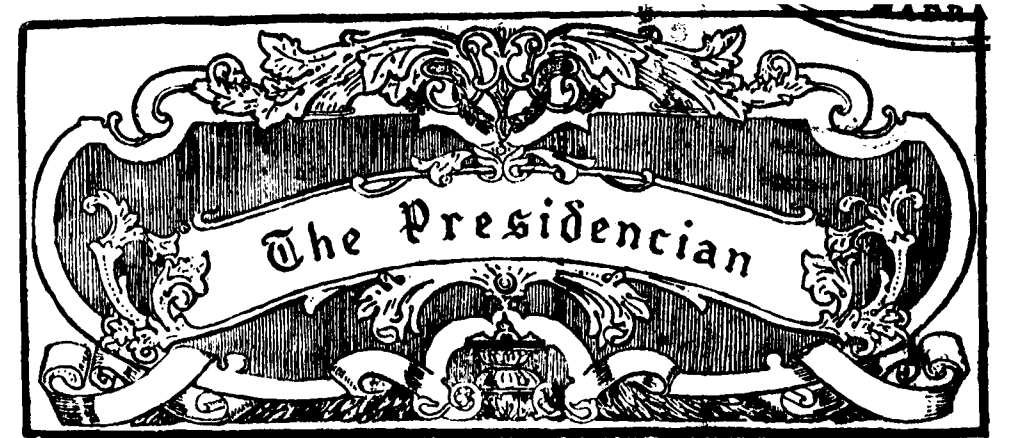


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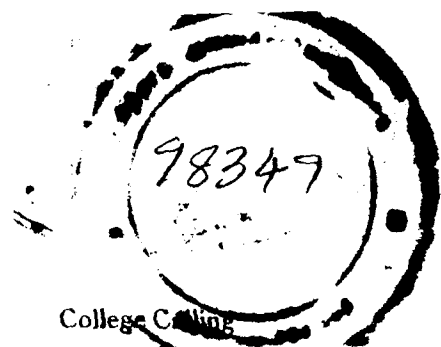
Student Editor :

K. KAMALANATHAN

Vol. VIII

February 1949

No. 1



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College Calling

On the 20th November 1948, Dr. Abdul Haq took over from Dr. Manavala Ramanujam as Principal of Presidency College. We should like to fancy that it is no mere accident that has put a humanist of mellow learning in charge of Presidency College precisely at the moment when the scientific bias of studies in the College is being further confirmed. "The past history of Presidency College," said a distinguished savant once, "warrants the inference that its promoters were inspired by the ideal of providing a combination of studies which embraced the best of the ancient and the modern, the east and the west. Most people will regard such a combination as the essential foundation for true culture." When we welcome Dr. Haq, we are but re-affirming our faith in this ideal of cultural synthesis.

The words quoted above were written in 1940, when the College was a hundred years old, by an eminent educationist and teacher of science—Sir K. Ramunni Menon. Sir Ramunni Menon passed away on the 14th January 1949. He owed much to the College, but the College, especially the tradition of zoological studies here, owed more to him. His death is a most melancholy entry to make in this chronicle.

Sir Ramunni Menon's distinguished successor in the Department of Zoology, Dr. S. G. Manavala Ramanujam, who became our Principal in 1947, has left the College on retirement, to fill the higher office of Vice-Chancellor of Annamalai University. A tribute to him here would be superfluous. The unusual round of personal and public farewells which preceded his departure is more eloquent testimony than any printed words can offer. This is the second time Presidency College is supplying Annamalai with a Vice-Chancellor. We wish Dr. Manavala Ramanujam as long and distinguished a career as Sir Samuel Runganadhan's.

Another memorable departure from the College during the year was that of Prof. K. Ananda Rao. His retirement marks, so far as Madras Province is concerned, the extinction of a species—the great Indian Educational Service. But Prof. Ananda Rao is greater than his Service, greater than his office. For many more decades to come,

mathematical studies in Presidency College will continue to bear the impress left on them by this giant of mathematical learning in whom a high-power mind is yoked with a frail body and a child's heart. May he be blest with many more years of health and happiness.

Professors N. Ramani, V. Venkataraman and M. Varadan, who have retired from service since the last issue of *The Presidencian*, carry with them the good wishes of all their colleagues and numerous students.

Prof. K. Swaminathan, who was Additional Professor of English in the College from 1930 and Editor of *The Presidencian* from 1945, left the College in November 1948 on being appointed Principal of Government Muslim College. His assumption of the office is a certain guarantee that Muslim College, as it grows, will copy the great liberal traditions of Presidency College and rear a like system of academic freedom, catholicity and disinterestedness.

The *Alma Mater*, who is not altogether free from the vanity of her gender or sex, must be forgiven if she rejoices in the good fortune of her sons somewhat demonstratively. The new Commander-in-Chief—the first Indian Commander-in-Chief—of the Indian Army is a Presidencian. India's first and only National Research Professor is a Presidencian. So is Mr. K. Santhanam, the new Minister of State for Transport and Railways. It is a long and lengthening list, so that we have begun wondering how it happened that Cambridge, and not Chepauk, attracted young Jawaharlal!

With the admission of Sanskrit, Telugu, Malayalam and Kannada to our pages, we have almost, if not quite, completed the 'babelization'—in no pejorative sense—of *The Presidencian*. We are glad this has been accomplished, for what makes a university universal is the multiplicity of tongues and subjects it teaches. Indeed, the curse of Babel is the chief blessing of a college.

And so, the Intermediate Class has been abolished in Presidency College. (The Railways have, with uncharacteristic speed, followed the example set by the College.) Those of us who are paternally or maternally disposed will complain tearfully that the patter of little feet will no more be heard in the College, nor will little morning faces shine. There is, however, no doubt that the removal of the Intermediate was a wise

measure. The speed of a fleet is the speed of its slowest vessel, and the Intermediate Classes were ever tending to set the pace and fix the level of the rest of the College. The air is thick with rumours of more changes in the same direction, and we are told our young friends of the Third Year Pass Classes have begun to ask anxiously:

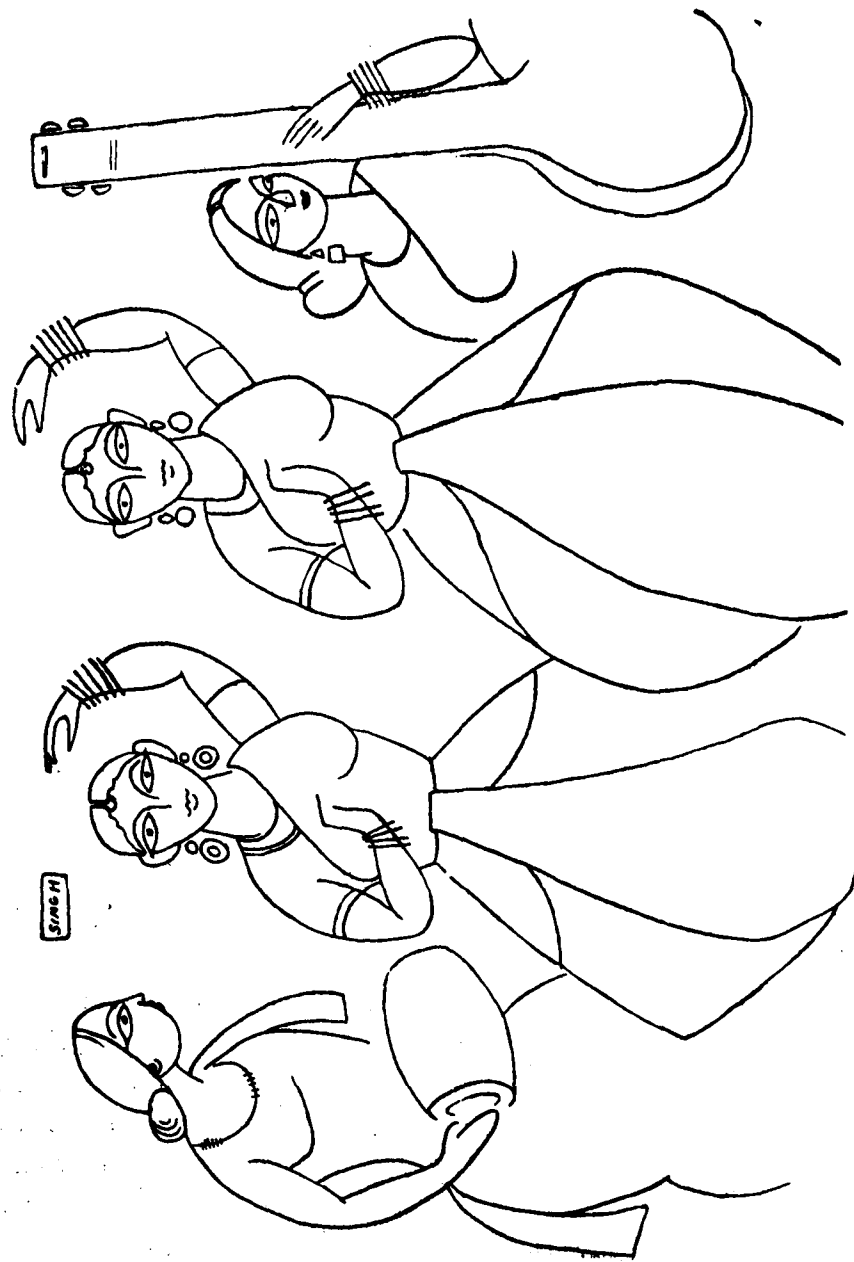
O Wind,

If Inter goes, can Pass be left behind?

By the resistless logic of facts and events, re-organization of the College is following in the wake of the abolition of the Intermediate. As the Minister for Education told us on the College Day, Government have taken up in right earnest the re-organization of the College as a centre of research and advanced studies, because the country should have at least a few institutions which will provide facilities for research and higher learning, satisfying not merely local but world standards, and which will raise the level of studies in other colleges. This great change, the Minister said, would in all probability come with the next academic year. And thus Presidency College, almost a hundred and ten years old, will now accomplish a profound renewal of its being and embark youthfully on the bright adventure of essaying another series of novel possibilities. Yet these possibilities are not altogether novel, for the College has already a proud record of scientific research, as Dr. Dey shows elsewhere in this number.

The College Day and Annual Sports were held on the Marina Grounds on the 15th February 1947, with the Hon. Mr. T. S. Avinashilingam Chettiar, Minister for Education, presiding. The Principal's welcome speech was devoted to a survey of the achievements of the College in sports during the year. After the distribution of prizes, the Minister, addressing the gathering, remarked that games were meant to be played and not merely watched. Games, he said, were a means to the supreme end of rearing in India a race of young men and women of character and inflexible strength of purpose. Words of sage counsel, which provide a fit *finale* for a year of busy work and play.

The Editors,

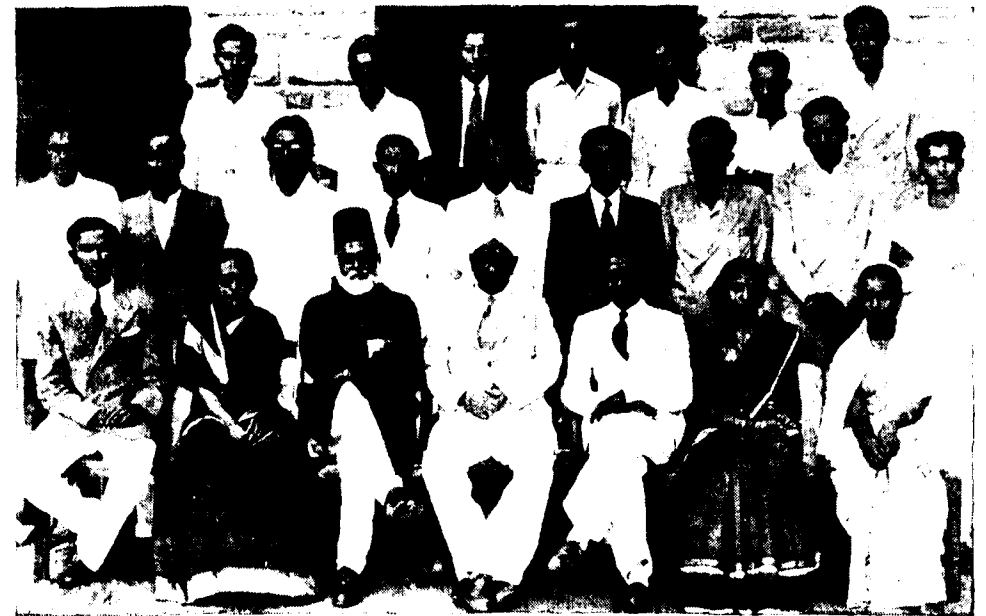


(By P. Dhana Singh. IV B.Sc.)



GENL. K. M. CARIAPPA
(OLD STUDENT)

(By courtesy of THE HINDU)



THE COLLEGE UNION COMMITTEE WITH SIR C. V. RAMAS



PROF. K. ANANDA RAO



SRI C. V. RAMAN



DR. S. G. MANAVALA RAMANUJAM



DR. M. ABDUL HAQ

Homage to the Master*

It is not my purpose here to refer to the many historical facts which will always be associated with the name of Mahatma Gandhi, nor do I propose to dwell on his life and his varied achievements through the long period, covering well over half a century, during which his manifold activities were spread over different parts of the world. At an early age he was thrown into the vortex of political activity, not because he loved politics and wished to carve for himself a political career, but because he found that the ideals he held dear were being assailed and the principles of fair play and justice which he always stood by were being trampled under foot. It was in a foreign land and against a foreign government that he had to raise his banner of revolt, that strange banner which with the passing of time became more and more invulnerable; that banner which stood foursquare and flew untorn on the mast, facing the wrath of pomp and power and the scorn of prejudice and ignorance; that banner which bore on it the strange device: "Truth and Non-violence only exalt a Nation."

Mahatma Gandhi had the unique opportunity in his younger days of contact with the many intellectuals and moral giants of his generation, men who have left a lasting impression in their own country or in the world at large, great thinkers, great seers, great statesmen, men of whom India has every reason to be proud—justly and humbly proud. Those were the days when a new meteor shone in the skies with scintillating brilliance, that great patriot-saint Swami Vivekananda of immortal fame, whose very first sentence spoken with such charming and unaffected simplicity in the Parliament of Religions in Chicago changed the whole tone of the session and made earnest people think profoundly. Perhaps few are aware of the fact that young Gandhi was also a delegate present at that Parliament of Religions, representing his religious belief through Jainism. The speeches and writings of Tolstoy had their own effect on his outlook on the world at large. And in his own country there were then prominent a galaxy of stars of the first magnitude in the political sphere, who, though temporarily thrown into the shade in contemporary history, will yet find a permanent place in the roll of honour, when history comes finally to be written for posterity. Such great figures as Dadabhai Naoroji, Gopala Krishna Gokhale, Pherozesha Mehta and Surendranath Bannerjee, whose clarion call still resounds in the ears of our older generation, were among those whose utterances and actions must have had their own influence on the great task that Mahatma Gandhi had undertaken. It is not my purpose now to try to assess the work or worth of

* From a speech made on the occasion of the unveiling of a portrait of Gandhiji in Presidency College.

any of these great persons to whom love of the motherland was a religion in itself and service at its altar an everlasting joy.

South Africa, which has been a perpetual source of anxiety and worry to this country, on account of its intolerant and reprehensible attitude to the coloured races and to Indians in particular, will, however, be remembered as the country which inspired Mahatma Gandhi and gave him an opportunity to put to the test the faith that was in him. Satyagraha had been practised in the past and was used from ancient times by individuals to attain their objectives. But it was left to Mahatma Gandhi to utilize this weapon of self-renunciation for a great national cause and so to inspire the populace that it proved to be a most impregnable moral fortress that could face with equanimity the might of great nations. The work that was done in South Africa, the lessons that were learnt there, the technique that was perfected then, helped not a little in shaping his policy and planning his campaign, when Mahatma Gandhi finally appeared on the Indian stage.

And for the next thirty years, India gave him opportunities again and again to put this faith in Satyagraha to the test. It was unfortunate that so soon after his return, the great patriot, Gopala Krishna Gokhale, died. How he might have influenced the Mahatma, what changes he might have suggested in his technique in view of his own more intimate knowledge of men and manners, it is idle now to speculate about. Soon the new programme to achieve political emancipation was put into practice, and it caught the imagination of the populace. What used to be the concern of the few became the dominant activity of the many. The placid pathetic contentment of the masses of this vast sub-continent was, in a remarkable manner and in a very short space of time, rudely shaken to the core and could never be forced on them again. Mahatma Gandhi led many a movement during the next thirty years, movements which gained great momentum and would have been far more pregnant with immediate success, if the spirit of the leader had been truly imbibed by the following, and his simplicity, his unequivocal adherence to truth and non-violence had been the guiding principles of his followers. Alas! It was not to be, and nothing gave him greater pain and distress than to realise that a 'Himalayan blunder' had been committed now and again and that the campaign had to be suspended or withdrawn. Mahatma Gandhi was never dismayed. His faith in the people was supreme. He judged everyone by his own standards and in his simplicity believed everyone who approached him with apparent humility!

It is not necessary now to recount the many events of his life during this period. His many sojourns in captivity, his many fasts to purify himself or to purify those that were his disciples, his great illness, his visit to England in connection with the Round Table Conference,

all great contributions to the success of the Indian National Congress—the these are matters so intimately within the knowledge of every Indian that it is superfluous for anyone to dilate upon them at length. In fact his history of India during the last quarter of a century may well be described as the history of the life and work of Mahatma Gandhi, of his teachings and writings.

I would fain dwell on the last few months of his earthly tenancy, for in that short period he exemplified in a singularly remarkable manner the religion that he preached and practised so devoutly, the tenets that he held so dear, the faith that dominated his whole outlook on life and the beatific confidence that he reposed in the great Architect of the universe to whom he dedicated himself and in whose guidance, as revealed to him through the inner voice, he placed implicit trust.

Those last few months were months of torture, months of acute disappointment, of great disillusionment. It amounted to a crucifixion, for every day and every hour the harrowing tales he heard from his countrymen far and near filled him with dismay and almost despair as to whether after all his creed was based on the rock of the eternal and everlasting faith in man or whether it was built on the quicksands of opportunism and human frailty! It was thus when his conscience was sorely troubled, and when his spirits were drooping, that he once more placed his faith in Him of whose grace and benevolence none need despair who is pure in spirit. With that faith Mahatma Gandhi started his last and greatest march through the land of sorrow and suffering, through the sanguinary fields of desolation and destitution. How can one describe the scenes that were witnessed, the solace he brought to anguished souls, the comfort he gave orphans and widows, to the aged mothers who had lost their most beloved treasures, the joy of their life and the consolation of their old age? That frail frame—past the Biblical span of life, marching on through storm and sunshine, through good report and evil, through infinite sorrow and inexpressible pain, abandoning all comfort and company, and with nothing to protect him except his his supreme faith—achieved the greatest miracle of the age. Thus was human faith in the message of a new Messiah and in the possibilities of miracles even in this unfortunate world steeped in materialism and in infatuation once more established. And the lands which were the scenes of horror and untold miseries, unparalleled in the history of human atrocities, were restored to peace by the magic wand of the greatest soul of the modern age. India, with all its faults and failings, with all its sins and defaults, is still the land which responds to the call of the true Sanyasin; and the half-naked Fakir with his stave and sandals was able to accomplish that which the armed forces of a mighty nation failed to achieve even in an infinitesimal degree. Bengal and Bihar were saved, and Mahatma Gandhi felt that he must turn his attention westward and

came to that city which unfortunately proved to be his last resting place on earth.

Here it was that Mahatma Gandhi undertook the last of his fasts for a cause that he always felt was the greatest need of his motherland. It is not my purpose here to refer to this and the other fasts that the Mahatma undertook during his lifetime. Many have since undertaken such fasts, but have they asked themselves the question whether they had purified themselves, as the Mahatma did, before undertaking such ordeals and whether their whole life was such that they could with impunity undertake such fasts? Little wonder that Mahatma Gandhi could not reconcile himself to fasts by all and sundry, and it would be fulfilling his wishes, if those who wish to undertake such fasts realize they are not Mahatmas and desist from such practices.

The Mahatma's last few days were days of intense devotion to the causes he held sacred. He had seen one great desire of his fulfilled, though not in the manner which he had longed for. India had gained its independence, but it was not to him the independence that he had visualized so long. And on that day when everybody celebrated the great event, on that 15th of August, a day ever to be remembered, when jubilation was rampant and millions of his countrymen were foregathered in cities and villages, he who has been aptly described as the architect of the nation was nowhere near such scenes to share in the jubilation or to give his countrymen the great benediction. Alas, it was *Hamlet* played without the Prince of Denmark!

And now the last crowning scene of his life unfolds itself to us, where once again he proves himself to be not of this world but of another. He who was beloved of the nation became the target of a campaign of hatred and vitriolic attack. Alas, the minds of the young were poisoned and so it came to pass that history repeated itself. The crucifixion was near at hand. Premonitions in plenty were there, but the Mahatma did not heed them. If he was destined to be the victim of the assassin's misguided attack, nothing could prevent such a crime. With that supreme confidence in the inscrutable ways of a wise Providence, Mahatma Gandhi climbed for the last time the pulpit from which he had discoursed to millions of his countrymen—and then the greatest of all tragedies occurred. Let us draw a veil on it.

'Mahatmaji is no more—shot by an assassin' shrieked the voice of the radio, from city to city, from country to country, from continent to continent. Humanity uncovered its head and remained silent, stunned too deeply to realise the significance of the fateful deed. Young and old, rich and poor, prince and peasant, Hindu, Muslim, Parsi, Christian, men of all faiths and of no faith, men of all nationalities, throughout the globe joined in unmitigated sorrow on receiving that melancholy news,

Mahatma Gandhi is no more—slain by an assassin! But was he really slain? Let us recall the words of the poet:

If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.

Let us not therefore say parrot-wise that Mahatma Gandhi is no more. He is more alive to-day than ever he was before, for deathless is his fame and deathless the message he has for his countrymen and for humanity at large. Blessed are we to have been privileged to look on him, to know him, to revere him, and blessed is the country that gave birth to such a soul. Posterity will recognise his greatness even more clearly than his contemporaries can. And so we leave him in his last resting place where he cannot be with the common crowd! And so with the poet let us sing, letting him rest on the highest peak of our dreams:—

Well, here's the platform, here's the proper place:
Hail to your purlieus,
All ye highfliers of the feathered race,
Swallows and curlews!
Here's the top-peak; the multitude below
Live, for they can, there:
This man decided not to Live but *Serve*—
Bury this man there?
Here—here's his place, where meteors shoot, clouds form.
Lightnings are loosened,
Stars come and go! Let joy break with the storm,
Peace let the dew send!
Lofty designs must close in like effects:
Loftily lying,
Leave him—still loftier than the world suspects,
Living and dying.

Sir A. Lakshmanaswami Mudaliar,
M.D., LL.D., D.S., F.R.C.O.G., F.A.C.S.

University Research*

The conditions which brought the universities in India into being in the middle of the last century determined to a great extent the trends of their development. The old controversy between the orientalists and the occidentalists leading to the triumph of the latter school shaped, to a large extent, the curricula of our studies, one of the main purposes of university education in the early years being to train a body of men who could be relied upon for running the civil services and carrying on the work of administration of the country. The ideas which inspired the pioneers of English education in India brought into existence the Presidency Colleges of Calcutta, Bombay and Madras even prior to the establishment of the universities which might thus be regarded as almost the offspring of these colleges. While the universities expanded the scope and range of activities of these colleges, they did not change their nature nor the purpose which they set themselves originally to achieve. It was thus that in their early career, the universities in India functioned mainly as examining bodies, the teaching being carried on by the constituent and affiliated colleges. The lead in breaking away from this tradition was taken by the University of Calcutta, early in the present century, under its eminent Vice-Chancellor, Sir Ashutosh Mukherjee, when several chairs for professorships for advanced teaching in the University were first created, and facilities were also afforded to reputed scholars for carrying on research in the various branches of learning. The example set by the Calcutta University was taken up by the other universities, by some more slowly than by others, and during the last twenty years, advanced teaching and research have become a significant part of the work of all the Indian universities.

The inspiration for scientific research in India came first from a band of workers who saw the vision of a great place for India's scholars among the scientists of the world and who also saw in it a remedy for India's industrial backwardness. Sir J. C. Bose and Sir P. C. Ray, who were Professors of Physics and Chemistry respectively in Presidency College, Calcutta, at the end of the last and the beginning of the present century, may be regarded as belonging to this first era of scientific development in India. Sir P. C. Ray, distinguished for his contributions to fundamental knowledge in science, was not only the pioneer of chemical research in India; he was also the father of India's chemical industries. Nevertheless it must be said that, barring such isolated instances, scientific research did not, for a long time, make much advance nor draw as many votaries to itself as did research in some branches of the humanities, such as mathematics, or the languages, or even history and philosophy. It is only recently that we have emerged from that

state of apathy and neglect of the sciences, and the responsibilities that our newly won freedom imposes on us to-day make us acutely conscious of the urgent need for furthering scientific and industrial research. The time is now come, therefore, to take stock of what we have achieved in the past and to plan for our achievements in the future.

Tracing the development of research in Madras, it has to be said that although the standards for our degrees have always been maintained at a high level, little attention was paid till about thirty years ago to teaching and research in the University. Even then, only a few chairs in the humanities, such as the Oriental Languages, Economics, Indian History, Politics and Public Administration, were instituted for the purpose of training a limited number of post-graduate students, the professors also being required to undertake research work in their respective fields. The first step for the development of scientific research in this University was taken in 1933, when three research laboratories in zoology, botany and biochemistry were established, which are now producing substantial and important work in these branches of science. Fortunately for the University, long before its own research laboratories were built, active scientific research had been engaged in by some of the professors of Presidency College, chiefly in chemistry and biology, and also, to some extent, in physics. For instance, between the years 1910 and 1930, the Presidency College Chemical Laboratories had made important contributions in the fields of natural and synthetic terpenes, natural dyestuffs, the chemistry of essential oils, of coumarines and of various other classes of organic substances. The chemistry of enzymes, such as the plant *peroxidases*, a group of complex organic catalysts which, to give a popular illustration, bring about the darkening of the cut surfaces of vegetables and fruits like potatoes and apples, the isolation and study of the molecular structures of the alkaloids from Indian medicinal plants, new methods of synthesis of the isoquinoline ring system which is a part of the structure of so many important alkaloids, etc. are some of the main lines of investigation which have been carried out in the Presidency College Chemistry Laboratories during those decades. At the outbreak of the last war, when emphasis was shifted to research of immediate industrial importance to the country, several urgent research schemes sponsored by the Council of Scientific and Industrial Research of the Government of India were organised in the Chemical Laboratories of Presidency College. The preparation by electrochemical methods of intermediates like benzidines and aminophenols for direct cotton colours, and other dyestuffs has been the subject of one of these schemes, and important advances resulting in the taking of several patents have been made in this field. Another line of work started under the stress of wartime conditions was on the preparation of hormones from the glands of slaughtered animals, and several important contributions have been made to our knowledge of the preparation of such hormones as adrenaline,

* A talk broadcast from All India Radio, Madras.

thyroxine, insulin and pituitrine and also the methods of storage and transport of these glands under Indian conditions. Research under both these schemes is still in progress. Other departments of science in Presidency College have also made notable contributions to research. Practical applications of acoustics, spectroscopy and radio frequency waves have occupied the attention of the Physics Department, while the Departments of Botany and Zoology have made valuable contributions to our knowledge of algae and the classification and study of South Indian flora and fauna. The Department of Geology too has been engaged in interesting studies on the genesis of some of the rock formations in South India and has published valuable information on the subject.

Coming to the biological laboratories established by the Madras University in 1933, it may be said that in the last fifteen years of their existence they have definitely placed themselves on the map of scientific research in India. The contributions of the school of algal research in the Department of Botany are now widely recognised, and recently workers in this laboratory have turned their attention to studies on plant pathology and to wilt diseases in plants, with particular reference to the influence of trace elements on resistance to plant diseases. The Department of Zoology has devoted itself mainly to the studies on marine biology and thanks to its labours, the Department of Fisheries of the Madras Government has a solid basis of knowledge on which to plan the development of the fisheries resources of this province. The Biochemical Laboratory has made significant contributions to our knowledge of the proteins chiefly of Indian plants and of their structure. Studies of such biochemical changes as occur during the sprouting of seeds, of the factors causing the destruction of vitamin C in plant tissues, of the protective tannin present in one of the richest sources of this vitamin, viz., the Indian gooseberry (*phyllanthus emblica*), and also of the part played by certain individual amino-acids in blood regeneration, in fat deposition in the liver, etc., have also been productive of significant and valuable results. Attention is now being directed to the study of hormones, the chemical messengers of the body, and their relation to enzymic processes which set the pace of the body's chemical activity.

Among the constituent and affiliated colleges of the Madras University, the Chemistry Department of Madras Christian College has undertaken, in addition to certain purely theoretical problems, work on reaction kinetics, to study, among other things, the effect of solvents on the course of reaction. The Botany Department is carrying out useful work on the hybridization of South Indian chillies and on artificial mutation by X-Ray irradiation of the seeds.

The College of Technology, as can be expected, is engaged in problems which are of interest to various industrial processes, such as the

nature of absorption of gases in liquids, the reaction of solids at high temperatures, etc.

The Maharaja's College, Ernakulam has also made several contributions to our knowledge of the chemistry of plant products. The younger universities of this province have also not lagged behind. The Andhra University has built up a vigorous school of research in organic chemistry, chiefly on the flavone groups of vegetable colours, and on ultrasonics, in their Chemistry and Physics Departments respectively, while the new University of Travancore has been carrying for the last ten years research work, chiefly with a technological bias, and has made important advances in problems of immediate practical interest.

With the establishment of the new National Physical and Chemical Laboratories and also of the Electrochemical Research Laboratories, the laboratories for research on fuels, on metallurgy, on silica and refractories etc., the stage is now set for the re-orientation and the long-term planning of research in our universities. These national laboratories, which are intended to devote themselves mainly to research of practical value, to fulfil the need of industrialisation of the resources of the country, have adequate equipment and funds for this purpose. They are also expected to derive considerable financial assistance from the industries concerned which are likely to benefit by the results of this research. The universities may thus turn their attention to work of a fundamental and academic type which is more suited to their character. Indeed the results accruing from even such purely academic research have in the long run been known often to bring about the most important technological advances. It is thus time to plan for a co-ordination of research among the universities, each one specialising in a subject best suited to its location, the personnel of its staff and its equipment. Mere planning is, however, not enough. In the last analysis, the standards of research achieved by our universities will be set by the young men and women who will be called upon to undertake such work. In order that these may be the best men available for the purpose, research should be made at least as attractive from the point of view of remuneration and security of tenure as employment in the civil services or in business. The crux of the problem lies in our universities receiving greater financial support, and the country looks to the generosity of its rich philanthropists to enable research being placed on a firm footing in India and brought to the level reached by the countries of the West after nearly two centuries of effort. The State should also do its utmost in placing all facilities at the disposal of men engaged in original research, by way of import of scientific apparatus and equipment intended for *bona fide* research, and of making available such essential chemicals as alcohol free of duty.

Dr. B. B. Dey, D.Sc. (Lond.), F.I.C.

The Bush-Shirt

Palest pink and primrose yellow
Are the colours that a fellow
Chooses for his shirt to-day—
I mean his bush-shirt, by the way.

The bush-shirt has become the rage,
With the nincompoop as with the sage:
And all the linen in the shops
Goes to dress these odious fops.

Poor women must be satisfied
With cloth as rough as rhino's hide,
And dress in sober browns and grays,
Since men will not—the popinjays!

Malati Nair, V. Hons. (English)



By P. Dhana Singh, IV B.Sc.

Ethics and Politics—

The Mediaeval European Concept*

You have often been told that one man's meat is another man's poison. But there are certain values which with men as rational beings find general acceptance. These values have got to do with our duties and our rights. Ethics is concerned with the principles of human duty, and politics with the practical conduct of our lives as social beings. In our common acts or public acts or political acts we choose that course which will lead to a better society. That means we cannot divorce a sense of values from politics, and hence ethics is vitally concerned with politics. Politics shows the standards by which the State and its activities should be controlled. Practical politics and ultimate ends do not coincide; but if political activities are to be purposive, they cannot but take into account some ultimate ethical principle. To many in the past as at the present day that ultimate principle has been the intrinsic value of human personality. While in the matter of ultimate human values there has been general agreement, different peoples and different ages have had different ethical standards as applied to political life. According as the mind of each age or people was keyed to the material or spiritual goal, its ethical content varied.

In Europe during the millennium between the fifth and the sixteenth centuries, or during what is conventionally called the mediaeval period, the tendency was to interpret morality under the form of law. Hence there was forged an intimate connection between ethics and politics. The mind of the age was focussed on the spiritual purpose of the universe. Ethical considerations swayed men in every walk of life. Society was understood as being controlled by moral law implanted in man as a rational and hence a moral being. Mankind was understood as constituting a commonwealth of fellowship.

Here was a distinct view of life to the shaping of which various factors contributed. The Germanic and Scandinavian invaders, who established lordships and kingdoms in Britain, Gaul, Spain and Italy between the fifth and the eleventh centuries, brought the idea that law or *recht* was not derived from but superior to the State whose function was to realize and maintain it as a source of the rights and duties of persons. To them Europe owed also the idea of the worth of individual liberty. The Greeks had denied the independence of the individual. The Christian Church with its ideal of otherworldliness served to enhance the value of ethical considerations in the practical and common acts of men. To the

*A talk broadcast from All India Radio, Madras.

mediaeval mind, thus enriched along different lines, the ultimate end was the absolute and perfect good of man and of the universe, and the governing ethical concept was moral law. The greatest achievement of the Middle Ages lay in the reconciliation, following the path of the Church Fathers and the great jurists of the Roman Empire, between enacted law through which the State operates and the principles of morality, as two different but not mutually exclusive manifestations of reason.

Already in Johannes Scotus Erigena's tract on 'Predestination' we come across a vigorous defence of human freedom as against the assertion of predestination to damnation. And the problem of freedom, it need hardly be pointed out, is a problem not only in ethics but also in politics. Apart from freedom, another cardinal moral principle recognized by mediaeval Europe was that of justice. The notion of justice enters into every political act, and it is in the interpretation of justice that the relationship between ethics and politics or morality and law during the period is most apparent. From the point of view of Aristotle, justice has application only to the legal practice of the Greek city-state. To the Roman jurists justice had a moral foundation. It was the 'constant and perpetual volition to assign to each man his *jus*'. The Christian Fathers accepted this position, and to mediaeval thinkers *justitia* meant 'justice' as well as 'righteousness'. Law or *lex* stood for a species of *jus* or 'right', its written and promulgated expression.

In any consideration of the relation of ethics to politics in mediaeval Europe, we have necessarily to examine the views of representative thinkers of the age. Foremost among them was Aquinas. He is the classic representative of mature mediaeval thought. For him positive or man-made law, which is the instrument by which the State guarantees rights and enforces duties, is derived from the law of nature. The term 'law of nature' enshrines the idea of the absolute good. It is the assertion that the concepts of right and wrong exist in the nature of things and are immutable. The idea did not originate in the Middle Ages, although it became the single dominant characteristic of mediaeval political thought. The Church Fathers fostered it. In their hands natural law was something that was in the hearts of all men, 'written in the hearts of the gentiles' as St. Paul said. With the Church Fathers it became a moral law, or a law of conduct, a 'god-given intuition of the absolute good'. To Aquinas it consisted of principles of action which were 'self-evident, infallible, universal and unalterable'. The law of nature gave the moral basis to *lex humana* or positive law, served as a limitation on authority and a goal for government. When men began to believe in the existence of an authoritative law beyond the caprice of man, it was but natural that they should cease to believe in the absolutism of rulers.

To revert to Aquinas's conception of positive law—in order to possess validity, it must indicate the direction for human acts of justice; it must be 'framed by the person in whose hands is the government of the community'; its object must be the common good of the State; above all it must be derived from natural law. The insistence that positive law was derived from natural law had great consequences for political theory. Augustine had said that an unjust law was no law at all. That maxim was accepted by the Middle Ages. To Aquinas 'every law framed by man has the character of true law, exactly to the extent to which it is derived from the law of nature'. He said that a tyrant's laws were not true laws and therefore obedience to them was not obligatory in the 'court of conscience', except insofar as violation would result in scandal or disorder. There was thus moral justification provided for opposing tyranny. In fact Dante who came later would permit reformers to appeal against the actual State to the ideal State where positive law would be based on natural law.

The idea that might is right or that the State is singularly free from all ethical restraints, an idea known to Hellenic and modern thought, was anathema to thinkers in mediaeval Europe, though some of them were ardent supporters of monarchical power. The opposite and moral idea that the State derives its legitimate authority from law and that it exists for the fulfilment of the reign of law represented to the mediaeval mind the only rational explanation of the relation between law and the State. To them, unlike as to Plato and Aristotle, the State was not superior to law, that law being merely the instrument of its ethical function. The concept of law was broadened to include within its ambit moral justification. Ethical considerations also led to another important consequence for political theory. Though the ideal form of government to Aquinas as well as to Dante was represented by monarchy, the monarch was to be a mere 'public' person ruling for the common good and his powers were strictly circumscribed by the duties of his office. The authority of the prince was only for use. It was the impact of ethics upon politics, therefore, that enabled mediaeval Europe to derive sovereignty from the popular will.

To the same source we must trace the idea found in Aquinas and also John of Salisbury that the state arose out of a contract by means of which the people who are the ultimate sovereign created *societas* or civil society, investing it with its rights and powers. To Aquinas *lex humana* rested for its foundation on a social contract. Marsilius, taking hold of the idea of social contract, built up a theory of the inherent sovereignty of the people. In fact he was a republican. He said that the right of legislation was inalienably vested in the people and that the ruler, being appointed by the people, could be deposed. That was also the view of Nicolas of Cues who flourished at the close of the mediaeval period.

The idea that *societas* or civil society is based on contract is a distinct contribution of mediaeval Europe to later political thought. That idea, itself resting on the idea of natural law, by insisting that government is founded on right and not on violence, at once indicates the manner in which politics was permeated by ethics. The figure of ideal justice towered above the ruler of the State. Mediaeval European thinkers, to their great credit, conceived of law and government as expressions of the moral consciousness and converging to a common end. Though this common end was not attainable in this world, Aquinas admits that a certain minimum of material well-being is necessary for the spiritual life on earth. Private property, says Ptolemy of Lucca, is a consequence of the natural inequality of man. And this institution, according to Aquinas, is one of the secondary and variable dictates of natural law. Nevertheless, he maintains that it is also a doctrine of natural law that all men should have a right to the necessities of life. So he would consider it lawful in certain cases to take the rich man's goods and give them to the poor.

Looked at from the point of view of the relation between politics and ethics, mediaeval Europe cannot be regarded as a dark or barren age. As De Burgh has aptly said, "The structure of modern ethical and political thought from the 17th to the 19th century was built in the main of stones hewn in the mediaeval quarries." The natural rights of the 18th century can be traced back directly to the natural law of the Middle Ages. The idea that "might has always to run in the leading strings of moral principles" is an idea that later Europe owed to the Middle Ages. It is a vital idea. International law takes its birth in it. Government can be of many faces, republican or monarchical, but, as mediaeval thinkers saw it clearly, there can be only one right, one law and one justice. The end is the same, though the means are varied.

T. Balakrishnan Nayar, M.A. (Lond.)

The Sense of Wonder

It is common knowledge that children are perpetually wondering and seeking to know the why and how of things. Give a child a rubber toy-bird which twitters when pressed. The child will play with it for a few hours. Then, it will begin to wonder and will want to know what makes the toy-bird twitter. And before long, the child will have burst open the toy. It is wonder, the sense that one is ignorant of the why and how of the thing which attracts one, that makes the child seek to probe the secret of the toy.

And what is true of the child is true of all men, whatever their age. It is wonder that prompts men to the earnest pursuit of all

ennobling and beneficial knowledge. For to pursue knowledge earnestly, it is first of all necessary to admit to oneself that there is something to learn, to confess one's ignorance and to wonder at things.

But let us follow the child as it grows to manhood. Gradually, the child—now a man—begins to have settled judgments on things—judgments shaped by influences which were not subject to his choice, or by such as he has freely admitted. Perhaps some of these judgments are wrong. As long as he thinks, or likes to think, that they are right and that there is nothing more to learn about the matter, so long will his outlook be warped and his growth towards intellectual perfection hindered. But before he can rectify his wrong judgment, something must happen to make him wonder genuinely at things as he did in childhood, and only then is there hope that he will be inclined to examine matters more closely.

The retention of the sense of wonder throughout life, and the cultivation of a willingness to learn, are fundamental requisites of all devoted pursuit of ennobling and beneficial knowledge. Others before George Watt had seen the lid of a pot of boiling water lifting. But they did not wonder sufficiently at the fact to set about harnessing steam for the service of man. The great inventors, explorers and thinkers have been men who retained the sense of wonder throughout life. The sense of wonder keeps the intellect ever on the alert and fosters willingness to learn. Chesterton has remarked that we should stand on our heads and look at the world, and that only then would we know how wonderful it is. We need not take him literally. Indeed, it is doubtful whether Chesterton, considering his bulk, was capable of such a feat himself! But the idea implied is sound: that we too easily take things for granted, and that we need to be shaken out of our normalcy and complacency and stimulated to think.

But if the habit of taking things for granted hinders the cultivation of the sense of wonder, cynicism is hostile to it. I say cynicism rather than scepticism; for there is a healthy scepticism which puts a man on his guard against accepting things uncritically. Scepticism in this sense is contradistinguished from credulity, and such scepticism does not debar a man from honest inquiry. Such a man, even though he himself may be incompetent unaided to pass judgment on a given statement or theory, will not accept or reject it straightway, but will be disposed to give a hearing to those who speak for and against it.

The cynic, however, without going into the evidence, decides that certain things cannot be true. Bring forward the most reasonable arguments in the world, the cynic will not be convinced, because he has made up his mind not to be convinced; and when he cannot answer an

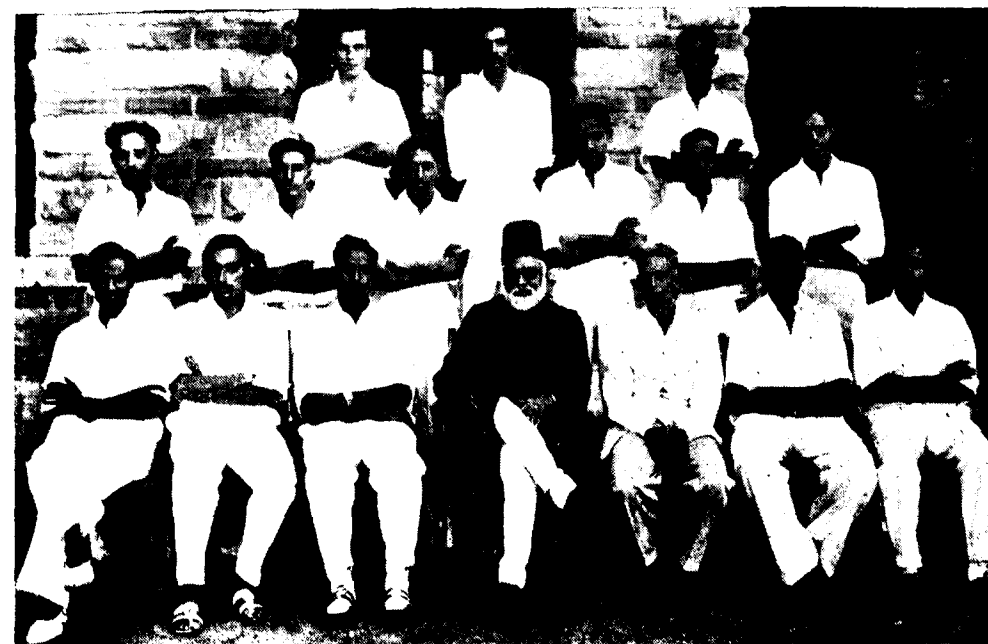
argument, he will just scoff. And if it comes to that, cannot even the most certain principles be made to appear absurd? As someone has said, two and two make five for the seller and three for the buyer! The cynic lacks that sense of wonder which makes the mature mind approach Truth respectfully, aware that it is the servant of Truth and not its master. For man does not make Truth, he discovers it. What is true will remain so, howsoever absurd the cynic may make it appear by his jests and gibes.

Macaulay has said of Voltaire that he has not left us a shrod of positive doctrine to be called after his name. The remark is applicable to all cynics. A cynic can only criticize things, institutions, individuals and governments; but he is unable to replace with anything better that which he criticizes and would fain see destroyed. It is not the cynics who have given us ennobling thoughts and beneficial inventions, but the men who, retaining the sense of wonder throughout life, have sedulously inquired into the why and how of things, without prejudging the issue. There were many who scoffed at Louis Pasteur when he was engaged in his epoch-making experiments. They achieved nothing, while Pasteur's work lives on.

The sense of wonder — so natural to children — when genuinely retained throughout life, is the pathway to wisdom. Cynicism, on the contrary, is hostile to honest pursuit of truth and stunts the intellect; and hence, the man who loses most by cynicism is the cynic himself. Sooner or later, the truths he has ridiculed will assert themselves, and he will stand revealed as one guilty of intellectual dishonesty. History records that the Wise Men from the East came to Jerusalem led by a star, inquiring where they might find the new-born King of the Jews. They were directed to Bethlehem, but those who directed them never stirred out of the city, laughing perhaps, 'Can anything good come out of Bethlehem?' But the Wise Men from the East followed the star wondering where it would lead them, and they came to the opening of the cave wherein lay the Child.

A. D'Costa, III Hons. (History)

Our Players



CRICKET



HOCKEY

Our Players



FOOTBALL



BASKET-BALL

Light Verse

The Chemist and the Physicist

(After Lewis Carroll)

The sun was shining on the sea,
By the Marina Beach,
Down where the students sigh and learn,
And Professors sigh and teach;
And the weary air of boredom hangs
About the face of each.

The Chemist and the Physicist
Sat in their Common-Room;
They grieved like anything to see
The atmosphere of gloom.
"If they were taught some Science," they said,
"Their joy would simply bloom."

"O Students, come and list to us,"
The Chemist did beseech,
"Up in the lofty lecture room
That overlooks the beach;
We want at least some twenty-four
To come and hear my speech."

The eldest P. G. looked at him,
But never a word he said —
The eldest P. G. looked at him
And shook his shaggy head,
Ere through the nearest open door
He precipitately fled.

But four young B. Sc.'s hurried up
All ready for the treat;
Their coats were brushed, their faces washed,
Their shoes were clean and neat.
Quickly they came and took their place
Behind the foremost seat.

And four more students followed them,
And yet another four;
Students who for once had passed
(At least through an open door),
Each glancing at the front to see
The dames who sat before.

The Chemist and the Physicist
 Allowed some time to pass,
 Ere they came in to take their seats
 (Laid out before the class),
 And all the courteous students stood,
 As said the College laws.

"The time has come," the Chemist said,
 "To talk of Modern Sci'nce;
 Of Quants and Waves and Cyclotrons,
 And Spectroscopic lines;
 And whether the earth's inside is hot,
 And why Uranium shines."

"But wait!" the Secretary cried,
 "Before we have the talk —
 For we must have the minutes first,
 Else all the world would mock!"
 "No hurry!" said the Physicist,
 "It's barely six o'clock."

"What we have found," the Chemist said,
 "And what it is we seek,
 I'll tell you now — with what we've learnt
 From Roman and from Greek.
 Now if you're ready, Students dear,
 I can begin to speak."

"But not too long!" the Students cried,
 Turning a little blue,
 "For we have many miles to go,
 And many things to do!"
 "And at the end," the Chemist said,
 "I'll give the Modern View."

The Chemist began with Alchemy
 And Chemistry besides;
 The Physicist then interfered:
 "Let me put on some slides;
 I wish you weren't quite so brief —
 What of the anil-amides?"

"Geology," the Chemist said,
 "Is a subject all should know —
 The things that go to make the earth,
 And those that lie below."
 "Tell them," the Physicist struck in,
 "What makes the mountain grow."

And now the Chemist was firmly set
 On the subject he adored.
 With fire and zeal he lectured on,
 Heedless of those that snored,
 Pointing his metre-stick towards
 The diagrams on the board.

"O Students," said the Physicist,
 "(Dear, how the time does run!)
 Now you may amble home again!"
 But answer came there none —
 And this was scarcely odd, because
 They were slumbering, everyone.

La Renaissance De Duncan

Scene: Marina Ground

A VOICE IN THE AIR

O Mary, go and call the Duncan home,
 And call the Duncan home,
 And call the Duncan home
 Away from far Guindy!

MARY

Pibroch of Presidency,
 Pibroch of Presy. Coll.,
 If you've nothing else to do,
 Summon the studenst all!
 Come away, come away,
 (Tut! Make it louder)
 Come in your war-array,
 Pomade and powder!
 Come from Chellaram and
 Neighbouring talkie;
 Your foes sound th' alarum, and
 Loudly they mock ye.
 Come every trumpet, and
 Stout lung that blows one,
 Come every brickbat, and
 Strong hand that throws one!

(The Captains toss)

WINNING CAPTAIN

If this poor sucker think to trace
 His misfortune in chance, 'tis plain
 He knows not well the subtle ways
 I keep, and pass, the toss to gain.

UMPIRE

I am as the monarchs of yore,
 My right who shall dare to dispute?
 From ten to three-quarters past four
 (How jolly!) I'm king absolute!

FIRST BATSMAN

(entering)

My good blade breaks the hearts of men,
 Well though they bowl, or poor.
 My score is as the score of ten,
 Because my eye is sure.

BOWLER

(addresses the Ball)

Break, *break*, BREAK,
 Damn you, break properly!
 Oh, could I only utter
 The thoughts that arise in me!

SCHOOLBOY SPECTATOR

When I consider how my time is spent,
 For half the day, in that long school and wide,
 And that one talent—batmanship—inside
 Me useless lodg'd, although my soul more bent
 To pile up centuries, where'er I'm sent:
 "Will Aussies win the Ashes, light denied?"
 I fondly ask; but Teacher, to prevent
 My musing, soon steps in.....

FIRST BATSMAN

I run no runs—they are not worth my strife.
 Bound'ries I love; and smite with careless art.
 Often I loudly meditate on Life—
I'm out, and I am ready to depart.

(Sings)

When the wicket's shatter'd,
 My name in the dust lies dead.
 When the bowler's flatter'd,
 The batsman's fame is fled.
 When the bails are broken,
 Sweet strokes are remember'd not;
 When th' Umpire has spoken,
 One's worth is soon forgot.

(Third Batsman enters to face Fast Bowler)

MARY

Why so pale and wan, brave batsman,
 Prithee, why so pale?

THIRD BATSMAN

Not in entire forgetfulness
 And not in utter nakedness,
 But wearing gloves and padded do I come,
 Feeling distinctly glum:
 Heaven lies before me, and I fain would flee!

SCORER

Fieldsmen with ghoulish grins begin to close
 Upon the trembling boy.

THIRD BATSMAN

O Mother, Mary Mother,
 Three balls yet between me and over!

Quoth the Umpire: 'Leg Before

FOURTH BATSMAN

(entering)

My heart's in the Highlands, my heart is not here,
 My heart's in the Highlands....would I too were there!

Quoth the Umpire: 'Leg Before

LAST BATSMAN

(To Fast Bowler)

I fear thy prowess, gentle bowler,
 Thou needest not fear mine,
 My spirit's in too great a dolour
 Ever to worry thine.

I fear thy mien, thy tones, thy motion,
 Thou needest not fear mine—
 The pavilion is my soul ambition :
 I've *no* desire to shine.

Quoth the Umpire: Leg Before

SCORER

Large was his bounty, and his soul sincere.
 Heaven's scurvy recompense was rotten luck.
 He stood the Bowler a furtive Ginger-Beer,
 And gain'd a thing he hardly wish'd, a Duck.

MARY

Fair wickets of Presidency,
 Why do ye fall so fast?
 Your work is not so vast.
 But ye may gather runs awhile
 To blush and gently smile
 And go at last.

SCORER

Let not the Papers mock their painful Toil,
 Erratic swings, bat wielded like a flail;
 Nor Great Men hear with a disdainful smile
 The short and simple annals of the Tail.

Astronomy Up-to-date

"Study the stars!" you say, dear P....,
 I live to fulfil your decree;
 But think again! To study Heaven
 Is oft-times dangerous to men——
 (Sure Galileo would agree!)

You wake a painful memory
 Of ring, and gloves, and referee.
 How I would, while he counted ten,
 Study the stars.....

But if I *must*,—why, let me see—
 The day is young—'tis hardly three,
 And Roxy Theatre shows Carmen
 With Cesar—there let's go, and then
 (After I've paid the usual fee)
 Study the stars!

The Prodigal Son

Who would pity the Prodigal Son?

When the men of science have found
 How many vitamins abound
 In tamarind and turpentine,
 And 'specially in the husks of swine,
 Munched by the ton
 By the Prodigal Son!

Who, that habitation seeks
 And waits around for weary weeks
 On landlords, bowing while they strut,
 Wouldn't be glad of a swineherd's hut
 Like to the one
 Of the Prodigal Son?

Rooted to the same old place,
 Seeing e'er the same old face,
 Who would not forfeit his hand
 To travel to a foreign land,
 Just as was done
 By the Prodigal Son?

Who wouldn't embark on a spree,
 And having spent the last rupee,
 Return with apologetic cough
 And sit down to the fatted calf?
 Oh, he had fun,
 Our Prodigal Son!

Who would pity the Prodigal Son?

Lines to a Friend Gone Highbrow

Do you remember, X., the days
 When we had lately learn'd to trot;
 And canes punished a lapse from grace:
 When *dignity* as yet was not,
 And evening sun was ne'er too hot?
 It was, I feel, some ages since,
 And you relished then quite a lot
 The humour of banana skins.

When we advanced to Shakespeare's plays,
 You did not criticise the plot :
 You said that Aurobindo's lays
 Were quite magnificently wrought ;
 And eke in Sexton Blake, I wot,
 Much interest you would evince—
 You had not still, dear X., forgot
 The humour of banana skins !

But now ! I shudder, X., to trace
 How you became a *classic* swot.
 Quotation-marks you'd oft preface
 To someone's muck on "Faults in Scott":
 Bad grammar pierced you like a shot,
 A casual pun would make you wince,
 And it was clear you could not spot
 The humour of banana skins !

ADDRESS

X., it is time that you were taught
 Brows elevate are deadly sins.
 Oh, come, enjoy, as humans ought,
 The humour of banana skins !

S. Venkatesan, M.A. (Old Student)



N. C. C. 'C' COMPANY

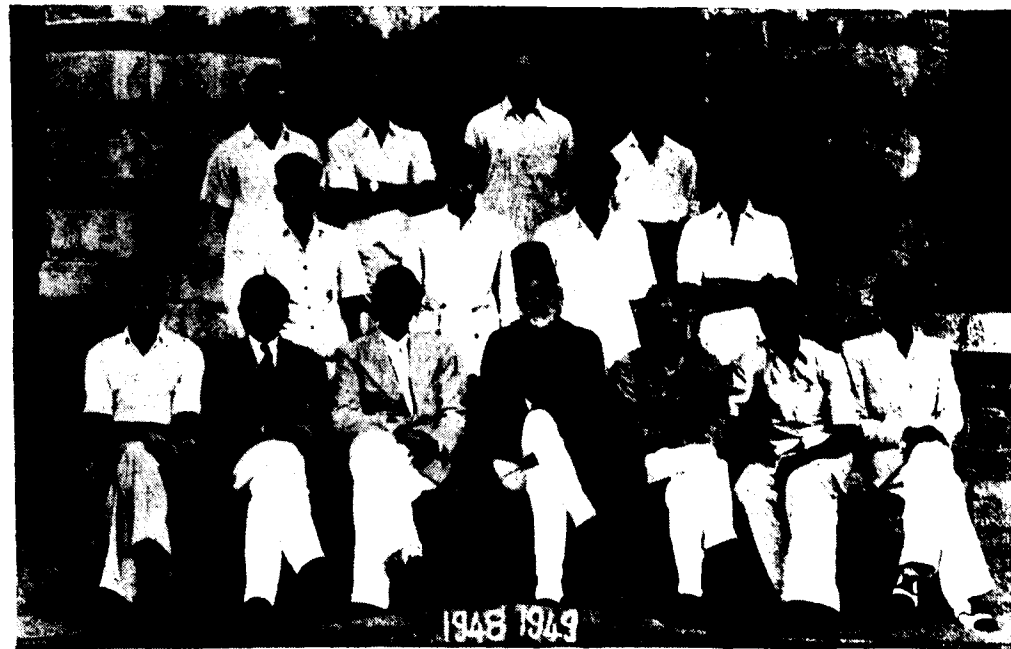


OUR VOLLEY-BALL TEAM

Our Players



BOXING



BOATING

SONNET

To the unbounded empyrean high
Flight I intend ; but, yet unfledged, now trace
My passage through the lower realms of space ;
But when new strength is mine, I hope to pry
Into Himalayan heights, where I shall try
My wings in triumph, and outdo in grace
The eagle, pilgrim of far heaven's ways ;
And at the bidding of an inner cry
That will not brook denial, I shall throw
My first glad notes into the passing gale——
But in aspiring, if my wild wing fail,
Shall be hurled down to flaming death below,
Like Icarus, who waxen-winged did soar,
Then wingless fell, e'en to the ocean-floor.

Pravin Kumar, II Class

A New Science

There is a school of thought holding that man's quest to find the secret of life in the visible, in the infinitely small, is doomed to failure, for life is in the invisible, in the sphere of vital radiations. The eminent physicists, engineers and physicians of this school had, before the War in Europe and America, made many discoveries and reached several interesting conclusions with regard to the invisible forces, only some of which have been accepted by standard science.

Of these forces or radiations several are familiar to us, such as the radiations of sound and light and those emanating from underground water, which may be contacted by the divining rod of the water diviner. It is further held that there is nothing which does not radiate, which is not surrounded by a magnetic atmosphere of its own, whether it be colours, minerals, plants, animals, persons or photographs.

These radiations are contacted either by means of a divining rod or pendulum, both of which serve to increase our own receptivity. The rod may be of different materials—wood, metal, whalebone or more commonly of two twigs of hazel wood tied together at one end, the free ends being held one in each hand. The pendulum, whose optimum weight has been determined as 25 grms., consists of a bob of any shape and of any substance, tied to any flexible thread. It is possible to imagine innumerable suitable pendulums ; even a ring hung on a hair is sufficient for preliminary experiments. On entering a zone of vibrations, the rod or pendulum will turn in a particular way, the interpretation of this movement revealing the nature of the radiations under study.

The particular charm of this science is that experiments may be performed by anybody, as there is no special knowledge required, except perseverance and of course the possession of the faculty to register radiations.

Here is one simple, convincing experiment for the novice. Place flat on a table a full length front-view photograph of a man or woman. Hold the pendulum so that it hangs just above the photograph, holding the thread between the thumb and the index of the right hand. The length of the thread may be adjusted for convenience between four and twelve centimeters. In order to avoid the possibility of auto-suggestion, it is advisable to maintain a neutral, and at the same time expectant, attitude. After a short while the pendulum begins to oscillate. Generally these are the movements of the pendulum:—

1. When held at the level of the eyes of the person in the photograph, the oscillation is from left to right.
2. Above the head there is an anti-clockwise gyration.
3. Above the feet there is also an anti-clockwise gyration.
4. The pendulum oscillates along the length of the arms and legs.

The movements of the pendulum, when the experiment is repeated on a living person, tally exactly with those performed on the photograph. In other words the photograph has captured the radiations of the living person, and when one thinks of the rapidity with which a photographic shot is taken and the time that has elapsed since the exposure, one can only marvel at the persistence of these invisible emanations. Those who wish to make a deeper study of this science or are interested in water divining are probably desirous of knowing whether they have the necessary faculty. There are three kinds of persons; those who are naturally receptive and in whose hands a divining rod or pendulum immediately turns; others develop the faculty after some practice, and to this category many may be said to belong; whilst there are some who can never hope to be successful. Here is a test prescribed by Emile Christophe, to be carried on in the following manner:—Scatter a few coins on a table. Provide yourself with some support or other, a wooden box or a pile of books which you place beside the coins. Hold, suspended above them, between the thumb and the index of the right hand and with your wrist on the improvised support, the thread of the pendulum. There should be oscillations. If at that moment you place your left hand on the right, the pendulum will change its movement to a clockwise gyration. Finally, if you place your left hand, not above the right hand but below, the gyration will become anti-clockwise.

Fortunate indeed are those whom this procedure will reveal as diviners. Those who have not been successful, however, should not feel

discouraged but should persevere, for many scientists have confessed that their first attempts gave no satisfactory results. The important thing to remember in carrying out the many experiments that suggest themselves to an ingenious mind is that no detail should be considered insignificant. A small, apparently futile observation may lead to a discovery of considerable magnitude.

It is claimed that, with the help of the divining rod, the structure and constituents of the atom can be studied, whilst in the past it has been used for the location of gold and water. In the study of an underground stream with the rod, different walls of vibrations are come across, these being spread over the surface of the ground which serves to disperse the radiations like the prism which analyses the ray of white light into different colours. The lines of vibrations are symmetrical, parallel and perpendicular, forming a geometrical figure which is always the same for the same aspect of the stream, and are in relation to the depth, the size, the direction of the stream, the quality of the water and its mineral constituents. The correct interpretation of these lines naturally requires practice and *expertise*.

In the Middle Ages the rod was sometimes used for finding lost or stolen articles and even the culprits. There is a remarkable account, in the form of a police report on record in France, of such a detection of crime. On the 5th July 1692 at Lyons a wine-seller and his wife were murdered in their cellar and their money stolen. It was proposed to the district magistrate that recourse should be had to the mysterious faculties of Jacques Aymar, a peasant who with his divining rod had formerly discovered a thief at Grenoble. Aymar, with the rod in his hands, entered the house where the crime had been committed. The rod did not move. But as soon as he entered the cellar, the rod turned violently at the exact spot where the bodies had lain. He then left the house and walked through the streets following the trail, which took him out of Lyons over the bridge of the Rhone. Reaching a gardener's cottage, he declared that the murderers had been there and had drunk out of a bottle there, as indicated by the rod. The gardener's children finally confessed that three men had visited the cottage on a morning. Aymar continuing his quest finally arrived at Beaucaire where he stated the murderers had separated. The annual fair was then being held, but Aymar managed to follow up the trail of one of the criminals through the crowd right up to the local prison where the rod indicated one of the prisoners who had recently been imprisoned for some petty theft. The prisoner was brought back to Lyons and was recognised on each spot where the rod had testified to his presence. The culprit finally confessed and was condemned to death at Lyons on the 30th August 1692.

Another use of the rod or wand and pendulum is in the diagnosis and cure of disease. It has been established that a healthy organ does

not radiate in the same way as a diseased organ and that this difference may be discerned by a divining instrument. There is another method employed, depending on the theory that from each organ of the body emanates a certain colour, the colour changing when the organ is diseased. In a very simplified form, this is the procedure:—A large disc is procured and divided into the seven colours of the spectrum. The disc is then magnetized by the experimenter, so that each colour represents the diseased state of a particular organ. He then makes use of the rod or wand, holding it in the usual way, i.e., horizontally, the free ends of the rod in either hand, the point slightly inclined downwards, whilst he himself stands straight, the elbows in against the body, the fists closed, the palms facing upwards. When the rod contacts a radiation, it rises suddenly and strikes the person who holds it, this movement being repeated till the particular magnetic field is passed. The patient is made to stand on one of the colours of the disc, and the experimenter, wishing mentally that the wand may react when the person stands on a colour that corresponds to the disease he has, circles around slowly. Once the diagnosis is made, a possible remedy is placed on the colour previously indicated, and the wand is this time agitated when the correct remedy has been put down.

Certainly this method of diagnosis and therapy is not infallible and is subject to many conditions. It, however, serves to reveal that there lie in the study of radiations with the divining rod or pendulum great possibilities of discovery in the medical sphere. An attempt to revive popular interest in this science should be made by those who, combining a knowledge of chemistry, physics, geology and medicine are best equipped for a detailed study of it. At the same time there is the need for a wide dissemination of information, so that any person who is interested can study the literature on the subject, perform his own experiments, thence add his own conclusions and cite his own experiences, in the compilation of a science which, since it deals with the invisible forces, may shed light on the mystery of man's existence, of his relationship to the rest of the universe and of his destiny.

Monica Sen, III Hons. (Economics)

Route No. 25

If you examine the files of the Transport Department, you might come across the official history of Route No. 25. Like all official documents, it will be a history with a dry, musty, insipid flavour. But it need not occupy our attention, for it differs very materially from the version which has the ear of the public and which, needless to say, is the true one.

First of all, a word about the letter-writers, for, had it not been for them, there would have been no Route No. 25, and consequently, no

history of Route No. 25. It was when nationalization of transport was carried through that there was a veritable deluge of letters to the editors of the various dailies. It is these letter-writers who serve as alarm-clocks to lie-a-bed governments: their clarion-call missives usually start with "Wake up, such-and-such a Department" or "Will so-and-so open their eyes to the fact." It was one such awakener that made history.

It takes a good deal to put the Transport Controller into a flurry. But on this occasion it appears he was really upset, so that when the butler entered, he found the Transport Controller fanning himself with the morning newspaper, with his steaming coffee untouched. This in itself is remarkable, for he was one who stood for speed when transport *via* the gullet was in question. The circumstances grew more mystifying, or the plot thickened, as the shilling-shocker would say, when the official dabbling at the letter-column gave vent to some inarticulate expressions of rage, of which only the words "dissatisfied public....Number 25" were intelligible.

Almost everybody has his lucky number. Some have their unlucky numbers too. When the special correspondent of a prominent daily, scenting a scoop, called on him, the Transport Controller disclosed that the number twenty five had all his life brought nothing but misfortune to him. That was why he had gone into hysterics when he read in the columns of a local newspaper a demand for one more bus-route, which would bring the total number of routes in the City to twenty five. He sent in his resignation.

His successor, it chanced, had no unlucky number. But the letter-writers continued to be as uproarious as ever. By now they had even drawn up a blue-print of the proposed line. The new Officer visited all the 'epistolists', and eventually discovered that almost all of them resided along the proposed route! But that may have been purely coincidence. And the Transport Department thought that location mattered little, as long as demands were satisfied.

So the Transport officials measured out the distance, and pitched upon a minimum running time of twenty five minutes, and a maximum running time of forty minutes, "which could be exceeded in exceptional circumstances". The road *was* rather bone-shaking, thought the officials going over it on a trial run, but the bus-going public would grow accustomed to it. So the Transport officials, who of course are non-bus-going, left it to Time to habituate future passengers to minor discomforts like bumps and dust.

The Taxpayers' Association was stunned by the alacrity with which the thing had been carried through, but recovered itself enough to convene an emergency meeting to congratulate the Department on its promptitude.

The next day the public were jolting over the route in the smart, freshly-painted buses. The service was voted superb, slap-up and unprecedented, "in spite of some trivial drawbacks". Alas, such is human nature! Carried away by our first enthusiasm, we often overlook the real blemishes in a handiwork. On second thoughts, the public decided that there must be some fly in the ointment. So the local savants pooled their grey matter, and it was discovered after protracted brain-cudgelling that drivers on the route wore their caps awry. That was it! It is funny how such momentous things give your eye the slip! So the letter-writers began to thrash out the theme in the newspaper columns, but finally decided that it would be sacrilege to discuss such lofty themes as awry head-gear in petty piddling newspapers.

But letter-writers cannot lie low for long. To them to rest is to rust. You never know how insistent they can be, unless you happen to be in a responsible post. This time they came out with a demand that there should be more buses between the termini of Route No. 25, but spread out on different routes. The idea behind it was that of two gigantic octopuses, with their long tentacles groping through the heart of a great City. It would not strike us ordinarily, with our limited vision. But imagine an observer poised above the City: he would see these meandering tentacles, the life-links of a city, bearing the millions of bus-travelling citizens on their daily missions. This was the grandiose sentiment that inspired these progressives. But we are growing poetical, I fear.....

No. 25 had come into being. Now there was 25A to follow it. But the letters of the alphabet seemed to be inseparables; for 25A was followed by 25B, this by 25C, and so on. That was the time the great nomenclature controversy popped up, for there was the imminent danger of the alphabet getting exhausted. The upshot was that on using up the alphabet, they now tacked on Roman numerals, such as 25AI and 25AII and so on.

Now the plan of the routes was rather peculiar. For a certain distance from the termini, which were common to all, the routes coincided, and then branched off. Drivers of different buses, who were carrying on running conversations from their seats, grew so reluctant at this point to tear themselves from one another that they braked there to continue the communion. From the parting of the routes onwards, things would go smoothly (except for the jolts), till the routes met again. Here the drivers would greet one another with the ebullience and exuberance of long-parted brothers. After which they would demonstrate the joy in their hearts by non-stop blasts on the horn and reckless spurts of speed far in excess of the speed limit.

Just as this was becoming more and more of a nuisance, another problem popped up. It is funny how when one problem has been dealt

with, others crop up Hydra-like. In spite of n times the number of buses, the queues at the termini never tended to decrease in length. What was worse, a queue was often so long that it had to be folded upon itself, and as there were quite a number of them, they often got entangled with one another, and queues often found themselves getting into the wrong buses with no hope of getting out.

It was finally decided that the problem of the queues and the drivers could only be due to the affinity in the names of the various routes. 25 AI, 25 A II, 25 B I and so on, all served "to give the employees a warm fraternal feeling, which, though extremely commendable in itself, was highly detrimental to the efficiency of Government Bus-Transport." And as for the queues, a queue, though made up of intelligent individuals, is, on the whole, a blind fumbling monster given to confused and clumsy behaviour.

The Transport Controller actually wore a smile on his severe countenance as he signed the order for the alteration of numbers. The routes after 25 became 26, 27 and so on.

There is little doubt that the official history of Route No. 25 would be a very different version.

Pravin Kumar, II Class

Prof. K. Ananda Rao

The retirement of Prof. K. Ananda Rao in September 1948 after twenty nine years of association with Presidency College as Professor of Mathematics marks the departure from the College of yet another of the early race of giants. His gift of persuasion, his sense of humour, his sweetness of nature, his wide catholicity, his abiding concern for the welfare of the students and his passionate devotion to the cause of his subject had made him an institution in Presidency College. Though he was connected only with the Mathematics Department, everywhere in the College his influence reigned and his personality was in evidence.

Prof. Ananda Rao is the grandson of Kanchi Sama Rao, Tahsildar at Saidapet, and the second son of Dewan Bahadur C. Krishnaswami Rao, who, after a distinguished career in Presidency College and coming out first in the Presidency in the B. L. examination, rose to the position of District Judge and even acted for sometime as Judge of the High court. Ananda Rao was born at Madras on the 21st September 1893. An aristocrat by birth and up-bringing, Ananda Rao inevitably joined Presidency College—the College for aristocrats, not only aristocrats of wealth but aristocrats of the intellect—in 1909 after a brilliant career in the

Hindu High School, Triplicane. Presidency College had a fascination for him even while he was yet a high-school student. With immense pride he would recall how he used to visit this institution in those days with his uncle, slyly hiding behind the latter as the Principal passed by! He remained in this College as a student for five years till he passed out in 1914 very high among the first batch of Mathematics Honours graduates produced by this institution. He was the recipient of the Lord Elphinstone Scholarship, the Governor's Scholarship and the Maharaja of Vizianagaram Prize—all much-coveted awards. He then went to England for higher studies in Mathematics and had an equally distinguished career in King's College, Cambridge. In 1916 he passed the Mathematical Tripos. He won the Smith's Prize in 1918. On his return to India, Ananda Rao was appointed Professor of Mathematics in Presidency College on the 7th July 1919. This Smith's Prizeman and Wrangler, having entered service in 1919 as a Professor in his twenty-sixth year, continued in the chair till he laid down his office last year, thus turning his back on the high offices of Principal of this College (he acted as Principal only for a very short time between the 1st August 1940 and the 22nd November 1940 during Mr. Papworth's absence) and Director of Public Instruction, which he could have had for the picking. What he has rejected in power and influence amounts to more than what most others aspire after and sleeplessly strive to secure. But as Dr. Vijaya Raghavan of Andhra University said the other day: "It is fortunate that Ananda Rao should have turned his back on these offices; for, while there are very many persons to fill these posts quite efficiently, there are, after all, very few Ananda Raos to be eminent mathematicians."

Though the tall, slim, be-spectacled Ananda Rao strikes one at first sight as the physical correlative of the Euclidean definition of a geometrical straight line, he was the most impressive personality of the College. Being endowed with an analytical mind, he is able to tackle even the most complex of problems with superb precision and masterly ease. The clarity of his analysis and the closeness of his reasoning are matchless. He could arouse interest in the subject no less in the minds of the dullest than in those of the brightest. His range and reach and his grasp of detail are of the highest order. In short, he is Mathematics on two legs. His paper on "Lambert's Series" published in the Proceedings of the London Mathematical Society and made use of by Prof. Hardy, his "Note on Hardy's Theorem" which won him the Smith's Prize, and his article on "The Boundary Behaviour of the Elliptic Theta Functions" published in *Acta Mathematica* are but a few of his contributions to the body of mathematical knowledge. These apart, his development of the Tauberian Theorem is hailed by mathematicians as having very high theoretical value. His way of handling classes is unique. Proving a lemma which is applied for proving certain very important propositions, he would say in his inimitable way, "The simplicity of the proof doesn't compare with

the excellence of the result." In the same breath, he would say: "What I do here may not be considered important from the examination point of view; and I know the sole and sufficient condition for a pass in an examination consists in knowing what to omit." Perhaps what he did was not very important from the examination point of view. But who can measure the impression that it made on the student who had heard for a few hours Ananda Rao's great exposition of complicated problems, proceeding from the very fundamentals and thereby inculcating the essentials of mathematics in the young minds?

But, great as he is as a mathematician, it is not Ananda Rao the mathematician but Ananda Rao the man, with a great heart simple and trustful as a child's, that is the idol of the students. His personality has a unique glamour. His name is a magic spell. Students and staff have deemed it an honour to work under his inspiring guidance. This man, who is the symbol of simplicity, purity and wisdom, is of all types of teachers the very highest. Several stories are associated with his name. Students go about saying that on one occasion Ananda Rao said that if a student knew that $(A+B)^2 = A^2 + 2AB + B^2$, he must be given his degree! The veracity of this anecdote is disputable. But everyone knows how little faith he had in examinations as a method of assessing abilities or attainments. And generations of Ananda Rao's students regard as their proudest possession not the couple of English letters which they can suffix to their names but the being known as Ananda Rao's students. Many precious memories of him will his students and colleagues cherish with love and veneration for several years to come. May his retired life be long and filled with health and happiness.

A. K. Srinivasamurthy, B.A., II P.G. (Mathematics)

Prof. S. G. Manavala Ramanujam

"Come in," said a voice from within the room, in answer to my knocking. I entered with a little trepidation and found myself facing a young gentleman, about thirty-five, polished rather than smart, fastidiously dressed and wearing an inconspicuous moustache, writing busily. On the table were a few books and writing materials strikingly tidy and orderly. That was how I first met Dr. S. G. Manavala Ramanujam. It was on the 2nd July 1928—within a year of his appointment as Professor of Zoology in Presidency College.

After my business with him which was in connection with my admission to the B.A. Class, I left the room with the impression that the Professor of Zoology was a polite but strong and silent man. This is the first impression that he makes on everybody. It did not take me long, it

has not taken anybody long, to realize that beneath this forbidding exterior lie a heart full of compassion and sympathy and a nature soft and affectionate. The closer I got to him, the more I could see his intense humaneness and his concern for the happiness and welfare, particularly, of those entrusted to his care as students of zoology in Presidency College.

He has, of course, his likes and dislikes—who has'nt? He did like some more than the others and was not even in his benefactions. And that is but human. Human nature is not like the deep sea, still and changeless; it is rather like the breakers, ebbing and flowing. It is an accident who gets to the crest and who to the trough. But in Prof. Ramanujam's case, the trough itself is good for the going.

His suavity and politeness have the hall-mark of perfection, his affability and considerateness the stamp of ingrained culture. He is never tired of trying to convince others. Nobody ever left his room without the satisfaction of having got a patient hearing and the fullest consideration. He has been accommodating and explanatory; often to a fault, even to the extent of causing uneasiness to his associates and assistants by his side.

He suffers from what Presidencians will consider 'an incurable deficiency'—he is not a product of Presidency College. He is an alumnus of Madras Christian College and Imperial College, London. Trained in the atmosphere and soaked in the traditions of Madras Christian College, he found himself uncomfortable in the aristocratic and care-free atmosphere of Presidency College, which made him for long withdraw into himself. Nor did he make a secret of it. He often used to say he was much happier when he was on the staff of Christian College. It has been said that a reasonable man adjusts himself to his surroundings. But an unreasonable man—through such as he, progress ultimately comes—tries to adjust the surroundings to him. Dr. Ramanujam has that progressive unreasonableness in him. True to his own nature, he tried to change his Department and later, as Principal, the College. But tradition is stronger than the strongest man. Dr. Ramanujam it was that changed. Towards the latter part of his career in this College, he did acquire some of the mental ingredients that are uniquely Presidencian. He could participate in the Departmental cricket match, and enjoy the good-humoured leg-pulls and other indoor games in which the Presidencians take great delight!

As a teacher he is not of the common run. The keenness of his intellect and the intensely scientific outlook behind his zoological erudition made his teaching a treat to his students who can never forget his smallish figure on the platform pouring out his mind not in the form of traditional class-room lectures but as a spontaneous effusion not concerned with examination or text-book. His views on biological problems are often audacious. They bear the courage of his convictions. On occasion he has astounded his colleagues and even the public with theories which were

contrary to accepted notions. The theories may be right or wrong—after all, theories are theories. But what is notable is the intellectual courage shown in putting them forth, which marks him out as a true scientist. This quality has pervaded all his lectures and scientific work.

In guiding the practical work of his students, his unrelenting insistence on accuracy and on reliance on one's own observations, whatever the reference books may say, has been the main feature. This, though not always easy to carry out, did inculcate in his students in the long run those qualities which are the *sine qua non* of success in the study of science. Keeping an open mind, whatever one's theoretical accomplishments may be, is a habit which Dr. Ramanujam's students owe to him. This habit is an essential and invaluable element of the mental make-up of anyone aspiring to a career in science. No student of his ever left the portals of the College without imbibing the research outlook and the attitude of one out to seek and find.

The acquisitions of the scientist are not all that he has. They are only the carefully built superstructure on an innate nature pulsating with warm human qualities. Nobody is likeable for being an ultra-scientist. If Dr. Ramanujam is liked by all who come in contact with him, it is because beneath his rather hard exterior flows a warm current of kindly affection and sympathy. He is very orthodox in ordinary matters. He cannot pooh-pooh the spook or the evil eye, nor bring himself to believe that modern girls can take care of themselves. He hates the whistler and abhors the smoker, and can take to task a subordinate who appears without a collar. His ideas on discipline are set and rigid, though in his dealings he is soft and compassionate.

At the end of twenty years of distinguished service in the Department of Zoology, he was called upon to preside over the destinies of this institution for two years. "Discontent", said Oscar Wilde, "is the first step in the progress of a man or a nation." Discontent had been surging in him all the time. No wonder he could not help introducing an unusually large number of reforms during this short period.

On the 20th of November 1948 he handed over charge of the College to Dr. Haq, to assume his new office as Vice-Chancellor of Annamalai University. May he live long to serve in that wider sphere with equal distinction and success.

P. K. Menon, M.A.

An Economist to his Sweetheart

(Extract from a Letter)

Dearest,

When the postman brought yesterday a letter which was insufficiently stamped, I swore at him and its writer as I paid the excess, but when I found, on opening it, that it was from you, oh, how overjoyed I was and how great was the consumer's surplus that I felt! You begin to write, it seems, having nothing else to do, and you stop almost immediately having nothing else to say. The infrequency of your letters had led to severe depression and suspension of all normal activity on my part; but since yesterday my mind is on the boom once again and I am on the road to recovery. Of late I had begun to notice with alarm that my love for you was securing diminishing returns and that the marginal utility of every letter of mine to you was lower than its predecessor's. But no! You operate under the law of constant returns and write to me again and again with the perennial freshness of the morn's break.

Beauty, said an artist to me, is the wealth of life, but we economists hold that wealth is the beauty of life. There is no substitute for you, darling, and my demand for your love is entirely inelastic, as it is almost a necessary for the sustenance of my life. There are only two places on the earth where I can possibly live—one where you are, and the other where you are not!

I am thinking of the good old days. It was extremely kind of you to have conferred your favours upon me of all the young men who, under conditions of open market competition, had made a demand on you. To-day I enjoy a monopoly of your love. Oh, do you remember the happy days when, under the canopy of the star-studded sky, on the lonely moon-lit beach, with the wavelets winking and giggling at us, you and I planned the organisation of our future business of life? And you consented to a life-partnership with me, with unlimited liability, of course. At that time I was terribly upset, having lost my balance (in the bank); and I made it plain to you that I would be simply banking on your currency and that my interest might accumulate only on the productivity of your capital, and you agreed to invest all your capital in our partnership concern, myself reaping the net profit as the entrepreneur for risk-taking in the marital adventure. After all, money is what it does, and what can it not do? Remember, angel dear, how materially beneficial our partnership would be! Division of labour between us would lead to increased efficiency in the management of domestic affairs. I shall take charge of sewing buttons, cooking eggs, washing clothes and tending the kids. All the

control of the foreign affairs of our home I should put into your hands, including the right to borrow and repay. If you insist on it, I shall even concede that I may borrow and you may repay.

Dearest, how high I value you, you are so dear! You are the rarest gem, may I say, of purest ray serene, to put it in a nut-shell and effect economy in words.....

P. K. K. M.

Covering College

The last term is the time to feel sorry for yourself. The best nourished cynicism about College with a capital C becomes brittle; the wisest undergrad professions of a desire to be 'done with it all' tend to sound unconvincing. Unsatisfactory too, so you tell yourself and anyone who will listen to you that College isn't the same anymore. And if you aren't careful, you find yourself getting sentimental about the whole thing. Every feature of the place thrusts its associations on you, you have to walk past lonely corners very fast, if you don't want to be caught up in a day-dream. But if you don't look out, if you stop back from a crowd to tie your shoe-laces or light a cigarette—say on the steps leading up to the Canteen from Fyson Park—you are back in a Weapon Training Class you had in your Recruit days just there—you remember the perpetual swirl of dry leaves in the corner—you look for the grotesque little plant growing out of a crack in the wall of the Staff Bath-Room. If you walk down a corridor alone, you re-live the chastening experience of being nabbed by a Prof. just there for cutting a lecture. You hurry up the central staircase—you remember the far-famed staircase rules of a bygone age. All very disturbing. And if you don't keep a hold on yourself, when you reach the first floor landing, you'll find yourself leaning over the bannisters over the ageless black and white below and saying with that sinful old tentmaker of Naishapur:—

'Tis all a chequer-board of Nights and Days
Where Destiny with Men for Pieces plays:
Hither and thither moves, and mates, and slays,
And one by one back in the Closet lays.

Upon which it is to be hoped that you will be thoroughly ashamed of yourself, for quoting Khayyam is the last infirmity of an undergrad mind. And you frightened poor Miss...., who was coming up, out of her wits.

But College has changed—and not merely in the heightened imagination of exam-haunted seniors. The Junior Inter has gone, and staff tempers, it is reported, have improved (groans and cheers respectively). The old verandah behind the Languages Department has been walled around, and ugly barred windows which don't 'belong' put in (groans). The doors of all the rooms in the Central Block, north of the Powell Statue, have been planked up. The Office has been shifted upstairs to the English Honours Library. The old office is now a dark reproachful vacancy. We politely refrain from groaning.

* * * *

The U. O. T. C. is dead—(Prolonged and irreconcilable groans). The Corps had existed for twenty five long years, and had painfully built up a few traditions in the face of ridicule and heart-breaking neglect. True, it had also acquired certain habits which were not wholly desirable—but nothing which could be cured by wholesale extermination—nothing in fact which was not inherent in the very idea of regimentation. The U.O.T.C. might have at least been given a decent burial—especially the College Company, which was the oldest in the 1st Madras Battalion (the old 5th). No one, least of all those who knew it best, would claim perfection for it. But three or four years in the Corps did provide a person with an element of discipline which made a lot of difference to him. And it was at least a much better thing than the farcical compulsory physical training that we cling to so fanatically.

The N. C. C. will, in time, take the place of the U. O. T. C., and we wish it the best of luck. Lieutenant Raghavan reports that recruitment is fairly satisfactory, with almost all the eligible ex-U. O. T. C. personnel wanting to join.

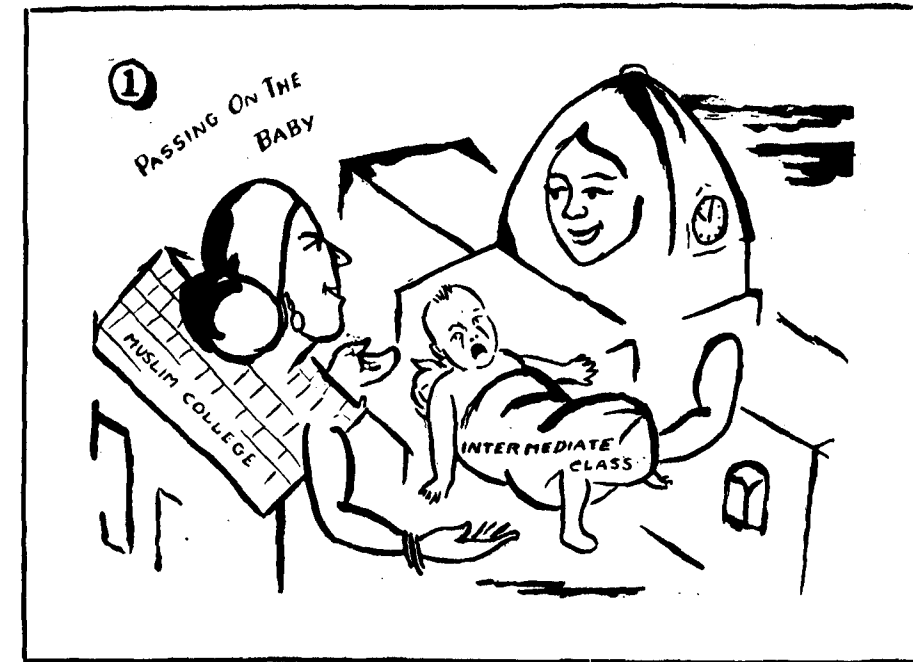
* * * *

We have lost the Duncan again, and our bard has something to say about it. This time it was to Pachaiappa's—a very narrow defeat. It has been a bad year for sport. I'll leave it to our skippers to whitewash it how they will.

The Union has had a bad time too, rocked on the waves of experiment and innovation. Let us hope we'll go back next year to the old Union, with its colourful terminal, or at least half-yearly, elections.

* * * *

Perhaps the most welcome change effected this year has been to the Canteen which is now being run by the Marina Restaurant. The prices of certain items are high, but the general opinion is that the cleanliness and the service are worth it. The old Canteen was very old-fashioned indeed. And those agonizing queues at the counters.....!



By P. Dhana Singh, IV B.Sc.

No, we have no regrets on that score. The Marina Restaurant is of course the main attraction—tho' Pichu's (or what used to be Pichu's) down Pycroft's Road is as full as ever.

* * * *

We would fain end on a nostalgic note. But nostalgia is a personal sentiment and ought to be kept under your hat as much as (for example) your private feelings about your professors. And anyway why nostalgia for so trivial a thing as College with a capital C? Who are those that lament leaving College most? The flops, says someone. Sezyou, say we. That is, we don't know. But we challenge the charge of triviality:

"Say not a small event! Why 'small'?
Costs it more pain that this ye call
A 'great event' should come to pass
Than that?"

* * * *

And we offer a few answers to the question: "What would you miss most about College?"*

A swot :—"The Library and the elaborate discouragements of its use."

A College Cricketer :—"The Arts vs. Science Match."

A Chemistry Main Senior :—"H₂S and allied stinks."

An English Honours Back-Bencher :—"Serena reading across the corridor."

A Mathematics Honours Back-Bencher :—(Drily to above) "Shah Jehan and the Portuguese Ambassadors."

A Lack-of-Attendance-Wallah :—"The Marina Restaurant." (On being asked to explain his answer, he said the menu's intolerable, expect when you cut a class to get it).

A who-is :—"The Powell Statue." (We hastily declined this gent's offer to explain.)

There was one answer we would have suppressed, had we not been previously committed to Democracy and Freedom of Speech in the Constitution. We refuse, however, to classify the cad who gave it.

It was simply: "Not a d....d thing."

P. G. Anantakrishnan, V Hons. (English)

*Any attempt at identification will be resented. Anyone claiming reference in the following to himself will be shot.

The Late Sir K. Ramunni Menon

Diwan Bahadur Sir K. Ramunni Menon, M.A. (Cantab.) LL. D. (Madras) passed away on the 14th January 1949. He was born at Trichur on the 14th September 1872. He was educated at the Maharaja's College, Ernakulam and later at Presidency College, Madras. He went to England for higher studies in zoology and joined Christ's College, Cambridge. In England he came into contact with some of the foremost zoologists of the day, Shipley, MacBride, Kemp and others. On his return to India, he was appointed in the Madras Educational Service in 1898. The Departments of Biology were for some time under Dr. Bourne. Later when they were separated, Ramunni Menon became Professor of Zoology in 1910 and continued in that office till 1927 when he retired from government service.



THE LATE SIR K. RAMUNNI MENON

My association with the late Sir K. Ramunni Menon extends back to the year 1905 when I first entered the Department of Zoology of Presidency College. I knew him first when I was a student in the B. A. and Post-Graduate classes, and subsequently our association continued when I became successively Demonstrator, Assistant and Additional Professor in Presidency College, and later Professor in the University of Madras. On my first entering the old Zoology Hall on the ground floor of the northern wing of Presidency College, I saw a young man, slight and slender, rather shy, seated in a chair a size too big for him. His first lecture soon convinced us that we were before one in whose class no trifling would be tolerated. Even in those days when the College was well known for its discipline, Ramunni Menon's Department held the field. Professor Menon was noted for his punctuality. He was in his class on the stroke of the hour, and students who came late just looked in and walked away, afraid to enter late and disturb the class. Once, years later, when Professor Ramunni Menon and myself were co-examiners, he being Chairman, we went to the laboratory well in time. The examiner in charge of that centre came after the appointed time and began to excuse himself on the ground that he had missed the train. Professor Ramunni Menon turned on him, saying, "You should have come here by last night's train."

His lectures were brief and lucid. He hated to be inaccurate and corrected himself with elaborate formality when he went wrong. He was careful even about little things. As Assistant Professor under him, I had written *Rhynchocephalia* on the board with one *h* less than it should have. He happened to see the error and the next day sent for me and, pulling out a copy of Parker and Haswell Volume II, asked me to note the correct spelling. I must confess I have greatly benefited by this little incident.

Ramunni Menon was very careful about practical work and never gave the least encouragement to students who showed signs of carelessness. Once a student, hefty and six feet in height, entered the practical class with a swanky gait and knocked down a glass siphon. The Professor walked up to him and told the giant who was then an aspirant for a Police Inspector's post: "Look here, when you walk in this laboratory, you must learn to do so without disturbing a mosquito. Remember you are not yet a Police Inspector."

He rarely indulged in jokes. On one occasion, however, when he was speaking about Hyalonema, he picked up a few long rooting spicules of this wonderful sponge and looking at a student, now a retired Jail Superintendent, asked him what they were. The forgetful young man replied: "They look like a horse's hair." Ramunni Menon retorted: "You could have improved it by calling them a horse's horns."

In those days when European professors dominated Presidency College, Ramunni Menon maintained a stern independence and thus earned the esteem of his colleagues.

As an examiner Prof. Ramunni Menon was very fair and sympathetic. Once when I was co-examiner with him for the Honours Degree Examination and when I pointed out to him rather hesitantly that he had not appreciated the full significance of an answer, he said he would reconsider the matter. He took the papers home, and returning the next day, told me that my point of view was correct and modified his marks accordingly. On another occasion there was an examination for the Honours Class, and in the batch there was an Anglo-Indian girl student. Ramunni Menon, Sheriffs and Henderson were examiners. A somewhat difficult question had been asked, requiring the demonstration of some of the internal structures in the brain of the rabbit. The girl, seeing the question, became hysterical, and snatching a couple of dissecting instruments, flung them at the old attender, Muthukumaraswamy, who scuttled out of the room with alacrity. The examiners, hearing the noise, opened the door and finding the lady in a combative mood, promptly shut themselves in. It became my job, as Skilled Assistant at the time, to face

the music, which I did with some trepidation. The lady, when told that the dissection was not so very difficult after all, quieted down. The examiners also helped to restore peace by telling her that there was nothing to worry about.

He was keen on research and being greatly interested in sea-anemones, often went out collecting. Perched with rather insecure dignity on a catamaran, got ready by Seni, the old fisherman of the College, he used to go tow-net-collecting. When he went out on excursions, he never spared himself. Once my friend Dr. Padmanabha Aiyar and myself accompanied him to Krusadai to make an exhaustive collection of the anemones of the island. The morning after our arrival there, we found our Professor in an old pair of shorts, with a huge shovel too big for him on one of his shoulders and a chisel stuck jauntily in his belt, starting out on the search. Here was a figure far from dignified in its exterior, but glorious in spirit! We followed him dutifully for three days collecting rare specimens. On the fourth day, Dr. Padmanabha Aiyar suddenly remembered that there were more interesting anemones in a different part of the island and walked away into the scrub-jungle, while I meekly followed the Professor who was walking in front apparently unconscious of the defection of one of his students.

His administrative duties weighed him down, and he was always feeling that he was not able to devote as much time to research as he would have wished. This was a sore point with him and one of the reasons which prompted him, during his tenure of Vice-Chancellorship, to work for the establishment of the Zoology, Botany and Bio-chemistry Laboratories providing ample opportunities for work and research for generations of young men. As Vice-Chancellor for two terms, he saw through the construction of the Laboratories and the University Buildings and had the satisfaction of seeing them almost finished before he laid down office.

His association with Madras University was long and distinguished. He was nominated life member of the Senate. He was also a nominated member of the Madras Legislative Council on two occasions. He went out as the representative of Madras University to the Congress of Universities of the Empire held at Edinburgh in 1931. He was Chairman of the Inter-University Board in 1933, and was a member of the Council of State from 1934 till it was dissolved. In all these capacities he did quiet and unostentatious work. He never courted publicity. He worked hard and expected others to do so. He was generally conservative in his views and was for the orderly development of society. More recently, as his intimate friends noticed, he was greatly distressed by the disparity of the standards of existence between the higher and the lower classes of India.

At home he showed himself fond of music and took to the study of Sanskrit and Malayalam literatures. He loved his children and brought them up with care and forethought.

His students, among whom he could count several who have occupied and are occupying positions of trust and responsibility, and others who knew him well will always remember him with respect and esteem. He leaves behind him Lady Ramunni Menon, a lady of great piety, besides two sons and a daughter well placed in life.

R. Gopala Aiyer, M.A., L.T.

Inflation

Economists wail that the nation
Is in the clutches of Inflation—
But do you find the situation
Bad, my boy?

All this loud talk about a crisis,
About scarce goods and soaring prices—
Do you know what a pack of lies is
That, my boy?

With every comfort at your beck and
Call, you can now travel second
At half the old cost. Have you reckoned
That, my boy?

And the most revealing feature
Is the wage-level of the teacher.
Would you suspect, to see that creature,
Inflation, boy?

Though not (they say) with milk and honey,
The land now flows with paper money.
But where? When? How? I can't—how funny!—
See any, boy?

What's Inflation? "A balloon,
As Wordsworth says, which, late and soon
Getting and spending till we swoon,
We blow," my boy.

Inflation is "a spiral, Sir, col—
Ossal!" 'Tis "a vicious circle
Which naught but rudest jolt or jerk'll
Break," my boy!

Let's fight Inflation then—let's hug
The poor much-wronged black-market thug,
Let's forgive the squander-bug,
Let us, my boy.

Or let's spend e'en less than before,
Let's keep the wolf from every door,
Let's be producing more and more,
Let's work and sweat at every pore,
Let factories roar and exports soar,
Let's smite Inflation at the core —
Until, their eyes with crying sore,
Economists begin to deplore
Deflation, boy!

P. N. Krishna Rayan.

From our Secretaries

THE COLLEGE UNION.

Of the many changes introduced in the Union constitution at the commencement of the year, the most important was that membership was made optional. Prof. K. Swaminathan and Prof. S. V. Chittibabu were nominated President and Vice-President respectively. Miss Maggie Dhairyam and Messrs. A. M. Kandaswamy and S. P. Sabesan were elected Chairman, Vice-Chairman and Treasurer respectively. Mr. Dwarakdas (who resigned subsequently) and Mr. T. G. Venkatapathi were elected Secretaries. The inaugural address was delivered on the 26th August 1948 by Dr. P. Subbarayan who dwelt on the part that students should play in the building of the nation. In September, the Union conducted a debate between our College and the Colombo Y.M.C.A., in which the proposition, 'There can be no compromise between labour and capital,' was put to the vote and carried. On the 14th November, Pandit Nehru's birthday, Prof. Swaminathan addressed the Union, eulogizing Pandit Nehru's services to the country. Five days later, the Union presented an address of farewell and felicitation to Dr. Manavala Ramanujam on the eve of his departure from the College to assume charge as Vice-Chancellor of Annamalai University. A great occasion for the Union during the year was when it presented an address of welcome in a silver casket to Sir C. V. Raman, old student of the College and now Chairman of the Presidency College Re-organization Committee, who had completed his sixtieth year. The Nobel laureate in a memorable speech, heard by a large audience which included several distinguished people, spoke with characteristic wit and brilliance on a variety of subjects. Later on in January the Union heard Mr. J. V. Chari (of the International Sportsmen's Society, Bombay) on his experiences in the last War.

During the year the Union sent Messrs. Venugopal Reddi and Kochuthommen to represent the College in the Inter-university debates held at Allahabad and Delhi. Both secured individual prizes at Allahabad.

T. G. Venkatapathi.

THE COLLEGE PARLIAMENT.

Parliament had two sessions during the year. During the 'autumn' session, the Leader of the House moved that 'India, in the event of a war, should align herself with the Western Bloc.' The motion was lost. During the 'winter' session (at which Mrs. G. Ammann Raja, Deputy Speaker of the Madras Legislative Assembly, was present as a distinguished observer), the opposition motion that 'In view of internal and international politics, India should not join the Commonwealth' was discussed and defeated. Messrs. R. Venugopal Reddy and G. Parthasarathy were Leader and Deputy Leader respectively of the House. Messrs. L. S. Parthasarathy and K. Parthasarathy were Leader and Deputy Leader respectively of the Opposition. Messrs. M. V. G. Appa Rao and K. Kamalanathan were Speaker and Deputy Speaker respectively.

A. K. Natarajan.

THE ENGLISH HONOURS ASSOCIATION.

The inaugural address was delivered by Rev. R. S. Macnicol of Madras Christian College on the 12th August 1948. The members of the Association were at home to the new graduates on the 25th of the same month. On the 29th October, Mr. H. Heap of the British Information Services addressed the Association on 'The Englishman's English.' The annual debate with the Madras Christian College English Honours Association was held on the 22nd November. The proposition discussed was: 'Literature should reflect the spirit of the times.' It was voted down.

G. Venkatanna,
Uma Kamath.

THE TAMIL MANAVAR SANGAM.

The inaugural meeting was held on the 17th August 1948 when Mr. Arumuga Mudaliar, Lecturer in Tamil, Teachers' College, Saidapet, spoke on 'Our Language.' Among the distinguished persons who associated themselves with the work of the Sangam during the year are Prof. R. P. Sethu Pillai, Dr. M. Varadarajan and Messrs. M. P. Sivagnana Gramani and C. N. Annadurai. The Thiruvalluvar day was celebrated on the 29th November. The outstanding feature of the Association's record of work for the year was the staging of the play *Thottakkarai* in the Rajaji Hall on the 24th January in the distinguished presence of Mr. K. Kamaraj Nadar, President of the T.N.C.C. The play was extremely well received. Among the actors, Messrs. Natesan, Sivasankaran and Sivakumar did remarkably well. The Sangam entered for the various literary, oratorical, acting and music competitions held by the City colleges and annexed several prizes. Among those who distinguished themselves in these competitions are Miss T. N. Anandanayaki, Miss Savithri and Messrs. N. Krishnamurthi, Gopalakrishnan, P. R. Gokulakrishnan and L. S. Parthasarathy. In addition to these activities, the Sangam conducted Tirukkural classes regularly.

P. R. Gokulakrishnan,
R. P. Nagarajan.

THE TELUGU ASSOCIATION.

The inaugural address by Mr. R. B. Ramakrishna Raju, President of the Madras Legislative Council, marked the beginning of a fairly substantial programme of lectures and debates. The Association has set apart the sum of Rs. 1850 (the larger part of which represents the proceeds of the benefit dance performance by the Travancore sisters, held under the auspices of the Association) for endowing a scholarship to honour the memory of Sri Veeresalingam Pantulu.

D. K. Swaminathan,
S. M. Kondiah.

THE MALAYALI SAMAJ.

The inaugural address was delivered by Mr. K. M. Unnithan, I.C.S. The Samaj's activities in the first term included the Onam social with Mr. K. Krishna Menon, M.A. (Oxon.), B.C.L., Bar-at-law, as the chief guest, and a lecture by Mr. P. K. Karunakara Menon, M.A., M.Litt., L.T., on 'The History of the Malabar District.' The great event of the second term was a variety entertainment presented at the V. P. Hall. The play *Idiyum Mimmalum* and the tableaux and dances contributed by the women students made a great impression.

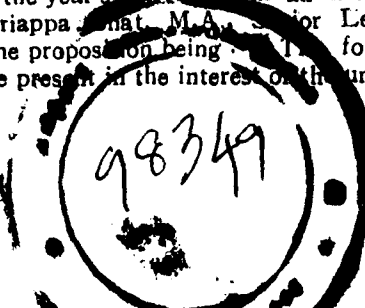
G. P. Krishna Pillai,
K. Malika.

THE KANNADA ASSOCIATION.

The inaugural address by Mr. K. R. Karanth, M.L.A., on the 22nd October 1948 was followed during the year by a crowded programme of debates and lectures. Of the lectures, three deserve special mention—Mr. B. Nanjundaswamy on 'Bhakta Sahitya' on the 10th November, Mr. C. K. Thirumalesh Bhat on 'Karnatakada Rangabhumu' on the 26th of the same month and Mr. U. Sitharamachar on 'The Greatness of Poetry' on the 19th January. The climax of the year's activities was an inter-collegiate debate on the 4th February with Mr. M. Mariappa, Bhat, M.A., Senior Lecturer in Kannada, University of Madras, in the chair, the proposition being 'The formation of linguistic provinces should be postponed for the present in the interest of the unity of India.'

N. R. Naik,
B. T. Indiramma.

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THE URDU ASSOCIATION.

Mr. Rasheed Mahmood Saheb addressed the inaugural meeting of the Association on the 4th October 1948. On the 15th November, Mr. Faizuddin Hussain spoke on the importance of Urdu. The Association was addressed on the 16th December by Dr. Haq, our Principal, who pointed out that Urdu (or Hindustani), Persian and French were, of all the languages of the world, the sweetest and the most refined.

*Mir Mohammed Omer.
Faizuddin Hussain.
Syed Ahmed Bibi Rozdar.*

THE HINDI ASSOCIATION.

This infant association has made a most promising start. Its work for the year was inaugurated by Mr. B. Gopala Reddi, our Finance Minister. The Association is deeply grateful to Mr. J. Rikhabdas for holding free Hindi classes under its auspices. The response from students has been quite encouraging. At the annual oratorical competition held in the Gokale Hall in October 1948, Mr. Satish Kumar annexed the individual prize.

G. Krishnamurthi.

THE HISTORY, ECONOMICS AND POLITICS ASSOCIATION.

The Association looks back on a year of busy and useful work inaugurated by Mr. B. Gopala Reddi, our Finance Minister, with an address on finance and transport problems. On the 17th August 1948, Dr. A. Krishnaswami, M.A., Ph. D. (Lond.), spoke to the Association, pointing out the dangers of the immediate formation of linguistic provinces. On the 25th of the same month, members of the Association were at home to the new graduates. The second term's activities included a lecture by Mr. Justice A. S. P. Aiyar, M.A. (Oxon.), Bar-at-law, I. C. S., of the Madras High Court on 'The Lessons of History.' The third term opened with Mr. T. Chengalvarayan's address on trends in current international affairs. Debates and excursions besides were organized by the Association during the year.

*A. C. Vijayakumar.
K. Bhaktavatsalam.*

THE MATHEMATICS ASSOCIATION.

Dr. S. Meenakshisundaram of Andhra University inaugurated the work of the Association on the 30th July 1948. On the 20th August, Sir K. S. Krishnan, M.A., D.Sc., Director of the National Physical Laboratories, spoke on 'Mathematical Physics.' The Association gave a reception to the new graduates on the 25th of the same month. Prof. Patnaik spoke to the Association on the 22nd October on 'University Life in England.' At a special meeting held on the 12th January, a committee was formed, with Dr. R. Vaidyanathaswami (Head of the Mathematics Department, University of Madras) as president, to devise measures to commemorate the services of Prof. K. Ananda Rao.

*S. Selvarangam.
R. Champakalakshmi.*

THE CHEMICAL SOCIETY.

The Society's record for the year is perhaps not up to the mark quantitatively, as it began work unusually late, i.e., on the 3rd September 1948 when Mr. R. V. Sundaram Iyer, Government Analyst, King's Institute, Guindy, spoke on his impressions of his visits to laboratories abroad. The papers read during the year are:—Mr. P. K. Krishnaswamy on 'Plastics' on the 4th November; Mr. P. Lakshminarasimham on 'Nuclear Reactions' on the 16th November; and Mr. S. Sethuraman on 'Free Radicals' on the 4th February.

*C. V. Pichappa.
S. P. Subesan.*

THE PHYSICS ASSOCIATION.

Prof. T. K. Lakshmanan's lecture on 'The Story of the Stars' inaugurated the year's work. The Association gave a reception to the new graduates on the 25th August. Among the lectures held during the year are the following:—Mr. M. V. Chauhan on 'Your Radio—How to Install it and Use it' on the 27th October; Mr. M. Ramana-dham on 'The Optics of Crystals' on the 21st January; Dr. H. Paramesvaran on 'Sun Spots' on the 26th January; and Mr. B. Jagannatha Rao on 'The Diesel Engine' on the 9th February. A few films of scientific interest were shown on the 5th and 18th January by courtesy of the U. S. Information Service and the British Information Services respectively.

*D. Balakrishnan.
V. Devanathan.*

THE BOTANY ASSOCIATION.

An address on 'Plant Viruses' by Dr. T. S. Sadasivam, Director of the Botany Laboratory of the University of Madras, inaugurated the Association's activities for the year. The Association welcomed the freshers on the 3rd August 1948 and the new graduates on the 25th of the same month. On the 25th November Sir T. S. Venkataraman addressed the Association on 'The Role of Botanists in Free India.' During the Michaelmas holidays, the Honours students led by Prof. Venkatanathachari went on a tour to the Krusadai islands and Trivandrum, and IV Pass students led by Messrs. Seshadri and Krishnamurthi to the Kodaikanal hills. In November, III Pass students went on a week-end excursion to Mahabalipuram. Members of the Association took part actively in the annual Teynampet Flower Show.

*K. P. Shanta Rao.
R. P. Periaswamy.*

THE GEOLOGY ASSOCIATION.

Mr. Dattatreyan, Joint Director of Industries and Commerce, inaugurated the work of the Association with an address on 'Geology in the Service of Humanity.' This was followed by the usual lecture meetings and instructional tours.

S. Sivasubramaniam.

THE ZOOLOGICAL SOCIETY.

Dr. S. G. Manavala Ramanujam's address on 'Infantilism in Evolution' on the 20th July 1948 marked the commencement of the Society's work for the year. On the 3rd August, Miss D. Pearson, Professor of Nutrition, Women's Christian College, gave a talk on 'Some of the Newer Aspects of Nutrition.' On the 10th of the same month, Dr. N. K. Panikkar, Special Research Officer, Central Fisheries, spoke on 'Body-Water.' On the 25th of the same month, the members of the Society were at home to the new graduates. On the 2nd November, Mr. K. Chidambaram M.A., Assistant Director of Fisheries, gave a talk on 'The Role of Biological Institutions in National Development in the West, with Special Reference to Fisheries.' Papers read by students before the Association during the year include 'Animal Geography' by Mr. Narayanan Nambudiripad and 'Parasitic worms' by Mr. K. Satyanarayana. On the 20th November the Society gave a farewell party and presented an address to Dr. Manavala Ramanujam on the occasion of his departure. The Zoology Magazine, edited by Mr. P. K. Menon, was published in January 1949.

The Honours and P. G. students, led by Mr. P. K. Menon, went on a fourteen-day tour to the Krusadai islands, Rameswaram and Kodaikanal. On the 23rd October, III Pass students, led by Prof. John Sunder Rao and Miss S. Ooman, visited Mahabalipuram. In November, the Honours and P. G. students, led by Messrs. John Sunder Rao and P. K. Menon, toured the Mettur Dam area and the Shevaroy Hills. IV Pass students visited Ennore for a day's field work in November and Krusadai in January. The results of these tours were reported and discussed at meetings of the Association on the 23rd November and the 25th January.

*M. Gunapala,
M. Leela Prasad,*

THE N. C. C., 'C' COMPANY.

With the abolition of the U.O.T.C. at the beginning of the academic year, the twenty-five-year-old 'C' Company of the 1st Madras Bn. ceased to exist. In the U.O.T.C. we were a full Company, but in view of the transfer of the Intermediate classes to Government Muslim College, we have been allotted only two Platoons in the 1st Madras Bn. of the N. C. C. Enrolment and parades which were begun early in August had to be suspended for a while. Work re-commenced in January with the medical examination of the first batch of recruits. Further batches are yet to be examined, and it is hoped that no suitable young man in the College will deny himself the great benefits and rewards of N. C. C. training.

Lt. K. Raghavan.

THE OLD STUDENTS' ASSOCIATION.

The following have joined the Association as Patrons and Life Members since the publication of the last issue of *The Presidencian* :—

Patrons :—

1. Mr. Justice P. Govinda Menon, Poonamalle High Road, Vepery, Madras.
2. Mrs. T. N. Ramamurthi, Principal, Queen Mary's College, Madras.

Life Members :—

1. Mr. C. G. Ramanathan, Asst. Manager, M/s. Parry & Co. Ltd., Madras.
2. Mr. R. Seshadri, Head of the Dept. of Chemicals, The Central Scientific Supplies, 2, Agram Road, Tambaram.
3. Mr. B. S. Bhadradi, Manager, Insurance Dept., M/s. Gordon Woodroffe & Co., Ltd., 1/2, North Beach Line, Madras.
4. Mrs. Sharada Bhadradi (nee Sharada Bheema Rao), c/o Mr. B. S. Bhadradi above.
5. Mr. G. P. Ramamoorthi, Proprietor, Mount Pharmacy, 2/4, Mount Road, Madras.
6. Mr. V. Swaminathan, B.A., G.D.A., Regd. Accountant, 22, Balajinagar, Madras 14.
7. Mr. V. V. S. Kesavan s/o Mr. V. V. Subramania Nadar, P. B. No. 10, Virudhunagar.

POSTSCRIPT

The valedictory address of the History, Economics and Politics Association was delivered by Mr. R. K. Shanmukham Chetti on the 15th February. On the 19th February Sir C. P. Ramaswami Aiyar unveiled the portrait of Sir C. V. Raman at a meeting held under the auspices of the Physics Association.

The Annual Sports and College Day celebrations were held on the 16th February on the Marina Grounds, with Mr. T. S. Avinashilingam Chettiar, the Education Minister, presiding.

From our Captains

TENNIS.

Our achievements in tennis during the year were as solid and striking as ever before. Though the absence of Paul was felt in doubles and we missed him on the courts, our tennis team was greatly strengthened with Seshadri who rejoined the College. Appa Rao, Seshadri and Ranganathan formed a powerful trio. This year's University team again consisted mostly of our players. They won the South Zone Final at Annamalai University with brilliant victories over Nagpur and Travancore. Though Seshadri was head and shoulders above the rest, it was Ranganathan who won crucial victories over the Travancore stalwarts. Appa Rao was absent from this series owing to ill-health.

Surprisingly enough, we lost the Tennis League which we had retained last year. It was one of the off-form days of Appa Rao when he was beaten by Vishnu Mohan (Law). We made ample amends by winning both the Singles and Doubles titles in the Inter-Collegiate Knock-out Tournaments as well as the Stanley Cup which we won for the third time. We won the Inter-Collegiate Doubles title for the fourth year in succession.

Our Invitation Tournament was again a great success. There were as many as a hundred entries for the Singles. Well-known players like Kapinapathy, A. E. Owen, T. K. Ramanathan, T.B. Balagopalan, M. V. Bobjee, R.J.W. Moses, N. Krishnaswamy, V. D. Ramaswamy, Dr. Rajan, M. R. Appa Rao, M. S. Appa Rao, L. Sampath, Madhava Rao, Vishnu Mohan, and K.S. Narasimhan took part. Singles as usual attracted the greatest interest. In the earlier rounds, Madhava Rao beat Moses in three well-contested tests. In the last four, Owen beat Seshadri, and Kapinapathy lost to Appa Rao after a Marathon two-day struggle. The match evoked great interest. In the final, Owen beat Appa Rao in a close four-set match. In the Doubles event, M. V. Bobjee and Vishnu Mohan emerged winners, and Madhava Rao and T. A. Rama Rao bowed to the superior combination. Our thanks are due to Appa Rao, Seshadri, Ranganathan, Muthia, and V. V. Subrahmanyam who organized the tournament and to all the players who responded to our invitation.

Seshadri and Appa Rao again represented the Madras Association in the Inter-Association Contest and by brilliant victories over Kapinapathy and Owen, enabled Madras to wrest the Travancore trophy from Mysore for the first time. Our College tournaments are due to start soon and will be fought out keenly. Among our juniors, Muthia, C. V. Seshadri, V. V. Subrahmanyam, and C. Ramachandra Rao show great promise and their progress will be watched with keen interest.

This year our 'Ladies' Court was more popular than ever. Maggie Dhairyam, M. V. Kamala, and Rukmini reveal great promise. They are sure to win laurels for the College in the forthcoming Tennis League.

A. Shanmugasundaram.

CRICKET.

We had a full and satisfying season in 1948-49. The Duncan Knock-out Tournament, the practice matches, the short tour of Ceylon during Michaelmas and the week-end collegiate matches, which are a regular feature, gave us a long and interesting season.

This year we had a well-balanced side. The team might have done better with better fielding. N. Doraiswamy was extremely consistent in his batting. He had a fine season and was easily the best among the players. Venkatachalam and Viswanathan, as No. 1 and No. 2 in the batting order, were consistent, with the latter playing really well when the situation was bad. Besides these players, Ganesen, Srivatsava and Keir did exceptionally well.

As usual, the burden of the bowling rested on the shoulders of Ganesen and Vasudevan. In bowling there were no outstanding performances, but steadiness on the part of Keir, Ganesen, Vasudevan and Narayana Menon and some effective slow bowling by Jagannathan and Satyanarayanan carried the team through. As for our fielding, it must be confessed that it was not up to the mark.

Our tour of Ceylon during Michaelmas was a successful one. Three of our old students accompanied the team. Suryanarayanan's three-figure innings against Wesley College was the most noteworthy feature of the tour. M. Swaminathan, the old provincial player, batted consistently well, while S. Venkataraman, besides doing sound work behind the stumps, put together some useful scores. Though we lost to University College (and that was by a margin of 20 runs), we beat St. Thomas College by 187 runs and Wesley College by eight wickets. We drew with Zahira College. It was on the whole a tour which yielded keen enjoyment and valuable experience.

HOCKEY.

R. Bhaskaran.

Though we made a very hopeful start with promising players, the actual record turned out to be disappointing. Our team is a power girt round with weakness, the weakness being that the players are never punctual. Consequently we never entered with our full side and had to be changing players for every match. Nevertheless, of the nine League matches we played, we won five, lost three and drew one—but every time we won, we won convincingly. Four of our players have been selected to play for the University—Hussain, Satyanarayanan, Venkataraman and Joseph.

We had the good fortune of making a trip to Ceylon this year, and we came off with flying colours. Honours rained thick and fast throughout the tour, as the following results show :—

Presidency	Vs.	Ceylon Light Infantry	7:0 (won)
"	Vs.	Tamil Union	2:0 (won)
"	Vs.	St. Thomas College	2:3 (lost)
"	Vs.	Police Club	2:0 (won)
"	Vs.	University	4:0 (won)

Here is our Hockey 'Who's Who' for the year :—

Dayakishen—Experienced goalie. Needs a little more agility.

D'Sylva—A very dependable right back. But never punctual

Dorairaj—A promising and hard-working left back.

Vanmal—A cool and steady right half.

Hussain—Backbone of the team. Plays centre half. Captain of the University team. Has also represented the Province.

Venkataraman—An extremely dependable left half. Vice-Captain. Has won-University Colours.

Jeevan—Plays left extreme. Slow but very enthusiastic.

Satyanarayanan—Captain of the team. Plays left in. Has been selected to play for the University.

Joseph—Centre forward with fine stickwork. Consistent scorer in the tour. Must be more quick, serious and punctual.

T. M. Chella—A clever right inner. Must shoot hard inside the ring.

G. Keir—Right extreme. Combines well and centres hard.

R. Bhaskar—Useful left inner. Plays for the side.

C. Peter—A promising back. Must hit hard.

Srivatsa, A. K. Natarajan, Vasu and Moorthy are other players who have helped the team to victory in many practice fixtures.

D. Satyanarayan.

FOOT-BALL.

It is clear that the abolition of the Junior Intermediate has told on our foot-ball. We had to be changing players frequently—sometimes we even played one or two short. It has therefore been, on the whole, a lean year. Of the ten matches played, we won three and drew one. Ramaswamy, our able goal-keeper, missed a good many matches on account of his absorption in academic pursuits. Karuppanan, our right extreme, fractured his right hand in a match against Stanley Medical, and we have had to do without his services ever since. The record of T. K. Balakrishnan, our gifted left extreme, A. Graham, our left back, and Selvaraj Thomas, our able right half, during the season deserves special mention.

K. Balakrishnan.

BOXING.

Training, with regular bi-weekly classes, commenced early in October, and the pick of the trainees, numbering seventeen (the largest contingent ever to represent our College, perhaps), were sent up to take it in the Inter-Collegiate Boxing Tournament. Our team was runner-up with eight points, the Christians being the champions with eleven points. It was a very close fight indeed.

The following reached the finals held in the Christian College ring at Tambaram in November :—

P. Janardanan—Champion in the Bantam-weight class. A tricky boxer who makes the best use of hooks and upper cuts. Was selected to represent Madras in the Inter-University Tournament.

M. Baquer Ali—Runner-up in the Bantam-weight class. Was selected for the Inter-University meet. A powerful and well-built boxer. Has hefty rights that knock men cold.

M. K. Shanmugam—Runner-up in the Paper-weight class. A very rash and fast fighter, with stunning rights which can be dangerous.

T. Balakrishnan—Champion in the Pin-weight class. Selected for the Inter-University. A scientific boxer who makes use of all the punches and is good in defence.

M. V. Narayanan—Runner-up in the Pin-weight class. A stylish boxer with excellent foot-work and good lefts.

P. L. Venkataraman—Runner-up in the Junior weights. Selected for the Inter-University meet. Steady and ever cool.

Sabesan has been the pivot of the training work. Bertie Diamond, Vice-Captain, is remarkable for his upper cuts and excellent defence and generally stylish technique.

S. P. Sabesan.

BASKET-BALL.

Though we started hopefully with tried players like Balakrishnan, Radhakrishnan and Balachandran, our record for the year was hardly up to the mark. One reason was that we had to change players for the majority of matches, as they clashed with other matches. Of the eight League matches we played, we won three and lost five. In the keenly contested knock-out match against Stanley Medical, we lost by a narrow margin of four points.

K. G. Balachandra Menon.

BOATING.

The College Boat Club, unique in Madras, has four boats and the maximum membership of eighteen, and has been enthusiastically active throughout the year. The climax of the year's activities was a thirty-mile 'voyage' to Enore and back on the 31st December and the next day. The vagaries of the wind made it a real adventure. Sivasubramanyam, Syed and Shankar are excellent oarsmen.

S. Ramaswamy.

VOLLEY-BALL.

We won five matches in the Inter-Collegiate League. We would have done even better, if we had the services of Muthumanickam. Subbaiyan and Karuppannan are excellent in attack. S. Subramaniam is a hitter of great promise. Sadanandamoorthi can both hit and defend equally well. Manickam should concentrate on supplying the ball, and Palaniappan will do even better if he avoids excitement.

R. Rathnaswamy.

ATHLETICS.

At the Annual College Sports held on the Marina Grounds on the 15th February, Selvaraj Thomas emerged as the best athlete and won the individual championship prize.

The results were as follows :—

MEN'S EVENTS: 100 Metres: D'Sylva 1, Selvaraj Thomas 2; 200 Metres: D'Sylva 1, Selvaraj Thomas 2; 400 Metres: Selvaraj Thomas 1, D'Sylva 2; 800 Metres: R. M. Hussain 1, Selvaraj Thomas 2; 1,600 Metres: S. Pichumani 1, C. P. Adrian 2; 110 Metres Hurdles: D'Sylva 1, J. Prabhudas 2; 200 Metres Hurdles: Selvaraj Thomas 1, J. Prabhudas 2; High Jump: P. Janardhan 1, Selvaraj Thomas 2; Long Jump: Selvaraj Thomas 1, P. Dhausingh 2; Hop Step and Jump: Selvaraj Thomas 1, George Keir 2; Shot Put: D'Sylva 1, Ranganathan 2; Discus Throw: V. P. Subbiah 1, Ranganathan 2.

WOMEN'S EVENTS: 75 Metres: Marakatavalli 1, Amtul Karim 2; 50 Metres Skipping: Marakatavalli 1, Kamala Daniel 2.

Book Reviews

INDIA AND THE INTERNATIONAL CRISIS AND OTHER LECTURES AND ESSAYS. By K. J. M. Tharakan, M.A. [Published by Shakti Karyalayam, Royapettah, Madras.]

This pamphlet of six essays and addresses by Mr. Tharakan is a useful contribution to the study of current economic problems. The first essay, 'India and the International Crisis,' gives a fairly good picture of the economic background of the growing tension between the U. S. A. and the U. S. S. R. The author, however, describes the American position with a good deal of unnecessary suspicion, while he extends more than a generous measure of sympathy to Russia. The author's prescription for India in the present crisis—an independent economic policy based on an integration of the productive efficiency of capitalism with the social justice of socialism and the moral force of Gandhism—is idealistic and academic, as it is not accompanied by a concrete plan of economic development without external aid from a country like the U. S. A. 'Economic Consequences of Partition,' the second essay, is a realistic assessment of the economic disequilibrium caused by the partition. The author's opinion of the economic strength of the Indian Union may have to be modified in view of the increasing adverse balance of payments. Every economist in India, especially the older generation, ought to read the third essay entitled 'Economics and Economists in India' and try to find the real reasons for the striking barrenness of economic thinking in India. The continued indifference of the Governments in the country, even after the attainment of freedom, to the study of the social sciences and the over-emphasis of the study of the physical sciences, the luring away of many senior professors and research workers from academic institutions to occupy administrative positions in the Government, the absence of an all-India institute of social studies and research—these and other factors have effectively discouraged the growth of social sciences like economics. And the next three essays, 'Madras Government's Scheme of Village Panchayats', 'Industrial Policy in Madras,' and 'Significance of the De-linking of the Rupee from the Sterling,' offer further proof of the urgent necessity for encouraging independent research in academic institutions rather than under the auspices of the Government Secretariat. The pamphlet is worth careful perusal, and the author deserves credit for doing some loud thinking so rare in our universities and colleges.

K. A. Joseph, M.A., L.T.

A HANDBOOK OF CLASSICAL SANSKRIT LITERATURE. By V. Venkatakrishna Rao, M.A., Lecturer in Sanskrit, Christian College, Madras. [Published by Vedam Venkataraya Sastri and Bros., No. 4, Mallikesvarar Koil South Lane, Linghi Chetty St., G.T., Madras. Price Rs. 2].

The book under review will prove extremely useful to undergraduates studying Sanskrit literature, as it is from the pen of one who has actual experience, ranging over a number of years, of teaching the history of Sanskrit literature. University students of Sanskrit literature all these years had to depend almost solely on A. B. Keith and A. A. Macdonell who in their works aired their views, at times not without bias, on the problems of Sanskrit Literature. This book is apparently modelled on A. B. Keith's *History of Classical Sanskrit Literature*, but the author has improved upon it by the addition of two chapters in the beginning on the epics and Puranas and two other chapters towards the close on the technique of Sanskrit drama. Kalidasa and his predecessors and successors in poetry, the prose romance and the Campu, lyric and gnomic verses, and popular tales and fables have all been succinctly dealt with. The author has brought to bear on topics like the relative chronology of the Mahabharata and Ramayana, the date of Kalidasa etc. great freshness of outlook and critical acumen.

P. Thirugnanasambandam, M.A.

CRAFT OF THE SHORT STORY. By Richard Summers, Associate Professor of English, University of Arizona. [Rinehart & Co., Inc., New York and Toronto]

This extremely American book is not a critical study of the short story, like Barry Pain's or H. E. Bates's. It is, on the other hand, a Short-Story-Writing-Made-Easy and a complete one-semester college course in short story writing, fitted with the impressive transatlantic apparatus of 'motivation,' 'discussion material,' 'assignments,' 'reading program', etc. Is a writer, or at any rate a short story writer, born or made? Mr. Summers affirms that the sub-conscious and 'the inner creative well of the mind' are just so much nonsense. With this as his creed, Mr. Summers explains in this manual how a short story is made and how a short story writer is made. The tips offered cover the whole length of the process of making and marketing a short story—how to study the demand and choose the kind of story that will sell, what tricks of the trade to use in shaping the story, how to have the Mss. typed and mailed, how to write and revise (which includes how to spell, how to punctuate, how to mend the grammar and the other problems of classroom composition), how to deal with the literary agent, the editor and the other 'parties'. And if this formidable code of Do's and Don't's does not overwhelm you, it is only because you see that it is studiously silent on the part of the process that matters most—the seminal principle of imagination, the miracle of creation. Nor has Mr. Summers much to say about the essentials of the short story—the presentation of character and situation, the concentration or distribution of effects, etc. But these omissions are consistent with the conception and design of the book, and indeed with the attitude of Mr. Summers and his country to Art. In America at any rate, the short story is the region where literature shades off into the industry or trade of writing. Under the unique conditions of literary production and consumption existing in America, the chapters on 'Technical Devices' ('Mistakes to Avoid' and 'Tricks of Technique') and 'Mechanics' have, as far as they go, a certain utility and interest of their own. The same conditions perhaps warrant the sharp division (to which Mr. Summers returns almost on every page) of short stories into 'quality' and 'commercial'. Quality stories are literary, experimental, intellectual. Commercial stories are—commercial (hence conventional). You feel you have understood this division into sheep and goats, till you find that the latter kind includes not only O. Henry and Bret Harte and Leacock and Wodehouse but also Somerset Maugham, the greatest living exponent of the art! It is, nevertheless, perhaps a real division in America, though one doubts the wisdom of constituting commercial writings into a distinct caste and conceding to them equal status with literature.

The second chapter is the most disappointing of all. It is an excursion into the principles of the short story—a region where Mr. Summers is hardly at his best. The confident and cheerful card-indexing and classifying and christening of imaginative phenonema make you think that the woolliest abstract aesthetic is preferable. Mr. Summers, when he tries, can be irritatingly elementary and dangerously simple, as when he says on page 26 that the short story "appeals primarily to the emotions and only secondarily to the intellect."

A simplifier and manual-writer can be very dull, but Mr. Summers is consistently bright, breezy and businesslike. He scatters countless very shrewd practical observations which the lesser order of short story writers can despise only at their own cost.

But the critical material is only a fourth of the book. The rest of it is a fine selection of short stories representing the best present-day exponents of the art and exhibiting the immense vitality, variety and range of the short story which, being the longest reading unit that the twentieth century is equal to, is perhaps the only living literature of our age.

P. N. Krishna Rayan.

தமிழும் பிறமொழிக் கலப்பும்.

உலகில் வழங்கும் எல்லா மொழிகளும் மிகுதியாகவோ அளவாகவோ குறைவாகவோ பிறமொழி கலந்தவைகளே என்பது மொழிதூலார் கண்ட உண்மை. பிறமொழி கலப்பிற்கு இடம் கொடுக்காத வகையில் உயர்ந்து, எழுத்து வழக்கில் மட்டும் நின்று விட்ட உயர்தனிச் செம்மொழிகளிலும்கூடப் பிறமொழிக்கூறுகள் காலாகாலங்களில் சில காரணங்களை முன்னிட்டுக் கலந்து விட்டுள்ளன. திராவிட மொழிக்கூறுகளும் பிற மொழிக்கூறுகளும் ஏட்டுவழக்கில்மட்டும் நின்றுவிட்ட, வடமொழி கிரீக் இலத்தீன் முதலிய மொழிகளில் கலந்துள்ளமை ஆராய்ச்சிக் கண்ணுடையார்களுக்கு எளிதில் புலனாகும்.

வேறு வேறு மொழிகள் ஒன்றோடொன்று கலந்து விடுவதற்கு முக்கிய காரணம் அம்மொழிகளைத் தாய்மொழிகளாகக் கொண்டுள்ள மக்கள் கலந்துவிடுவதே ஆகும். வானிபம், மண்ணசை, குடியேற்றம், கொள்ளையடித்தல், கல்லாத கலைகளைப் பயிலவும் கற்றுள்ள கலைகளைப் பயிற்றவும் எழும் வேட்கை, சமயதூல்களை ஆராய்தலும் சமயக் கொள்கைகளைப் பரப்புதலும் காரணமாகத் தோன்றும் மன எழுச்சி முதலியவைகள் மக்கள் கலப்பிற்குத் தலைமையான காரணங்கள் என்பதை உலகவரலாறு கொண்டு துணிதல் கூடும்.

இங்கே குறிப்பிட்ட காரணங்களுள் ஒன்றாலோ பலவற்றாலோ காலத்துக்குக் காலம் தமிழர்களோடு வந்து கலந்தவர்களில் சிறந்து நிற்பவர்கள் துரானியர், ஆரியர், பெளத்தர், சமணர், யவனர், சீனர், முகமதியர், ஆங்கிலேயர் என்பவர்களே என்பதும் வரலாற்றால் அறியக்கிடக்கும் உண்மை ஆகும். தமிழர்களும் அவ்வாறே பிறநாட்டு மக்களுடன் சென்று கலந்துள்ளனர் என்பதற்கு எண்ணிறந்த ஆதாரங்கள் இருக்கின்றன. இவ்வாறு தமிழர்கள் பிறநாட்டு மக்களோடு சென்று கலந்தமை காரணமாகவும் பிறநாட்டு மக்கள் தமிழர்களோடு வந்து கலந்தமை காரணமாகவும், துரானியச் சொற்களும், வடமொழிச் சொற்களும், கிரீக் முதலிய மேலைநாட்டுமொழிச் சொற்களும், இந்துஸ்தானிச் சொற்களும், ஆங்கிலச் சொற்களும், தமிழ் மொழியில் கலந்துள்ளன என்பது ஆராய்ச்சியாளர்களுக்கே யன்றி மற்றவர்களுக்கும் ஒருவாறு தெரியாமல் போகாது.

தமிழ்மொழிச் சொற்கள் பிறமொழிகளில் புகுங்கால், அம்மொழிகளின் இயைபுக்கும் மரபுக்கும் ஏற்பத் திரித்து வழங்கப்படும். அவ்வாறே பிறமொழிச் சொற்கள் தமிழ் மொழியில் புகுங்கால், அவைகள் தமிழ்மொழியின் அமைப்புக்கும் மரபுக்கும் ஏற்பத் திரித்து வழங்கப்படும். தோகை என்னும் தூய தமிழ்ச்சொல் எபிரேய (Hebrew) மொழியில் துகி (Tugi) என்று வழங்குதலும், அரிசி, கட்டுமரம், திருநெல்வேலி போன்ற செந்தமிழ்ச் சொற்கள் ஆங்கிலத்தில் முறையே ரைஸ் (Rice), கட்டாமரான் (Catamaran), தின்னெவேலி (Tinneveli) என்று வழங்குதலும் இங்கே கருதத் தக்கன. இவ்வாறு திரித்து வழங்குமுறையில் பல சொற்கள் நாளடைவில் இன்ன

மொழிச் சொற்கள் என்று துணிந்துகூற முடியாமல் போதலும் உண்டு. “துரானியச் சொற்கள் பல தமிழில் கலந்திருந்தபோதிலும் எடுத்துக்காட்டுக்கள் கூறி விளக்கும் நிலைமையை இழந்து விட்டன” என்று அறிஞர் வி. கோ. சூரியநாராயண சாஸ்திரியார் அவர்கள் கூறியுள்ளார்கள். அவர்கள் கூறியுள்ளமை உண்மையே. இன்றைக்குத் துரானியச் சொற்கள் இவை, கிரீக் மொழிச்சொற்கள் இவை என்று பிரித்துக் கூறுதல் இயலாமற் போயினும், இவை வடமொழிச் சொற்கள், இவை இந்துஸ்தானிச் சொற்கள், இவை ஆங்கிலச் சொற்கள் என்று பிரித்துக் காட்டுதல் அறிஞர்களுக்கு எளிதே.

அரசு மாறுபாட்டால் முகமதியர்கள் பல துறைகளிலும் செல்வாக்குப் பெற்று விளங்கிய காலத்தில் எவ்வளவோ இந்துஸ்தானி மொழிச் சொற்கள் தமிழ் மொழியில் இடம் பெற்றன. இந்தியும் பாரசீக மொழியும் (Persian) கலந்தமைந்த உருது மொழிச் சொற்களும் தமிழ்மொழியில் இடம் பெற்றன. சலாம், சபாஸ் போன்ற பல சொற்கள் தமிழ் இலக்கியங்களிலும் ஏறிவிட்டுள்ளன.

“குறவர் மகட்குச் சலாமிடற்கு ஏக்கறு
குமாணை முத்துக் குமாணைப் போற்றுகும்”

என்று குமாருருபாரும்,

‘சித்தர் விஞ்சையர் நாகர் சபாசென்’

என்று அருணகிரியடிகளும் இந்துஸ்தானிச் சொற்களை ஆண்டுள்ளமை மொழிக்கலப் பின் உண்மையைப் புலப்படுத்தும்.

இன்று எண்ணிறந்த ஆங்கிலச் சொற்கள் பேச்சு, எழுத்து ஆகிய இருவகை வழக்கிலும் தமிழ்மொழியிலும் பிறமொழிகளிலும் வழங்கிவருகின்றன. ரேடியோ, ரெயில், சைகில், மோட்டார், கோர்ட், (Court) போன்ற அளவற்ற ஆங்கிலச் சொற்கள் மூலமுடிக்குகளில் ஒதுங்கி வாழ்ந்து வரும் ஏழை எளியவர்களாலும் வழங்கப்பட்டு வருகின்றன. இவ்வளவும் ஆங்கில ஆட்சி காரணமாகப் புகுந்து அமைந்தனவே அல்லவா?

தமிழில் புகுந்த எல்லா மொழிச் சொற்களிலும் மிகவும் செல்வாக்குப் பெற்றவை வடமொழிச் சொற்களே என்பது வெளிப்படை. வடமொழியாளர்களும், அம்மொழியில் பெருமதிப்புக் கொண்ட சமணர்களும் தமிழர்களோடு அறிவுத்துறையிலும் கலைத்துறையிலும் சமயத்துறையிலும் பெரிதும் உறவு கொண்டமையின் விளைவு தான் தமிழில் மணிப்பிரவாள நடை ஏற்பட்டதற்குக் காரணம். பூரீ புராணம் மணிப் பிரவாள நடையில் எழுதப்பட்டுள்ளது. திவ்ய ப்ரபந்தத்திற்குப் பெரியவாச்சான் பிள்ளையவர்கள் இயற்றிய விரிவுரையும் மணிப்பிரவாளமே. இந்த மணிப்பிரவாள நடையை ஆசிரியர் வி. கோ சூரியநாராயண சாஸ்திரியார் அவர்கள் வெறுத்துக் கூறியுள்ளார்கள். மேலும் தமிழர்களைச் சமணராக்கும் நோக்கம் ஒன்றே கொண்ட வடமொழிச் சமணர்களால்தான், பேரறிஞர்கள் எல்லாரும் ஒரு சேர விரும்பும் இசையும் நாடகமும் தமிழில் அழிந்து போயின என்று ஆராய்ச்சி வல்லுநர்கள் கூறியுள்ளார்கள். இவ்வாறு செய்தமை தமிழுக்குப் பெருந் தீங்கு விளைத்தமையே ஆகும் என்பதனைச் சொல்லவும் வேண்டுமோ?

பௌத்தர்கள் தமிழர்களோடு சமயத்துறையில் உறவு பூண்டு, தமிழ்நாட்டில் பெரிதும் செல்வாக்குப் பெற்றுவிட்ட காலத்தில் தமிழ் மொழியில் செந்தமிழ் கொடுந்தமிழ் என்ற பாகுபாடு ஏற்பட்டு விட்டது. பௌத்தர்கள் தமிழர்களோடு சமயத்துறையில் உறவு பூண்டு வடவர்களை எதிர்த்து, வடசொற்கள் தமிழில் வரையறை யின்றிப் புகாதவாறு பாதுகாப்பதற்கு எடுத்துக் கொண்ட பெருமுயற்சியின் விளைவுதான் தமிழில் செந்தமிழ் கொடுந்தமிழ் என்ற பிரிவுக்குக் காரணம் என்பர் அறிஞர் வி. கோ. சாஸ்திரியார் அவர்கள். வரையறை யின்றி வடமொழி இலக்கிய இலக்கணங்களை அப்படியே பின்பற்றிய காரணத்தால்தான் இன்று தெலுங்கு, கன்னடம், மலையாளம் போன்ற மொழிகள் வடமொழியின் துணையின்றி விளங்கும் தனிமொழிகளென்று கூறிக் கொள்ளும் தகுதியற்று நிற்கின்றன. வந்து கலந்த எந்த மொழியையும் அளவே வரவேற்று வந்த தமிழும், தனக்கென இருந்த வட்டெழுத்து முறையை இழந்துவிட்டு, தானும் மணிப்பிரவாள நடை நிலைமையை எய்திவிட்டதோடு அமையாமல், செந்தமிழ் கொடுந்தமிழ் எனப் பாகுபட்டுவிட்ட தென்றல், வரையறை யின்றிப் பிற மொழியை வரவேற்றுக் கலக்கும் பிறமொழிகளின் நிலைமையைப் பேசவும் வேண்டுமோ? இதனால், ஒரு மொழியோடு பிறமொழிச் சொற்களைக் கலக்கும் போது மொழி வளர்ச்சியிற் கருத்துள்ளவர்கள் மிகவும் விழிப்புடையவர்களாக இருத்தல் வேண்டும் என்பது விளங்குகிறது.

தொல்காப்பியர் காலத்திற்கும் முன்பிருந்தே தமிழர்கள் பிறமொழிச் சொற்களை இன்றியமையாமை நேர்ந்த போதெல்லாம் அளவாகத் தமிழ் மொழியில் புகுத்தியுள்ளார்கள் என்பதற்குப் பல சான்றுகள் உள்ளன.

“வடசொற் கிளவி வடவெழுத் தொரிது

எழுத்தொடு புணர்ந்த சொல்லா கும்மே” என்று தொல்காப்பியரே விதி அமைத்துள்ளார். இவ்வாறு மிகப் பழங்காலந் தொட்டே நல்லிசைப் புலவர்கள் பலர் தமிழ் மொழியின் தூய்மையையும் பெருமையையும் காப்பாற்றி அதை வளர்க்க முயன்று வந்திருந்துங்கூட, காலத்துக்குக் காலம் வடமொழி தென்மொழி என்னும் முயன்று வந்திருந்துங்கூட, காலத்துக்குக் காலம் வடமொழி தென்மொழி இலக்கணத் தைப் பின்பற்றித் தமிழுக்கும் இலக்கணம் வகுக்கப் புகுந்து விட்டுள்ளார்கள். அவர்களில், வடமொழி அமைப்பை மேற்கொண்டு தமிழிலக்கணம் செய்த பவணந்தியார் போன்றவர்கள் தமிழ் மொழியின் ஆக்கத்திற்கே துணை செய்துள்ளார்கள். ஆனால், இலக்கணக் கொத்துரை செய்த ஈசான தேசிகர் போன்றவர்கள் தமிழை ஒரு மொழியே அன்று என்று கூறவும் தலைப்பட்டுவிட்டுள்ளார்கள்.

“அன்றியும் ஐந்தெழுத் தாலொரு பாயையென்று
அறையவும் நானுவர் அறிவுடை யோரே”

வடமொழி தமிழ் மொழி எனுமிரு மொழியினும்
இலக்கணம் ஒன்றே என்றே எண்ணுக”

இவ்வாறு தேசிகரவர்கள் கூறியுள்ளமையை வெறும் அபிமானக்கூற்று என்பார்கள் தமிழ் மொழி ஆக்கத்தில் கண்ணும் கருத்துமாகவுள்ள அறிஞர்கள். வெறும் அபிமானத்

సులో :—నన్ను ప్రేమించుచున్న ట్లభయమియవా?

మధు :—నేను సూర్యచంద్రాదులు, అష్టదిక్పాలు, పృథివ్యప్లేతోవాయాకాశముల తోడుగ... ఇంకను మేడ, గోడ, తలుపుద్వారబంధము, పీట చెక్కలు తోడుగా... ఈ జీవుడి శరీరమును వదలినను, ఆలోచింపుచు నున్నను నిన్ను ప్రేమించు చుండును (అని సులోచన చేతిలోచేయివేసి) నీవుకూడ ప్రమాణముచేయుము.

సులో :—మధు! నేనుకూడ నిన్ను నిర్మలముగ, శాశ్వతముగ నిశ్చలముగ సోదరప్రేమచే ప్రేమించుచుండును. ఈ సోదరప్రేమ శాశ్వతముగ వెలుగుగాత!

మధు ముఖము కల్పినాట్లుపడినను నెత్తురుచిమ్మనట్లు ముఖకాంతినిదొలగె. విభ్రాంత భవనములో తన బుద్ధిహీనతకు క్షమించుమని వేడెను. సోదరి సులోచన కంట నీరు వెట్టు కొని, మధును “క్షమించితి”నని చల్ల గాలిని విహరించుటకు సముద్రతీరమునకు తోడ్కొని పోయె.

వారు దారిలో ప్రియమిత్రురాలు శ్యామలదేవిని కలిసికొని యెంతయో ఆనందమున నోలలాడుచుండిరి. మధు, శ్యామలను కన్నులు మూసికొనుడని సులోచన సమీపము నున్న మల్లె బోదెకేగి చక్కని గుత్తుల రెంటినిదెచ్చి, శ్యామల చీరకొంగును మధుపైనున్న ఉత్తరీయపు కొంగునకు ముడివైచి వారిని కన్నులు తెరువకుండ ఎవరివైపు వారిని నడువమనె. పాప మా అమాయకులు నడవబోగ బ్రహ్మముడిపడినందున నడువజాలక కండ్ల నొక్కసారిగా తెరిచి ఒకరినొకరు జూచుకొని సిగ్గుచే తిలు వంచుకొనిరి. మగవాడవై యుండియు నీ కీ సిగ్గు తగునా? అని సులోచన మధువు నడిగెను. శ్యామలతో “నిత్యము మధును పొందుటకుతత్తరము నీ కీ సిగ్గు నేడెందులకు? నేరుంటినని కాబోలు” అనగా వారు మందహాస చకితులైరి. సులోచన చెరియొకరికి మల్లెగుత్తుల నిచ్చి ఒకరిని యొసరి కిప్పించెను. “మీరిట్లు దాంపత్య సుఖము నొందుట నా కానందము. మీరు దానినింగీకరింతురా?” అని అడిగెను. వారూరకుండుటచే “మానమర్థాంగీకారమని” తలచి శ్యామల తల్లిదండ్రులకు తెలియబడిచి వారికి వైభవముగ వివాహము జరిపించె. ఇప్పుడేశమ్యూ పరవశులైన మధు శ్యామలలు పొందు నానందము వర్ణనాతీతము.

సులోచన గానమందలి ప్రవీణత, నిపుణత నల్లడల ప్రాకగ కలకత్తా నగరమునుండి సినిమార్కము వారు పాత్రధారిణిగ మిక్కిలి ధనము వెచ్చించి కొనిపోయిరి. అంతఃమున్నె ఆ సినిమార్కములో గానకళయం దారితేరి ప్రఖ్యాతి సంపాదించిన మోహన్ అను నటకు డిమెను కలియుట తటస్థించెను. సినిమా ప్రదర్శకుడు చంద్రమాళి “ప్రేమబంధనము” అను చిత్రమునకు ముఖ్యపాత్రలకు మోహన్, సులోచనలను నియమించెను. అంగువలన వారి స్నేహము ప్రేమగా మారగా వివాహ మతి వైభవమున, మధుశ్యామలాశీర్వాచనములచే జరిగెను.

వారి వివాహానంతరము, చంద్రమాళి “అంజలి” అను చిత్రమునందు మోహనుని నాయకునిగా మోహిని యను వేశ్యను నాయికగా నియమించెను. మోహన్ మోహిని తోడై ఆమె యింటనే కాపురమువెట్టి, సులోచనను చూచుటయే మానివేసి ఆమె సాధు సందేశములను పెడచెవిని బెట్టెను. మోహన్ త్రాగుబోతై ఇంటి సంగతి పూర్తిగ మఱచెను. సులోచన మిత్రుడు మధు తాను మోహన్ ను మార్పుటకు చేయవలసిన ప్రయత్నములన్నియు చేసి విఫల మనముతో సులోచన గృహమునకేతెంచి ఆమె కి నెలల గర్భిణి యని ఖరిచారికవలన తెలిసికొని మఱింత దుర్భర విషాదానలతప్త చిత్తుడైయుండె. సులోచన మధును చూచుసరికి సామ్యుసిల్లెను. వెంటనే మధు ఆమెను వైద్యశాలయందు ప్రవేశపెట్టెను. మగ శిశువామికు కలిగెను. మధు ఆనందపరవశుడై కుమారుని మోహన్ వద్దకు గొనిపోయి యెంతయో బోధించెను. అన్నియు బూడిదలోపోసిన పన్నీ రయ్యెను. మధు ఇక లాభములేదని వెంటనే సులోచనను కట్టణమునకు గొనిపోయి కుమారునికి బారసాల చేయించి “అరుణకాంత్” అను నామమిడెను. శ్యామలవారి నెంతయో యాదరించుచుండె.

మోహన్ తన సర్వస్వమును మోహినివద్ద కోల్పోవుటచే ఆమె నీతనిని నిరాశ రించెను. సర్వ బంధుమిత్రదూరుడై భిక్షాధికారివలె దేశముల గ్రుమ్మరుచుండె.

సులోచన తన బిడ్డ జీవితమును సుఖప్రదముగ చేయుటకు తన గానకళానైపుణ్యమును ప్రదర్శించుచు ఎంతయో ధనమును గడించుచుండెను. కాని యామె మోహన్ ను తలంచుకొనినపుడెల్ల గుండె బ్రద్దలగుచుండె. మోహన్ దేశద్రుమ్మరి ఆమె నని తెలిసినప్పుడినుండి ఆమె పరితాపము పట్ట శక్యముగాకుండె. — ఏమి చేయకలదా కొన్నా!... పతికొడుకు పలు ప్రయత్నములు చేయించి విఫలురాలైయుండె — మాయా ప్రపంచముకద! గోకులు కాకులుకద! నిజము నిలకడమిద తెలియును — పతివాడ ఎరుగని బాధ ఒకవైపు! పతిని వదలి పరులపంచలనుండు పాపియని గునుగుసలాడు ప్రజల మాటల బాధ మఱియొక వైపు!... “ఛీ! తుచ్చ ప్రపంచము. సోదర వాత్సల్యమున మెలగు నాధుకు నాకా...! ప్రపంచము గ్రుడ్డియనుమాట కిదియే తారాణము. ఈ పురమున నుండుటకంటె అత్యహత్య మేలు—అయ్యో! నోరొగని యీ పసిపాప! ఎవరాదరింతురు?” అని పరిపరివిధముల సులోచన కుందుచు అర్ధరాత్రివేళ అరుణకాంతుతో పురము విడిచి భర్తను వెదకుటకొడుకు ప్రయాణము సాగించెను—ఎటకో! ఎలాకో!

మోహనునకు తిన తిండిలేదు. చేత చిల్లి గవ్వలేదు. ఆకటిబాధ కోర్వకాలక కంటనీరు వెట్టుకొని అత్యహత్య మేలని సమీప తటమున చేరగా దూరమునుండి “వెతుకర మూలము వెనుదిరిగి జూడరా! అజ్ఞానమున పడి హత్యలుమానరా!” అను ఘట వివచనము మోహనునకు జ్ఞానోదయము కలిగెను. భార్య జ్ఞప్తికివచ్చెను. మనసార ప్రేమించి

పెండ్లిచేసికొని గర్భవతిగ వదలిన పత్నికొఱకు నెనుక ప్రారంభించెను. బోవుచుబోవుచు రాజను హేంద్రవరమును జేరెను. గానముసేయుచు బోవుచుండగా భార్యలేని నారాయణ రావు ముద్దులపట్టి మిసమిస జవ్వమున నలరారుచున్న “ప్రేమ” కది వీనులసోకగా పరుగెత్తి బయటికివచ్చి అతని యందమునకు వశయయ్యె. వెంటనే అతనిని విడిచిరమ్మని ఎంతయో ఆదరణచేసి తా నాయనవద్ద గాన పాండిత్య మలవరుచుకొనవని ప్రేమ తుడ్డి నడిగెను. తుడ్డి మోహనుని బ్రతిమాల కష్టముమీద ‘వల్లె’ యనె. ప్రేమవల్లి యానందమేమనవచ్చు! మోహనునకు వెంటనే విడివైన గుస్తులకు తెప్పించి మిక్కుట మగు గౌరవముతో చూచుచుండె. మరల నిచ్చటకూడ మోహన్ ప్రేమల గురురాగము తీగలలుచుండె. ప్రపంచమంతా గగ్గోలు!

ప్రేమవల్లి ప్రేమ మిత్రురాలు కోమలవల్లి ప్రజలలో నున్న చెడ్డ అభిప్రాయముల చూపుమాపుటకు, మోహన్ ప్రేమలకోటిక నెఱవేర్చుటకును నారాయణరావును వెంటనే ప్రేమకు వివాహసన్నాహములు చేయుమన నారాయణరావు కోమలివల్లియందుండడి ప్రేమ, భక్తులచే వరుడెవ్వరనియడుగ వివాహపు తొలి కార్యక్రమమునంతటిని ముగించెను. ఈ సంగతి మోహన్ హృదయమును తాకగ నె, గుండెజారిపట్లయి మరల వైరాగ్యమును పొంది తాను రెండవసారి చేసిన అక్రమోద్యమన తొల్యో విగచుచుండ కోమల అమాయకుడగు మోహనుని సమీపించి అతనిని ఓదార్చెను. నిజమైనసంగతి మోహనునకేని తెలియును! కోమల తన సన్నాహమును ప్రేమకు తెలియబఱచుటచే ప్రేమ యానంద తరంగముల నోలలాడుచుండె. ఇది చూడ మోహన్ అగ్రహారవశుడై, ప్రేమ తన్ను మరులుగొనవని విశ్వాసభూతుకురాలని అనేకవిధముల దూషించుకొనుచు దీర్ఘాశ్చర్యమునై నిశానమయమున నెవరికి తెలియకుండ ఎచ్చటికో బయలుదేరెను

సులోచన దారిలో పడరాని యిడుములన్నియు పడుచు అరుణుని బాధ కోర్వజాల కుండెను. ఆమె కుమారు ననేక విధములొదార్చుచుండె. “ఈ నీచురాలి గర్భమున పుట్టుట కెంతటి యభాగ్యుడనో” అనుచు అరుణకాంతుని సమీపము నున్న బావివద్ద నిడి నీటికొరకేగి నీరు తోడుచుండ అకస్మాత్తుగ నీటబడె. అందు ఆమె అదృష్టవశముచే వేసవి యగుటచే కొలదిగ నీరుండె. సులోచన అరుణ! అరుణ! అనియు, అరుణకాంత్ అమ్మా! అమ్మా! అనియు విలపించుచుండ అదారి నె కారులో బోవుచున్న నారాయణ రావు వీనుల నీ విలాపములు సోకగా నాత డాసును బావించుండి మరి యిద్దరి సాయమున బయటికిదీసి తన యింటికి అరుణకాంతునితో సహా తీసికొనిపోయి ప్రాణములు కాపాడె!

ఇచ్చట ప్రేమయాశలన్నియు అడుగంటినవి. కోమల నిజముగ ప్రేమకు మోహను నిచ్చి వివాహముచేయవలెనని ప్రయత్నము. ప్రేమ విఫలమనోరథురాలై బాధకు తాళ జాలక బావిలో పడె. ఇంటిలోనివారందఱు సులోచనతో సహా ఆమెను బావించుండి

బయటికి తీసి వైద్యశాలకు గొనిపోయిరి. కాని యేమి ప్రయోజనము. పాపము! ప్రాణములు బాసినదా పసిడి పడలి!

మోహనునకు డీవిలముమీద రోతజలించుటచే సమీపమునున్న తటమునకేగి ఆత్మ హత్యచేసికొన నుద్యుక్తుడై కొండపైకేగి నీటనురికె. ఆ తటమునందె కొండ రెల్లప్పుడు బట్టల నునకు చాకలివాండ్రు మోహనుని కీటచుండి బయటికి దీసి వారి నాయకుడగు వెంకన్న కొనగిరి. వెంకన్న మోహను ను గౌరవముగ జూచుచు అతనికి స్పృహ దెప్పించెను. ఇట్లుండ ఒకరోజున చాకలి వెంకన్న వివాహముగారావుగారి బట్టలు తీసికొనివెళ్లెను. వారు కన్దువేయుచుండ అందు మోహన్ కోమల గుర్తుపట్టి అపరిమితానంద భరితులైరి. వెంటనే నారాయణరావు వెంకన్న యింటికేగి అతిరయమున మోహనుని కారుమీద ఇంటికి తీసుకొనివచ్చె. సిగ్గుచే మోహన్ తలవంగుకొనెను. నారాయణరావువెంతయో, ఓదార్చెను. మోహన్ ప్రేమకు జేసిన అన్యాయమునకు పోతించుచు నారాయణరావు సులోచనను కుమార్తెలేమి అతి గౌరవముగ జూచుచుండె. ఒకనాటిరాత్రి సులోచన గానము సేయుచుండ మోహన్ విని తాను సులోచనతో నున్న రోజులన్నియు జ్ఞప్తికి తెచ్చుకొని యామెను జూచుటకు కిక్కిరింపండి తొంగిచూచెను. ఇంకెవరు సులోచన. వెంటనే తలుపు తెఱచుకొని సులోచన పద ముగ్ధులైపైబడె. ఆమెయు గ్రహించి పట్టరాని యానందముతో ఆనంద బ్రవృత్తులు విడిచెను. వారు మరుసటి రోజున రాజను హేంద్ర వరమున వీరేశలింగ ఆస్థికొన్నత పాఠశాలయందు జరిగిన కథయంతము అరుణకాంతిలో సహ ప్రదర్శించిరి. దీనికి మధు శ్యామలలుకూడ వచ్చి యపరిమితానందమున వారికి గొప్ప పారితోషకములనిచ్చిరి. మధు శ్యామలలు వారి కుమారినితో, మోహన్ సులోచనలు అరుణకాంతునితో సుఖమున వసించుచుచుడిరి.

వి. ఈశ్వరచంద్ర విద్యాసాగర్,
II-class.

నూ క్తి

శిశియు జరియలు మత్తమేదం |
బళియదిరువుదు మున్నినందడి |
మొళిదు గిళియరు నేజవుళిదిన్నెమ్మ కదిదోడిదో ||
కళమదిందక్కయను శిగిదా |
బళిక దోట్టి నోళళవడిచేనేను |
శిళనే మున్నిన రితియందడి కదికొళువుదే ||

ಪರಮಗುಣ ದೋಷವನೆ ಕಂಡೊಡ |
ಮುರುತರದ ಗುಣಗಳನೆ ಪೇಳ್ವನು |
ದುರುಳನಾದೊಡೆ ಗುಣವನೊಡಮೊರೆವನಲ್ಲದುವೆಂ ||
ತರದವೀಂಟುತಲುಪ್ಪುನೀರನು |
ಸುರಿಸುವುದು ಸವಿಯಾದ ವಾರಿಯ |
ನುರಗವವ್ಯತವನುಂಡೊಡಂ ಗರಳವನೆ ಕಾರುವುದು ||

ಬಡವನಿವನೇಂ ಗೆಯ್ಯನೆನುತನ |
ನೊಡಲನೀಕ್ಷಿಸಿದಪ್ಪರಿಂದಲೆ |
ಕಡೆಗಣೆಪ್ಪುದು ತಕ್ಕುದಲ್ತವನಲ್ತನೆಂದೆನುತ ||
ಕಡಿಯದೇಂ ಪಾರೆಯನು ಕಿತ್ತುಳ |
ಸುಡದೆ ಹಳುವಂಗಳನು ಕಿತ್ತುರಿ |
ಕುಡಿಯನೇಂ ಪೆರ್ಗಡಲುಮಂ ಕಾಡೊಳಿದ ಕಿತ್ತಡಿಯು ||

ಮೊದಲು ಮಂದಾಕಿನಿಯು ನಾಕದೆ |
ಕದಲುತೀತನ ತಿರಕೆ ಬಳಿಕಾ |
ವಿಧದೆ ಹಿಮಗಿರಿ ಗವನಿ ಗಂಬುಧಿಗುರುಳುತಲ್ಲಿಂದ ||
ಬೆದರಿ ಪಾತಾಳಕ್ಕೆ ದುಮ್ಮಿ |
ಕೈದುದನರಿಯಲು ಪದವಿಹೀನರು |
ಪದಗಳಮಿಲ್ಲದೆ ಕಿಡುವರೆಂಬುದು ಪ್ರಚುರಮಾಗಜುದು ||

ಸಿರಿಯ ನೊಂದಿದ ಕತದೆ ಧನಿಯನಿ |
ಸಿರಲು ಮಾ ಕಡುಲೋಳಿಯನು ಬಿ |
ಪ್ಪಿರಗುತಿದರೆಲೆ ಜನರದೆಂದು ಮುದಾರಿ ಬಡವನನು ||
ತಕ್ಕದ್ದಿಯೊಳು ತುಂಬಿರುವ ನೀರನು |
ನಿರುಕಿಸದೆ ಬಳಿಯಿರುವ ಚಲುಮೆಯು |
ನರಸಿ ಪೀರುತೆ ತೃಪ್ತರತಿ ಸಂತೋಷವಾಂತಪರು ||

ಹೊಳೆವ ತಮ್ಮ ಸುಶೀಲದಿಂದನೆ |
ಬೆಳಕನೊಂದುವರಲ್ಲದೆಯೆ ನರ |
ರಿಳೆಯೊಳವರ್ಗಳ ಕುಲಗಳಿಂದಲೆ ಗುಣಗಳಿಸುವರೇ ||
ತಿಳಿಯಲಿದು ನಿಶ್ಚಯವು ಸಾಗರ |
ದೊಳಗೆ ಜಞ್ಞಿಸಿಬಿಡೆಂದು ಹಾಳಾ |
ಹಳವನಾದರದಿಂದ ಜನಗಳು ಸೇವಿಸುತ್ತಿಹರೇಂ ||

ಅರಿಯು ತನ್ನ ನಿರೀಕ್ಷೆಯೊಳಗಿರು |
ತಿರಲು ಮಾತನ ನುರೆ ನಿರಾಕರಿ |
ಸಿರುವ ಮನುಜನು ಬೇಗ ನಾಶಪಡೊಂದುವುದು ದಿಟವು ||
ಉರಿಯನೊಣವುಲ್ಲಿದೆಗೆ ಹೊತ್ತಿಸಿ |
ಮರುತಗಭಿಮುಖವಾಗಿ ಮಲಗು |
ತ್ತುರುಬಿ ನಿಧ್ರೆಯೊಳಿರುವ ನರನಿಗೆ ಸೊಗವು ಲಭಿಸುವುದೇ ||

ಮಣಿಯರೆಂದುಂ ತಮ್ಮ ಹರಣವು |
ತೃಣಕೆ ಸಮವೆಂದೆಣಕ ಧೀರರು |
ಗಣನೆ ಮಾಡರಪಾರವಾದೆಡರುಗಳು ಸಮನಿಸಲು ||
ಗಣವೊಲಿಹ ಕಲ್ಲಂಬಗಳು ಮೇ |
ಗಣಭರಕೆ ತುಂಡಕ್ಕು ಮಲ್ಲದೆ |
ಮಣಿಯದೇಗಳು ಮವನು ಬಾಗಿಪೆನೆನುತೆ ಯತ್ನಿಸಲು ||

—ಪಂಡಿಟ್ ಬಿ ನಂಜುಂಡಸ್ವಾಮಿ.



ഗാൻധിമഹാത്മനഃ അനുസ്മരണम् ॥

श्रीमद्भारतवर्षं निस्स्वातन्त्र्याख्यजलनिधौ ममम् ।
 रूपयोद्धार यः खलु स महात्मा केन विस्मर्यः ॥ १ ॥

साधोरात्मकुटुम्बं जगदखिलमितीदृशस्य वचनस्य ।
 मुख्योद्धारणं यस्त महात्मा केन विस्मर्यः ॥ २ ॥

महता चरितं प्रायो न लोकसामान्यमिति कवेर्वचनम् ।
 तथ्यं चकार यः खलु स महात्मा केन विस्मर्यः ॥ ३ ॥

श्रीमद्भारतवर्षं प्रमाणतो भवति यद्यपि न्यूनम् ।
 लोके महत्त्वमगमयज्जनुषा तं नुमो महात्मानम् ॥ ४ ॥

सत्ये त्यागे शौचे हिंसाभावे परोपकारे च ।
 यस्य हि सदृशः पुरुषो नान्यस्स कथं नु विस्मर्यः ॥ ५ ॥

बलादिबाधवैशून्योप्यन्तर्गुणैर्जनो युक्तः ।
 शम्भुरिव लोकमान्यो भवतीत्यावेदयांचक्रे ॥ ६ ॥

नश्वരभौतिकदेहं त्यक्त्वा स्थास्तुं यशोमयं देहम् ।
 संप्राप्य राजतितरां गान्धिमहात्मानुगृह्णानः ॥ ७ ॥

तत्कृतयसफलानां भोक्तारो भारतीयदेशगताः ।
 तद्विध्यगुणगणानां स्मृतितत्സर्वं भवेम च कृतज्ञाः ॥

വി. വി. വസന്ത
 IV. Hons. (Economics)

വെളളിനക്ഷത്രം

മലയാളൻമാർക്കിന് മറ്റൊരാൾക്കു ഞാൻ
 മണലൊട്ടു വെളിച്ചമിട്ടിരിക്കുന്നു,
 രമണൻറെ കൂടെയാണുവെണ്ണിലാവുകിൽ,
 സരസസല്ലാപത്തിലാണിരിക്കുന്നു,
 'കവി' മേൽപ്രായസിദ്ധനസമോഹിനി
 അവളുത്തരിക്കളിച്ചിരുന്നു.
 ഉയരുന്ന മേഘം കണ്ടുവന്ന കേകിപോൽ
 നയംപോലാണോ ഞാൻ പാട്ടുപാടി;
 കഴിയല്ലോ പോയപ്പോൾവൻകുറുപ്പിച്ചപ്പോൾ
 അകന്ന ചവിട്ടു മങ്ങിയപ്പോൾ,
 അവളെപ്പോലെ! എന്തായാ കവനംകെ-
 ണ്ണരിക്കിൽ നിന്നെങ്ങോ മറഞ്ഞുപോയി.
 മണലൊട്ടിൽ മറക്കുകയല്ലോ-
 ചുണക്കയറു മറന്നു മുന്നിൽ വീണ്ടും!
 കരയുകയായ്, ഞാൻ ശിശുക്കൾക്കുളളും ഹാ!
 കരുണയെപ്പോലെ നിരവധംബൻ.
 'വെളിച്ചമേറ്റാൻ മേൽനോക്കോഹിനി! ജീവിതം
 അവളെപ്പോലെ! സാധുമാരോ?
 ഇതും പല ചിന്താക്കണ്ഠകളും
 തെന്തെങ്കിലും ഞാൻ കാതരാളെ.
 * * * * *
 * * * * *
 കരയുക കണ്ടാൽ കരയുക പ്രേമത്തിൽ,
 കരയിൽ കണ്ണിൻമണലൊട്ടിൽ.
 അമ്മയുടെ നെഞ്ചുവെണ്ണ വീശുകയോ ചോരത്തി-
 ന്നരുളിക്കൊണ്ടി - പ്രവയനവീണ്ടും.
 കളകളാലുവയ്ക്കുന്നതായ 'മേൽ
 കിട്ടിക്കൽ' വിളക്കും പാഞ്ഞിട്ടു.
 മധുവണ്ണൻ മേൽക്കിതം മുഴക്കിയാ-
 മധുവണ്ണൻ സൂനങ്ങൾ പുണിട്ടു.
 അകിരമുസരണേ! ഏകാന്തനാകാം,
 അകിരവില്ലാണിനി വീണ്ടുമിതം.
 അവിട്ടംബമെൻമനോഭാവം കളഞ്ഞുനി
 സവിധത്തിലെന്നുക, കണ്മണിയേ!
 ഇതാണു കാർമ്മേയ ശൃംഗങ്ങളിൽക്കൊണ്ടു-
 മിടയിക്കു മുന്നേ മിന്നൽപോലെ.
 അവൾ വീണ്ടുമെഴുകുവാൻ പലപ്പോഴും,
 വിവിധവിശേഷ വിഭൂഷണത്തി,
 വീണ്ടുന്നതൊക്കെപ്പിൻമുളളിൽ
 പഴക്കമയവെണ്ണിക്കൊഴും,

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ഉയേനക്ഷത്രത്തിൻ പൊൻകുതിർ വീശുമ്പോ-
 ള്ളഭിതസന്തോഷപരമാഭാസിയെന്നും, *
 ഹിമബിന്ദുബാലാർക്കൻ ചുണ്ണിയും നോരതീ
 കമലാക്ഷിജ്ജ്വലഹാസംതും,
 അലരും കല്ലോലങ്ങൾ പാറമേൽത്തട്ടിക്കൊ
 ന്നയ്യന്ദ്രസ്വരൂപങ്ങൾ പാഞ്ഞടുക്കും,
 ചെറുകയിൽ പാടുമ്പോളാണുമയിലാടുമ്പോ-
 ലുകത്തു താഴുംപിടിച്ചുനിൽക്കും,
 അരുവീകരത്തോറും മറഞ്ഞിരുന്നാമലാരും
 തെരുതെരുളെപ്പൊട്ടിച്ചിരിയ്ക്കുമായി.
 കരയും ശീശുവീൻകപോലത്തുളിക്കുന്ന
 ചെറുബിന്ദുവിൽച്ചെന്നെറച്ചിച്ചിരിയ്ക്കും,
 വിധവതൻകണ്ണിൽ മുളയ്ക്കുന്നനീർമൊട്ടിൽ
 കനേവിഹിനയായ് കേളിയാടും.

ഒരു "വീണപ്പുവിൽ" മറഞ്ഞിരുന്നവന
 മുരുവീടും തപമീ സുന്ദരാംഗി.
 ചുടുകുട്ടിൽക്കണ്ണീരൊഴുകുന്നവേശ്വരികൾ
 "കരുണ" കാണിക്കുന്നവരും ചിലപ്പോൾ.
 മരണമൊന്നുണ്ടെന്നുരയ്ക്കും 'ശ'മാശന'മി
 ത്തരുണീമണിതൻ വിഹാരരംഗം.
 ശിമയോന്റെ പൂമേടതന്നിൽ പ്രവേശിച്ചി-
 വിമലാംഗി സംഗീത മാലചിരയ്ക്കും.
 'നച്ചിനി'തൻ ഘോരമോഹിതീകൃമല്ലികൾ
 കുളിവിൽ നിന്നൊട്ടു തലോടി നിൽക്കും.
 ഒരുപഴ'ങ്കീറത്തലേണയിൽ'ച്ചെന്നിരു-
 ന്നരുമോരും ചാടിക്കളിയ്ക്കുമായി
 അരുമന്മാരും സൗന്ദര്യപ്രഭ'മരിപ്രാദിൻ'
 അഴകാം ഗുഹസ്ഥലത്തുതലോടും.
 'ദുരവസ്ഥ'യിൽപ്പോലു മുണ്ടിറവ നാത്തന-
 മരുമയിൽമെളുങ്ങുളെടുക്കുക.

കവിതയും ഞാനുമെളിപ്പുകളിച്ചൊട്ടു
 ദിവസങ്ങളിങ്ങിനെ പാടിയാക്കി.
 എവിടേയും കാണുകയല്ലനിരിക്കുക-
 അവളെത്തരമന്യായായ്ഞാനീയക്കരം.
 അകളുകപ്രമേലൊത്തവർനോക്കുകി-
 ലവളെത്തുടേന്ദ്രിയായ്തീരുകില്ല
 കരയുകവേണ്ടശുവീഴ്ത്തേണ്ടൊരിയ്ക്കലും
 പരിഭവിയ്ക്കേണ്ടസുഹൃത്തുക്കളേ!
 കവിയെൻകാമിനി വെള്ളിനക്ഷത്രമായ്
 വരതാരം ചെലയുംചിലപ്പോഴൊല്ലും.

പി. എം. മാക്കോ, I P. G, (Botany.

