures what happened when a door was smashed open like that. Together we drew back along the path:

"I'll count three," whispered the inspector, "at the word 'three' all rush together."

He began to count. "One.....Two..... Three," we rushed forward as one. I got sandwiched between them, lights soared all over the place, there was a crash as the socket holding the lock gave way. The two policemen rose to their feet and rushed forward. I staggered to mine and wobbled after them.

For a brief few seconds there was silence. Then I heard a click, and the room was flooded with light. I entered rather cautiously, the inspector was still standing by the light-switch, his gun ready and the constable stood just inside the room, his eyes glistening with excitement. There was nothing to be seen out of order anywhere, even the vase still stood on the table in the corner!

Suddenly the inspector glared at the radio-set close by the window. The dial was still lit up. Before he could speak, however, the voice of the announcer filled the room. He said: "You have just been listening to the fifth chapter of 'MURDER AT MIDNIGHT'. Chapter six will follow at the usual time next week"!!

Silly creature, Mary had gone out without switching off the radio!!!

# Sambu Triumphs

by S. Ramachandran, II U. C.

TUT, tut, tut..... A confident-looking young gentleman stepped into "Director Paramasivam's room of the Popular Insurance Co." The director eyed the candidate sternly and added pensively, "Mr. Sambu, I think you are not good enough to be the manager of this company. I regret, I cannot offer you this post."

Sambu's lightness of movement was not affected by this disappointment. He walked out of the apartment, grumbling, "You consider me unfit. Very soon you will realise your blunder."

The following day after the interview, Sambu and his chum, Gopal, were flying along the road in a '46 model Chevrolet at the rate of 60 m.p.h. Sambu was a new man now. His false moustache, silk "jippa" and a gold chain around his neck had magically transformed him into a rich Zamindar. Gopal was astonished by his friend's mysterious movement and was often warning him not to run into difficulties. But Sambu was fully confident of his plan.

The car halted before a neat bungalow. They both stepped down and walked in. Gopal read on the gate "Mr Paramasivam, Mg. Director, Netaji Insurance." Soon they stood before the director in the visitor's room. "Sir I learnt that you were in need of a second-hand car," began Sambu. "I have now on hand a brand new Chevrolet. As I am leaving the city, I want to dispose of it; you may have a look at it now."

Paramasivam examined the car closely and at the end he went in, satisfaction painted on his visage. After a few minutes bargaining the price was settled at Rs. 3000. Paramasivam handed over to

Sambu a cheque for the amount. Sambu emerged from the room with a triumphant air.

The next morning, as Paramasivam was having a look at "The Daily Mail," he was suddenly shocked to read in bold type:

"A Chevrolet missing. '46 model No. MDC 576. Reward of Rs. 150 to the restorer."

Then only did the director realise that he had been duped by somebody.

His bewilderment was intensified when a police sub-inspector stepped in with a constable. "I heard that you have that lost Chevrolet," began the official grimly. "We have arrested the thief and your cheque is safe and will be returned after the trial. Now I have come for the car," he ended. "All right, you may take it," replied Paramasivam. He was perplexed and in his confusion he thought it better to dispense with the car immediately. The police official darted a mischievous glance at the director and with his attendant drove away in the car.

The same morning, Sambu, in the dressing room of his house was taking off the inspector's dress. Gopal was sitting in a chair still in the constable's attire. He was surprised by Sambu's daring plan.

"But Sambu, you are now in possession of the stolen car. You are liable to be arrested. How are you to deal with it?" he queried.

"Why, can't you guess it? Why should I keep it? I will hand it over to the owner and get the reward of Rs. 150 also," Sambu replied.

# Book Review

ESSAYS in Constitution Making by M. Ruthnaswami, (pp. 137, The Good Paster Press, Madras Rs. 2/-) This is a re-print of fifteen essays contributed at various times by the Vice-Chancellor of the Annamalai University. The essays cover most of the topics that come up when a constitution is in the melting pot as is ours to-day. Mr. Ruthnaswami is qualified to deal with them as few people in India are qualified. A jurist by training and temper, he has had abundant experience of the Indian Legislatures. As a member of the Sapru Committee he had to face these problems along with the best constitutional lawyers in the country. Politics has been to him the calling of a life-time. All this varied experience appears in every line of these essays set off against the back-ground of his great learning.

It will be a mistake to think that these essays are merely topical in character as they appear to be in scope. On the other hand they are of perennial value. It is only necessary in this connexion to single out the following among others: The essay on the use and abuse of majority is a plea for a balanced democracy. "Representative versus Responsible Government" suggests a way of escape from unstable executives and parliamentary dictatorship. In a continuation of the same theme we get a discussion on the part played by parties and their defects. In the next essay, the Swiss executive is held up as a

useful model for India. These essays that we have singled out for mention are only the highlights in a book of sustained excellence. The necessity of developing local self government is dealt with in another essay. The importance of the judiciary is emphasised in an essay which bears the appropriate title, "The Ark of the Covenant." The thorny problem of the Native States is dealt with in a number of essays. The last essay rises to lyrical fervour in its eulogy of the Indian soil as the centre of our patriotism and as an antidote to communal and sub-communal loyalties.

In the background of all these essays we see the ideal constitution of Mr. Ruthnaswami: a unified India with a federal constitution; minorities safeguarded in their legitimate rights; a composite executive on the Swiss model. This is also the constitution advocated years ago by the Nehru Report and now by the Sapru Report. It is a rebuke alike to the impossible Congress desire for *gleichshaltung* and the disastrous demand for partition. The chances of its adoption seem to be remote. It is in fact a symptom of the malady that affects our public life that such a man as this has not found a place in the Constitutional Assembly. But it is some comfort that this book is there for all to read and that it is a worthy monument of a life-time dedicated to study and to service.

T. S.

## அகமே காண்

அருள் (O. B.)

1. அழகாக அவிழ்ந்து, மணம்  
ஆர ஒரு வட்டாரங் கமழ வீசி  
எழுதாத எழுத்தாக  
இசையியம்பும் பூவினங்காள்!  
பூவினங்காள்!  
வழுவாத புகழ்பாட  
வாய்திறந்தீர்: உம்வடிவம்  
வண்ணமெல்லாம்,  
அழியாதான் திறமுரைக்க  
அழிந்துலரும் பான்மையென்றோ?  
அறிந்துரையீர்.
2. உலகமுயிர் உடல்நிற்க  
ஒருவழியோ பலவழியும் உதவு மழை  
நிலமணியத் திகழ்ந்தியாய்,  
நிலவணியச் சூழ்முகிலாய்,  
நீண்ட மின்னல்  
பொலிமுறச்சேர் இடியோடும்  
பொழிந்துதவும் முகிலினங்காள்!  
முகிலினங்காள்!  
நிலவுகின்றான் திறமுரைப்ப,  
நிலைகுலையும் பான்மையென்னே?  
அறிந்துரைப்பீர்.

## உதிர்ந்த மலர்கள்

“குயில்”

1. உயர்ந் தெழு மாத்தினின்று  
உதிர்ந்து வீழ் மலர்காள் உம்மைப்  
பயந்தவக் கிளைக ளோடு  
பத்திரம் பிரிந்து தேம்ப  
இயைந்தது எவ்வா ரென்று  
இயம்புவீர்? இதுதான் நீவீர்  
நயந்தவர் தமக்குச் செய்யும்  
நட்பின துறுதி யாமோ?
2. பூக்குமுன் பலபேர் அந்தப்  
புன்தரு வழியே சென்றார்  
நோக்குதற் கிசைந்தா ரில்லை  
நுகரன் மனமு மில்லை

3. பெற்றெடுத்த கையகத்துப்  
பிழையாமல் கொஞ்சவந்த சோளா!  
உற்றவுனை அறத்தழுவி  
உவகையுற அசையாது முறுவலித்து  
கற்றெடுத்த நற்கல்விக்  
களஞ்சியமே! கமழ்மணமே!  
குலவிளக்கே:  
செற்றமிலா மாதவன்றன்  
திறமுரைப்ப அழுவதென்றோ  
அறிந்துரைப்பாய்!
4. திறவாத விண்கதவம்  
சிறப்புடனே விசையோடுந்  
திறந்துசாய,  
சுறவாத புல்லடிமைத்  
தனோதெறித்துக் கழன்றொழுகிச்  
சரிந்து வீழ்,  
பிறவாத முதல்வன்தன்  
பிறப்பே! என் பெம்மானே!  
குழந்தையாகி  
அறவாழிக் கையகத்தே  
அணைந்ததன்பின் சிலுவைகொண்ட  
ஆசை சொல்வீர்.

ஆக்கமும் அழகு மெல்லாம்  
அமைவதும் வரவா லன்றோ?  
சீக்கிரம் நீவீர் இன்னே  
சிறைத்து வீழ் தன்மை என்னே!

3. வாழுநாள் உவப்பி னோடு  
வனப்பினை எவர்க்கும் நல்கி  
வீழுநாள் அவ மின்றி  
வீழ்ந்துறை விசைமலர் காள்  
மூழு மெத் துயரி னூடும்  
முனிவர்கள் அமைதி காண்பார்  
ஆளுமத் திறனைப் பெற்றார்  
அறிந்தனர் நுமது செய்தி.

## உள்ளது எது?

1. வந்து வந்து நிற்ப பல;  
உள்ளிருப்ப தொன்றேயாம்:  
உள்ளிருப்ப தனை மறந்தோம்,  
வந்து நிற்ப தனை எடுத்தோம்:  
வந்து நிற்ப மறைந்திடும்;  
வந்து நிற்ப மறைந்திடக்கண்  
‘டுண்மையில்லை உள்ளதில்லை’  
என்றுளறி யழுந்துகின்றோம்.
2. துன்பம் நிறை உலகமிதைத்  
தோள் சுமந்து வாழ்வின் வித்தை  
மண்ணகத்து விதைத்துமாம்  
விண்ணகத்து வளர விட்டே  
கொண்டிருக்கக் கொடுத்ததனைத்  
தள்ளிவைப்போம்—மீண்டும் மீண்டும்—  
உள்ளிருந்தே தணியாத  
வினாவெழுவும் வெறுத்திருப்போம்.
3. பைஞ்செடியும், பொன்மலரும்,  
செஞ்சுருளின் நீரிலையும்,  
மஞ்ச வரும் மாமலையும்  
கொஞ்சி வந்து நின்றனவே:  
“விஞ்ச இனி இல்லை என  
மேலிருக்கும் விண் செல்வம்”  
என்றெடுத்துத் தூண்டவும் நாம்  
தூண்டும் விரல் கடித்தெறிந்தோம்.
4. காட்டவந்த உலகமிதைக்  
கட்டிக்கொண்டு தழுவி நின்றோம்:  
“காலம் வந்து விழுங்கும் எனை;  
கரைந்திடுவேன் மாய்ந்தே” என  
மீட்டும் அது சொல்லவும் நாம்  
மேதினியே சதமென்றோம்:  
மேல் இனியென் றில்லை, இதே  
மேல் இனி யெல்லாம் என்றோம்.
5. புல் முளைத்து, மறைந்திடும்:  
பூதவுடல் கொண்டதெலாம்  
பின் களைந்து முன்னெதையோ  
பற்றி வளர் கின்றதம்மா!  
கண்ணறியக் கண்டிருந்தும்  
கருத்தறியக் கண்டிலம் நாம்:  
‘கொண்டுவந்து தரும் சகடம்,  
கிண்ணம் இவை’ என்றறியோம்.
6. கள்ளிருக்கும் மலர்நாடி  
கருவண்டு வனந்தேடி  
அள்ளியிசைந் திசைபாடி  
ஆலவட்டம் இடுவதுபோல்,  
பிள்ளைகள்போல் உள்ளமுள  
பெரியோர்கள் எல்லோரும்  
“உள்ளதெது?” எனநாடி  
உள்ளார்கள்: இதையறியோம்.
7. கண்விழிக்கும் உலகிலன்றி  
மனங்காணும் உலகதிலும்  
உண்மைதனை மறந்து, நின்ற  
பண்பில்வினை யாடிவிட்டோம்!  
அன்பில்வந்தே “உண்மையும் நான்,  
ஒழியும்பான் வழியும்பான்”  
என்றுதன்னை அளித்த வள்ளல்  
இருதயமே! எமைக்காத்தாய்.

பலர் ஓரிடத்தில் கூடி வாழ்வதனால் கிராமங்களும் நகரங்களும் ஏற்படுகின்றன. பல நகரங்கள் இவ்வாறு ஒரு நாடாகிறது. நாட்டில் மக்கள் ஒருவருக்கொருவரும் தத்தம் மனத்தின்கண் நிகழும் உணர்ச்சிகளையும் எண்ணங்களையும் தெரிவிக்கவேண்டுமாயின் அதற்குப் பாஷையே இன்றியமையாதது. பல்வேறு இடங்களிலுள்ளவர் பல்வேறு பாஷைகளைப் பேசுகின்றனர். நமது நாடு தமிழ்நாடு. தமிழ் பேசப்படும் நாடானதால் இப்பெயர் பெற்றது.

தமிழர், தெலுங்கர், மலையாளிகள், கன்னடர் ஆகிய நால்வரும் கூடின ஒருவர் சொல்வதை மற்றொருவர் அறியமுடியாது. ஆயினும் நால்வரும் ஒருங்கே முற்காலத்தில் வசித்த ஒரு மூதாதையரின் கிளைஞரேயாவர். அவர்களே திராவிடர் என்னும் கூட்டத்தினர். இவர்கள் பேசுவந்த பாஷை திராவிடம்.

திராவிடம் என்னும் ஆரிய மொழியே தமிழ் என மருவி வந்ததென்பர் சிலர். பலர் இதற்கு உடன்படுவதில்லை. தமிழ் என்னும் சொல்லை உச்சரிக்க இயலாத ஆரியர் தமிழ்-தாமியம்-தாமிபம், தாவிடம் என மருவதை செய்வாராயினர் என்று கூறுவாராயினர்.

தமிழ் என்னும் சொல்லுக்கு இனிமை என்பது பொருள். தமிழை 'அமிழ்தினும் இனிய தமிழ்' என்று கூறியுள்ளார் சான்றோர்கள். இதற்கும், கேட்டற்கும், மனத்திற்கும் இனிமை பயத்தலின் இவ்வாறு கூறுவதில் ஐயமில்லை. சிலர் தென்மொழி தமிழ் என மருவியது என்று கூறுவர். தென் என்பதின் பொருள் அழகு. தென்னாட்டு மொழியாதலின் தென்மொழி தமிழ்மொழி என மருவியது என்று கூறுவர் சிலர். ஆனால் தென்னாட்டவர் தம் மொழியை தென்மொழி என்று கூறுதல் இயல்பில்லையாதலின் இங்ஙனம் கூறுவது தவறு.

தமிழ் என்பது தொன்றுதொட்ட வழக்குடையது. அகத்தியரும் அவர் மாணவர் தொல்காப்பியரும் இலக்கண ஆராய்ச்சி தொடங்குமுன்னரே மாபு மொழியாக வழங்கி வந்துள்ளது தமிழ். இவ்வுண்மை, 'தமிழென்கிளவியு மதனோற்றே', 'வடவேங்கடர் தென்குமரி ஆயிடைத் தமிழ் கூறும் நல்லுலகம்'

செந்தமிழ் நிலத்து வழக்கொடு சிவணி, என்று எடுத்தாண்டுள்ளமையால் அறியப்படுகின்றது.

தமிழ் தான் ஆரியத்தில் வழி வந்ததேயன்றித் தன்னால் தானாகத் தோன்றிய தனிமொழியன்றென்று கூறுவாருமுனர். இதை மறுத்துக் கூறுபவர் அனேகம்பேர்.

பாஷா தத்துவங்களில் வல்ல புலவர்கள் உலகில் வழங்கும் பாஷைகளை ஆரியம், செமிடிக், துரானியம் என மூன்றுகப் பாகுபடுத்தியிருக்கின்றனர். சமஸ்கிருதம், கிரீக், லத்தின் முதலியன அடங்கப் பெற்றது ஆரியம். ஆமெயிக், ஹீப்ரு, அராபி என்பவை செமிடிக் பிரிவைச் சேர்ந்தவை. துரானியம் பிரிவைச் சேர்ந்த மொழிகளாவன மங்கோலியம் துருக்கி தமிழ் முதலியன. இந்தியாவிற்கு ஆரியர், மத்திய ஆசியாவிலிருந்து வந்துகுடியேறும் முன்னமேயே தென்னாட்டில் திராவிடர்கள் குடியேறியிருந்தனர் என்று சரித ஆசிரியர்கள் முடிவு செய்துள்ளனர்.

தமிழை இயல் இசை நாடகம் என்னும் வரம்பிற்கு உட்படுத்தியவர் அகத்தியரே. தமிழில் வழங்கும் மொழிகள் முப்பான்மையானவை. அவை தமிழ்மொழிகள், திசைமொழிகள், வடமொழிகள் தமிழ்க்கே உரியனவாகியும் வேற்றுநிலத்தோர் வழங்கும் மொழிகளினடியாயும் பிறவாதனவாய் இருப்பவை தமிழ்மொழிகள். தமிழ்மொழியற்ற வேறு மொழியினின்றும் தமிழில்வந்து அருகி வழங்குவன திசைமொழிகள். ஆரியத்தின் ஒரு கிளையான சமஸ்கிருத பாஷையினின்றும் தற்சமமாகவும் தற்பவமாகவும் தமிழின்கண் வந்து வழங்குவன வடமொழிகள். திசைச்சொற்களாவன-போர்த்து கிசியம்-கிராம்பி, ஜன்னல், அலமாரி, பாத்திரி என்பவை. பாரசீகம்-ஜமின், பந்தோபஸ்து, மேஜை. அரேபியம்-இலாகாகஜானு முதலியன. இந்துஸ்தானி-அசல், ஜவாப் முதலியன. வடசொற்கள் இந்தியாவில் குடியேறிய ஆரியர்கள் தென்னாட்டில் தமிழர்களிடையே குடியேறியபின் தமிழ்நூல் வழக்கிலும் உலக வழக்கிலும் வடமொழியின் தற்பவ தற்சமச் சொற்கள் வழங்கலாயின. தற்சமம் கமலம் குங்குமம் காணம் முதலியன. தற்பவம், சத்தி, புயம், விடம், பரிட்சை என்பன.

இனி நூல்வழக்கில் வடமொழிப்பிரவாகத்தின் அளவைக் கவனிப்போம். ஒளவையார் அருளிய ஆத்திச்சூடி முதலான நூற்களில் வடசொற்கள் சற்றேறக்குறைய நூற்றைம்பத்தாறு அமைந்துள்ளன. நைடதம் வடமொழியினின்றும் பெயர்க்கப்பட்டதாயினும் சராசரி மூன்று பாட்டிற்கு இரண்டு வடசொற்கள் அமைந்துள்ளன. நூற்றொகையில் இருபத்தினான்கு வடசொற்கள் அமைந்துள்ளன. மற்றும் திரிகடுகம், திருக்குறள், கலித்தொகை கல்லாடம் திருவாசகம், தேவாரம், பிரபந்தம் முதலிய சிறு நூல்களிலும் வடசொற்கள் அமைந்துள்ளன. ஆகவே அகத்தியர் இந்நாட்டில் அடியிடுமுன்னரே, தானாய் தனித்தமிழ் மொழி நம் நாட்டிலுண்டு என்பது தெளிவு.

வடமொழிச் சார்பின்றியே தமிழ் தனித்தியங்கவல்லது. கால்டுவெல் ஐயர் அவர்கள் தனது திராவிட பாஷா தர்மம் என்னும் நூலில் வேற்றுச்சார்பின்றியே வெகுவாய்ச்சிச் செய்யப்பெற்று தமிழ் ஒன்றே வேண்டுமானால் தன்னிடங்கொண்ட வடசொற்களை அனைத்தையுமே அகற்றிவிட்டுத் தனித்து நின்றியங்கும் ஆற்றலுடையதுமன்றி வடமொழியின்றியே இயங்கும் மேம்பாட்டையத் தக்கதாகவும் இராரின்றது என்று கூறியுள்ளார். உலகவழக்கில் தமிழ்மொழிகள் மிகுதியாகக் காணப்படுகின்றன. தமிழில் திசைச்சொற்கள் விரவியிருவதால் தமிழ் பல நன்மைகள் அடைகிறது. மற்றும் தமிழையாயினும் பலவகைப்பட்ட திசைச்சொற்களையாயினும் வழங்கினால், அந்நூலின் நடை சிலாபாகமேனச் சிறப்பிழக்கும். ஆகவே இடை இடையே வடசொற்கள் கலந்துவருவது தமிழுக்கு இனிமை மேலினிமையும் பெருமைமேல் பெருமையும் கொடுப்பதாகின்றது. ஆங்கிலேயருடைய பாஷையில் பல தேசச்சொற்களும் பல தேய நூல்களின் சாரமும் ஏறிவருகின்றது. இக்காரணம்பற்றியே அவர்களுடைய பாஷையும் கருத்தின்போக்கும் மேம்பட்டு வருகிறது.

தமிழ்நாட்டில் இருவகை வழக்கையும் எடுத்துச் செவ்விதாக ஆராய்வோமாயின், இயற்றிரி தமிழ்ச்சொற்களும் வடதிசைச்சொற்களும் சேர்ந்து இலட்சத்திற்குக் குறையா என்று நாம் காணுவோம்.

தமிழ்மொழிகள் கனம் முதலியனபோல, ஓசைச்சொற்களுமல்ல வடமொழிபோல் உபசர்க்கம் உயிர்வேறுபாடு முதலியவற்றால் ரூபர்தம் அடைவனவும் அல்ல. பகுதியுடனே இடைநிலை, சாரியை விசுதி முதலியவற்றால் ஒட்டிக்கொள்ளும் ஒட்டுச்சொற்களே. ஆகவே தமிழிலக்கணம் வடமொழியிலக்கணத்திற்கு முற்றும் வேறுனதே.

தமிழ் எழுத்துக்கள் கிரந்த எழுத்துக்களின் அமைதியாக இருக்கலாம் என்றும் தேவ நாகரியினின்றும் அமைக்கப்பட்டவை பென்றும் அசோகனது சாசனங்களில் உள்ள எழுத்துக்களைக்கொண்டு அமைக்கப்பட்டவை என்றும் பிறநாட்டு வர்த்தகர்களினின்றும் கற்ற சில அட்சரங்களின் திரிவு என்றும் கூறுவர். இவை இவை யாராவும் உறுதி செய்யப்பட்டவையல்ல.

தமிழிலக்கணத்திற்கு வேறுமொழிகளின் இலக்கணத்தைக்காட்டிலும் சில சிறப்பியல்புகள் உள்ளன. உவமை அணியே தொன்றுதொட்டுத் தமிழ்க்குரியதாய் இருந்துவருகிறது. மற்றைய அணிகளெல்லாம் தண்டியா சிரியர் மாலனங்முடையார் குவலயானந்த முடையார் முதலியோர் வடமொழியினின்றும் தழுவிக்கொண்டனவேயாம். மற்ற எல்லா அணிகளும் உவமை அணியினின்றே தோன்றியவை. இதுபற்றியே தொல்காப்பியரும் உவபலியலொன்றே கூறியுள்ளார்.

அச்சப்பிரதிகள் ஏற்பட்டபிறகு தமிழை ஓதும் சிரமத்தில் பெரும்பாகம் கழிந்துவிட்டது. பழைய இலக்கியங்கள் செய்யுள் நடையிலேயே இருந்தன. தற்காலத்தில் உரை நடையில் கட்டுரைகளும், காவியங்களும் அதிகமாக வெளிவருகிறது. அச்சயந்திரம் கண்டு பிடிக்கப்பட்டதே இதற்கோர் காரணமாகும்.

ஆங்கிலத்திலில்லாத சில சிறப்பியல்புகள் தமிழில் உள்ளன. ஆங்கிலத்தில் முறைப்பெயர்களெல்லாம் பெரும்பாலும் தொடர்மொழிகளே. ஆங்கிலத்தில் வேற்றுமைத்தொகை முதலாய் தொகை மொழிகள் இல்லை. தமிழ் வினைகளின் விசுதிகளே திணை பால் என்னும் மூன்றையுங் காட்டிவிடுகின்றன. ஆங்கிலத்தில் வினைகளின் எண்களை மாத்திரம் எளிதில் அறியலாம். எழுவாயின் பொருளையறியாமல் முடிபின் திணைபாலைக் காணாது அறியமுடி.

யாது. தமிழில் சாதாரண சம்பாஷணையில் எழுவாய் இன்றியே கருத்தைக்குறிக்கலாம். தமிழில் ஒருவரைப் பலர் பாலால் வழங்கு கின்ற மரியாதை இங்கிலீஷில் கிடையாது. வியங்கோளின் அழகு தமிழுக்கே உண்டு.

இத்தகைய சிறப்பியல்புகளைக்கொண்டுள் ளது தமிழ். முற்காலத்தில் தமிழ் நூல்கள் செய்யுள்நடையிலே இருந்தன. இதற்குக் காரணம் அக்காலத்தில் தற்காலம்போல் அச் சுயந்தரம் கண்டுபிடிக்கப்படவில்லை. உரை நடையில் நூல்கள் எழுத முற்படுவாரும் இல்லை. பொதுவாக முற்காலத்தவர் நூல்களை மனப்பாடம்செய்து கர்ண 'பரம்பரையாகக் கேட்டுவந்தனர். அதற்கு ஏற்ப இச் செய் யுங்கள் கலப்படாக அமைந்திருந்தன.

தற்காலத்திலோ காகிதம் மற்றும் அச்ச இவை கண்டுபிடிக்கப்பட்டுள்ளன. ஆதலின் விரிவாகவும் விளக்கமாயும், தெளிவாயும் நூல் கள் எழுதலாம். முற்காலத்தில் தொல்காப் பியம் போன்ற நூல்களும் பலதமிழ் உரை களும் எழுதப்பெற்றன. ஆயினும் அவை பழைய செய்யுள் நூல்களுக்கு உரையாக எழுதப்பட்டனவேயன்றி எளிதில் மக்கள் படித்து அறியவேண்டும் என்ற குறிக் கோளோடு எழுதப்பெறவில்லை.

உரை நடையை முதல் முதல் நம் நாட்டில்

புகுத்தி உரை நடை வளர்ச்சிக்கு ஆரம்ப கர்த்தாவாக இருந்தவர் மேனாட்டவரென்று கூறலாம்.

முதல் முதல் நம் நாட்டில் உரை நடை எழுத முற்பட்டவர் ஆறுமுக நாவலர் என் பவரே. இவரே பெரிய புராணம் முழுமைக் கும் உரை எழுதியவர். இதற்குப்பின் சபாபதி நாவலர் என்னும் அறிஞர் இலக்கிய வரலாறு ஒன்று எழுதியுள்ளார். மற்றும் சுப்பிரமணியபிள்ளை என்பவரும் சீனிவாசப் பிள்ளை என்பவரும் தமிழில் உரை நடையில் இலக்கிய வரலாறுகள் எழுதி வெளியிட்டுள் ளனர். வேதநாயகம் பிள்ளை என்பவர் பிரதாப முதலியார் சரித்திரத்தை உரை நடை யில் எழுதியுள்ளார். திரு. வி. கல்யாணசுந்தர முதலியாரும், டாக்டர் உ. வே. சுவாமிநாத ஐயர், சுப்பிரமணிய பாரதி போன்ற பெரியார்களும் உரை நடை வளர்ச்சிக்காக மிகவும் பாடுபட்டுள்ளனர். அவர்கள் எழுதிய நூல்கள் தமிழ் மொழிக்குச் சிறந்த ஆபரணம் போன்றவை.

தற்காலத்தில் சில நூல் நிலையங்களும், உரை நடை வளர்ச்சிக்காக உழைக்கின்றன.

இவ்வாறு இன்னும் தமிழ் வளர்ச்சி அடை வதற்காக யாவரும் ஊக்கமுடன் உழைத்தல் கடனே.

## முல்லை

D. A. சுந்தராஜ், II U. C.

பெண் : வற்றிய முண்மாததை வல்லே  
தழுவினதால்  
முற்றும் பயன்யாதோ முல்லையே!—  
சுற்றியவன்  
மென்காததைப் புண்படுத்தாவோ  
வெறுமுட்கள்  
என்பதை நீயறைவாயே.

முல்லை : குற்றக் கொழுநனைக் கொண்டனை  
நீயெனினும்  
செற்றமின்றி அன்புற்றுச்  
செந்நெறி—நிற்றல்  
கடனெனக் காட்டற்கே அன்போ  
டினைந்தேன்முள்  
மடவால்! நீ மாண்புடனோர் வாய்.

பெண் : நீலவான் சந்திரனுக் கேயவிழும்  
நீள்குமுதம்  
சாலப் பரிதிக்கே தாமரையும்—  
போலலாது  
வாயுது வண்டிற் கவிழ்வதேனோ  
பேசாத  
வாயிதழாற் பேசுடு வாய்.

முல்லை : நீதனித்து நிற்க நெருங்கிக்  
காந்தொட்ட  
நாதனைக் கண்டதும் நானுவதேன்  
—காததனுள்  
ஒதியதென் ஓர்ந்ததையே வண்டுத  
யானவிழ்ந்தேன்  
ஆதியான் நல்லருளி தறி.

## அன்னையின் அல்லல்

மாலை நோம். தென்றல் வீசும். எங்கும் மாலைப் பரிதியின் மங்கிய ஒளி. செங் கிரணங்கள் பச்சிலைகள் மேல் படர்ந்தன. தங்க நிறம் கொண்டிலங்கியது பூங்கா. சோலையின்பம் நுகர்ந்து திரும்பினேன் இல் லம். உணவருந்திப் பின் தெருத்திண்ணை யில் சற்றுக் கண்ணயர்ந்தேன்; அற்புதக் கனவு; பார்த மணற் பாப்பிலே வானம் நோக்கி இருந்தேன். அணங்கொருத்தி அரு கிலே வந்தாள்; அரிவையை நோக்கினேன். கன்னி. ஆம்! இளமையின் அழகு அள்ளிச் சொரிந்த திருமேணி. ஆகா! என்ன அழகு! கன்னம் சிவந்த கணியென்று சொன்ன கவி ஞர் இவள் வண்ணங்காணின் உரைப்பவும் உரைகளுண்டோ? சொர்ண மயமான மேணி. எழுந்தேன். பார்த்துப் பார்த்து அவளழகைப் பருகினேன். புளகாங்கித முற்றேன். பின் தெளிந்து மெல்ல நோக்கினேன். “அம் மணி தாங்கள் யார்”?

கன்னியின் இதழிலே ஓர் புன்னகை. “உன் அன்னையை அறியாத நீ ஒரு தமிழ னா?” என்றாள். அறிந்தேன் ஆம்! அவள் என் தமிழன்னைதான். அன்னையின் முகத்தை நோக்கினேன். சோகம் படர்ந்திருந்தது. என் அன்னை கண்களில் கலக்கம். மெல்ல நான் “தங்கள் சோகத்திற்கு காரணம்”? என்றேன். சிறிது உற்று நோக்கினாள் என் தமிழணங்கு.

“ஆம்! நான் வருந்துவதுண்மையே. என் மக்களே என்னிடம் அன்பிலாதிருக்கையில் சோகமுறாமல் என் செய்வது”.

“இல்லையா? அன்புடன் இல்லையா? தமிழ் கொழிக்கும் இந்நாட்டில் நின் அன்புக்குகந்த தமிழன் இல்லையா? ஏன் இப்பதற்றம்?” என் றேன் சற்று குமுறலாக. அன்னையின் சோக மொழிகள் அடுத்து வந்தன. “வீரத்தமிழர் தழைத்தோங்கும் நாள் வரும். அன்றே எனக்கு மகிழ்ச்சி. அது இன்றில்லை.” தயங் கியது என்னுள்ளம். பதறினேன். படபடத் தேன். இத்தமிழ்நாட்டில் உண்மைத் தமிழன் ஒருவன்கூட இல்லையா? என் அன்னையின் கண்ணீர் துடைத்துத் துன்பம் தவிர்க்க ஒரு வன்கூட இல்லையா? நின்று சற்று ஊன்றி ஆராய்ந்தேன். உண்மையான உரை. ஆம்! நந்தமிழ் நாட்டில் தமிழ் தழைக்கவேண்டும். தமிழன் வாழ்வு முன்னேற வேண்டும்! அன்றே அன்னையின் உள்ளம் உவப்படையும்.

என்னிழிவினை நினைந்து தடுமாறி நின்றேன். அன்னை நிமிர்ந்தாள்.

“அப்பா நீ சென்று தமிழர்கள் ஏன் இன் னும் உணர்வடையா என் மக்களை—வீறடையச் செய். தமிழ் தழைத்தோங்கட்டும். அன்றே இதோ என் கையை பிணித்துள்ள தலைகள் தெறித்துச் சிதறும்” என்று கூறினாள். தலை! ஆம். என் அன்னையின் கைகளில் தலைகள்! தமிழனை—அவன் அன்னையை—முன்னேற விடாது தடுக்கும் சமூகக்கட்டின் இரும்புத் தலைகள்! பார்த்தேன். என் அன்னை கண களில் இருதுளிரீர். அன்னையின் வீர மொழி கள் கேட்டேன். குருதி கொதித்தது. உணர்வு ஊறியது. துள்ளிக் குதித்தேன். கீழே விழுந்தேன். கனவும் கலைந்தது. கன வென நினைக்க மனமென்ன பாடுபட்டது? ஆ! இது நனவாயிருக்கக் கூடாது. இல்லை யெனில் என்ன? இது நனவானாலன்றி என் அன்னை மனமாற்றம் அடையாள்: இது உண்மை! அமைதி அடைய இல்லம் இடமல்ல. சோலை நோக்கி சாந்தியடைய ஒடினேன், ஒடி னேன்; இறுதியில் சோலை யடைந்தேன். இன்னும் இருட்டவில்லை. தென்றல் வீசிற்று. பூமணங் கமழ்ந்தது. ஒன்றையும் பற்றவில்லை என் மனம். இயற்கை என்னை நோக்கி எள்ளி நகைத்தது. கண்களை மூடிக்கொண்டு வீம்பி, விம்பியழுதேன்.

“தமிழன், அவன் சீர் கெட்ட சமூகம், தமிழ்—யாவும் முன்னேற வேண்டும். முன் னேற்ற முயலுவதே தமிழன் தொண்டு. ஆம்! வீரத்தொண்டு” என என் மனம் குமு றியது. தொண்டு செய்ய மூண்டெழுந்தேன். மனத்திலே ஓர் மகிழ்ச்சி. இயற்கையை நோக்கினேன். “தமிழ் தழைத்து, தமிழன் முன்னேற்ற மடைந்து எம் அன்னை உயர் வெய்தி எங்ஙனம் தமிழ் முழங்கும் அந்நாள் வரும். அப்போது உன் எழில் இன்பத்தினும் மிகுந்த தமிழின்பம் இங்கு கொழிக்கப் போகிறது. அன்று பார்ப்போம். உன் தென் றலின் குளுமையும் வானத்தின் வனப்பையும்” என்று கூறிவிட்டு நிமிர்ந்து நடந்தேன். தூரத் தில் என் அன்னை; இன்னும் கையில் தலைகள்: ஆனால் முகத்தில் மெல்லிய முறுவல். அவள் உள்ளத்தின் மகிழ்ச்சி புன்னகையிலே எதி ரொளித்தது. அதே மகிழ்ச்சி என்னுள்ளத் திலும் பூக்கப் பெருமிதத்தோடு இல்லம் நோக்கி நடந்தேன்.

## இயற்கையும் செயற்கையும்

P. N. சுந்தரமூர்த்தி, III U. C.

பச்சைப்பசுஞ்சோலை ; அங்கு பழ மாங்கள் பல்வகையும், ஓங்கும். துவள் கொடிகள், பூங்கொம்பிறாங்கும். காவெங்கும் இளந் தென்றல் பூமணங்கொண்டிருக்கும். சேனுயர்ந்த தேமானில் கருங்குயில்கள் களிகூவ, வானிலையும் கண்ட மயில் பைங்கண் சிறைவிரித்தாடும். பூத்த சில நன்மாங்கள் புன்கிரிப்பை யொவ்வ பொன் மலரும், பனிமலரும் பொலபொல வென்றுதிர்க்கக் காய்த்த மாம் பற்பலவும் கனிசமுந்தேனும் கார்முகிலோ என்றெண்ணக் கணக்கில்லாவாய்ப் பொழியும். அருகோடும் கான்யாற்றில் கறங்குபுனல்பருக விரைந்தாருள் சில்லிலங்கில் மதகரியும் மானும் விலங்காசை, வயப்புலியைத் தனிக்கண்டு மருளும். இவ்வீனத்தையும்பற்றி எவ்வெவர் என்னென்ன எண்ணினும் நீல நிறவானில் நிறைந்த உடுக்கணங்கள் கண்டு நகைத்தன வாய் இருக்கும் ; கடவுளாருள் திறங்கருதியோ, இயற்கை வனப்பையுன்னியோ அன்றி அதனைக் கண்டறிந்ததுபவியாது வறிதேமாஸ்கும் மாந்தரின் மடமைக்கிரங்கியோ யாறிவர் !

விண்ணையளாவும் மதில் சூழ்ந்த மாநகர். மாடமானிகைகளும் கூடகோபுரங்களும் மலிந்துள்ளன. மதிலின்மீது வனப்புவாய்ந்த பொறிகள். மாடகூடங்களின் மீதேற்றிய கொடிகள் முகிலைக்கிழிக்க முயல்வனபோல் வன. வெண்கலத்த தீட்டிய மாளிகைகளின் சுவர்கள்மீது நவமணிகளும் பதிக்கப்பெற்றுள். மக்களோ எனின், தேவரோ என ஐயுறத்தோற்றுவர். பொன்னுடையும் மணியணியும் புனைந்து நகரத்தெருக்கள் நன்கலங்கரிக்கப் பெற்றவை. ஓர்பக்கம் அரசர் முதலிய சிறப்பர் வாழும் செல்வமனைகள். பிறிதோரிடத்தில் வைதிகர் வாழும் புனிதவிடுகள். வணிகர், உழவர் இல்லங்களும் வரிசைவரிசையாய்ச் சிறப்புற்றிருக்கும். கடைத்தெருக்களில், பொன்னும் மணியும்விற்பர் சிலர். பூவுங்காயும் வாங்குவர் சிலர். பல்வகைக் கூலமும் தனித்தனி மலையெனக் குவிந்துகிடக்கும். ஓர் சிறை பட்டாடையும் கம்பளியும் விலை பசுருவர் சிலர். தெருவெங்கும் திருவிழாக் காண்பர். கண்ணைக்கவரும் தொழிற்சாலைகளும் ஆங்காங்கு அமைந்தனவாயிருக்

கும். நகரில் பல திறப்பட்ட ஊர்திகள் ஊர்தவண்ணமாய் இருக்கும். புகைவண்டியும் வானவூர்தியும், மோட்டார்வண்டியும், உந்து வண்டியும் பண்டைவண்டிகள் பண்பு கெடுக்கும். எங்குபார்ப்பினும் மின்விளக்குகள் ஒளிபரப்பிகளும், ஒளிபெருக்கிகளும், ஓயாது தங்கள் வேலையைச்செய்யும்.

மேற்போந்த இரண்டும் எவ்வெதனைப் பற்றிய வருணனை என்பது கூறாமலே விளங்கும். குறைவறக் கூறுவிடினும் ஒன்று இயற்கையையும் மற்றது செயற்கையையும் ஓளவு எடுத்துக் கூறுவனவாகும்.

இனி இவற்றுள் இயற்கையே சிறந்ததென்பர் சிலர். சிலர் செயற்கையே உயர்ந்ததென்பர். இவற்றிற்குச் சிலர் சில காரணமும் காட்டுவர். சிற்றறிவும்சிறு ஆற்றலும்படைத்த மக்களினம் பேற்றிவு பேராற்றல் படைத்த கடவுள் உயர்ந்தவராதலின் அவர் ஆக்கிய இயற்கை மக்கட் செயலாகிய செயற்கையினும் உயர்ந்ததென்பர். இயற்கையைக் கெடுத்துத் திருத்தியல்லவா நாம் செயற்கையை நிறுவுகிறோம். ஆதலின் இயற்கையின் திருத்தமாகிய செயற்கையே சிறந்ததென்பர் சிலர். இங்ஙனம் பலவாறுகக் கூறுவர்.

ஆயின் யார் எவ்வாறு கூறினும் நமக்கு ஒன்று தெளிவாகக் கிடக்கிறது. ஒரே ஒன்று ஒரோர் காலத்து, உயர்ந்ததாகவும் இழிந்ததாகவும் இருத்தல் சாலாது. மற்று அங்ஙனம் வேறுபடக்காண்டல் எதனால் எனின், அஃது அவரவர் மனப்பண்பானன்றி அவ்வொரு பொருளின் வேறுபட்ட தன்மையான் அன்று என்பது வெள்ளிடை மலை. எனவே சிலர் இயற்கையை விரும்புகின்றனர் என்பதும் மற்றும் சிலர் செயற்கையை விரும்புகின்றனர் என்பதும் இதனாற் போந்த பொருள்.

அங்ஙனம் ஒருவர் அவ்விரண்டில் ஒன்றையே விரும்புவதும் மற்றதை வெறுப்பதும் அவரது இயற்கையென்றே கூறுவர் இயற்கையை ஆதரிப்போர். நம் அன்றாட வாழ்க்கையிலும் நாம் பல சான்றுகள் காண்கிறோ

## தேவர் பெருமை

மல்லவா? சிலர் சில நிறங்களை விரும்புவதும் பிறர் அவற்றையே வெறுப்பதும், இங்ஙனமே உணவுப் பண்டங்களிலும் சிலருக்கு காரமான பண்டங்கள் பிடிப்பனவாகவும் மற்றும் சிலருக்கு அவற்றின் தோற்றமே வெறுப்பூட்டலும், ஆகிய இவற்றிற்கு காரணமாயிருப்பது அவரவர் மனவியற்கையேயன்றோ? அன்றி அந்நிறங்களும் கார முதலிய அச்சவைகளும் ஒவ்வொன்றே இரு வேறு தன்மையுடையனவாகி ஒருவருக்கு விருப்பம் மற்றவருக்கு வெறுப்பும் அளிக்கின்றன என்று கூறுதல் எங்ஙனம் பொருந்தும்?

இனிச் சிறிதுகாலம் உலகியலைக் கருத்தான்றி பார்த்து வருவாரும் அறியக் கிடப்பது ஒன்றுண்டு. திருவள்ளுவர் கூறியது போல் ‘தான் சாரும் நிலத்தின் நிறத்தையேற்கும், நிறமற்றமழை நீரையொப்ப மக்கள் மனம் சார்ந்ததன் தன்மை பெருவதை நாம் அனைவரும் அறிவோம். நல்லியல்புள்ளாரோடு சேர்ந்து இனிய சொற்களைப் பேசிப்பழகி அத்தன்மையே உடையவர்களாயிருப்பதும், தீயோரிடம் சேர்ந்து கடுஞ்சொற்கூறிப் பழகியவர்கள் அத்தீய தன்மையையே மேற்கொண்டிருத்தலும் யாவரும் காணும் உண்மைகள். நில உலகில் மக்கள் காலந்தோறும் மக்கள் முயற்சியால் இயற்கை சிறிது சிறிதே அழிந்துபட அங்கு செயற்கை தோன்றுதலால் சிலகாலத்திற்கு முன்பிருந்த செயற்கையினும் இக்காலத்து காணப்படும் செயற்கைப் பொருள்கள் உலகில் மிகுதியேயாம். ஆதலின் அக்காலத்து மக்களினம் இக்காலத்தார் மிகுதியாக செயற்கை சூழ்நிலையில் இருக்கிறார்கள். அதற்கேற்பவே இவர்கள் மனமும் முற்கா

## தேவர் பெருமை

தா. ரா. பொன்னுராஜ், III U. C.

தலைப்பைக்கண்டவுடன் சாதி சமயவேற்றுமைகளைக் கிளந்துகூற முற்பட்டுவிட்டேன் என்று திகைக்கவேண்டாம்.

“அறம்பொருளின்பம்வீ  
டென்றுமந் நான்கின்  
நிறந்தெரிந்து செப்பிய  
தேவை—மறந்தேயும்  
வள்ளுவ நென்பாளோர்  
பேதை யவன்வாய்ச்சொற்  
கொள்ளா ரறிவுடையார்”

லத்தவரைப்போல இயற்கையில் மிகுந்த பற்றுதலின்றி தாம் மிகுதியும் பழகும் செயற்கையிலேயே பற்றுக்கொண்டிருப்பதை காண்கிறோம். ஆயின் இங்ஙனம் மாறிக்கொண்டு வருவதும் உலகத்தில் ஓர் இயற்கையேயாம். இன்னும் சில இடங்களில் பூகம்பம் முதலிய இயற்கைச் செயல்களால் எவ்வளவோ செயற்கைத் திறன்களெல்லாம் அழிந்துபோவதையும் நாம் அறிகிறோம். எனவே இங்ஙனம் உலகில் இயற்கையும் செயற்கையும் மாறி மாறி வந்துகொண்டிருப்பதும் நாம் விலகினும் தான் விலகாது. இயற்கை நம்மீது ஆட்சிபுரிந்து வருவதும் ஓர் இயற்கை என்றே நாம் கூற வேண்டியிருக்கிறது.

ஆயினும் நாம் இயற்கை இயற்கையென்று செயல் ஒன்றுமின்றியிருப்பின் முயற்சியற்ற நிலையற்ற பொருள்கள் போன்றவர்களாவோம். ஆதலின் நாம் செயற்கையையும் அறவே விட்டு நிற்கமுடியாது. இரண்டும் இரண்டு கோடிகள் போன்றவை. எந்தப் பொருளிலும் கோடிகளை அல்லது துனிகளை விலக்கி இடைப்பட்டதையே கொள்ளுகிறோம். வெற்றிலை போட்டுக்கொள்வோர் அதன் காய்பையும் துனியையும் கிள்ளிவிடுவதும், காய்கறிகளில் அவ்வாறே செய்வதும் கண்கூடு. ஆகவே மக்கள் தனித்தனி இயற்கை, செயற்கைகளை விலக்கி இரண்டிற்கும் இடைப்பட்டதாகிய ஓர் கலப்பை அதாவது பெருவலிபடைத்தாகிய இயற்கைக்குட்பட்ட செயற்கையை கைக்கொள்ளலே சால்பாவதன்றி இயற்கையை எதிர்த்துப் போரிடும் தனிச்செயற்கை ஏற்றதன்று என உணர்வார்களாக.

என்று மாப்புலவர் மாமூலனாரால் புகழ்ந்து கூறப்பட்ட அந்த வள்ளுவ தேவனைத்தான் நான் இங்கு சிறப்பித்துக்கூற விழைந்தேன். இப்பாவைக் காரணமாகக் கொண்டு, திருவள்ளுவரை வள்ளுவச் சாதியிற் பிறந்தோர் என்று கூறுபவர் கூற்றை அறிவில் கூற்றென ஒதுக்கித் தள்ளுக. உலகிற்கே ஒரு நூல் யாத்த செந்நாப்போதரின் அருமை பெருமைகளை நான் விரித்துக்கூற விழைந்தது, செஞ்

ஞாயிற்றினைக் காட்டச் சுடர்விளக்கேற்றியது மாணும் எனப் பலர் வியப்புறலாம். ‘ஆழ வழுக்கி, முகக்கினு மாழ்கடலில் நாழி முக வாது நானாழி’ யன்றோ! கடல் நீரை அளந்தறியும் கருவியினை இதுவரை நாம் கண்டிலம். அதுபோல அமிழ்த்தப் பேராழியான திருக்குறளின் திறனை முறைப்படித் தெரிந்துக் கூறல் இயலாததொன்றெனினும் என் சிற்றறிவாகிய சிறு நாழிகொண்டு எத்துணை அளவிற்கு அளந்து கூறவியலுமோ, அவ்வளவிற்கு அளந்துகூற முயலுவேன்.

திருவள்ளுவர் மைலாப்பூரில் பிறந்து, வாழ்ந்தவர் என்பது சில அறிஞர்கள் ஆராய்ந்து கண்ட முடிவு. இதற்குப்போதிய ஆதாரங்கள் காட்டச் சான்றுகள் தேடித் தலைதடுமாறுபவர்கள் பலர். இதுபோன்ற ஆராய்ச்சிகளில் இறங்கி, உண்மையைக் கண்டறியும் சக்தி என்போன்றவர்களிடமில்லையாதலின் இதனை இத்துடன் விடுக்கிறேன்.

திருக்குறளாகியிருப்பதைத் தமதினத்தாகவோ அல்லது தமது சமயத்தினதாகவோ ஆக்கிக்கொள்ளவேண்டி இரவும், பகலும் உழைத்து வருபவர்கள் நம் தமிழ் நாட்டில் மலிந்து கிடக்கின்றனர். இச்சமயக் கணக்கர் மதிவழி, திருக்குறள் நூல் கூறப்பட்டிருப்பின், அது இப்போது பொது நூலாகப் போற்றப்படுவதற்குக் காரணமில்லையே! செந்தமிழ் நூற்களுள் பலவின் பெருமைகள், அவைகள் தோன்றிய அக்காலத்திலேயே மதிப்பிழந்துவிட்டன. ஏனெனில் அவைகள் சில போர்களைப்பூரிந்து, வெற்றிபெற்ற வேந்தர்களைப் பரிசினுக்காகப் பாடியதினாலேயும் சமயக்கொள்கைகளைப் புகுத்துவதற்காகப் பாடப்பட்டதினாலேயுமாம். திருக்குறள் இத்தகைய மனப்பான்மையுடன் இயற்றப்பட்டிருப்பின் அது இத்துணை காலம் காலச்சுழலிற் சிக்காமல் தப்பி வந்திருக்கமுடியுமா, என்பதை அன்பர்கள் ஆராயவேண்டுகின்றேன். காலத்திற்கேற்றவாறு காரணங்களைத் திரித்துக்கூறி, மாதானுபங்கியைத் தமதினத்தாகவோ அல்லது சமயத்தாகவோ ஆக்கிக்கொள்ள விரும்புவார்கள் எத்துணை அறிவுடையாரிருப்பினும், தமிழுக்கும் திருக்குறளுக்குப் பெரும் தீங்கிழைத்தவர்களேயாவார்கள். ‘ஒன்றே குலனும், ஒருவனே தேவனும்’, ‘யாதும் ஊரே,

யாவரும் கேளிர்’ என்ற சிறந்த தமிழரின் கொள்கையை விளக்கும் திருக்குறள் நூல், மன்பதைக்கே உரிய பொதுமையது என்பதை அவர்கள் உணர்வார்களாக.

செய்யும் தொழில்எல்லாம் சீர்தூக்கிப் பார்க்கின்  
நெய்யும் தொழிலுக்கு நிகரில்லை

என்ற போலிக்குறளை மேற்கோளாகக் காட்டி, திருவள்ளுவர் நெசவுத்தொழிலை மேற்கொண்டார் என்று சிலர் துணிந்து கூறுகின்றனர். இதிலுள்ள யாப்புப் பிழைகளே கண்களை உறுத்துவனவாகும். மேலும் மேல் நாட்டில் பழங்காலப் புலவர்களின் வாலாறுகளை ஆராய்வதற்குச் சரித்திரக் குறிப்புகள் கிடாவாயின், அவர்கள் எழுதியுள்ள நூற்களின் கருத்துக்களைக்கொண்டு ஒருவாறு அவர்களின் வாலாறுகளை வரையறுப்பதுண்டு. ஏனெனில் எண்ணங்களன்றோ மனிதனின் உண்மையான நிலைமைகளைத் தெரியப்படுத்துகின்றன? இவ்வழி நோக்குங்கால் திருவள்ளுவரின் வாலாற்றைத் தெள்ளிதின் உணர்வு அவர் இயற்றியுள்ள திருக்குறளின் கெழுமியுள்ள கருத்துகளே போதிய ஆதாரங்களாகும்.

ஒரு புலவன் ஒரு தனித்தொழில் மேற்கொண்டு நடத்துங்கால், தன் பேச்சிலும், எழுதும் எழுத்திலும் அதைப்பற்றி எதை யாவது வெளியிட்டே திருவான். கருத்துகளில்லாவிடிலும், அதில் உபயோகிக்கின்ற கருவிகளில் எதையாவது ஒன்றைச் சிறப்பித்தாவது பாடுவான். திருவள்ளுவர் நெசவைப் பற்றியாவது, நெசவுத்தொழிலில் பயன்படும் தறி, தறியின் பாகங்கள், நூல், துணி அவைகளைப் பக்குவப்படுத்தும் முறைகள், துணி விற்பனை முதலான பல பொருட்களைப்பற்றியாவது தம் நூலில் எங்கேயாவது குறிப்பிட்டுள்ளாரா? அவாது தொழில் நெசவுத் தொழிலாயின் அவைகளுக்கு ஒருவகையான முதன்மை கொடுத்திருப்பார்களல்லவா?

ஆனால் 133 அதிகாரங்கள் கொண்ட இந்நூலில் உழவுக்கென்று தனியதாகும் தரப்பட்டிருக்கிறது. இதில் உழவர்களும், அவாது தொழிலும் பெரிதும் பாராட்டப்பெற்றிருக்கின்றது. இவ்வொரு அதிகாரத்திலுள்ள மழை, குடிப்பெருமை முதலாய் பொருள்களை நனுகி ஆராய்ந்து விரித்து புத்தக ரூபத்தில்

வெளியிட்டால் அதுவே ஒரு தனி நூலாகி விடும். இவ்வளவு திறம்பட எழுதவேண்டுமானால் அது ஒரு உழவுத்தொழில் கொண்ட புலவனாலோ அல்லது உழவர்களுடன் நெருங்கிப் பழகும் ஒருவராலேதான் முடிந்திருக்க வேண்டும் என்பது எவருக்கும் தெற்றென விளங்கும். இதுவன்றி, நெசவுத் தொழிலை அவர்மாட்டு ஏற்றுவது அறிவிற்கு ஏற்றதன்று என்று நாம் ஏன் கூறக்கூடாது?

நிமித்திகள் சொற்கூற்றினால் ‘சிறதை செல்லா சேணெடுந் தூரத் தந்தமிலின்பத் தணாசாள் வேந்தராயினார்’ இளங்கோவடிகள். இத்தகைய பெரியாரும் கூலவாணிகள் சாத்தனாரும் ஒரே காலத்தவர் என்பது அறிஞர்கள் ஆராய்ந்துகண்ட முடிவாகும். சிலப்பதிகாரத்தில், சதாநாயகி கண்ணகிக்கு கல்நாட்டு விழா நடைபெறுங்கால், இலங்கை கயவாகு முதலியோர் பிரசன்னமாயிருந்தனர் என்று குறிக்கப்பட்டுள்ளது. அவனுடைய காலம் கி. பி. இரண்டாம் நூற்றாண்டு என்று, இலங்கை மகாவம்சத்தினாலும், பிற ஆராய்ச்சிகளினாலும் அறியக் கிடக்கின்றது. இதனால் சிலப்பதிகாரமும், கூலவாணிகள் சாத்தனார் அருளிய மணிமேகலையும் ஒரே காலத்தன என்பது பெறப்படும். அம் மணிமேகலையில் ‘தெய்வத் தொழாஅள் கொழுநற் ரெழுதெழுவான், பெய்யெனப் பெய்யும் பெருமழை யென்றவப் பொய்யில் புலவன்பொருளுரை’ என்று திருக்குறளையும் அதன் ஆசிரியையையும் சிறப்பித்துக் கூறியிருத்தல் காண்க. எனவே திருவள்ளுவர் காலம் கி. பி. இரண்டாம் நூற்றாண்டிற்கும் முற்பட்டது என்பது புலனாகும். கிறிஸ்து பிறப்பதற்கு சுமார் 30 ஆண்டுகளுக்கு முன்பே திருவள்ளுவர் தோன்றிவிட்டார் என்பதே மறைமலையடிகளின் ஆராய்ச்சிகளினால் வெளிப்போந்த உண்மையாகும். இதற்கு மாறுபட்ட அபிப்பிராயங்களுடையவர்களும் உளர்.

பெற்றோரைப்பற்றிய நீண்ட ஆராய்ச்சியில் தலைப்படுவதை விடுத்து மேற்கொண்டு செல்வதே நலனெனத் தோன்றுகிறது. இதைப் பற்றிய முரணான கொள்கைகளை விவாதித்து காலத்தைப் போக்குவது தர்மமல்ல. சங்க காலமுதல் சமீப காலம்வரை இயற்றப்பட்ட நூற்களில், திருக்குறளை மேற்கோளாக எடுத்தாளாத நூற்கள் பெரும்பாலும் இல்லை.

யென்றே கூறலாம். கண்ணுதற் கடவுளின் கவியிலும் குற்றங் கற்பித்த நக்கிரோ தம் நூலில் திருக்குறளை பிரமாணமாக எடுத்துக் கையாண்டார் என்ற ஒரு சான்றே திருக்குறளின் பெருமைக்குப் போதுமானது.

அவனே புலவன், அவனே கவிஞன்  
அவனே தமிழையறிவோன்—சிவனறிய  
வள்ளுவ தேவன் வசனத்தை மெய்யாக  
உள்ளுவ தேவன் உளன்.

திருவள்ளுவமாலையில் காணப்படாத இப்பாட்டொன்றினால், திருக்குறளே தீப்பிய நூலென்றும், அந்நூலை ஐயந்திரிபறக் கற்றவனே புலவன், கவிஞன், தமிழையறிந்தவன், சிவபெருமான் ஆணையாகக் கருதப்படுவான் என்பதையும் உணர்கிறோம். ‘சிலவதை எழுத்திற் பல்வகைப் பொருளை செவ்வன் ஆடியின் செறிந்தினிது விளக்கலா’ லன்றோ அது,

கடுகைத் துளைத்தேழ் கடலைப்புகட்டிக்  
குறுகத் தறித்த குறள்.

என்று இடைக்காடால் விதந்து போற்றப்பட்டது. இதனாலன்றோ அன்னியரும் விரும்பி அந்நூலைப் பயின்று தமிழுக்கும் தமிழிலுக்கும் பெருந்தொண்டு புரிந்தனர். புலவர்களுக்குள்ளேயே பொருமையும் சூழ்ச்சியும் பெருகிக்கிடந்த அக் காலத்திலேயே,

‘அறனறிந்தே மான்ற  
பொருளறிந்தேம் இன்பின்  
திறனறிந்தேம் வீடு  
தெளிந்தே—மறனெறிந்த  
வாளார் நெடுமார  
வள்ளுவனார் தம்வாயாற்  
கேளா தனவெல்லாங்  
கேட்டு’

என்று பெரும் புலவரொருவர் வியந்து பாடுமாறு நூலியற்றினார் வள்ளுவர்.

‘சொல்லுக சொல்லப் பிறிதோர்  
சொலச் சொல்லே  
வெல்லுஞ் சொலின்மை யறிந்து’

என்ற குறளுக்கிணங்கவே திருவள்ளுவர் தம் நூலை முழுதும் யாத்தனர் என்பது வெள்ளிடமலை. கவின்பெறு வனப்பையுடைய சிற்பமொன்றை ஒரு சிறிது மாற்றியமைத்தல், அது எத்துணை பாழ்படுமோ அத்துணையள

விற்கு திருக்குறளும், ஒரு குறளை மாற்றியமைப்பதால், சீர் குன்றிவிடும் என்பதை எவரும் அறிவர். திருக்குறளைத் திருத்தம் செயதுகொண்டு வந்திருக்கிறேன் என்று தியாகராச செட்டியாரிடம் வந்த வெள்ளைக் காரர் பட்டபாட்டை உலகறியும்.

பிறன்மனை நயப்பாரைக் குறித்து திருவள்ளுவர் கொண்டிருக்கும் கருத்து அறிந்து ஆனந்தப்படுதற்குரியது.

‘விளிந்தாரின் வேறல்லர் மறை தெளிந்தாரிற்! றீமை புரிந்தொழுதுவார்’

பிறனில் புகுவானைச் செத்தவனாகவே கருதுகிறார் பெருநாவலர். மேலும்

‘பகைபாவ மச்சம் பழியென நான்கு மிகவாவா மில்லிறப்பான் கண்’

என்ற குறளே,

‘அறம்புகழ் கேண்மை பெருமைஇந் நான்கும் பிறன்தாரம் நச்சுவாரச்சேரா;—பிறன்தாரம் நச்சுவாரச் சேரும் பகைபழி பாவம் என் றச்சத்தோ டிந்நாற் பொருள்’

என்ற நாலடியார் பாட்டிலும் பரிணமிக்கிறது.

உணவு நெறியைப்பற்றிக் கூறும் அழகு எவரையும் இலகுவில் கவர்ந்துவிடும். மனைவி தன் மணாளனிடமுள்ள அன்பைத் தான் அட்ட உண்டியின் மூலமாகத்தான் காட்டுவாள். இதனாலன்றோ திருவள்ளுவரும் தன் மனைவி இறந்தக்காலே, முதன்முதலில் ‘அடி சிற்கினியாளே’ என்று விளித்தார். பின்னன்றோ ‘அன்புடையாளே’ என்று துக்கத்தி லாழ்ந்தார். நகமும் சதையும்போல இருவரும் ஒத்து வாழவேண்டுமாயின் மனைவி,

மனைத்தக்க மாண்புடையளாகித்தற் கொண்டான் வளத்தக்காள் வாழ்க்கைத்துணை’

என்பதற்கிலக்காயிருத்தல்வேண்டும். மனைவியைப் பிரிந்தபின் வள்ளுவர் எத்தனைகாலம் வாழ்ந்தார் என்று தெரியவில்லை. நம் பண்டைக்காலப் புலவர்கள் குறைந்தது 80 வயது வரையாவது வாழ்ந்திருக்கவேண்டுமென்று எண்ண இடமிருக்கிறது. உதாரணமாக ‘மருந்து’ என்னும் அதிகாரத்தில் சொல்லப் பட்ட கருத்துக்களை ஆராய்வோமாக.

## தேவர் பெருமை

‘மாறுபாடில்லாத உண்டி மறுத்துண்ணி னாறுபா டில்லை யுயிர்க்கு’  
‘அற்ற தறிந்து கடைப்பிடித்து மாறல்ல துயக்க துவரப் பசித்து’

என்று ஆணையிடுகிறார் ஆசிரியர். பாரொல் லாம் வரினும் ‘பசித்தொழிய உண்ணும்’ என்றார் தேவையரும். இதனால் பசியாதுண்டால் பிணிபற்றுமென்றும், நோயடையுந் கால் உண்ணாவிடதம் அனுஷ்டிப்பது துன்பம் தவிர்க்குமெனவும் அறியற்பாற்றும். டாக்டர் டியூயி என்ற மேநாட்டு மருத்துவரும் இம் முறையைக் கையாண்டே நோயாளிகளின் பிணிகளைப்போக்கி வருவது கண்கூடு. இளமையில் ஒழுக்கந்தவறி நடந்த ஒருவன் பல பிணிகளுக்குள்ளாகி, அதனால் பல மருந்துண்டும் தீர்ப்பெறாது இறுதியில் 35 நாட்கள் பட்டினி கிடந்து குணமடைந்தான் என்று கேள்விப்பட்டிருக்கிறோம். ஆங்கிலத்திலும் பட்டினியின் உண்மைப்பொருள் (Philosophy of Fasting) என்றே ஒரு நூல் செய்யப்பட்டுள்ளது. இதையே நோன்பெனக் கொண்டனர் தமிழமக்கள். முறையாக நோன்பை அனுஷ்டித்தால் உடம்பு பொன்னெனத் திகழும் என்பது பண்டைக் கோட்பாடு. இக்காலத்தில் ‘நோன்பு, நோன்பென’ ஒருவேளை, பலதிறப்பட்ட காய்கறிகளை வடைபாயசத்துடன் வயிறு வெடிக்கத் தீட்டிவிட்டு மற்றிரு வேளைகளும் ‘பலகாரம், பலகாரம்’ என்று சிற்றுண்டிகளை வயிறு கிழியத் தின்பதே நோன்பாக முடிந்தது! முறைப்படி இயற்கையுணவருந்தி நம் பழங்காலப் புலவர்கள் நீண்ட ஆயுள் படைத்தவர்களாக விளங்கினார்களெனில் அதில் காணக்கிடைப்பதோர் இழுக்கில்லை.

திருக்குறளில் எடுத்துக்கொள்ளப்பட்ட 12,000 சொற்களில் சுமார் 50 வடசொற்கள் கூடத்தேறவில்லை. ஆரியக் கருத்துகள் சிலவே இந்நூலின்கண் காணப்பட்டனும் அவை பெரிதும் தழுவிக்கொள்ளப்படவில்லை. அவைகளில் வேள்வி ஒன்று.

‘அவிசொரிந் தாயிரம் வேட்டவின் ஒன்றன் உயிர் செருத்துண்ணுமை நன்று’.

‘மானம்’ என்னும் அதிகாரத்தில்

‘இன்றியமையாச் சிறப்பினவாயினும் குன்ற வருபவ விடல்’

## தேவர் பெருமை

என்ற குறளுக்குப் பொருள்கூறுமிடத்து உறையாசிரியர் பரிமேலழகர் ‘இறப்ப வருவழி இனிவந்தன செய்தாயினும் உய்க’ என்ற வடநூன் முறையை மறுத்து ‘உடம்பினது நிலையின்மையையும், மானத்தினது நிலையுடைமையையும் தூக்கி அவை செய்யற்க என்பதாம்.’ என்றது காண்க. இவ்வாறே

‘சுன்றான் பசி காண்பாணுயினும் செய்யற்க சான்றோர் பழிக்கும் வினை’

என்றவிடத்தும் ஆரியப் பொதுவிதி மறுக்கப்படல் அறியற்பாலது. அறநூற் பொதுவிதியாதெனில் “இறப்ப மூப்பினராய் இருமுது குறவரும், கற்புடை மனைவியும், குழந்தையும் பசியான் வருந்துமெல்லைக்கண், தியனபல செய்தாயினும் புறந்தருக” வென்பதாம்.

(ஆசிரியர் பரிமேலழகருரை)

சாணக்கியரும் சுக்கிராநீதி நூலுடையாரும் கள்ளைச் சிறிதளவில் கொள்ளின் கூர்த்த மதியடையலாம் என்று கூறியிருப்ப நம் நாயனாரோ,

‘துஞ்சினார் செத்தாரின் வேறல்ல ரெஞ்ஞான்று நஞ்சுண்பார் கள்ளுண்பவர்’

என்றது உற்றுநோக்கத்தக்கது.

24-க்கும் மேற்பட்ட அந்நிய மொழிகளில் பொய்யாமொழி மொழிபெயர்க்கப்பட்டுள்ளது. ‘ஒருநோக்கு நோய்நோக்கு மற்றது அந்நோய்க்கு மருந்து’ என்ற தலைமகளுளப் பாட்டினைக் கேட்டமாத் திரத்தில் தமிழ் கற்க வினாந்தார், டாக்டர் கிரௌஸ். 1730-ம் ஆண்டளவிலேயே ஜோசப் பெஸ்கியாரால் குறளின் முதலிரு பாட்களும் இலத்தீன் மொழியில் மொழிபெயர்க்கப்பட்டன. பிரெஞ்சு, ஜெர்மன் ஆங்கிலமாகியவற்றில் மொழி பெயர்ப்புகள்தொடர்ந்து ஒன்றன்பின் ஒன்றாய் வெளிவந்தன. 1803-ம் ஆண்டில் காமரெர் என்பவரால் ஜெர்மன் மொழிபெயர்ப்பு வெளியிடப்பட்டது. எனினும் 1856-ல் வெளிவந்த கால்கிரௌஸ் என்பாரின் ஜெர்மன் மொழி பெயர்ப்பே சிறந்ததாகும். ஆங்கில மொழி பெயர்ப்புகளில், தமிழ் மக்களிடையே வாழ்ந்து அவர்களிடம் உண்மையன்பு பூண்டொழுதிவந்த ஜி. யூ. போப் என்பாருடையதே மிகுதியும் போற்றுதற்குரியது.

உலகத்திற்குன்றிய பெரிய அறவர்களில் ஒருவராக அரிஷ்டாட்டிலையும் சமீபகாலத்திற்கு முன்பு பெர்னாட்ஷா குறிப்பிட்டார். இதே அரிஷ்டாட்டிலால் அடக்கமுடைமையும், ஈகையுடைமையும் இன்னுசெய்தார்க்கு இனியவைசெய்யும் சான்றாண்மையும் (Humility, Charity and Forgiveness) கூறப்படவில்லை. ஆனால் இம்மூன்று பொதுமறையெங்ஙனும் பசுமாத் தாணிபோல் வலியுறுத்தப்படுகின்றன. பன்யன் என்ற ஆங்கிலக் கவியின் நடைத் தூய்மையையும் வள்ளுவர் விஞ்சுகிறார் என்பது டாக்டர் ஜே. லாசர்ஸ் கருத்து. இத்தாலியின் மொழிக்கும், கருத்துமேம்பாட்டுக்கும் தாந்தேயின் மாபெரு நூல் எவ்வளவு இன்றியமையாததும் பெருமையளிப்பதுமாகுமோ அவ்வளவிற்குத் தமிழ் மொழிக்கு உத்தரவேதம் இன்றியமையாததும் பெருமையளிப்பதுமாகுமெனில் அது மிகையல்ல.

இனி,

‘வாய்மையெனப்படுவ தியாதெனின் யாதொன்றுத் தீமையிலாத சொல்ல’

என்று ஆசிரியர் வரையறுத்துக் கூறியது ஜான் ஸ்டுவர்ட் மில் என்பாரின் யுட்டிலிட்டேரியானிஸம் (Utilitarianism) என்ற கொள்கைக்கு அரண்கோல்வதுகண்டு வியவாதவர் யாரே உளர்? இன்னும் இவ்வாறே விரிக்கிற பெருகும்.

திருக்குறளைச் செங்கோலாயும் மற்றைய நூற்களை அணிகளாகவும் கொண்டு விளங்கும் நந்தமிழன்னையின் அரசாட்சி முன்னை திபெத்துமட்டும் பரவியது. கிரேக்கரும், ரோமரும் தமிழ்க் கப்பல்களில் வரவுபார்த்து எங்கி இருந்தனர். திரைகடலோடிப் பெரும் பொருளிட்டித் தமிழகத்தை இந்திரபவனமாக் கினர் நம் பழங்காலத் தனவணிகர்கள். பாரசீக மன்னன் படையில் நம் நாட்டு வில்லாளிகள் முதன்மைபெற்றதாகவும், உலகிற்கு ஆடைதந்த முதல் நாடு நம்முடையதே யெனவும் ஹெரோடோதஸ் (Heretodus) எழுதிவைத்திருக்கிறான். இத்துணை பெருமை படைத்த தமிழன்னையின் தற்போதைய நிலையென்ன! ஐயோ மிகவும் இரங்கத்தக்கது!

நம்மைப் பெற்று வளர்த்த அமுதத்தாய் இன்று உலகின் முன் சிறுமைப்பட்டிருக்க

கிறான்; அடிமைப்பட்டிருக்கிறான். அவனுடைய புகழ் விளக்கில் புயல் வீசுகிறது. கருதவும் மனம் அஞ்சுகிறது. அக்காலத்தில் மொழியாசிரியாக விளங்கிய தமிழன்னை, இக்காலத்தில் அரியணைக்குரியவள், இக்காலத்தில் எங்கொளிந்தாள்? குமரிக்கும் வேங்கடத்திற்கும் இடையே சிறைப்பட்டு வருந்துகிறாள் அன்னை. மும்மொழிகள் முற்றுகையிட நிற்கிறாள் உலகளாவும் செல்வி. முன்னே தமிழைத் தாயாகக் கொண்டாடிய நூல்களும் இப்போது வடமொழியை முதலாகக்கொள்ள ஆரம்பித்துவிட்டன. தெலுங்குநாட்டம் சென்று 'தெலுங்கு தமிழின் தாய்' உதித்தது' என்று கூறினால் 'அவன் அத்வானம்' என்று இடித்துக்கொடுக்கிறான். பிள்ளைகளே தாயை

## சில பேச்சு வழக்குகள்

பி. லூர்துசாமி, III B.Sc.

தற்காலப் பேச்சுவழக்குகள் பல முற்கால நூல்களில் வழங்கிவந்துள்ளன. அக்காலம் செய்யுட்களில் பயின்று வந்தவை, இக்காலம் பேச்சு வழக்கொடு நின்றுவிட்டன. சில அதே உருவத்தோடு, சில வேறு உருவம் கொண்டும், பொருள்மட்டும் மாறாமல் வழங்கி வருகின்றன. ஒளவை சொன்ன 'நப்போல் வளை' எனும் முதுமொழிக்குப் பொருள் தற்காலம் தமிழ்நாட்டில் வழங்கும் 'உடம்பு வளையமாட்டெங்கிறதா' என்ற பேச்சு வழக்கிலிருந்து உய்த்துணரலாம். தாய் ஒரு வேலையைச் செய்ய ஏவலிட, ஒரு சிறுமி மறுப்பாளாயின் 'உடம்பு வளையமாட்டெங்கிறதா' என்று தாய்மார்கள் கேட்பர். 'நப்போல் வளை' என்றதில் வளை என்பது 'ந' எனும் எழுத்தின் வளைவுகளைப்போல் உடம்பை வளை என்று மேலாகப் பொருள்பட்டு 'நன்றாக உழைக்க' என்று பொருள் முடிவுகொள்ளும் அதே பொருளில்தான் 'வளை' என்ற பதம் வேறு இடத்தில் தற்காலம் வழங்குகிறது.

'கை' எனும் ஒரொழுத் தொருமொழி பல சொற்களோடு சேர்ந்து வெவ்வேறு பொருள் தரும். நாலடியாரில் "மெய்வாய்..." எனத் தொடங்கும் செய்யுளில் 'கைவாய்க் கலங்காத' என்ற இடத்தில் 'கை' ஒழுக்கம்

## சில பேச்சு வழக்குகள்

மதிக்கவில்லையே! பிறர் எப்படி அவனை மதிப்பார்!'

இப்போதுதான் தமிழர் மயக்கந்தீர்ந்தனர்; ஒன்றுபடுகின்றனர். தமிழ்த்தாயின் மாசுற்ற மணிகளை ஒளிபெறச்செய்து மென்மேலும் இயற்கையணிகளைப் பூட்டத் தொடங்கிவிட்டனர். தமிழன் தமிழனுடன் ஆங்கிலத்துடன் கலந்து கொச்சைமொழி பேசும் காலம் மலையேறிவிட்டது! இனி ஒரு துளி இரத்தம் உள்ளவரை தமிழன் தமிழுக்காகப் போராடுவான் என்பது திண்ணம். ஆங்கிலம் பிரெஞ்சு ஜெர்மனி முதலிய மொழிச் செல்விகளெல்லாம் செங்கோல் பிடித்துலவும் புகழ் வனத்தில் நம் அன்னையும் உலவ ஆரம்பித்து விட்டாள்!

எனும் பொருள் தரும். 'கைதவன்', 'பொய்கையாடா' என்ற இடங்களில் பிற பொருள் கொண்டுவரும். பிறர் கையறுவு என்ற செய்யுள் வழக்கிலும் 'கைம்மாறு', 'கைம்மாத்து' என்ற உலக வழக்கிலும் முதற் பொருளிலேயே வந்துள்ளது. மணிமேகலையில் சைன சந்நியாசியின் கோலத்தை வருணிக்கும்போது 'காணுயிரிக்கும் கையற்றேங்கி' என்ற இடத்திலும், கனிமகன் காட்சியில் 'கையறு துன்பங்கண்டு நிற்குநரும்' எனும் இடத்திலும் 'செயல்' எனும் பொருளில் வந்துள்ளது. சைனர் சிறியவுயிரும் தனது செயலால் துன்ப மடையுமோ என்று யாதொரு செயலும் செய்யாதிருப்பர். கையினால் யாதொரு வேலையையும் செய்வதால், சிறப்புத்தன்மை நோக்கி அது செயலுக்குப் பெயராகி, தொழிலாகு பெயரானது. இதே பொருளில்தான், ஒரு வேலையைச் செய்ய சக்தியில்லாதவனை இழிவாக 'கையாலாகாதவன்' என்று பேசிக் கொள்ளுகிறோம். மணிமேகலைப் பேச்சு வழக்கிற்கும் தற்காலப் பேச்சு வழக்கிற்கும் எவ்வளவு ஒற்றுமை! இதே பொருளில் நாவலர் சோமசுந்தர பாரதியார் இச் சொல்லை தனது அழகிய நடையில் கையாண்டுள்ளார். 'சமுதாய ஆட்சிப் பருவத்தை அறிவும், தாழ்ச்சிப் பருவத்தை ஏலாத்தளர்வு அல்லது கையறுவும்

## சில பேச்சு வழக்குகள்

உரிமைகொள்ளும்' என்று சொல்லுகிறார். இச்சொல் இவ்வுலகத்தில் வழங்கும் 'Frustration' என்ற சொல்லுக்கு நேர் மொழி பெயர்ப்பு போன்றுள்ளது. இச் சொல் செய்யுள், வசனம், பேச்சுவழக்கு என்பவை மூன்றிலும் தோன்றிப் பொருள் தருவது கவனிக்கத்தக்கது.

ஒன்றைச் செய்வதாக ஒப்புக்கொண்டு, பின்னர் செய்ய மறுத்துப் பொய் பேசுபவர் இவ்வுலகத்தில் பலர் உண்டு. இவர்களைப்பற்றிப்பேசும்போது 'அவன் யாரையா! தன்மையில்லாத மனுஷன்' என்று சொல்வர். பெருந்தன்மை எனும் பொருளில் 'தன்மை' என்பது வழங்குகிறது. இதே பொருள் கொண்ட வழக்கு திருக்குறளிலும் பயில்வது காணலாம்.

"நிறை நீர் நீர்வர் கேண்மை பிறைமதிப் பின்வீர பேதையார் நட்பு"

எனும் குறளில் 'நீர்வர்' எனும் சொல்லுக்கு 'பெருந்தன்மையுள்ளவர்' என்பது பொதுவான பொருள். 'நீர்' என்றாலே 'தன்மை' என்பதுதான் பொருள். 'நீர்மை' எனும் சொல்லை 'பெருந்தன்மை' எனும் சிறப்புப் பொருளில் வழங்கியிருப்பதும் 'தன்மை' எனும் பேச்சு வழக்குச்சொல் அதே பொருளில் வழங்கி வருவதும் அக்காலத்திற்கும் இக்காலத்திற்கும் உள்ள தொடர்பைக் காட்டுகிறது.

'நெறியின் நீங்கியோர் நீரல கூறினும்'

அறியாமை

என்றறிதல் வேண்டும்'

என்ற செய்யுளிலும் 'நீரல' என்பதின் பொருள் மேற்கூறிய சொற்பொருளுக்குத் துணை செய்யும்.

'எடுத்த மூக்கு' என்று நிமிர்ந்த, நிவந்த மூக்கைத் தற்காலம் சொல்வர். இதே பொருளில் 'எடுத்த' என்ற சொல்லைதோள் களைப்புகழும்போது 'குன்று எடுத்த ஓக்கும்' என்று சொல்லுகிறார். மற்றும் 'ஈடும் எடுப்புமற்ற கம்பன் எடுப்பும் கவித்திறனும்' என்ற சொற்றொடர்களிலும் இச்சொல் பயன்படுகிறது.

'தேவர் அணையர் கயவர்' என்பதில் 'கயவர்' என்பதை எப்பொருளில் வழங்கியுள்ளாரோ அதே பொருளில்தான் தற்காலம் 'கயவாளித்தனம்' எனும் சொல்லும் உலக வழக்கில் வழங்குகிறது.

'வடித்த சோறு' என்பதற்கு விரிவான பொருள் சோற்றுக்கு மாறான கஞ்சியை நீக்கி மீதியான சோறு என்பதாகும். 'வடித்த சிலை' என்பதற்கு உருட்சிக்கும் திரட்சிக்கும் ஒத்துவாத மேடுபள்ளம் நீக்கி, முட்டு தட்டு எடுத்து அகற்றி, எடுத்த சிலை என்பது பொருளாம். 'இமயத்தில் பெயர்த்தெடுத்த கல்லிலன்றோ சோன் கண்ணகி படிவம் வடித்தெடுத்தான். 'வடித்த பொன்' 'வடியெண்ணெய்' என்று வழங்கிவரும் வார்த்தைகளும் அதே பொருள்தரும். இவ்விதம் பொதுவாக வழங்கிவரும் இச்சொல் சிலப்பதிகாரத்தில் அழகாக சிறந்த இடத்தில் பயில்கின்றது. மாதவி கோவலனுக்கு எழுதிய கடிதத்தில் 'என்வடியாக் கிளவி மனக் கொளல் வேண்டும்' என்று வரைகின்றாள். 'வடியாக் கிளவி' என்பதன் பொருள் குற்றம், தீங்கு நீங்கிய நல்ல சொல் என்பதாம். கோவலன், தன் சொல்லைச் சாதாரண கணிகையர் வார்த்தை என்று எண்ணக்கூடாது என்பதே அச்சொல்லை உபயோகித்ததின் நோக்கம். 'வடித்த நூலோர்' என்ற செய்யுட் பிரயோகத்திலும் பொய் முதலிய குற்றங்களைந்த நூலாசிரியர்' என்று அதே பொருளில் வருகிறது. 'நல்லதற்குப் புறம்பான குற்றம் நீங்கியது' என்று மேற்சொன்னவைகளில் பயன்படுவதுபோல, தற்காலம் பேச்சுவழக்கில் வழங்கும் 'வடிகட்டின அயோக்கியன்' என்ற சொல்லிலும் அயோக்கியத்தனத்துக்குப் புறம்பான யோக்கியம் அற்றவன் என்ற பொருளில் 'வடிகட்டல்' எனும் சொல் பிரயோகப்படுகின்றது. இப்போது பல எழுத்தாளர்கள் மேற்சொன்ன பொருளில் கையாளுகிறார்கள்.

கோவலனை விட்டுப்பிரிந்த மாதவிக்கு உலகமே சலித்துவிட்டது. 'காமர்மலை' வந்ததும், முன்னம் கூடி மகிழ்ந்து களிப்பெய்திய மலைக்காலங்களும் இன்ப நாட்களின் எண்ணங்களும் அவள் மனதில் உறுத்து வந்து துன்புறுத்துகின்றன. இன்ப நினைவுகள் சூழ்ந்துகொள்ளுகின்றன. ஆதலின், 'மொய்கொள் சிந்தையளாகி, அவனைப்பிரிந்து இருக்கும் நிலையில், துன்பச் சூழலில், அருகசைந்துவந்த காமர்மலையை வெறுக்கின்றாள். அந்த மலைக்காலத்தை சாக்காகக் கொண்டு, துன்பமூட்டும் உலகத்தையே இகழ்கிறாள். மற்ற உயிர்கள் மகிழ்வுற்றிருக்க தான்மட்டும்

துன்புறவே, தன்னின் நீங்கிய மக்கள் அடங்கிய உலகை எண்ணிப் பொருமை கொள்கின்றான். ஆகவே தர்க்க ரீதியில் “மலை நீயாயின் மணந்தாரவராயின்” என்று இழிவு காந்த சொற்களால் பேசுவிட்டு சங்கடத்தொடு ‘தரித்திரம் பிடித்த உலகம்’ என்று நாம் தற்போது திட்டுவதுபோல் ‘ஞாலமோ நல்குந்தது’ என்று வசிக்கின்றான். இந்த இடத்தில் மாதவி சொன்ன வார்த்தை அதே பொருளில், அதே நிலையில் அதே சந்தர்ப்பங்களில் வழங்கி வருவது எவ்வளவு வியப்புக்கு இடமாகிறது.

‘துணிந்தான்’ என்ற பதத்திற்கு அறிவால் தொடர்புடைய பிறவற்றினின்றும் ஒன்றை ஒன்று பிரித்து உணர்ந்தான் அல்லது ஐயம் அறுத்துப் பிரித்து முடிபு கண்டான் என்பது விரிந்த ஆழ்ந்த பொருள். இம்மாதிரி விரிவான பொருளில் துணிந்து என்ற சொல் வந்த தொடர்பு “வெட்டு ஒன்று துண்டு இரண்டு எனப்பேசலும்” என்ற உலக வழக்கில் தோன்றுகிறது. சந்தேகமின்றி அறுதியிட்டுச் சொல்லுக எனக் கேட்கும் இடத்தில் இவ்வழக்கு கையாளப்படுகிறது. ‘துணி’ என்பதற்கு வெட்டு என்பது பொருள். வெட்டப்பட்டது வேட்டி, வேஷ்டி. துண்டிக்கப்பட்டது துண்டு. துணிக்கப்பட்டது ‘துணி’. புறத்தில் நிகழும் வெட்டிப் பிரிப்பது எனும் நிகழ்ச்சியை (Objective) அகத்தில் ஏற்றி (Subjective) மூளையினால் பிற ஐயங்களிலிருந்து வெட்டிப்பிரிக்க என்று ‘துணி’ எனும் சொல் பொருள்படுகின்றது. புறத்தில் நிகழும் நிகழ்ச்சியை அகத்தில் நிகழுவதிலிருந்து பிரித்துவைக்க ‘துணிந்தான், துணித்தான்’ எனும் சொற்களில் தகராசியை பேதத்தைப் பயன்படுத்துகிறோம். ‘இறை’ என்ற சொல் சிறிது என்ற பொருளில் பெரிய புராணத்தில் பயிலுகின்றது. “இறை பொழுதின் கட்கூடி,” “பொறை நிறையும் இறை யுதரிய” என்பன சில விடங்கள். இச்சொல் திரிந்து சென்னைக்கருகாமையில் “இறவுண்டு” “றவுண்டு” என்று வழங்குகிறது. இறையளவு (சிறிதளவு) என்ற பொருளில் இச்சொல் வழங்குகிறது. ‘இவ்வளவுண்டு கொடு’ என்று தமிழ் நாட்டில் வழங்குவது நோக்குக.

மறைந்திருப்பதை வெளிப்படுத்துதலை, இரகசியத்தை பலாரிய சொல்வதை “உள்

ளதை அம்பலப்படுத்தட்டுமா” என்ற பேச்சு வழக்கில் காணலாம்.

“நிறையரியர் மன்னளிய ரென்னுது காம மறையிறந்து மன்று படும்”  
“நிறையுடையே நென்பேன் மன் யானோ வென்கா மறையிறந்து மன்று படும்”

இக்குறள்களில் ‘அம்பலமாகிவிடும்’ எனும் பொருளில் ‘மன்று படும்’ எனும் தொடர் வழங்குகிறது. ‘பொதுச் சொல் பொரு அது’ ‘பொது மொழி’ ‘பொதுக்கடிந்து’ எனும் நூல் வழக்குகளிலும் ‘அம்பலமான சொல்’ எனும் பொருள்கொண்டே வழங்குகின்றது.

முட்டையிடாத பெட்டைக் கோழியை கன்னிப்பொட்டை என்று தமிழ் நாட்டில் சில பாகங்களில் பேச்சு வழக்கில் சொல்வர். புதியதாக வாங்கி உபயோகப்படுத்தாத குத்து விளக்கை ‘கன்னி விளக்கு’ என்று சொல்வர். இந்தக்கன்னி என்ற சொற் பிரயோகம் தமிழ் மொழியிலன்றிப் பிற மொழியில் அதிகமாகவும் அழகாகவும் கையாளப்படுவதில்லை. நமது மொழியையே ‘கன்னித்தமிழ்’ என்றல்லவோ அழைப்பர்? நம் தமிழகம் ‘கன்னிநாடு’ அன்றோ? நந்தமிழ் நாட்டின் எல்லையில் நின்று நித்தம் தவம் செய்பவனும் குமாரியெனும் ‘கன்னி’ யன்றோ? ‘கங்கையாம் பொன்னியாம் கன்னிநீத்தமே’ என்றல்லவோ சேக்கிழார் பாடினார்? கன்னியென்ற சொல் அழிவின்மை, புதுமை எனும் பொருட்களில் வந்தாலும் ‘புதுமை’ எனும் பொருளிலேயே பெரும்பான்மை பயின்றுவரும். மாசுமறுவற்றது, பயன்படுத்தப்படாதது, மணமாவதற்கு முந்திய பருவம் ஆகிய பொருட்களுடன் இயைந்து வழங்கும். மணமாகாத வானோமேல் நண்டின் கால்பட்டுவிடவே அதற்கு வெட்கம் வந்து ஒளிந்துகொண்டதாம்.

“வண்ணொழ் கொடுத்துறைக் கன்னிவானோமேல் நண்டுகி ருத்தென நடுங்கி நாணினான்”

—சிர்தாமணி.

வற்றுத நதி எனும் பொருளில் ‘கன்னி நீத்தம்’ என்றும் முதலாவது வேட்டை எனும் பொருளில் ‘கன்னிவேட்டை’ என்றும் சேக்கிழார் சொல்லுகிறார். ‘கன்னிவானோ’, கன்னிப்பொட்டைக்கும் உள்ள நெருங்கிய தொடர்பு கருதத்தக்கது. இவ்விதம் ஆயி

ரம் ஆண்டுக்கு முன் செய்யுளில் வழங்கிய வழக்கு தற்காலம் பேச்சிலே வழங்கிவருவதாலன்றோ நந்தமிழ் ‘கன்னித்தமிழ்’ எனப் பொருந்த உரைக்கப்பட்டது. ‘முதன்மை’ எனும் பொருளில் ஆங்கிலத்தில் ‘Maiden Attempt or Voyage’ என்ற பதங்கள் உள்ளன. பயன்படுத்தப்படாத எனும் பொருளில் ‘Virgin Soil’ என்ற சொற்றொடர் வழங்குகிறது.

சிலவிடங்களில் மனைவியை இழந்துவிட்ட ஒருவனை ‘பெண்சாதியை தோத்துவிட்டான்’ என்று சொல்லக் கேட்டிருக்கிறோம். மற்றும் வீடு, நகைகளை அடைமானத்திலாவது வேறு விதமாகவோ இழந்துவிட்டால் ‘வீடு நகையெல்லாம் தோற்றுவிட்டான்’ என்று சொல்லும் வழக்கமும் காண்கிறோம். இந்த இழப்புப் பொருளில் ‘தோற்றல்’ எனும் சொல் சிலப்பதிகாரத்திலும் பயன்படுகிறது. ஒற்றைச் சிலம்புடன் சென்ற கற்றைக் குழலாள் “ஏ, வாயிலோயோ.....” என்று மிரட்டிக் கொண்டு அரசவைக்குச் சென்று வழக்காடும் காட்சியை வருணிக்கும் இளங்கோ, கண்ணகியுடன் வாதில் தோற்றதுமன்றி தன் உயிரை

யும் தோற்றான், என நாம் சாதாரணமாக பேசும் வழக்கில் கையாண்டிருப்பது இலும் பூதளிக்கின்றது.

“மெய்யிற் பொடியும் விரித்த கருங்குழலும்

கையில் தனிச்சிலம்பும் கண்ணீரும்—

வையைக்கோன்  
கண்டனவே தோற்றான், அக்காரிகை தன்  
சொற்செவியில்  
உண்டனவே தோற்றான் உயிர்.”

உயிர் இழத்தலுக்கு, இறந்துபோதலுக்கு ‘தோற்றல்’ எனும் சொல் இக்காலமும் அக்காலமும் வழங்கியிருப்பது நோக்கத்தக்கது.

இவ்விதம் பல வழக்குகள், சொற்கள் பண்டை இலக்கியங்களில் பதிந்து, புதுமையில், பேச்சில் பொலிகின்றன. பழமைக்கும் புதுமைக்கும், முற்காலத்திற்கும் தற்காலத்திற்கும் தொடர்பிழையாக உள்ள இச்சொற்களை ஆராய்ந்து பார்த்தால் தமிழாது பேச்சு வழக்கின் சிரிய தன்மையையும், பழந்தமிழ், பேச்சுத் தமிழாக முகிழ்ந்த திறனும் அறிய வரும்.

“For religion all men are equal, as all pennies are equal, because the only value in any of them is that they bear the image of the king.”

G. K. CHESTERTON.

“At this moment it is vain to discuss whether Socialism will be a selling of men's liberty for bread. The men have already sold the liberty; only they have not yet got the bread.”

G. K. CHESTERTON.

## சிந்தனைச் சிதர்

ம. தவமணி, II U. C.

அறிவின்மை, அழகாறு, செருக்கு, நா மிலாமை, குறுகிய மனப்பான்மை, உயர்ந்த பின்மை, சுயநலமுடைமை இவற்றினடியாகப் பிறக்கும் துர்குணங்களுள் முதன்மைபெற்றது நன்றியறிவின்மை. நன்றியுடையோன் நானில் மாந்தரால் நன்கு மதிக்கப்படுகிறான். ஆனால் செய்ந்நன்றி மறந்தவனது கதி, “எந்நன்றி கொன்றார்க்கு முய்யுண்டாமுய்யில்லைச்-செய்ந் நன்றி கொன்றமகற்கு” என்ற பொய்யா மொழியால் நன்கு விளக்கப்பட்டிருக்கிறது. மருவியம்பா மறைந்து நின்றாடுவானும், கல்லினுள் தேரைக்கும் கருப்பையினுயிர்க்கும் உண்டியளித்துக் காப்பவனும் “வெயிலால் வருந்துவோரே, வேண்டுவர் நிழல் நீரே, உயிர்ப்பயிசோம்புங்காரே, உணையன்றிக் கதியாரே” யெனப் புதழப்படுவனுமாகிய இறைவனது ஒப்பற்ற பெரு நன்றியை மறந்து அவனைப் பழிப்பதும் ஒழிப்பதுமே உயர் கொள்கையென்றுதல் வாருமுளர். என்ன இவர் தம் இழிதகைமை!

இலக்கிய ஆராய்ச்சியில் தலைப்படுபவர் செய்ந்நன்றியுடைய இரு பெரு வீரரை எளிதில் காண்பர். இராவணனின் பண்பிலா உள்ளத்தையும், இழிசெயல்களையும் தீரவுணர்ந்தும், சும்பகர்ணன் அவனிடம் பெற்ற பேரு உதவிகோரி, நன்றியுடையோனாய்,

“நீர்க்கோல வாழ்வைநச்சி நெடிது நான்  
வளர்த்துப் பின்னை  
போர்க்கோலம் செய்துவிட்டாற் (கு)  
உயிர்கொடா (து) அங்குபோகேன்”

என வீரமொழி கூறினதாகக் கம்பராமாயணத்தில் சொல்லப்பட்டிருக்கிறது.

“தம்பியர் ஐந்துபேரும் தனித்தனி எவல் செய்ய  
வம்பவிழ அலங்கலோடு மாமணி மகுடம் குடி  
அம்புவி முழுதும் நீயே ஆளலாம் வருக”

என அழைத்த தாயாகிய சூர்தேவியை நன்றி மறவாத கர்ணன்,

“திடம் படுத்திடுவேல் இராசனுக்குச்  
செருமுனை சென்று செஞ்சோற்றுக்  
கடன் கழிப்பதுவே எனக் (கு) இனிப்  
புகழும் கருமமும் தருமமும்”

என்று விடைகொடுத்தனுப்பியதாகப் பாரதம் மொழிகின்றது. சும்பகர்ணனும் கர்ணனும் “காலத்தினாற் செய்த நன்றி சிறிதேனினும்,

ஞாலத்தின் மாணப்பெரிது” என்ற வள்ளுவர் கருத்தினுக்கொப்ப ஒழுங்கிருப்பது கண்கூடு.

வெள்ளை மனதுடையோர் நன்றியுடையோ ராயிருத்தலை நாம் எங்கும் காணலாம். “வெள்ளைக்கில்லைக் கள்ளச் சிந்தை” நடையழிதலும், சொல்லழகிலும், வசிகர மோகனப் புன்னகையிலும் மயங்கி உண்மையான தூய உளம் படைத்த நண்பனையறியாது மோசம் போகிறவர் எத்தனைபேர்? கபட நாடகம் நடப்பவர் நன்மக்கள் வெறுப்பை விரைவில் எய்துவர். இத்தன்மை யுடையோரிடமிருந்து விடுதலை பெறவே இராமலிங்கவழிகளும் “உள்ளொன்று வைத்துப் புறம் பொன்று பேசுவோர் உறவு கலவாமை வேண்டும்” என விழைந்தார்போலும். உயரிய நண்பனது உளக் கிடக்கைச் சரியானபடி அறிந்து கொள்ளாமல் பொருத்தமற்ற காரணங்களால் அவன்மேல் தப்பெண்ணங்கொண்டு உண்மை அன்புடையோரைப் பழித்தும் “தினைத்துணை, நன்றி செயினும், பனைத்துணையாக், கொள்வர் பயன்றெறிவர்” என்ற மறை மொழியை மறந்தும் அவர்களுக்கே தீங்கு விளைத்தும் வாழ்பவர், வாழ்க்கையில் மிகவும் துன்புறுவர்.

மனிதன் தவறுவது இயல்பு. அதனால் ஒரு வர்மேல் பெரும் பழி சுமத்தி அன்னர் புரிந்த உதவியை மறந்து குணம் படைத்த மனதைப் புண்படுத்தி நடமாடும் சந்தேகப் பிராணி களுக்கு “கொன்றன்ன இன்னாசெயினும், அவர் செய்த ஒன்று நன்று உள்ளக்கெடும்” என்ற தமிழ்மறை ஒப்பற்ற அறிவுரையாகும். சிலர் போற்றினும் போற்றுவர். பொருள் கொடாவிடின தூற்றினும் தூற்றுவர். சொன்ன சொற்களை மாற்றினும் மாற்றுவர். இது மிக இழிந்த செயல். ஏனெனில், “செய்யாமற் செய்த உதவிக்கு வையகமும் வானகமுமாற்றலரிது” என்பதுபோல் ஒரு வன் கடுகளவு உதவி செய்திருந்தாலும் அதை யுன்னியாலது, அவனிடம் நன்றிகாட்ட நாம் கடப்பாடுளோம்.

“மன நலம் மன்னுயிர்க்கு ஆக்கம்” என்ற ஞர் வள்ளுவர். அந்த ஆக்கத்தை நிறையப் பெற நமக்கு ஊக்கம் இன்றியமையாதது. எனவே உழைப்போம் உறுதியுடன் அதனைப் பெற. நல்லிளஞ் சேர்ந்து நலமுற உழைப்போம். உழைப்பின் வாரா உறுதியுமுளதோ?

## Sacred Heart Hostel Speaking

7th Feb. 1947 Trichinopoly.

WE began this academic year with a new face which externally frightened and internally caressed us. A new warden was in the chair of Rev. Fr. Vattathara, S. J.

We inaugurated our L & D society on an advanced scale. The speaker and the secretary were elected by secret balloting. In spite of the gravity and seriousness of the hon. speaker and the secretary, the house preferred entertainment to instruction and had more of interpellations than of debates.

Our Corpus Christi procession was indeed an achievement and an external manifestation of the internal bond of love and respect towards Our Lord, the volunteer corps doing their work excellently to conduct the procession with order and devotion.

Rev. Fr. Warden was of one mind with us and with the approval of Rev. Fr. Rector decided to have a picnic every term and a cinema show every month, provided a picture that did not offend against decency, moral and Christian sense was available in town. Two of the cinema shows, “Dr. Kotnis Ki Amar Kahani” and “The Keys of the Kingdom” to which we went were purely Chinese in atmosphere and showed our affinity towards the Chinese culture. Such choice of artistic pictures refines our æsthetic taste which in the present day has been blunted and prostituted by a conspiracy of international immorality and many of us have taken to heart the lesson taught by the American Legion of Decency to boycott all indecent films.

We had our first picnic to Lalgudi—a village blessed with nature's abundance—

with the added advantage of parcelled pieces of music provided by Rev. Fr. Fournier. We had our second picnic to our own refectory owing to nature's unprovoked opposition.

Our ‘ECKO’ marks an important landmark in the history of the S. H. Hostel—a work started by our predecessors and completed by us. Our former warden Rev. Fr. Vattathara and the present warden have very generously contributed to it. Now that we have moved into the international wireless net-work, we shall not have to march to the New Hostels to hear Pdt. Jawaharlal Nehru's maiden broadcast as the President of the “Indian Republic”.

We had our Hostel Social Gathering which was the most impressive and interesting function of all that we had this year. On account of nature's tantalising hindrance to our programme to be conducted in the “Vattathara Garden”, we turned the Lawley Hall into a miniature garden and our gathering was honoured by the presence of our distinguished guest, Mr. T. A. Varghese, M.A., I.C.S., Collector of Trichinopoly. Owing to the strenuous efforts of our prefect Fr. M. C. Joseph, we had the opportunity of meeting at close quarters great personalities like Mr. Gandhi and the Hon. members of the Interim Government.

We shall fail to do justice to ourselves if we fail to record our conquest of the much coveted Rapinat Trophy this year. On the 29th of October 1946 at 11-30 a. m. we revealed to the “New Hostellers” that Tug-O' war medals were not their monopoly.

As usual this year also we had a three days' retreat preached by one of the most erudite and eloquent Jesuits, Rev. Fr. Shouriah, S.J. If elevating our hearts to the Almighty God in silence is the criterion to judge the effect of a retreat, we can assure him that we had the full effect of a closed retreat.

It is a fact of no little importance to record here that our Warden is the pioneer in introducing Indian music in our midst. It was for the first time in our memory that we were nourished with sweet Karnatic music played on full

orchestra by Sri. K. C. Thyagarajan and party, Director of the All India Radio on Indian music. No wonder our hostel has become "a nest of singing birds" competing for the degree of Gana Saraswathy!

To wind up, we admit we may grumble sometimes against the yoke, and let him, who is innocent of this failing, cast the first stone at us. But we do realise that the yoke of the Sacred Heart is sweet indeed, and it is worthwhile going through a bit of discipline in order to acquire a few good habits which any future citizen of India will be proud to have acquired.

## Clive's Calling

by K. R. Rabindranath

25th June, 1946. Life revives in Clive's Hostel. Once again the exchange of 'ding-dongs' between the Church and the Rock-Fort is interrupted by ringing juvenile laughter.

It is an occasion for familiar hands to feel the warmth of old friendship, and for strange faces to stare first and then to smile.

28th June. Fr. Warden speaks to his first congregation in the Quadrangle.

30th June. Our office-bearers are appointed. "Uneasy lies the head that wears a crown".

14th July. The Inaugural Address of our Hostel Union is delivered by Sri Jaya Rama Iyer, B.A., B.L., Advocate. The lecture is brief, but "they speak the truth, who speak less".

17th July. Public-speaking is the backbone of Democracy and no educational institution in a democratic country can ignore the training of its youth in the art of exposition and debate.

Our parliament holds its first session and turns down the proposition, "The Constituent Assembly will prove a mirage".

22nd July. Fr. Warden puts forth his positive precepts of 'work, work' and his negative maxim of 'Don't sip'.

24th July. Our budding politicians discuss in Tamil Gandhiji's leadership. Of course, the Gandhians win the day.

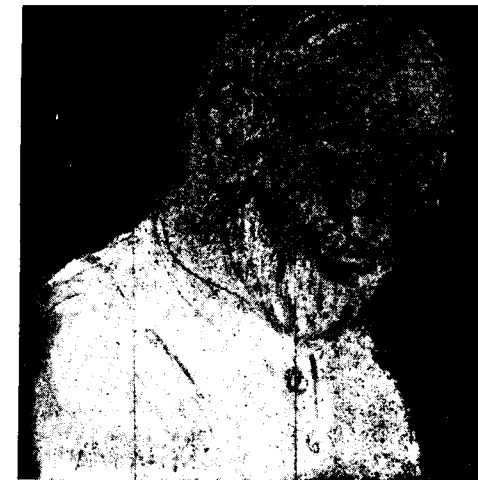
25th July. A day of intense activity caused by extreme inactivity. The 'wind-fall' of a holiday holds our nets and balls up in the air at an unusual hour. More marvels are yet to follow in the evening.

Water tubs with water nil,  
Early supper, candle light,  
Talks that go on as you will,  
Go to make a merry night.

But then, lo, a sudden illumination all around. The good old routine, once again.

28th July. The first opportunity for our Representatives to exhibit their talents in feasts.

GUESS WHO



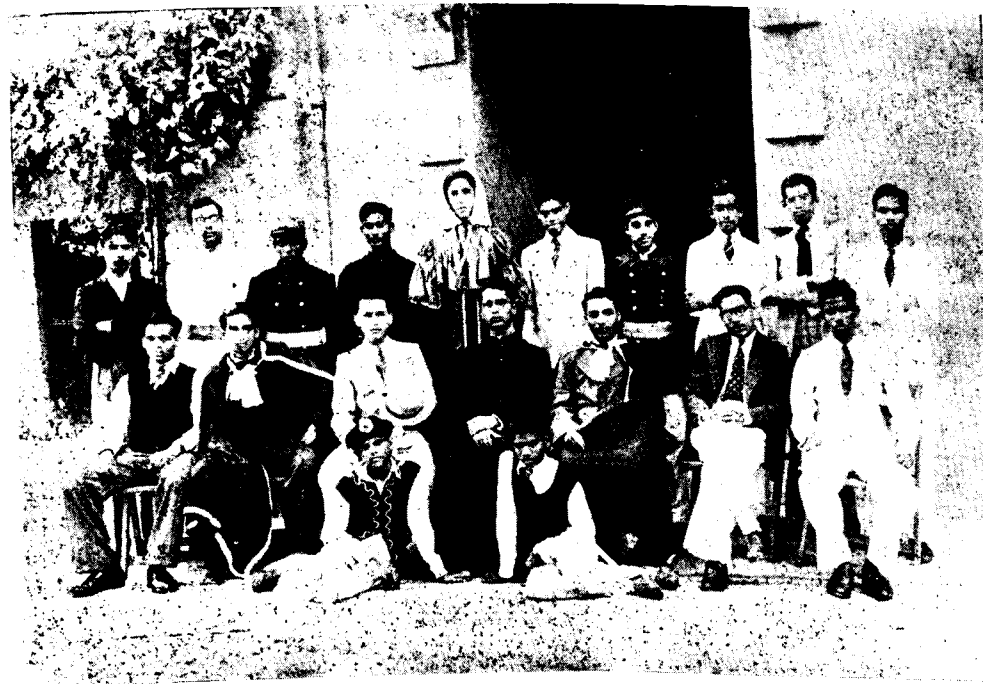
By N. Ramanathan, III B. Sc.



By R. V. Nath.



"THE BELLS"  
College Day Drama—29 Oct. 1946



"A VICTIM OF THE SEAL"  
C. T. A. Anniversary Drama—Feb. 16, 1947

Photo by A. D. Doss, S. I. Ry.

9th August, 1946. The day of our martyrs. Members assemble in the Quadrangle to pay homage to the August heroes. "Dulce et decorum est pro patria mori".

10th August. Many of our folk, especially the youngsters, "retreat" to their homes.

13th August. Our Parliament discusses a very grave question concerning the constitutional structure of India and we find the next day that Pandit Nehru has concurred with our views.

16th August. The brief spell of holidays is over.

20th August. An unlucky thief enters one of our rooms, unaware of our friend, Pappu, having cut class. A wholesome afternoon to forget an unwholesome tiffin—and, Sambu-fame for our friend. Long live 'Dokers'.

21st August. Our Parliament credits the British with sincerity in quitting India. But Lobby talks suggest that it is 'sincerity out of necessity'.

28th August. Our Magazine sees the light of day.

30th August. Rev. Fr. Mathias S. J., delivers a lecture on the 'Problem of Poverty' under the auspices of our Hostel Union.

9th September, 1946. Examinations. Our Juniors strive to create the 'first best impression' upon the Principal. Experts in 'eleventh-hour preparation' blame the watch-repairers for not returning their 'Alarum-Time-Pieces' in time!

13th September. "Home—sweet home!" Brothers remember their 'Thambis' at home. Fruit-sellers and toy-vendors have a good sale.

1st October, 1946. College re-opens. The Seniors take the best resolutions which

are the easiest to be broken. Youngsters return with fresh agility. Little ones come back from kisses and caresses.

2nd October. Gandhi-Jayanthi under the auspices of our Hostel Union.

—Where violence is defeated, peace triumphs; where hatred is folly, love prevails—

10th October. Our Parliament suggests that 'in the interests of the world's security and peace, the secret of Atomic Energy be not the monopoly of a nation or two'. Our I. U. C. brothers create history by becoming 'Right-Honourables'.

23rd October. Deepavali. Somebody hatches a 'gun-powder plot' which takes a long time and a long journey for Fr. Warden to detect!

29th October. A 'doubly lucky' day for Clive's.

Our friend, K. H. Narayanan, is selected for the Inter-varsity debate to be held at Patna, to represent the Madras University.—May his voice never falter; may his wit never dwindle—

College sports. Laurels to Kandaswami and Panchanathan.—Up, brothers, in your Life's Race!—

6th November, 1946. Our Magazine comes out a little delayed. That is because it had a new garment to put on.

30th November. Selection Examinations dispel our 'gloom' by lights burning all-night. Day begins at 10 p.m., for many.

6th December. A second home-ward march.—"Good-bye, till we meet again".

8th January, 1947. Once more we rally round. New-year greeters parade the Quadrangle.

14th January. Pongal Day. We have feast for the ear first with a variety ranging

from 'Philomel melody' that thrills the hearts with ecstasy, to 'musical mockery' that splits the sides with laughter.

And then, we have feast for the stomach—there too comedy steps in, when the chronicler falls between the 'Scylla' of a locked door and the 'Charybdis' of roaring laughter.

17th January. Inter-Collegiate Sports. Kandaswami comes off first in the 1500-metres' race.

## CLIVE'S CALLING

22nd January. Clive's cannot be conservative. Our Oratorical contest breaks the tradition and takes the shape of a debate on the proposition, "Judging from the sum-total of man's activities and achievements, humanity to-day can be said to be progressing".

26th January. Our 'orator-collegiates' plead the cause of Internationalism in the Inter-Hostel Debate.

## U. O. T. C.

THE 4th anniversary of B Coy., 2nd Madras Bn. U.O.T.C. was celebrated on Thursday 13th Feb. '47, in the Lawley Hall, when Rev. Fr. L. M. Balam S.J., presided. After tea, the Annual Report for the year 1946-47 was presented by Capt. T. V. Krishnan.

"Well begun is half done". This saying is only too true. We started the year with the addition of 2/LT. G. Gopalakrishnan and SSI. McGuinness to the training team of the coy. This strengthening has had its salutary effects as evinced by our war-certs. results of this year, which have really gone beyond our expectations.

The recruitment this year has not been up to our old standards. This we should think is partly due to the lower physical standards of boys joining the Intermediate classes. The better type of young men perhaps were thinking too long before they could decide about joining the corps so much so we had to reject many a late-comer who could have easily been enrolled if he had come in time.

### Training

Thanks to the untiring efforts of SSI. McGuinness, the two V/O's Kumaravadivel and Aloysius and the CSM. Gnanadoss, our recruits were very well punched up. No wonder our A-I results this year have beaten all our previous performances.

In addition, special cadre classes were held during the second term for the benefit of the non-cert. cadets. Mr. Gopalakrishnan, ably assisted by the SSI and the CSM, conducted the classes, and it is very gratifying to note that an unusually large number of OR's were attending these classes.

### Musketry

All categories of men fired their respective A.W.T.C. by the end of the first term. The results are fairly satisfactory, the highest platoon average being 67%. Individual prizes for the top-scorers in each category of A.W.T.C. were distributed under Battalion arrangement in the last annual camp.

## Attendance

Attendance has not been quite up to the mark. The coy. average works up to only 85% which is considered to be really low. We hope the newly sworn-in cadets will make us record a different and better statement this time next year.

This year an announcement was made at the beginning of the training season of the award of individual medals to everyone of those who puts in hundred per cent attendance in the coy. parades. The response to this announcement has been very gratifying—full thirty cadets succeeding in knocking off as many medals.

## Cadre Camp

A cadre camp was held at Gundur from 15th to 29th of Sept. 1946, for all the categories of war-cert. trainees. We had the traditional large number of trainees, and it was a job to the instructing staff to keep going all the seven periods of the day. For the promised additional instructors never turned up, and our training team did the job. In this connection we thank heartily U/O Kumaravadivel and U/O Aloysius—the only U/O's in the Battalion who had volunteered to attend the camp as duty personnel—and we congratulate them on the superb work they turned out there as instructors for the A-I trainees

## Annual Camp

The camp was held at Wellesley Lines from 8th to 22nd Dec. 1946. This was a really enjoyable camp since we were in our own accustomed surroundings. A noteworthy feature of the camp was the superb work turned out by CSM. Gnanadoss which, of course, necessarily resulted in the fine discipline we had in camp. As far as we could remember, this was the only camp where the CSM was entitled

to present the coy. commander with a pair of white gloves. The other N.C.O's have been a keen and enthusiastic team too and did their jobs very well. But a little more of initiative and responsibility on their part would have been very welcome indeed.

## Post-camp Training

With the college re-opening later than usual on the 8th Jan. 1947 and the War-Cert. Exam. starting earlier than usual on 29th January, what could be expected during the period but real hell—not only for the War-Cert. trainees but for the instructing staff as well? During this brief period of about 20 days we had to polish up our boys to the best of our efforts. This was done admirably well, and the response from the cadets was equally good and encouraging.

Our labours were very well rewarded. The performances of our boys in the War-Cert. Exams. are brilliant, as shown by the following percentages of passes in the '47 exams:—A-I 98%; A-II 73%; B-I 90% and B-II 44.4%. The results are very gratifying indeed—only the B certs. could have done a little better. The total number sent up was 95 of whom 85 were successful.

Since the Sir Arthur Hope Shield is not being awarded this year, the Battalion HQ have decided to give individual prizes to such of those candidates as have secured the first three places in their respective Cert-Exams. It is very gratifying that we have secured the following places.

### A-I Cert. Exam.

I in Bn. Cdt. Fuller, N.A.

### A-II Cert. Exam.

I in Bn. Cpl. Venkateswaran, P.V.

II „ L/Cpl. Sundaresan, S.

I „ Sgt. Pinto, D.B.E.

## B-II

III " Cpl. Anantharaman, K. S.

Our hearty congrats. to all of them. It is now up to the rest to do better next year and knock off all possible prizes.

## Inter-platoon Competitions

These competitions which were revived last year were continued this year too. Owing to the War-Cert. Exams. coming off very early this year these competitions had to be hurried through and they were really very keenly contested.

## The Attendance Cup

A long-standing gap in the array of our company trophies has been filled this year by SSI. McGuinness' presentation of a beautiful cup for the Inter-platoon Attendance Competition. In the twelve-month and more he has been with us SSI. McGuinness has won the affection of the Officers and men of the coy. by his cheerful temperament, versatility and winning ways. This cup will be a standing monument to the unwearied interest he has always shown in all the activities of this coy.

## The Fr. Ehrhart Cup

One good deed gives rise to another; one more trophy has been added to the increasing number of company trophies by the munificence of the V/O's of the company, Kumaravadivel, Aloysius and Benjamin Diaz. This new trophy, called the "Fr. Ehrhart Cup," is to be awarded to the platoon with the best War-Cert. average.

The results of the competitions are as under:

1. The Dr. Mathuram Cup for Drill: 4th pl.
2. The Thimmayya Cup for Guard-Mounting: 6th pl.

3. The Lt. Soundararajan Cup for Route-March: 4th pl.
4. The Inter-platoon Musketry Cup: 5th pl.
5. The Fr. Sewell Cup for Football: 4th pl.
6. The Fr. Bertram Cup for Hockey: 6th pl.
7. The Fr. Ehrhart Cup for War-Cert. average: 4th pl.
8. The Attendance Cup: 5th pl.
9. Fr. Leigh Challenge Shield for all-round efficiency: 4th pl.

In appreciation of the efficient work of the CSM a special silver medal was awarded to CSM Gnanadoss, V.P.

## Conclusion

In conclusion we wish good luck to all these leaving us shortly. Those who remain next year and so will make the back-bone of our company will have to live up to the traditions of our company and try to do even better.

The president, Rev. Fr. Balam, in his speech said that joining the UOTC meant hard work throughout the year for there were plenty of things to be learnt. Opportunities are afforded to the cadet to make himself a man by learning to do things practically and by being called upon to rely on himself and make use of his own initiative. The most noteworthy feature of the UOTC is the stress laid on discipline. To fit oneself to be a leader in the New India, one must undergo the severe apprenticeship of obeying for it is only by learning to obey first that a man qualifies himself to be a leader.

The meeting came to an end with V/O Kumaravadivel thanking the president and the distinguished guests for their presence and making the function a grand success.

Capt. T. V. KRISHNAN.

## College Societies

## The Literary and Debating Society 1946-'47

With the inception of Hostel societies, we were afraid that the Literary and Debating society in the College might be reduced to existence only in name. The actual working of the Society, however, belied our fears.

The College Parliament was inaugurated early in the first term with a debate on the vexed question of Prohibition. Rao Sahib M. Kailai Anantar, B.A., B.L., Mr. K. Srinivasa Iyengar, M.A., B.L. and Mr. B. V. Ranganath argued for Prohibition while Messrs. A. Hirudayaswami, M.A., B.L., P. Prabhakaran, B.Sc. (Hons) and S. Venugopal spoke against it. Mr. B. V. Ramanatha Rao, M.A., B.L., Sub-Judge, District Court, Trichinopoly, occupied the chair. The verdict of the house, with a large majority, was for Prohibition, and we have a suspicion that it guided very much the decision of the Government of Madras on the same question.

The standard set by this opening debate impassioned, academic discussion was followed in subsequent debates.

We discussed the inadequacy of the UNO, and arrived at the conclusion that it cannot establish and safeguard world peace. We considered the question whether India can attain freedom as a single nation, and in consideration of the political temper of this country, thought it then wise to press the motion to a division, and to decide the issue by a

majority. We considered, too, the question of the trial of war-criminals and on the evening of 15th October, after a prolonged debate, arrived at the decision that the so-called war-criminals must be shown clemency in the interests of future world peace. But our decision was unfortunately a bit too late to prevent the execution of the German war criminals the next day.

We had an extraordinary meeting on the 11th November, when Mr. Bhaskaran, M.A., of the All-India Radio gave a talk on the future of India. He did not seem to be, and rightly, as optimistic as some of us were then, of our future.

We have had, we cannot help noting, several disappointments this year. Babu Rajendra Prasad, Sri N. Gopalaswami Iyengar, and Sri R.K. Shanmugam Chetty were to have addressed us. But the confused and ever-changing political atmosphere of Delhi necessitated their continued presence at their posts, and hence the cancellation of their programme in South India.

We hope to conclude our activities fittingly. Mr. Avadani, B.A., B.L. will give a talk on the 18th of February on "Indian States and the future constitution of India." On the 22nd Rev. Fr. Hession, S.J., will give the valedictory address, and Rev. Fr. Froehly, S.J., has agreed to preside.

## The Junior Physical Society

The Inaugural Address of the Society's Junior Section was delivered by Mr. N. Ananthakrishnan B.A. (Hons.). During the

year several meetings were conducted in which various modern subjects were dealt with. A list of the meetings is given below.

| DATE     | SUBJECT                   | LECTURER                             | PRESIDENT                                                       |
|----------|---------------------------|--------------------------------------|-----------------------------------------------------------------|
| 21- 8-46 | The Wonder world of Atoms | Mr. N. Ananthakrishnan B. A. (Hons.) |                                                                 |
| 31-10-46 | History of Electricity    | " P. Balakrishnan, II U. C.          | Mr. John Philip, IV B. A.<br>" H. Narayanan,<br>V B.Sc. (Hons.) |
| 16-11-46 | 'Wireless To-day'         | " M. K. Krishnamoorthy, II U. C.     |                                                                 |
| 22-11-46 | Oil Engines               | " Thomas Bhanu, II U. C.             |                                                                 |
| 28- 1-47 | X-Rays                    | " Damodharan, B.Sc.                  |                                                                 |
| 20- 2-47 | Noise                     | " Chinnadurai, B.Sc.                 |                                                                 |

Lastly, we express our sincere obligation to all the members for their kind co-operation and generous help in making the year under review a grand success.

M. K. KRISHNAMOORTHY, II U. C.

THOMAS BHANU, II U. C.

*Secretaries.*



## Physical Society

*Report for 1946-'47.*

We have great pleasure in taking this opportunity of presenting to you the report of our Physical Society for the year 1946-'47.

The business meeting for the election of the secretaries for the year took place on the 13th of July 1946. Mr. K. H. Narayanan IV B.Sc. (Hons.) was returned unopposed for the Hons. Section; Mr. V. R. Solayappan IV B.Sc. won the contest among the B.Sc. students and Messrs. M. K. Krishnamurthy II U. C. and J. S. Bhanu II U. C. were chosen secretaries for the junior section.

The Inaugural meeting was held in the Lawley Hall on Tuesday, the 23rd July '46, Rev. Fr. J. B. Rajam S.J. presiding. The Rev. Fr. T. Mathias S.J. delivered a lecture on "Matter and Energy the Jekyll and Hyde of Modern Physics." We had a uniquely large gathering of staff and students, a very promising beginning indeed.

During the whole year we had a fairly large number of meetings. There was no lack of speakers and we seldom had to

fall back on extraordinary meetings to have the Society going.

On 3-7-46 Mr. S. Santhanam IV B.Sc. (Hons.) gave an interesting talk on 'Colour and Vision' Mr. K. Ananthapadmanaban B.Sc. (Hons.) for whose great interest in the Society we wish to pay our gratitude here, presided over the meeting.

Then we had a series of meetings addressed by the V Hons. students on various topics of great interest. Messrs. N. Sreenivasan and G. Naganathan spoke on 'Wave Mechanics'; Messrs. K. S. Krishnamurthy B.Sc. and K. S. Nagarajan on 'The Diffraction of Electrons'; Mr. P. S. Narayanan and Mr. D. Venkataraman on 'The A. B. C. of Relativity' on the 9th, 22nd and 29th August respectively.

Mr. S. Sundaram B.Sc. spoke about Light Radiations on 5-9-46. Mr. E. S. Sundaram IV B.Sc. (Hons.) presided.

On the 8th October, Mr. Kasturi IV B.Sc. spoke on 'The Good Earth'. Mr. N. Nagarathnam IV B.Sc. (Hons.) occupied the chair. Then there was a

talk on 'Atoms' by Mr. N. S. Ramamurthi IV B.Sc. on 18th Oct. Mr. C. S. Santhanam IV B.Sc. (Hons.) presided.

On the 31st. of Oct. we had an extraordinary meeting. Mr. N. Ananthakrishnan B.A. (Hons.) with his characteristic mastery of details and facility of expression gave a talk on 'Cosmic Rays,' illustrating his lecture with lantern slides. No wonder, every inch of the Physics Theatre was occupied.

On the 22nd of November last Mr. K. S. Joseph III B.Sc. spoke on 'Radar.' Mr. P. S. Narayanan V. B.Sc. (Hons.) presided.

On the 17th of Jan '47 Mr. K. H. Narayanan IV B.Sc. (Hons.) gave an interesting talk on 'Television'. The meeting was presided over by Mr. E. S. Sundaram IV B.Sc. (Hons.).



## Chemistry Association

*Annual report for the year 1946-'47.*

It is with great pleasure that we place before you the annual report of the Chemistry Association for the year 1946-'47. The year under review has been one of thumping success, the credit being in no small measure due to the enthusiastic and encouraging co-operation of all, from the President to the last member.

The activities of the Association commenced with the election of Mr. S. Subramaniam, IV B.Sc., and Mr. K. S. Gopinathan, III B.Sc., as joint secretaries.

The inaugural address was delivered by Dr. P. A. S. Raghavan on Saturday, the 3rd August. Professor A. C. Joseph, M.A., occupied the chair. The learned doctor chose "Chemistry and Medicine" for his topic and dealt with it in a novel and very interesting way.

In the meeting on 8th Feb, presided over by Mr. P. V. Joseph B.Sc., Mr. George Pettah V B.Sc. (Hons.) spoke on 'Gamma Rays'

In conclusion, we wish to express our gratitude to the president and the vice-presidents, Rev. Fr. J. B. Rajam S.J., Mr. K. S. Mandalam Iyer M.A., L.T., and Mr. N. Ananthakrishnan B.A. (Hons.) under whose motherly care this Society cannot have anything but a glorious story to tell. We also wish to thank here publicly all the members for their generous co-operation and encouragement in making a very active and useful year worthy of our tradition.

K. H. NARAYANAN.

V. R. SOLAYAPPAN.

*Secretaries.*

"Wealth from Wastes" was the subject of a talk by Mr. S. Subramaniam, IV B.Sc., on the 9th August, '46. The lecturer spoke elaborately on how the various products that are at present wasted in the Indian Industries could be utilised for enriching the country. Mr. S. Ramanathan, IV B.Sc., presided.

On the 17th August, '46, the members of the Association were amazed to find that one of their colleagues was a greater detective than Mr. Sherlock Holmes or Dr. Thorndyke. Speaking with experimental demonstrations on "Science and Crime", Mr. N. Subramaniam, IV B.Sc., appeared to be more of a detective than a scientist. He vividly showed how the detective and the scientist will have to go hand in hand to put down crime and

detect criminals. Mr. T. V. Swaminathan; IV B.Sc., occupied the chair.

With Mr. K. S. Kannan, IV B.Sc., presiding Mr. S. Ramanathan, IV B.Sc., spoke on "Plastics in India," on the 23rd of August, '46. The lecturer laid stress upon the importance of plastics in our every-day life and explained how the Indian Plastic Industry was developed to a very great extent during the war. He said that if India is to become the foremost and the strongest nation in the world she will have to develop her Industries and Plastic Industry will be one of the, if not the, most important of all Industries.

The next was an extraordinary meeting held on the 28th August, '46, when Mr. P. Raghavachary, B.Sc., gave an interesting lecture on "Phosphorescence and Theorescence" Mr. K. Ganapathy, B.Sc., presided. The lecture was very well attended and was interesting both from the scientist's as well as from the common man's point of view.

The 9th, 10th, 11th and 12th of October, '46 were days which can never be forgotten in the academic career of the members of the Association. They were the days on which our professor, Mr. A. C. Joseph, M.A., delivered his Honorary Readership Lectures of the University of Madras. The subject he chose was "Sterio-isomerism." In a manner quite unique the lecturer inculcated on the minds of the audience a desire to attend every one of the meetings and to know everything about the difficult subject of "Sterio-isomerism." The meetings were largely attended by members from both the Holy Cross College as well as the National College.

The industrial importance and intrinsic value of resinous products were explained clearly by Mr. S. Kuppuswamy, IV B.Sc., during a talk on "Resinous Products" on

the 8th November, '46, when Mr. T. S. Rama Rao occupied the chair.

On the 9th November, '46, Mr. John Phillip, B.A., gave a lecture on "Aluminium Industry." Mr. P. Raghavachary, B.Sc., presided. The lecturer gave a detailed account of the process of Aluminium extraction from Bauxite as carried out in the Aluminium plant at Alwaye. "No day passes in America without a new use for Aluminium being found out" said the lecturer and stressed the importance of the Indian Aluminium Industry.

On the 7th December, '46, some of the members of the Association along with Mr. P. Raghavachary went on an excursion to the cement factory at Dalmiapuram, Trichy Dist. The young chemists were received by the chief chemist of the place and were taken round the factory. The toil and turmoil of the examinations being just over, the excursion was much appreciated and enjoyed by the members.

The 21st of January, '47 brought a lecture from Mr. P. Raghavachary, B.Sc., on "Coal-tar Industry in India." Mr. T. J. Varkey, B.Sc., was the chairman. The lecturer gave the definition of tar and explained what is meant by coal-tar. Then he discussed the various products obtained from coal-tar and the constitution of coal-tar and explained how it helps to enrich a country.

A series of extraordinary lectures were delivered from the chair by Mr. C. K. Ramakrishnan, M.A., on the 16th of August, '46 the 24th, 25th and 27th of January, '47 on the topic. "The Chemist in competition, with Nature." The work of the synthetic chemist in his fight against Nature beginning from the discovery of the fixing up of atmospheric Nitrogen and reaching the recent discovery of the transmutation of elements was very elaborately dealt with by the lecturer. The lectures were a feast

to the ears and the minds of the audience — a feast which one who has enjoyed can never forget.

A year's activity is at an end. We shall be failing in our duty if we forget to express our heartfelt thanks to Rev. Fr. A. Haas, S.J., the President, who is a great source of inspiration and enthusiasm. We take this opportunity of conveying our abiding sense of gratitude to our Vice-President, Mr. A. C. Joseph, M.A., for his able guidance and ready assistance. Lastly, we thank the staff and the members of

the Association as well as its well-wishers, for the willing hand of co-operation they have lent us all these days.

The Valedictory Address was delivered by Mr. K. K. Raman, B.A., Director, Seshasayee Bros. Ltd., on the 28th February, 1947. The topic was "The Chemical-Age: Impressions of Western Contacts". Mr. A. C. Joseph, M.A., presided.

S. SUBRAMANIAM, IV B.Sc.

K. S. GOPINATHAN, III B.Sc.

Secretaries.

## Malayalee Samajam

It is with very great pleasure that we place before you, Sir, the annual report of the Malayalee Samajam for the year 1946-'47.

The business meeting of the Samajam was held on 18-7-'46 under the presidentship of Mr. T. K. Devassia, M.A., when Messrs. M. J. Chacko and P. M. Kuriakose were elected as Secretaries for the academic year 1946-'47.

The Inaugural Address of the Samajam was delivered by Mr. K. M. Thomas, B.A., L.T., on the 29th July, the subject being "Education"—an instructive and inspiring lecture.

The first ordinary meeting was a heated debate under the presidentship of Mr. P. T. Francis, on the 22nd August, when Mr. T. M. Mani moved the proposition "Art is not for its own sake". Mr. M. T. Thomas opposed the proposition. The motion was carried after discussion by seven budding speakers.

There was an interesting meeting on the 31st August with Mr. T. K. Devassia, M.A. in the chair, when Mr. P. E. Chacko

spoke on "The place of the States in Free India".

On the 11th October a meeting was held under the presidentship of Mr. P. M. Jussay, B.A. (Hons.), Mr. K. P. Karunakaran gave an interesting lecture on the subject "United Kerala".

In a meeting held on the 11th November Mr. Gopalakrishnan made a speech on "The Elegies in Malayalam literature". Mr. K. P. Karunakaran presided.

An extraordinary meeting was held on the 12th November, when Mr. E. M. Kovoor, B.A., B.L., Munsiff, Palai, gave a thrilling and humorous lecture on "The position of Modern Malayalam Literature". Mr. Vettur Raman Nair also spoke on the occasion.

There was an interesting debate on the 22nd November under the presidentship of Mr. C. Cherian. Mr. Clement moved the proposition that "The great Majority of the Present Short Stories in Malayalam are morally defective". The motion was opposed by Mr. P. P. Varkey. At last it was thrown out.

On 30th January 1947 another debate was held, when Mr. M. T. Thommen moved the proposition that "The present Constituent Assembly is adequate for the achievement of Indian Independence". The opposition was led by Mr. T. M. Mani. It was carried at length by a great majority. Thanks to Mr. P. Prabhakaran, M.A. for presiding over the function.



## The Sanskrit Samajam

We have very great pleasure in presenting before you the annual report of the Sanskrit Samajam for the year 1946-1947. After the usual election of the office-bearers, the Samajam began its work on the 3rd August 1946. with the inaugural address delivered by Sri B. N. Krishnamurthy Sarma, M.A., Principal, Raja's College of Oriental Studies, Tiruvady. Talking first in Sanskrit and then in English, the lecturer delivered a very interesting and scholarly discourse on the Character of Bhima, as depicted in the Mahabaratha and Veni Samhara.

On the 19th August. N. Gopalakrishnan, B.A., (Post-graduate course) spoke on "The art of Kalidasa" under the presidentship of Sri V. Gopala Iyengar M.A., The lecturer dwelt at length on the versatility of Kalidasa's genius, the melody and lucidity of his diction and his unique treatment of romantic themes. Speaking in lucid and eloquent Sanskrit, the president outlined the ideal of life set forth in Kalidasa's work.

Another ordinary meeting of the Samajam was held on the 5th September when P. R. Ramachandran, III. U. C. spoke on "Abhigerana Sakuntalam. Sri V. Ramasubrahmaniya Iyer, M.A., presided.

An extraordinary meeting was held on the 18th October when Dr. P. S. Subrah-

In an ordinary meeting held on the 15th February 1947, Mr. K. Raman Pillai spoke on "The Realistic Movement in Modern Malayalam Literature". The president was Mr. Joseph K. Alexander, B.A.

M. J. CHACKO, IV U. C.,

P. M. KURIAKOSE, II U. C.,  
Secretaries.

manya Sastriar, M.A., Ph.D., of the Annamalai University gave an erudite talk on "The Chronology of Kalidasa's works". The profound scholarship and the critical acumen of the Professor were clearly evident from the profusion of his quotations and the coherence of his theory.

This was followed by another extraordinary meeting on the 4th November when Sri A. Subrahmanya Iyer, M.A., of the Madura College expounded the views of the Sanskrit Rhetoricians on "The Soul of Poetry." He examined at length the theories of Gunas, Alankaras, Rasa and Dhvani and drew plenty of illustrations from the works of Dandin, Anandhavardhana, Jagannatha Pandita and others.

N. Gopalakrishnan, B.A. (Post-graduate course) came up with another talk on "Bharavi Kiratarjeiniyam." on the 14th November with Sri V. Gopala Iyengar, M.A., in the chair. A resolution of condolence was passed at the meeting on the demise of the great patriot and educationist, Pandit Madan Mohan Malaviya.

Sri Shankar Shivaram Apte. B.A., LL.B., spoke at an extraordinary meeting on the 5th February 47 on "Vikramaditya and Kalidasa." He dwelt at length on the several historical details concerning the age and the achievements of the Great Vikramaditya, the epoch-maker. Talking

on the problem of Kalidasa's date and of the tradition that Kalidasa was a court poet of king Vikrama, the lecturer established with very sound arguments that Kalidasa must have been a contemporary of Sakavi Vikramaditya of the 1st cent. B. C.

The valedictory meeting of the Samajam was held on the 14th February, 47. Sri S. A. Vasudevan, B.A. (Hons.) gave a lecture on "The Conduct of Life." The lecturer stressed the need for the proper appreciation of moral values and their application in daily life. Quoting profusely from Nitisara, as a specimen of practical ethics, the lecturer expounded the code of conduct enunciated by the great Sanskrit authors.

An essay competition open to the B. A. classes and a general knowledge test open to the Intermediate classes were held by the Samajam on the 6th February, 47.



## தமிழ்ப் பேரவையின் 1946-47-ம் ஆண்டு அறிக்கை

எம் பேரவையின் 1946-47-ம் ஆண்டு அறிக்கை அளிக்கும் பணியை நிறைவேற்றுவதில் மிகுந்த மகிழ்ச்சி கொள்கிறோம். சென்ற பல ஆண்டுகளைப்போலவே இந்த ஆண்டிலும் எமது பேரவை அதன் உயரிய நோக்கங்களுக்கு ஏற்பத் தமிழ்த்தொண்டு ஆற்றிவந்துள்ளதென்பதை உவகையுடன் தெரிவித்துக்கொள்கின்றோம்.

தொடக்க விழா.

6-8-46-ல் பேரவையின் தொடக்க விழா நடைபெற்றது. திருச்சி மாவட்டக் கல்வித் தலைவரின் நேர் துணைவர் உயர் திரு. வீரா சாமிப்பத்தர் எம்.ஏ., எல்.டி., அவர்கள் எதிர்காலத் தமிழ் என்பது பற்றித் தெள்ளிய நடையில் அன்பர்களிடம் அளவளாவுதல் போன்றதொரு அறிவுரை நிகழ்த்தினர்.

17-8-'46-ல் திரு. த. சொக்கலிங்கம் தலைமையில் "தமிழ் மொழியில் பிறமொழி கலத்தலால் நன்மையுண்டு" என்பது

Competitors from the Intermediate classes took part in the Competition and the enthusiasm of these youngmen deserves special appreciation. The prizes were awarded as follows.

B. A. Competition

I Prize V. Seshadri III U.C.

II Prize K. S. Subrahmanyam IV U.C.

Intermediate

I Prize S. Lakshminarayanan II U.C.

II Prize R. Seshadrinathan I U.C.

In conclusion, we express our sense of gratitude to our president for his able guidance and to all our professors and students for their valuable co-operation.

(Sd.) N. RAMAMURTI

„ R. VISWANATHAN

Secretaries.

பற்றிச் சொற்போர் நடந்தது. திருவாளர்கள் சோலையப்பன், அந்தோனிமுத்து ஆகியவர்கள் மேற்குறித்த பொருளை எடுத்துப் பேசினர். திருவாளர்கள் ஜம்புநாதன், முத்துசாமி ஆகியவர்கள் அதனைத் தடுத்துப் பேசினர். எடுத்துக்கொண்ட பொருள், ஆர்வமிருந்த சொற்போருக்குப்பின் தோல்வியுற்றது.

திருவள்ளுவர் விழா.

22-8-'46-ல் லாலி மன்றத்தில் நடைபெற்ற வள்ளுவர் விழாவில் தலைமை தாங்கிச் சொற்பொழிவாற்றிய சுவாமி சிதம்பரானந்த அவர்கள் "தக்கார் தகவிலொன்ப தவாவர் எச்சத் தாற் காணப்படும்" என்ற குறளுக்குச் சில நுட்பமான விளக்கங்கள் கூறினர்.

இதனை அடுத்து நிகழ்ந்தது "சமதர்மமே இந்தியாவின் சமூக ஊழல்களைப் போக்கும் வழி" என்பதுபற்றிய சொற்போர். பேரவைத் தலைவர் உயர் திரு. ரம்போலா மாஸ்கரோன்ஸ் எம்.ஏ., அவர்கள் தலைமை

தாங்கினர். 7-10-'46 மூலை 5 மணிக்குத் தொடங்கிய இப்போர் ஏறத்தாழ 8 மணி வரைக்கும் கராசாமாக நடைபெற்றது. இதில் பங்கெடுத்துக்கொண்டவர்கள் திருவாளர்கள் பூமிநாதன், வெங்கட்டராமன், இராமசாமி, சஞ்சீவி, துரைராஜ், அந்தோணி முதலானவர்கள். தீர்மானம் தோற்றது.

**பாரதி நாள்.**

நாட்டுக்கவி பாரதியாரின் நன்னூல் நாவலர் உயர் திரு. சோமசுந்தர பாரதியார் எம். ஏ., பி. எல்., அவர்களின் தலைமையின் கீழ் சிறப்புறக் கொண்டாடப்பெற்றது. நாவலர்வர்கள் தாம் பாரதியாரோடு இளமையிலிருந்து கொண்ட நெருங்கிய நட்பால் ஏற்பட்ட உயர்ந்த அறப்பவங்களையெல்லாம் அணிபெற எடுத்தோதிக் கவிஞருக்குத் தமிழ் உலகம் கடமைப்பட்டிருக்கும் தன்மையைக் கல்லுங்கையுமாறு எடுத்துரைத்தனர். விழாச் சொற்பொழிவாற்றிய சிவாஜி துணை ஆசிரியர் திரு. சிதாராமையர் அவர்கள் பாரதியாரின் புலமைத் திறனை தெள்ளத் தெளிவாகச் சொல்லி அவையோரை மகிழ்வித்தனர்.

28-10-'46-ல் பேரவைத் தலைவரது சீரிய தலைமையில் நடந்த சிறப்புக் கூட்டத்தில் புதுக்கோட்டை அரசர் கல்லூரித் தலைமைத் தமிழ் விரிவுரையாளர் உயர் திரு. கனகராஜ அய்யர் பி. ஏ. எல்., அவர்கள் "காவியக்கலை" பற்றி ஆழ்ந்த பொருளுமையோடு கூடிய அறியதொரு சொற்பொழிவாற்றினர்.

**சுவாமி வீரமாமுனிவர் விழா.**

12-11-'46-ல் லாஸி மன்றத்தில் சுவாமி வீரமாமுனிவரது விழா என்றும்மில்லாத ஆரவாரச் சிறப்புடன் நடைபெற்றது. மாணவ மாணவிகளையன்றி நகரப் பொதுமக்களிற்பலர் திசை திரளாகக் குழுமியிருந்தனர். விழாச் சொற்பொழிவாற்றிய "சர்வ வியாபி" ஆசிரியர் உயர் திரு. பாஸ்கல் தியோதர், பி. ஏ., அவர்களுடைய பொருளுரையும் தலைவர் உயர் திரு. ரா. பி. சேதுப்பிள்ளை, பி. ஏ., பி. எல்., அவர்களுடைய அரிய விரிவுரையும் முனிவருடைய சமூகத்தொண்டு, மொழித்தொண்டு, புலமை மாட்சி, எழுத்தாண்மை ஆகியவற்றை நன்கு புலப்படுத்தின. விழாவிற்குச் சொற்புலவர் சுவாமி ஞானப்பிரகாசரையுள்

ளிட்ட பல தமிழ்ப் பெரியார்கள் ஆசிச் செய்திகள் அருளினர்.

**தமிழர் நாள்.**

15-1-'47-ல் தமிழர் நாள் கொண்டாடப் பெற்றது. கழகத் தலைவர் அவைத் தலைமையிற் கூடிய கூட்டத்தில் உயர் திரு. ஜொலாஸ்யம் ஐயர், பி. ஏ., பி. எல்., அவர்கள் மாணவர்கள் இலக்கியங்கற்கும் முறையைக் காட்டித் தமிழ் இலக்கிய ஆசிரியர்களின் வியத்தகு ஆற்றலை உரிய மேற்கோள்களுடன் பாராட்டினர்.

**இரங்குகூட்டம்.**

சொற்கலைப்புலவர் சுவாமி ஞானப்பிரகாசர் காலஞ்சென்றதைக் குறித்து 5-2-'47-ல் ஒரு இரங்குகூட்டம் நடைபெற்றது. தலைவர் திரு. ரம்போலா மாஸ்கரேனஸ், சுவாமியவர்கள் தமிழ் மொழிக்குச் செய்துள்ள அரிய சேவையை எடுத்துரைத்தனர்.

சுவாமியவர்களுடைய மறைவால் தமிழ் மக்கள் கொண்ட துயரில் கழகத்தினரும் பங்கு கொண்டு தமது ஆழ்ந்த வருத்தத்தைத் தெரிவித்துக்கொண்டனர்.

**போட்டிகள்.**

எமது அவையின் சார்பில் நடைபெற்ற சொற்பொழிவுப் போட்டிகளும், கட்டுரைப் போட்டியும் அவற்றில் பரிசு பெற்றவர்களும்:

**பாரதியார் சொற்போட்டி.**

முதல் பரிசு: ஆர். எம். இராமசாமி  
இரண்டாம் பரிசு: ஜம்புநாதன்  
மூன்றாம் பரிசு: கருப்பையா

**வீரமாமுனிவர் சொற்போட்டி.**

முதல் பரிசு: ஜியார்ஜ்  
இரண்டாம் பரிசு: ஆர். எம். இராமசாமி  
மூன்றாம் பரிசு: கருப்பையா

**ஆண்டிறுதிச் சொற்போட்டி.**

இண்டர்மீடியட்: முதற்பரிசு ஜம்புநாதன்  
இரண்டாம் பரிசு: அந்தோணி துரை

**பி. ஏ., பி. எஸ். பி. ஏ. ஆனர்ஸ்:**

முதல் பரிசு: தி. வி. சாமிநாதன்  
இரண்டாம் பரிசு: சோலையப்பன்

**கத்திரேசன் கட்டுரைப்போட்டி.**

முதல் பரிசு: ஆர். எம். இராமசாமி  
இரண்டாம் பரிசு: எல். இலட்சுமணன்.

மேற்குறித்த போட்டிகளில் நடுவராயிருந்து துணைபுரிந்த திருவாளர்கள் துரைசாமி ஐயங்கார், பி. ஏ., எல். டி., மரிய பிரகாசம், பி. ஏ., எல். டி., ஆரோக்கியசாமி, எம். ஏ., செல்லையா பி. ஏ., மாதவராவ், பி. ஏ., எல். டி., வித்வான் ஐயன் பெருமாள் கோனார், ர. இருதயராஜ், எம். ஏ., வித்வான் மைக்கிள்சாமி உடையார், வித்வான் பொன்னுசாமி உடையார் ஆகிய இவர்களுக்கும் சிறப்புக்கூட்டங்களிற் கலந்து கொண்ட பேரறிஞர்களுக்கும் எம்போவை மிகவே கடமைப்பட்டுள்ளது.

**ஆண்டு நிறைவு விழா:**—எம். அவையின் ஆண்டு நிறைவு விழா கல்லூரித் துணைத் தலைவர் சேசசபை, சந். எல். எம். பாலம் சுவாமியவர்களின் சீரிய அவைத் தலைமையின் கீழ் சிறப்பாக நடைபெற்றது. விழாச் சொற்பொழிவாளர் உயர்திரு. மு. இராசக் கண்ணனார், பி. ஏ. எல். (ஆனர்ஸ்) அவர்கள் 'சிலப்பதிகாரம்' என்பது பொருளாக ஒரு விரிவுரை நிகழ்த்தினார்கள். உயர்தனிச் செம் மொழியால் இயன்ற இவ்வுரையிடையிட்ட

பாட்டுடைச் செய்யுளாகிய தொடர்நிலைச் செய்யுளை ஏனைய காப்பியங்களோடு ஒப்பிட்டு கிரேக்க, உரோம, சமஸ்கிருத, ஆங்கிலக் காவியங்களினெல்லாவற்றினும் இது விஞ்சிய சிறப்புடையதாயிருப்பதைப் பல உதாரண முகத்தான் விளக்கினார்கள். தலைவரவர்கள் தமிழ் முழுக்கம் செழிக்கச் செய்வதற்கான நேரிய வழிவகைகளை இற்றைய நாள் மாணவர்கள் ஆர்வத்தோடு கைக்கொள்ளவேண்டும் என்பதனை ஆணித்தரமாக எடுத்துரைத்தனர்.

அவையின் மூலம் தமிழ் வளர்ச்சிக்கு ஆவன வெல்லாம் செய்துவரும் எம். கல்லூரித்தலைவர் சேசசபை சந். சேவியர் எர்ஹாட் அடிகட்கு எம். மனமார்ந்த நன்றியை இதுபோழ்து உள் ளுணர்வுடன் புலப்படுத்திக்கொள்கின்றோம்.

21-2-'47ல் கும்பகோணத்தில் நடைபெற்ற கல்லூரிமாணவர்களின் சொற்போட்டியில் எமது கல்லூரிப் பேரவையைச் சார்ந்த திரு. ஜம்புநாதன் முதல் பரிசுக்குரியவராகப் பதக்கம் பெற்றதை வெகு மகிழ்ச்சியோடு தெரிவித்துக்கொள்கின்றோம்.

**இப்படிக்கு**

தி. சாமிநாதன், ம. தவமணி,  
அ. அப்துல்பாஸ், மா. ஜோசப் துரைராஜ்  
செயலாளர்கள்

தலைவர்,  
ரம்போலா மாஸ்கரேனஸ்.

## The Botany Association

Annual Report 1946-'47

Unusual enthusiasm prevailed at the election of Y. Ramaswamy, (IV U. C.) as secretary. Charles St. George was elected joint secretary as representative of Intermediate students. No meeting was held in the First term. In the middle of the Second term (19-10-46) Miss Jaya Marie, B.Sc. (Hons.), of the Holy Cross College inaugurated the work of the Association with a very interesting lecture on "Sense-life and Sensibility in Plants". The next

lecture was given by Navaneetham, T. N., (IV U. C.) on "Special Types of Pollination". The Intermediate Classes were encouraged to contribute actively to the work of the Association but the only student to come forward was S. J. Rajanayagam, (II U. C.) who read an essay on "Bacteria". The Valedictory Address was delivered by Captain T. V. Krishnan, B.Sc. (Hons.) on "Parthenocarp". More meetings could not be held on account of the

## COLLEGE SOCIETIES

unavoidable absence of Y. Ramaswamy, the Senior Secretary, and it was felt that no substitute should be elected in his place, during the third term.

Results of the Elocution Competition:—

## Intermediate Classes

First Prize: R. William, II U. C.

Second Prize: K.V. Krishnakutty, II U.C.

## B.A. &amp; B.Sc. Classes

First Prize: John Philip, IV B.Sc.

Second Prize: P. I. Matthew, IV U. C.

CHARLES ST. GEORGE,  
Joint Secretary.

# Report of the College Athletic Association 1946-'47

## ATHLETIC COMMITTEE

|                            |               |
|----------------------------|---------------|
| Rev. Fr. S. Arulsami, S.J. | ... President |
| " " X. Ehrhart, S.J.       | ... Member    |
| " " A. Rapinat, S.J.       | ...           |
| " " I. Hirudayam, S.J.     | ...           |
| " " X. M. Adaikalam, S.J.  | ...           |
| Mr. P. R. Subramaniam      | ... Secretary |
| " T. V. Krishnan           | ... Member    |
| " S. M. Diaz               | ...           |

## CAPTAINS

|                   |                 |
|-------------------|-----------------|
| K. T. Matthew     | ... Football    |
| A. Pushparaj      | ... Hockey      |
| R. Thuraiarajan   | ... Cricket     |
| F. S. Dewars      | ... Basket Ball |
| K. P. Ramaswami   | ... Volley Ball |
| Ibrahim Sanjie    | ... Badminton   |
| N. Gopalakrishnan | ... Tennis      |
| V. S. Kuncheria   | ... Athletics   |

The performances of our players and athletes at the various inter-collegiate tournaments have been of such a high order that there is a tie for the place of honour in this report. The College football team has won the University Championship defeating all the colleges in the

Madras University while five of our athletes were selected at Madura to represent this Zone at the inter-divisional sports meet at Tambaram and one of those, K. Pandian, represented the University in High Jump at Aligarh at the Inter-University sports. At the College Centenary Basket Ball tourney, the College Old Boys won the Cup and Gold Medals while the present students' 'A' team were the runners-up. The University Professors' Cup has been annexed by us after a long spell, the Madura Divisional Championship, in Football and the Pentland shield for hockey for the 3rd year in succession and the Cricket Championship for the 2nd year. A year of creditable record, indeed, leaving us a high bank balance in the form of players and athletes staying on for the next year too.

## Football

Commencing our activities early in the year, the footballers played a number of matches winning several and in a few cases drawing or just missing the day's laurel, though securing good practice. The

THE COLLEGE FOOT-BALL TEAM  
University Champions and Winners of the Professors' Cup.



Top Row: (L to R) C. Jesudasan, S. Thangasamy, A. Amirtharaj, N. Ramamurthi  
Middle Row: A. Bhagyasami, A. R. Samuel, S. Sahib Jan, T. S. Roche, K. Sargunam, S. Susainathan  
Sitting: K. Nannatus, K. T. Matthew (Captain) Rev. Fr. Arulkami S.J., Rev. Fr. F. X. Ehrhart S.J., Mr. P. R. Subramanian, F. S. Dewars, M. J. Chacko

THE COLLEGE HOCKEY TEAM  
Winners of the University South Zone Final and the Pentland Shield



Standing (L. to R.) K. Santhanam, L. Roberts, J. Carvalho, R. Rodrigues, Leo Jesuraj, C. P. Rodrigues, M. Louis  
Sitting: J. S. N. Noronha, A. Pushparaj (Captain) Rev. Fr. S. Arulsami S.J., Rev. Fr. F. X. Ehrhart S.J.,  
Mr. P. R. Subramanian, M. Arokiam, C. F. Jacob

match with the reputed R.A.F. team proved spectacular with our team coming off victorious with 7 goals to nil. The match with the well-tanned veterans of Bangalore, though ending in a victory to the visitors helped us to realize our weak links in the chain which will be our duty to strengthen next year.

At the University Inter-Collegiate tournaments the 1st match at Kumbakonam did give us a mild shock. Our opponents took us unawares and scored against us in the first half. But thanks to Thangasami, we equalised in the second half and later, in the extension, we won the match with yet another. The next match with the Rajah's College, Pudukotta, was tame. But the divisional finals at Tinnevely against the American College proved really tough. With determination and fine combination we won the match and thus the Divisional laurel for the third year in succession. Fresh from home after the Christmas holidays and without any practice we met and defeated the Presidency College in the semi-finals by three goals to one, on the re-opening day, though there were two University players amongst our opponents. Our strong defence-line seemed impregnable. Chacko, Sargunam, Thangasami and Sahib Jan baffled the opposing players while Matthew and Dewars were in fine form. The finals at Madras against St. Thomas College, Trichur, was more exciting. We had to fight for the final honour. Roche and Thangasami fresh after their success at the Dusserah Tournaments at Pudukotta played exceedingly well while A. R. Samuel brought off some fine saves. At the close of the game the Professors' cup was ours by four goals to one. It may be mentioned here that after seeing our play that day one of the officials of the University Selection Committee remarked that henceforth such matches should be played earlier in the year so that some of the really good

players might be roped into the University team. We too wish so.

## Hockey

With Rev. Fr. Arulsami, S.J., the veteran hockey specialist at the helm, the achievements of our College hockey team are certainly not unexpected. He not only gives good practice to the existing team but has his eyes focussed on the distant future too. It is said he has already contacted a few hockey players of other schools who are likely to join our College next year with a view to filling up a few gaps that may be left by the out-going students at the end of this year. After the preliminary rounds in the inter-collegiate tournament we met our usual finalists the St. Xavier's College team at the Divisional finals. We are pardonably proud to record a victory by a very wide margin of eight goals to nil, thus annexing the Pentland shield for the third year in succession. We admit that though naturally elated by this we were surely not puffed up by the result of our encounter with the Loyola College at the inter-divisional semi-final. The facts were, we had just returned after the long Xmas holiday spell. Some of our outstanding players like Augustine had left College while a couple of others felt home sweeter in the New Year and so had not yet returned to College on the re-opening day. We mention this not as an excuse but honestly take it as a lesson for the future, to be avoided, of course. We bow to the better team, a good percentage of their players being limbs of the University team.

## Cricket

Our cricket team has indeed kept up its reputation, though in a limited sphere. During the practice season we played 13 matches winning 7, losing 3 and drawing the rest. We owe our success to Gnanadoss

our fine wicket-keeper and run-getter and bowlers, Ariaratnam and Muthukumar.

At the University tournament the first match with Kumbakonam gave us victory by a wide margin. The semi-final match with Pudukottah proved more encouraging. We piled up a record 249 with Aravamudhan's unbeaten 84 while we skittled them for a paltry 49. The Divisional finals against the Madura College team at Pudukottah indeed proved thrilling. Our opponents gave us a shock by sending us all out for 99. We too had our chance then. They were able to score only 69 in their first innings. Our players then really fought, scoring 105 in the 2nd innings and dismissed them for a mere 35, thus winning the Divisional laurel for the 2nd year in succession.

But, alas, we had a collapse at the hands of the Engineering College at Madras in the inter-divisional semi-final—an innings defeat for us. Probably we have to train ourselves better in future. We shall certainly remember this.

Our achievements are mainly due to the short tour during the Michaelmas holidays and the encouragement received at the hands of the management and the personal interest taken by Rev. Fr. Pruvot and young Fr. Mathias.

## Athletics

Our College athletic team has been definitely strengthened by the sprinter, O. P. Abraham, the long distance champion Kandhasami and the jumpers A. R. Samuel and Panchanathan. At the College annual sports every event was well contested and the individual championship was deservedly won by O. P. Abraham, Kandhasami who won the Thevar Cup for 1,500 metres race deserves special mention for his excellent finish in the race. Our record at the Madura Divisional

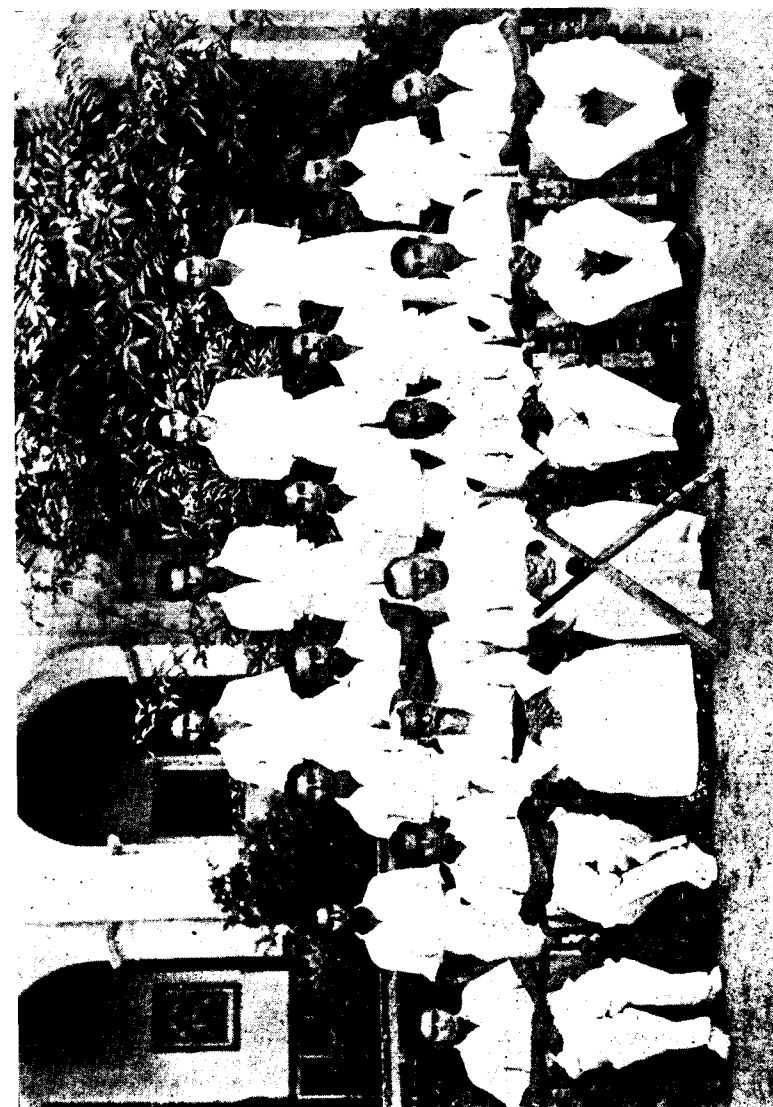
sports meet is really good. But slips unfortunately occurred. If Amirtharaj had not crossed the lane in the last yard of the 400 metres race or O. P. had got a better start in the 100 metres race, we would not have dropped the Popli Cup by just one point to St. John's College. We, however, obtained the largest number of individual distinctions. And the performance of 5 athletes who went to Tambaram on behalf of the Division was certainly of a high order. K. Pandian, of course, distinguished himself. He represented the University High Jump at Aligarh. But his 5' 6" proved too low compared to the achievements of Northern Universities.

## Other Games

Amongst the rest Basket Ball still holds the supremacy. It continues to be popular. Our centenary inter-collegiate Basket Ball tourney (rather festival) came off in the 2nd. week of February. Colleges from distant Madras, Thevara, Annamalai and Palghat contributed their best. Every match proved excellent and exciting. But the erstwhile students of our College under the name of Old Boys captained by Chinnathambi did 'Peria' tricks in the arena. They dominated the game and at the finals swept off their friends, the College A team and won the Cup and the Gold Medals. Chinnathambi, Natchimuthu and Sivasubramaniam formed a real "Big Three" scoring easily and in style. They were in our team when they conceded the honour reluctantly to others in the last two years. But out of College probably they have found more freedom from books and exams. to perfect their standard. The Alma Mater is really proud of them—particularly in view of the chance of at least two of them returning to College again next year—the University exam., playing the trick in their favour!

Though we have good teams in Volley Ball and Badminton they have had little

THE COLLEGE CRICKET TEAM  
Winners of the University South Zone Final



Top Row: (L. to R.) V. Muthu Kumar, A. Ariaretnam, V. K. Eipes, L. Charles  
Middle Row: A. Balaguru, N. Jeyaraman, E. H. B. David, M. Lakshmanan, Y. T. Jayachandran, Therese Raj  
Sitting: K. R. Aravamuthan, Sethurethanam, Rev. Fr. S. Arulsami S.J., Rev. Fr. F. X. Ehrhart S.J.,  
Mr. P. R. Subramanian, R. Thuraiarajan, (Captain) V. Gnanadas

THE COLLEGE CENTENARY BASKET-BALL TOURNAMENT  
Winners (Old Boys: Left) and Runners-Up (St. Joseph's A Team: Right)



Top Row: (L to R) Narayanan, N. Vijayaraghavan, Mari Naidu, Khandhasami  
Middle Row: P. Balasundaram, A. Minosan, M. Sivasubramanian, V. S. Kuncheria, K. Sargunam, K. V. Thangappan  
Sitting: S. V. Natchimuthu, A. P. Chinnathambi, (Captain, O. B.) Rev. Fr. S. Arulsami S.J.,  
Rev. Fr. F. X. Ehrhart S.J., Mr. P. R. Subramanian, F. S. Dewars (Capt. College) R. Rangan

## THE COLLEGE ATHLETIC ASSOCIATION

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chances to show themselves in the absence of T.D.A.A. tournaments this year.

### Tennis

Our two tennis courts are growing strong and popular with a number of students in the waiting list to enrol themselves as members. It is confidently hoped that more courts will be laid out next year to enable some of the good players who have had to seek admission in private clubs to play at College. Two of these, Chidambaram Chettiar and Aravamudhan, won the doubles final at the University Divisional tournament but did not pursue their success further owing to special circumstances. We are happy that the keenness for inter-class home tournaments continues to be high in all games whilst in hockey all the best players seem to be in the Intermediate Classes and too strong to be fought against.

We take this opportunity to thank Mr. M. R. Balakrishnan, Professor, Agricul-

tural College, Coimbatore for presenting the College with a handsome silver cup in loving memory of his beloved father, the late Rao Bahadur M. R. Ramasami Sivan, another distinguished Old Boy of the College. This cup has been ear-marked for inter-hostel football in connection with the contests for the Rev. Fr. Rapinat Trophy. We are glad to announce we have already offers for trophies for a few more items. And we hope by this time next year we shall have cups founded for hockey and other games and athletics also.

In conclusion, may we respectfully remind the management that our patient waiting for a permanent running track, a cricket match-pitch, and, at least, a modest pavilion, seems to be never at an end? But hope never fails us. We shall pray to the Almighty for all the blessings He has showered on us this year and earnestly work in the proper spirit to deserve them all the more in future years.

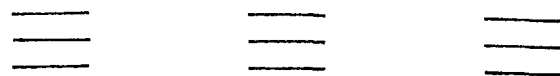
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### Results 1946-47

- Rev. Fr. Rapinat Trophy inter-hostel tournaments  
Winners: S. H. Hostel and Boarding-house.
- Athletic Championship: O. P. Abraham.
- The P. R. Thevar Cup for 1,500 metres race: S. Kandhasami.
- The Centenary Basket Ball tournament open to all Colleges and the Old Boys.  
Winners: Chinnathambi's (O. B's) team.  
Runners-up: The College A team.
- Inter-class tournaments
 

|             |     |             |                                     |
|-------------|-----|-------------|-------------------------------------|
| Football    | ... | Winners:    | K. T. Matthew's team, IV U.C.       |
|             |     | Runners-up: | Nithiyanandam's team, I U.C.        |
| Basket-ball | ... | Winners:    | Thangappan's team, III U.C.         |
|             |     | Runners-up: | Alagiriswami's team, I U.C.         |
| Volley-ball | ... | Winners:    | V. S. Kuncheria's team, III U.C.    |
|             |     | Runners-up: | T. L. Varkey's team, Hons. Classes. |
| Badminton   | ... | Winners:    | N. Gopalakrishnan and Sanjee.       |
|             |     | Runners-up: | Thirumalaiswami and Ramamurthi.     |
- The College crest awarded to the out-going outstanding players in the College
  - K. T. Matthew: Football.
  - A. Pushparaj: Hockey.

# 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, VIZIANAGARAM  
 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'S 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, UMERKHDI, 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.  
 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.

# EXCHANGES

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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.  
 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 RAMAKRISHNA HOME AND SCHOOL MAGAZINE, MADRAS.  
 THE RAVENSHAVIAN, CUTTACK.  
 THE SAIVA BHANU KSHATRIYA H. S. MAGAZINE, ARUPPUKOTTAI.  
 THE SCHOLAR, PALAGHAT.  
 THE ST. SEBASTIAN'S 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 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.  
 THE ST. XAVIER'S COLLEGE ANNUAL, PALAMCOTTAH.  
 THE ZAMORIN'S COLLEGE MAGAZINE, CALICUT.

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