

St. Josephs college.

Magazine

Tiruchirapalli

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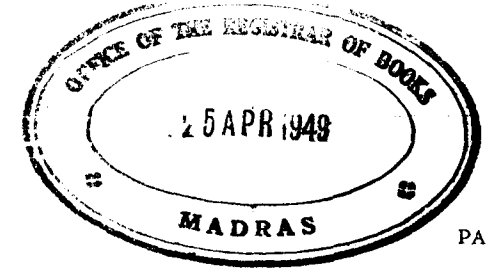
TIRUCHIRAPALLI

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Editorial

Reorganization?

FROM the number of commissions and committees sitting and talking one is tempted to expect some 'reorganization' and 'new set-up' (up-to-date words!) in our university. It is not for a college magazine to pry into high secrets like choice of students, training of teachers, lay-out of courses, co-ordination of subjects in each course, standard of examinations. But even intelligent students feel that they are not getting the best out of their God-given aptitudes through the opportunities afforded them by their studies. In a Dispatch of 1830 to the Government of Madras the Court of Directors of the East India Company expressed their "anxious desire to have at our disposal a body of natives qualified by their habits and acquirements to take a larger share and occupy higher situations in the civil administration of their country than has hitherto been the practice under our Indian Governments". This desire has been amply fulfilled. But independence has created a new need, the need of first-rate men, with initiative and originality, able not only to carry on routine tasks but to find out new and better ways of doing old things, easier and cheaper processes in industry, new applications to concrete circumstances of laws and principles learned in the class-room. An independent country may occasionally import an expert to give advice; but it cannot without loss of self-respect depend on the charity or self-interest of others for its simplest undertakings.

Here again it is not for a single College to churn an ocean. But if each College accepts its quota of responsibility, between enthusiastic teachers and whole-hearted students the problem will come nearer solution. In this issue of the College Magazine two articles are particularly consoling to the Editor: one is the result of an actual street-to-street survey made in the sizzling heat of a Trichy (pronounced *Thiruchchi*) May by two of our Economics students, the other an attempt by a B.A. student to find his own way out of one of the most puzzling passages

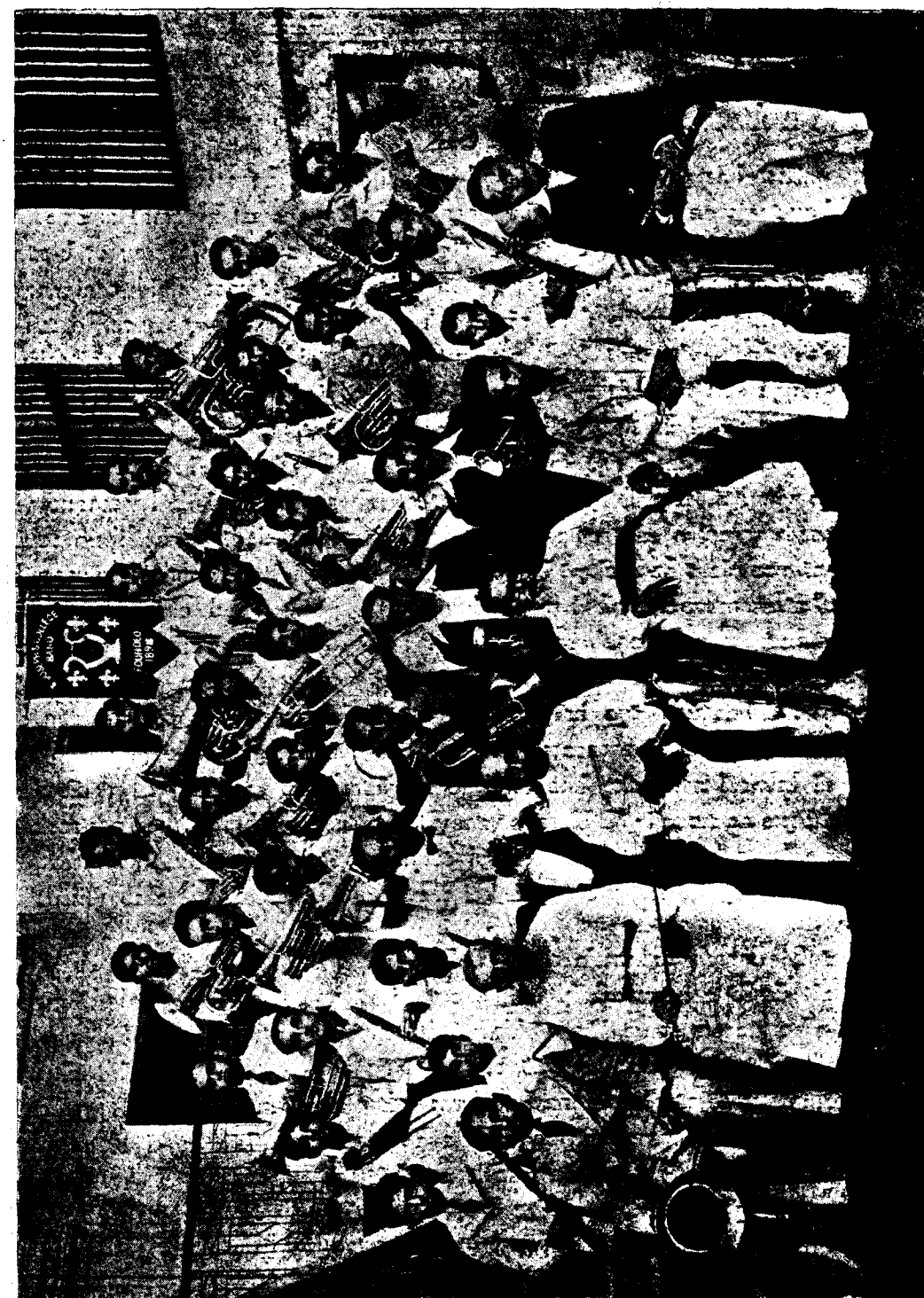
in Shakespeare. If more work of this kind is done by more undergraduates in India, we shall soon be really independent.

Our Band

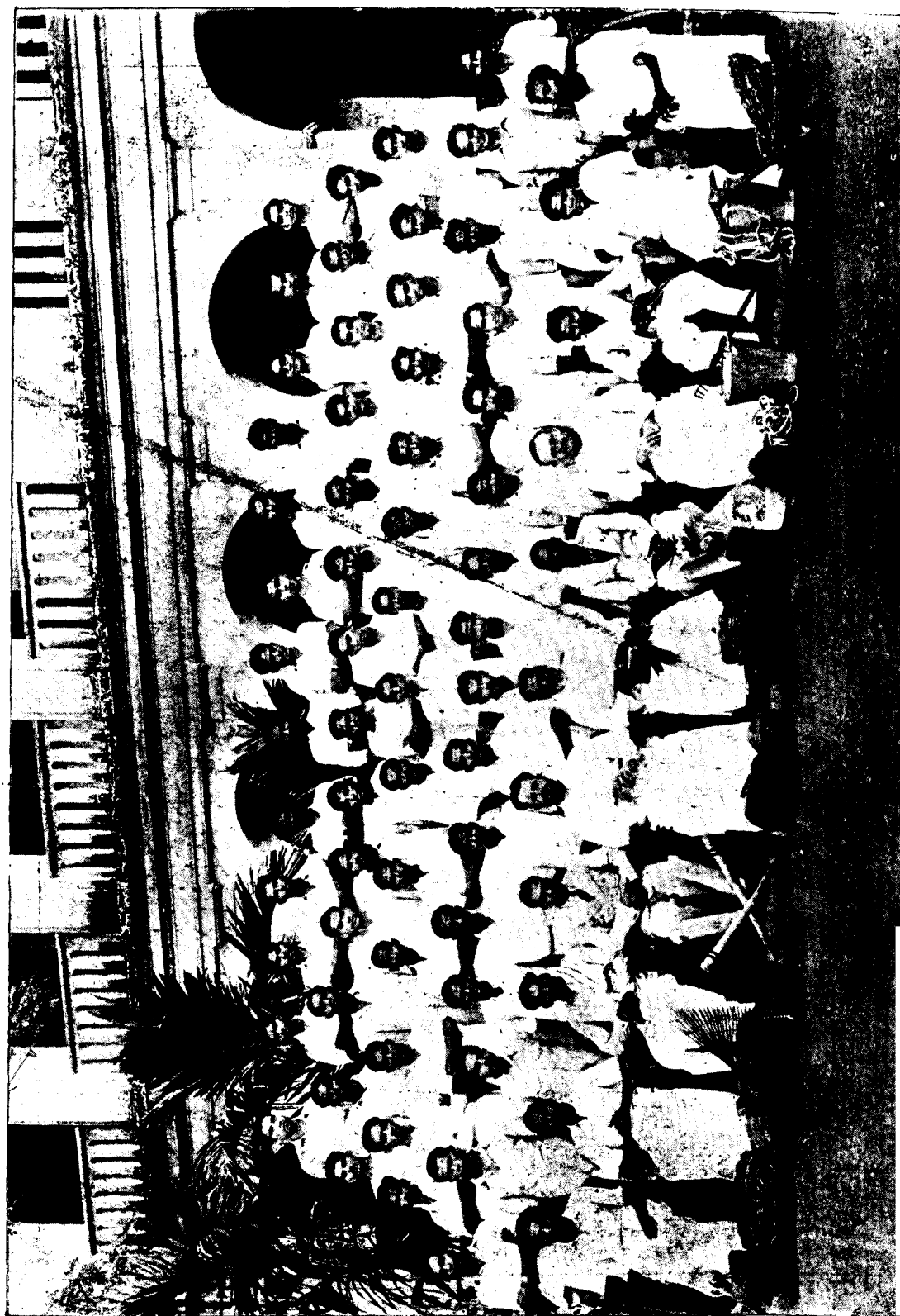
The golden jubilee of the College Band, though it passed rather less noisily than might be expected from such a larger number of brass instruments, deserves special mention. Every year this Magazine carried a photo of the Bandmaster and his band-boys, and few readers paused to reflect on what it meant. Only if you have been in a Bandless college can you understand what it means to hear a stirring march as you enter a Hall and take a timely rest from speeches when you can talk without impoliteness while you hear pleasant sounds blown or struck by smart young men in an unobtrusive corner; or how bleak and lifeless a procession becomes without a Band's rhythmic enticement to lagging feet. For fifty years our Band under successive patient batons has given body and completeness to every function; the Old Boys who came to join in the jubilee represented different generations; the founder of the Band, Rev. Father Mahé, who from 1898 has been watching its growth with fatherly interest, may well rejoice that he started a form of art which, however modestly, helps to round off an otherwise incomplete education.

A.I.C.U.F.

Another event of the year was the birth, on 1 January 1949, of the A.I.C.U.F. (All-India Catholic University Federation) out of the S.I.C.U.F. (South-India.....) by the affiliation of the two big centres, Bombay and Calcutta, to the Federation, which is itself affiliated to the international Pax Romana, and by the formal approval of the A.I.C.U.F. by the Hierarchy of India as 'the authorized organ of University Catholic Action for the whole of India'. That this happy consummation coincided with the silver jubilee of *The King's Rally*, the monthly paper started in 1923 and edited since then by Rev. Fr. Carty for the intellectual training of Catholic students and graduates, is no mere coincidence but the normal working out of the Providence that shapes our ends.



BAND JUBILEE—1948



Social Service League, 1948—49

EDITORIAL

That it is Catholic need not frighten any one, nor that it is linked up with an all-world organization: now, more than ever, can we speak of 'this little O, the earth'; now less than ever can one be truly national unless one is truly international.

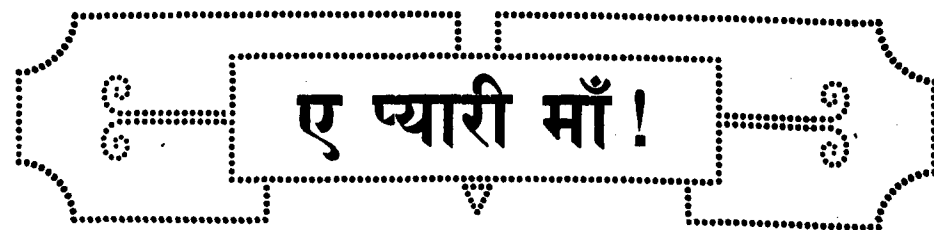
Hindi

With the adoption of Hindi as a second language in our Intermediate and B. Com. classes we welcome one more member of the linguistic family represented in this Magazine, and give the Hindi article by an already advanced student the first place it deserves both as the Benjamin in the home and what bids fair to be the inner bond between the far-flung units of this our India.

Social Service

An account of the Social Service League, recently started among our College students, appears elsewhere. From the number that volunteered for active service among the poor and depressed of our neighbourhood and from their perseverance there is every reason to hope that much needed training will come of it; and if the ancient dirt of this town does not readily yield to modern treatment, at least the young doctors will learn the difference between service and condescension and perhaps understand that the servant is not above the Master.





By N. Viswanathan, III B.Sc.

“पूछे सिकता कण से हिमपति, तेरा वह राजस्थान कहाँ ?
वन वन स्वतन्त्रता दीप लिये, फिरनेवाला बलवान कहाँ ?
तू पूछ अवध से राम कहाँ, वृन्दा बोलो घनश्याम कहाँ ?
ओ मगध ! कहाँ मेरा अशोक, वह चन्द्रगुप्त बल-दाम कहाँ ?

— दिनकर

ऊपर के पद्य पढो । पढकर सोचो । सोचते सोचते रो उठो । रोते रोते सो जाओ । फिर इसकी चिन्ता मत करो ।

ए हिन्दुस्तान के लोग, आज तुम्हारा वह जोश कहाँ ? तुम्हारी वह शराफ़त आज कहाँ गयी ? तुम्हारी वह होशियारी का अवसान कैसे हुआ ?

ए भारत माता, आज तुम अपनी ही औलाद के खून से भीगा कपडा पहनी हुई, अपनी ही औलाद की खून-खराबी का वज़न झेलती हुई, अपनी ही औलाद की मरणवेदना भरी आवाज़ और प्यास-ए-खून की गरज सुनती हुई कुछ भी हिलते बिना खड़ी हो !

माँ सोचो, अपने बीते दिनों की याद करो । उन दिनों की स्मृति से ही क्या तुम्हारा तन काँपता नहीं ? क्या तुम उन दिनों को भूल भी सकती हो ?

आदरणीय माँ, आज तुम आज़ाद हो । दूसरों की मीज़ान से छुटकारा पाया है । आज आलम में तुम्हारा नाम है ‘आज़ाद हिन्द’ । लेकिन इस जगह पर पहुँचने के लिये तुमने जो कुर्बानी की, उसे सोचकर तुम्हारी आँखों से आँसू ज़रूर आयेंगे माँ, लेकिन अपने को संभाल लो । रोओ मत । रोने से कुछ नहीं चलेगा ।

ए प्यारी माँ

मेरी माँ, आज लोकमान्य तिलक की, गोपाल कृष्ण गोखले की, लाला लजपति राय की, सुभाष चन्द्र बाबूजी की और अहिंसा मूर्ति गान्धीजी की याद करके रोती रहोगी तो, तुम्हारा रोदन कभी बन्द न होगा, लेकिन इस बात की फ़िक्र करो कि तुम आज किस ठहराव पर हो ? अपने प्यारे वच्चों को बुलाकर यह कहो :—

‘मेरे उर के पालित ऐ प्यारी औलाद, उधर पूरब की ओर देखो । सागर के बीच रहनेवाले जापान टापू के लोगों को देखो । आज़ादी से रहने की वजह से उसने जितनी तरक्की पायी है, उतनी, क्यों उससे भी बेहतर दर्ज़े पर तुम पहुँच सकती हो ? तुम्हें उनसे किस बात की कमी है ? किसीकी नहीं’ ।

‘उधर देखो, मेरे प्यारे लाल, क्या तुम्हारे पुरखों की बहादुराना कहानी सुनाऊँ ? उन दिनों की याद से ही एक नया बल, एक जोश तुम्हारी नस नस में पैदा हो जायगा । उन दिनों की याद करके तुम्हारा सिर अपने आप ऊँचा हो जायगा’ ।

‘इधर राजाओं की क्रतार खड़ी है । राम जैसे उत्तमोत्तम, कृष्ण जैसे होशियार, अर्जुन जैसे बहादूर, भीम जैसे ताक़तवर किधर पैदा हुए हैं ? चन्द्रगुप्त जैसे कार्यकर्त्ता, चाणक्य जैसे चतुर, अशोक जैसे धर्मावलम्बी और शिवि जैसे दानी किस देश में अवतरित हुए ? विक्रमादित्य जैसे इन्साफ़ी, शिवाजी जैसे देशप्रेमी, प्रताप जैसे सहनशील तथा कृष्णदेवराय जैसे राजनीतिज्ञ एक दिन इसी वतन में शासन करते थे’ ।

‘काव्यों को लो । रामायण कहाँ लिखी गयी ? महाभारत और भागवत किस देश के काव्य हैं ? चाणक्य के अर्थ शास्त्र के समान दुनिया में और कोई किताब है ? भगवद्गीता से बेहतर फ़ज़-ए-इन्सान बतानेवाले काव्य कितने हैं आलम में ?’

शायरों की बारी हैं । वाल्मीकी, कालिदास और व्यास कहाँ पैदा हुए हैं ? आलम के जवाहरात ठाकुर कहाँ के हैं ?

‘पाटलीपुत्र, अयोध्या जैसे शहर एक ज़माने में यहाँ थे। चित्तौर जैसे अटूट दुर्ग इसी हिन्दुस्तान में एक दिन खड़े थे। उनकी याद करो। ख़्वाब में उनको देखो’।

‘ए मेरे लाल, उधर उन बड़े बड़े मन्दिरों को देखो। क्या आज तुम उनकी तरह बना सकते हो? ऐसी तुम्हारी ताकत का पतन कैसे हुआ?’

लेकिन, आज.....! आज दुनिया कैसे बदल गयी है? आज तुम्हारी वह शराफ़त-ब-बडप्पन कहाँ जा छिपे हैं? क्या तुम रोने लगते हो? क्या तुम्हारी आँखों से आँसू की कतार निकल रही हैं? भाई रोओ मत! अश्क पोंछ लो।

जिस देश से कपड़े का नाम दूसरे देशों ने सुना, उसी के रहनेवाले आज उन देशों से कपड़ा खरीद रहे हैं। जिस देश में खेतीबाड़ी तथा फ़सल की शंकार हुई वही देशवाले आज पेट भरने के लिये दूसरों पर निर्भर हैं।

भाई, आज तुम्हें यह सोचना चाहिये कि मैं अब क्या करूँ? आज मेरा फ़र्ज़ क्या है? आज उन हीरे जवाहरात की याद करके रोते रहने से काम न चलेगा। पेट भर नहीं जायगा।

माँ, आज भी कोई नुकसान नहीं है। उस दिन के सब के सब ज्यों के त्यों हैं। गंगा नदी उसी तरह बह रही है। हिमाचल पहाड़ उसी तरह खड़ा है। हिन्दुस्तान की मिट्टी उसी तरह हरी भरी है। तुम उसी पुरानी स्थिति को फिर लौट सकती हो।

आज अशोक और महात्मा बुद्ध के समान गान्धीजी पैदा हुए। चाणक्य के समान राजाजी हैं। चन्द्रगुप्त के समान कार्य कुशल जवाहरलाल हैं। उठो! अश्क पोंछ लो। हम्बी, शकुनी और जयचन्द को अपने पास से दूर कर दो। व्यर्थ में रोते रोते सो जाने से, या जोश भरे काव्यों को, आग उगलनेवाली किताबों को पढ़ते पढ़ते चुप रहने से कोई फ़ायदा नहीं है।

आज कृष्ण नहीं हैं, लेकिन उनकी गीता अमर है। प्रतापसिंह नहीं हैं, लेकिन उनका खून तुम्हारी नस में बह रहा है। बाबूजी तो नहीं हैं, अशोक और बुद्ध नहीं हैं, लेकिन उनकी अहिंसा और स्वार्थ त्याग सारे आलम को पाक और हरा-भरा करने में तल्लीन है। उनके इस्तेमाल करो। काम में लग जाओ। क्रान्ति मचा दो। इतने दिनों तक अपने अनजान से, दूसरों के नीचे थे। तुम अब आज़ाद हो।

आज दुनियाँ सभ्यता की बाढ़ में बहे जा रही है। खबरदार! तुम अकेले नहीं खड़ी हो सकती। खड़े खड़े सोचते रहोगी तो बाढ़ तुम्हें तितर बितर कर डालेगी। जाओ। जाओ, कूद पड़ो। पीछे फिरकर देखो मत और रोओ मत!

ऐलान करो!

भाई भाई के उर मुहब्बत से बंधा हो!
भारत माता की जय हो।

भाई गाओ,

ले अंगड़ाई—उठ हिले जरा,
कर निज विराट खर में निनाद,
तू शैलराट, हुंकार भरे;
फट जाय कुन्हा, भागे प्रमाद!



The Synthetic Diamond ❖

Industry in Trichinopoly

A Survey By K. Venkatasubramanian, V Hons.
and T. N. Chellappa, IV Hons.

MANY districts of our Presidency have a number of small industries and handicrafts hardly known outside. Some of these are old, while others are of recent origin and growth. The object of this survey is to bring to light some facts about the Synthetic Diamond (cutting) Industry in Trichinopoly town and its suburbs, so that the actual possibilities as well as the limitations of this industry may be known before its improvement is planned.

Of all the industries in Trichy this one caught our eye not only because it was a virgin soil unexplored by any economist till now but also because it has a promising future. It consists of establishments run some on machine and others on man-power. The latter are so numerous all over the town that we found it impossible to visit all of them. Yet we did visit a good number of them and found them to be representative. We visited almost all the large establishments run on machine-power coming under factory regulations. These power establishments are situated in the busiest parts of the town, Rock Fort, Palakarai, Srirangam, and Tiruvanaikaval. In Tiruvanaikaval alone some eight such establishments are situated.

The Size of the Establishment. Small-scale establishments depend only on hand power, while large establishments use also machine power. There are about 3,000 workers employed in the industry as a whole in Trichy. Only about 25 per cent of these are employed in the large establishments; the other 75 per cent work in the small-scale establishments run on the cottage-industry model. Though the large establishments cannot strictly be called large-scale concerns, they are big enough to use machinery and electric power, thereby coming under factory laws. The small establishments vary in size from having a single worker to fifty workers.

We calculated (roughly) that there is a gross output of nearly 2,000 stones a day. Some large establishments even produce up to 20,000 stones

THE SYNTHETIC DIAMOND

daily, but only two or three are of this type. The owner of the biggest small establishment at Woraiyur told us that there must be about 1,500 to 2,000 small establishments scattered all over the town and its suburbs.

Raw material. The raw material is an amalgam of some chemical substances the process and formula of which is a close secret of the foreign producers. So far no one in India knows the formula, though many are attempting to arrive at it. So the raw material is imported from foreign countries. Since foreigners hold the monopoly in this sphere, this Indian industry has to depend on foreign imports for its progress. The raw material is broken into small bell-shaped sticks at Jaipur and sent to different places like Trichy.

Process. There are four main stages before the diamond takes shape. First the bell-shaped raw material is broken into small minute pieces called *dhalam*. Then the *dhalams* are shaped into a round form (more or less conical) called *kadaisarbu*. The next stage is to make the *wandikai* or edges on the stone. There are about eight long and eight small edges in each stone. Lastly, the diamond is polished. The large establishments use machine-power only for this last stage; the small ones use manual labour from first to last. After polishing the diamond emerges radiantly ready for sale.

Hours of work. The eight-hour day is observed throughout. Even the small establishments which do not come under factory regulations more or less observe this rule. Children should not work more than five hours according to factory regulations. The larger establishments observe this rule, while the small ones do not. Owing to the present slump in the industry hours of work depend on the quantity of work available. Some small establishments even stop work indefinitely for want of any definite orders. No night work is possible, for the industry requires clear daylight.

Holidays. Rest is the most essential requisite for maintaining efficiency. The demand for the 'three eights' has this in view. In all establishments Sunday is a holiday except in one at Srirangam which closes on Wednesdays instead. No sick leave with pay is allowed. Festival days are declared as holidays. Only in one power establishment at Tiruvanaikaval is sick leave with pay allowed for a small period. The big establishments coming under factory regulations go by the Government order that 24 days of satisfactory labour are equal to a full month's work for purposes of pay. The small establishments have rather too many holidays for want of work.

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Wages. In most of the establishments wages go by efficiency. Only in one establishment at Srirangam did we find something similar to the modern system of apprenticeship: small boys are given training for a certain period without any substantial pay and started on the usual pay scale as soon as they have learned the work. No one gets below fifteen rupees per month in this industry, the 'maximum being as high as eighty. Any one can qualify for higher pay by improving his efficiency. Apart from regular wages no bonus is given. Almost all the factories except a few give fifteen days' pay as a present at Deepavali time. The menial workers who do the preliminary processes in the power establishments (before the final polishing which is done on the machine) get more wages than the labourers who do the polishing. The reason is that their work is more difficult and requires individual skill. In some establishments daily wages are given to the menial workers; but payment at the week-end seems to be the custom in many.

Indebtedness. We are told that on festival days these diamond workers spend much on frivolities; but the one bright feature of this industry (contrasted with agriculture) as far as we gathered is that these workers are not indebted to any extent worth noticing, though they are not well off.

Marketing. Marketing is an important factor in this industry. Almost all the small establishments give their weekly produce to the wholesale merchant at the bazaar. Invariably a middle-man is present, in the role of a broker or tout, to introduce the producer to the merchant and to bargain for his interests. Sometimes the producer never sees the merchant, but gives the tout a general mandate to act on his behalf. The producer gives him all the produce in a heap to sell. The wholesale merchant buys the heap for a lump price (which is of course always very favourable to him) and it is this merchant who grades the heap according to the shine and brilliance. Then the stones are sent to different places by post through his agents for sale. This is the sad case with almost all the small establishments. But some large establishments have their own shops at the bazaar and thus avoid the middle-man.

The trade in this industry has to pass through various middle-men and each agency adds a percentage. To start from the supply of raw material, it is first necessary to prevent intermediary costs between the producer and the final buyer from being heavy. The broker and the wholesale merchant get all the advantages of the transaction, while the real producer gets only a paltry return sufficient to cover his bare cost of

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production *plus* a very small remuneration. No wonder in the end many a small-scale producer finds himself driven to close down his business.

General impressions and suggestions:

This industry is now experiencing a depression. In pre-war days it had a normal life. During the war it got a fillip and many new establishments were opened. An increase in the demand for artificial diamonds was due to the fall in the import of real diamonds from Holland, Belgium, and South Africa. Moderately wealthy people who were going in for real diamonds till then, were compelled to resort to these substitutes because of the very huge increase in the price of real diamonds. Besides, the closing of the Burma Road gave Indian producers a complete monopoly of this trade without fear of active Burman competition. With the cessation of hostilities the monopoly vanished and once again foreigners dumped the Indian market with their products. A slump was the inevitable result. Acute fall in prices and intense competition from Rangoon compelled many local Indian producers to close their business or at least to reduce it considerably.

The small establishments were the main sufferers. Many of them had to abandon their work. Even the large establishments had to bow before the depression. Many took to retrenchment. This is the present position and it is rather worse than the pre-war condition. Most of the producers are carrying on their business hoping like Micawber for something to turn up to better their condition. Several told us so.

Coming to the labour conditions, we were struck by the absence of any organisation among the labourers. It is really surprising that when the workers in other industries are demanding such facilities as profit-sharing and partnership, the workers here are not even demanding the elementary amenities necessary for their welfare, like sick pay and sick leave. But the employers explain away the difficulty very convincingly by pointing to the 'unsteady migratory tendency' among their labourers as the stumbling block to their establishing any permanent amenities like bonus or sick pay. One cannot be sure that the labourer who worked today will turn up for work tomorrow. The system of giving daily or weekly wages adds to the difficulty. Most of the workers take this work as a stop-gap and abandon it as soon as they find some other employment. But perhaps the absence of even fundamental features like sick pay or leave is the cause of this unsteadiness of the workmen. So we can recommend some sort of an organisation (a trade union, for example) to give them regularity as well as better conditions.

Such an organisation will combat the unsteadiness of the labourer by giving him a sense of discipline and duty, while it will also urge the employer to improve the sanitary and other conditions of his factory. We were horrified to find hovel-like features even in establishments coming under factory regulations. The attempt of a power-establishment owner at Tiruvanaikaval to start some sort of an organisation among the labourers of his establishment is therefore praiseworthy.

This industry caters for a large and increasing demand and has a great scope for large-scale expansion. With some organisation and effort it is bound to have a great future. The establishments lack advanced technical equipment. They require organisation, equipment, and finally expansion. The present slump has compelled many a producer to abandon his work. The existence of middle-men and the Rangoon competition virtually strangle him. To avoid the middle-men cutting a huge share in the profit, we recommend co-operative institutions. Such co-operative societies have greatly helped to solve the difficulties arising out of unfair competition and middle-men in the metal industry and also in the hand-paper industry of our Presidency. Or we may follow the example of the handloom industry in Malabar by organising the small concerns into small factory units. Co-operative societies can buy the required machinery and keep it in their common work-room where the members can make use of it. They will provide them with continuous employment as well as give them better technical equipment. Finally, the Government should take an active interest in the growth of this industry. It should raise 'tariff walls' to protect this industry from the Burma competition. Without such aid the industry will not prosper.

We questioned the employers and the employees; we cannot say that we were received everywhere with open arms; we were sometimes mistaken for the never welcome factory inspectors or income-tax officials. But we used all our persuasive power to gain an entry into the establishments as well as into the details. We found the work hard but interesting. We wish this industry all success.



==A Crux in 'Much Ado'==

By P. J. Matthew, IV U. C.

CRITICS and commentators often read too much into Shakespeare and come to conclusions of which he would not even have thought. Of the many puzzling speeches of Beatrice in *Much Ado*, their explanation of one which is the most remarkable and obscure bears out this fact and brings to light the discrepancies of their views.

In the first Scene of the second Act, the dance after "the great supper" being over, Benedick is soliloquising on the flagrant way in which Beatrice has abused him during the dance. Just then Don Pedro appears on the scene and inquires after Claudio. Benedick then complains to Don Pedro that he has been misused beyond the mark of thought by Beatrice. They are joined by Claudio and Beatrice. Then Benedick briskly makes his exit, observing to Don Pedro: "Here's a dish I love not: I cannot endure my Lady Tongue." At this Don Pedro says to Beatrice: "Come, lady, come; you have lost the heart of Signior Benedick," to which Beatrice replies: "Indeed, my lord, he lent it me a while; and I gave him use for it, a double heart for his single one: marry, once before he won it of me with false dice, therefore your Grace may well say I have lost it."

Commentators are at great pains to explain this very puzzling speech. Furness says: "Enough is here told to explain Benedick's first greetings to Beatrice as 'Lady Disdain'. Between the lines there can almost be discerned the plot of another play!" Dover Wilson adds "that these words certainly suggest a previous love passage of some kind between Beatrice and Benedick; and that the matter might be clearer in the old play."

George Sampson paraphrases Beatrice's words thus: "Yes, I have lost his heart indeed, for, taking advantage of his disguise, he opened his heart very freely, calling me disdainful, cheap-witted, and so forth, but I gave him his own back with interest, a double heartful of plain speaking for his single one, for he got twice as much as he gave. Once before he did the same sort of thing in the same false way. You may well say I have lost his heart, for he is not likely to play this game again." According to him that is the most obvious and perhaps the best explanation of this odd speech. He even goes to the extent of thinking that perhaps

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Beatrice is referring to the masquerade during which there has been some almost dangerously plain speaking.

Grace R. Trenery objects to this view. She asserts that Beatrice's words evidently do not refer to the skirmish she has just had with Benedick in the masquerade to which indirectly the prince is alluding, but to some earlier encounter. She goes on: "In the first part of the sentence she (Beatrice) says: Benedick lent me his heart for a time, and I—as interest on the loan—gave him mine so that he then had a double heart. In the second part of the speech Beatrice seems to refer to another episode." Furness explains: "The usury here is that while the loan lasted, Beatrice gave her own heart by way of interest: 'marry,' she repeats, 'Benedick's heart that I thought was mine, Benedick reclaimed by unfair means.'"

F. S. Boas suggests that Shakespeare may possibly be referring to an episode in some lost source of the plot. He says: "It is even hinted that her (Beatrice's) loudly proclaimed hostility to marriage is due to Benedick having once won her heart with false dice."

These explanations by eminent critics appear rather far-fetched. It is doubtful whether the view of Furness and others is contradicted by some incidents in the later part of the play. When Don Pedro suggests a match between Beatrice and Benedick, Leonato says: "O Lord, my lord, if they were but a week married, they would talk themselves mad." This shows that the suggestion comes quite unexpectedly. Moreover, when Benedick is trapped by Don Pedro and his companions, he asks himself: "Is't possible? Sits the wind in that corner?" He could not have said this if he had previously jilted her. So also when Beatrice was tricked she would have recalled this earlier episode.

Some critics suggest an easy way of solving this riddle by saying that Beatrice is referring to the masquerade, or that as usual she speaks "all mirth and no matter." This does not seem plausible, because taken in this light Beatrice's words would seem meaningless.

The exclusive direction of their raillery towards each other and their evident consideration for each other from the very beginning are signs of a deeper understanding than they are willing to profess. If their indifference were not feigned, that very simple stratagem of Don Pedro would not so easily have proved successful. It is only possible that they fairly deceived each other by the veil of their pretended dislike, but the old and trained eyes of Don Pedro saw through the veil a growing in-

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clination. It is not necessary that the words of Beatrice should show "the plot of another play". It is natural that Beatrice, proud and haughty though she be, in an unguarded moment gives out what she has so long hidden in the deepest depths of her heart, her unrequited love for Benedick, in her own characteristic flighty, ambiguous style.



Sekhar Triumphs

By T. A. Subramanian, III B. Sc. Hons.

TUCK, Tuck—there was a knock at the door.

Sekhar had just returned to his flat from the theatre. He had gone to Rohini's "Patriot" in Tamil and had not even undressed. "The director's action is inimitable. But for that the film is trash", he was murmuring to himself.

"Who is that?"

"Kanakasabapathy Nadar!"

Sekhar went and opened one half-door, but seeing the bulk of the visitor he opened the other one too and asked him to come in. Soon they were seated side by side.

"Are you Mr. Sekhar?" asked the visitor.

"Yes. Can I help you?"

"O yes, and only *you* can. It is a serious affair and complicated too. But I am sure you can help me"

"I promise to do my best; but give me the details and tell me where I am."

"My elder brother and I had a small bank here in Madras and we were getting on pretty well. But a few days back we proposed to open a jewellery shop. In this connection I often used to go out of Madras and in those days my brother . . ."

"Excuse my interrupting; but what is your brother's name?"

" My brother, Rathnaswamy Nadar, was in charge of the bank. During one such absence of mine yesterday (I had been to Madura) my brother received a letter telling him that it was dangerous for him to go out the following day. Here is that letter " and the Nadar gave a piece of paper to Sekhar who casually squeezed it into his pocket.

"When I returned this morning from Madura my brother showed me this letter. We at once reported the matter to the Police and had four armed constables at our door. We did not go out anywhere to-day but stayed in Ratnam's room. Director Premchand was with us. He is a good friend of my brother's. He had his pistol loaded and ready for

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use. He had the day before arranged that we should go to see the "Patriot", the film that he has directed. But after he saw the letter he said it would be better we remained at home.

"And so we were in Ratnam's room this afternoon. We were playing cards and smoking over a cup of coffee. Suddenly my brother said he felt something smelling very pungent. But neither the director nor I felt anything. My brother asked for a cup of water, but before that could be brought he made all sorts of noises and bit the cigarette in his mouth into two. Premchand felt his pulse and began to cry. All was over with my poor brother."

"Then ?"

"Then you came to me!"

Sekhar got up and put on his hat. "Let us examine the place", he said to Mr. Kanakasabapathy, and soon they were in a taxi driving to his house. The indifferent look on Sekhar's face disappointed him. But he took him to the room in which Rathnaswamy had smoked his last cigarette. All was as he had left it. Director Premchand recovered partially from his wailing and welcomed them. There was a huge crowd of women and servants. Sekhar examined the floors and walls and took whatever he wanted and was about to leave. He said a word or two of condolence to Kanakasabapathy. The Director called Sekhar aside and requested him to do his best to solve the problem.

Before an hour had passed after Sekhar had examined the spot a Police lorry arrived at Nadar Mansion. A Police Inspector and three constables jumped out. Mr. Kanakasabapathy took them to the room. "You here, 123, 119, 173, get the body to the truck", commanded the Inspector, and the constables obeyed in silence.

It was ten o'clock when the corpse was brought back. Mr. Kanakasabapathy asked question after question. The Inspector answered that he did not know anything. He gave the post-mortem report to the Director and read aloud: "Breathing has been prevented by something—perhaps by the smoke—but no trace of poison in the stomach." The Inspector got back the report and was out in a second, after the usual salute.

It was eleven o'clock when Sekhar got the post-mortem report. He had not gone to bed but was busy in his room. On his table were a pack of cards, a kerchief, half a tumbler of cold coffee, and two or three half-burnt cigarettes.

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After a casual look at the report he went to the telephone and dialled No. 723.

"Hallo! Hallo!! Is Mr. Nadar speaking?"

"....."

"Is the Director gone home?"

"....."

"Yes; thank you. I will be there in a minute or two.

And so he was at Nadar Mansion in a minute or two, parking his car. Mr. Kanakasabapathy was waiting for him at the portico.

"And so all is over, I presume!"

"Yes. We have just returned from the cremation. All are gone to sleep except myself. It has been a horrid day and I could not get sleep so easily," and he wiped the tears that were trickling down.

Before he could finish his last sentence they were both of them in the drawing room, seated on opposite sides of a big table.

"Did your brother have a son?" asked the detective.

"He had no son of his own but was bringing up his sister's son. If he had had a son himself he could not have brought him up better. But the lad proved ungrateful and for some trifle of a scolding from my brother ran away from home and was seen no more. We had asked the Police to search for him, but it was of no avail."

"But is it to ask me this that you came to me now?" asked the banker.

"Yes; and I have learnt what I wanted. Goodbye till morning and have a good sleep." He was about to leave and as he crossed the veranda he flashed his torch and went to the cot in which as he entered the house he had seen the Director sleep. He went near him and taking his hand out of his coat pocket held it for some time near Mr. Premchand's nose. Then he removed the blanket and looked at his back. There was a long scar on his back and a smile curled along the detective's lips. Now he heard Mr. Kanakasabapathy at his back and so put out the torch and hurriedly replaced the blanket.

He asked some irrelevant questions loitering in the veranda. Finally he said Good-night and was returning to his flat. On the way he got a trunk-call through to Bombay

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It was six o'clock in the morning. Director Premchand was getting down the stairs to go to Nadar Mansion. As he got into the street he saw a detective waiting for him.

"Good morning, Mr. Sekhar! Is there anything I can do for you? Hope you have been able to do something!"

"Yes, I have done a trifle. But now with your help I will complete my work. Will you please step into Nadar Mansion....."

"Oh! I am myself going there. Just half an hour ago I came to my flat to dress."

After a fifteen-minutes walk director and detective were in the drawing room of Nadar Mansion. They were welcomed there by Mr. Kanakasabapathy, the Police Inspector, and a few constables. "And so proceed with your work, Inspector; why do you hesitate?"

The Police Inspector had Premchand handcuffed at the point of Ely's No. 5, and took him to the Police lorry that was ready waiting for them at the gate.

Kanakasabapathy, who could not speak for astonishment till then, briskly asked: "Sekhar, please explain, what is all this? Do you mean that Premchand has murdered my brother?"

"Yes, he has."

"And how do you know that?"

"How could I not, having learnt so much?"

"The day before yesterday your brother gets a letter from Chingleput warning him not to go out the following day. In other words, the visitor wants your brother to stay at home so that he may get at him. The visitor must be either the Director or yourself. When you were sitting in your brother's room yesterday he said that there was some pungent smell. And the report says that breathing has been stopped by something, perhaps the smoke. Even before I got this report I suspected such a thing and so I examined the cigarettes that you had smoked. On the cigarette that your brother had smoked I found a mark made with a pencil. That cigarette had been reserved for him. In it and in its ashes we found a deadly poison. It was Mr. Premchand that picked up the new packet from the table and gave you the cigarettes from it. Finger prints are easily distinguished on a glassy surface like the oil paper on a cigarette packet! Further, his fingers were easily traced on the cigarettes that you had smoked, but yours could not be found on the one he had

smoked. He had taken the packet from the table and in offering you cigarettes had cleverly exchanged them. So far it is child's play."

"But why should Premchand think of an assault on your brother's life? Through a trunk-call to Bombay I learnt that Mr. Premchand was a Director-cum-Actor, and that he had suffered a terrible loss through a fire accident. Just then he was requested to act in and direct 'The Patriot' by the Rohini Film Concern. He had entertained hopes of the success of this film. But 'The Patriot' has not been a success and his fond hopes were shattered."

"In the meantime soon after he came to Madras he became friends with your brother, learning that he was his father...."

"Is Premchand then that rogue of a son?" asked Kanakasabapathy excitedly.

"Yes. Premchand was your old Paramasivan! I was able to make this out from the Police report. I examined him last night as he was sleeping. So all is clear now. Director Premchand has planned to claim your brother's property after putting an end to him...."

"Oh! Is that all he wanted? My brother had long ago bequeathed his all to Paramasivan."

"Had he known this he would not have committed this heinous murder."

"But who has written that cursed letter!"

"Mr. Premchand, of course. On the pretext of making arrangements for the visit to the theatre he has taken that typed letter to Chingleput and posted it. And this ticket from his pocket told me that he did so. He could not have entrusted this work to anybody else."

Sekhar handed a railway ticket to Mr. Kanakasabapathy, who was unconsciously tapping the table with it: Tuck! Tuck!!



My Home in the Hills

By A. C. D'Almeida, III B. Sc.

NATURALLY enough I love her—the nurse, the guide, the anchor of my heart. She has witnessed all my fun and follies. But curiously enough I find others also love her; and many flock to her from far and near. What is it that attracts externs to her? How is she objectively? To answer this question shall be the burthen of my essay.

Munnar lies cosily in north-eastern Travancore, far from madding crowded cities, about five thousand feet above sea-level. On one side we see her orbed with emerald green tea and coffee vegetation; on the other side here and there bleak treeless peaks pierce the very clouds. The birds that cleave through clean mountain air mingle their songs with the soft babbling of brooks. At a distance is heard the conversation of the tender-tea-leaf pluckers, echoed from hillsides and valleys.

Summer sees hundreds of people flocking to Munnar from different parts of South India. The roads that were sorely desolate during the cold season from December to February, are now crowded with gay and merry men and women, boys and girls dressed in variegated garments. Some are just sauntering and silently communing with nature and, possibly, its Maker. Others are conversing in our typical Indian way: loudly vociferating their opinions and criticisms with a gesture almost for each word.

By the month of June Munnar gets its pretty high quota of rain. The average fall ranges from 80 inches to 350 inches per year. Often hills may come down to take shelter in the valleys; huge trees may crumble down giving way for the young ones to grow. But the storm and dampness disappear, cold and clouds may vanish when the sweetly smiling spring makes its appearance. There are once again the mauve and bright green-orbed peaks and hills adorned with nature's beauty. There is colour, there is fragrance, there is the hum of bees heard everywhere.

There is variety in Munnar's inhabitants. There you see almost all types of men: men of different languages, men of different castes and men of different nations. We have every type from the jungle man to the most modern dandy.

Munnar was originally inhabited by Muthuans (jungle men). Once a party of Englishmen happened to come there on a hunting tour. They

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were struck by the magnificence and fertility of the land. For a paltry price they bought up the place from Kannan Devan, the head of the Muthuans. In 1895 "The Kannan Devan Hills Produce Co." was founded. The sole cultivation of the company is tea. At present 28,940 acres of tea gardens are cultivated; 32,000 coolies are employed in tea plucking; twenty-five factories are at work now.

The tender leaves are plucked once in ten days. They are taken to the factories and all spread in a withering shed for about sixteen hours until the leaves get withered. Next they are rolled by rollers. When the leaves are well rolled they are fermented and dried or roasted in a Dryer. Then they are sifted and separated into different groups. The best tea goes under the name of 'Broken Orange Pecco'. Lastly it is packed in wooden chests lined with lead and dispatched far and wide. Chiefly it is exported to America and England. The average export of tea per year is 170,000 pounds. Besides tea, coffee and cardamon are also cultivated on a large scale. But still there lies a vast area of cultivable land left almost unnoticed and untouched.

Munnar has been a favourite spot for huntsmen. There is a variety of game here: tigers, wild elephants, bison, deer, and bears.

Munnar gets its name from the confluence of three rivers here. This river is her glory. A dam is built across the river and water is stored up to a height of about twenty feet over a few acres. The accumulated water is let through tunnels to a hilltop at Pallivasal, two and a half miles from the dam. It is then made to shoot down through a depth of 4,000 feet through huge pipes, six to ten feet in diameter. These mighty torrents of water set the dynamos working and current is produced. At present 17,500 kilowatts of electricity are generated per day. It is this electricity that works all the factories and lights up the whole of Travancore and even Cochin State.

Such is the place where I come from. It stands like a dim mirror of the eternal beauty, power and grandeur of its Maker. It tells its story and says its prayers of thanksgiving in its own mute language.



Cramming

By T. S. Sivaramasubramanian, IV U.C.

NO one is wise and brave enough to put his finger on the defect of modern education and say "Here is the source of them all". We can only point out a few outstanding features which have grown out of the prevailing system of education with its undue stress on a uniform type of examination. The dry, dull, and mechanical deadness of our educational institutions can be traced back to the exaggerated importance attached to the passing of examinations. It is pathetic to note that a student's passing of an examination is taken to be the measure not only of his achievement but also of his teacher's capacity and competence. The authorities of educational institutions fail to realise that passing of examinations is due to 'mugging up' dictated notes or 'green books' and reproducing them parrot-like at the examination.

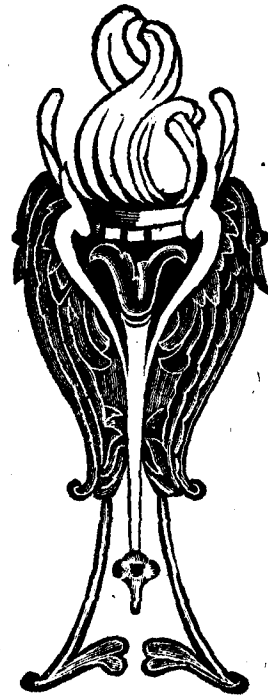
How are we to account for the irreparable loss of the student's originality? We should not blame only the teacher for this, for an educational institution requires the co-operation of the students, parents, and teachers. A fact of basic importance, which every teacher and student should bear in mind, is that note-dictation and cramming of notes and 'green books' are hopelessly inconsistent with the fundamental laws of learning. Students should be forced to think for themselves and develop originality of mind. But nowadays 'green books' by 'experienced graduates' have flooded the market. 'Tutorial Colleges', which coach failed students on a guarantee of "Success or Money Back", flourish everywhere. But I am not here condemning these tutorial institutions: they produce the best results by making students cram their notes and answers to 'probable questions'. But I only deplore the tendency of the students in Tutorial Colleges to rely too much on 'probable questions'. Therefore it is the fault of the students and not of the tutorial institutions.

Education must be regarded not as a routine designed to assimilate dead matter, but as a group of activities by which the reasoning powers are exercised, and the curiosity of the student to learn and to contemplate new ideas is aroused. It must promote criticism, clear and creative thinking. Cramming notes deadens the power of reasoning and the power of wonder, which are the roots of all knowledge and culture. The sordid

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sight of annotated text-books, cooked and dished out to suit the needs of the examination, is heart-rending. Of course, some measure of systematisation is indispensable for organised study. But education is a voyage of discovery to culture. It should enhance the student's right to growth, freedom, and self-expression. If education insists on the verbatim reports of dictated notes, it can never produce men who will bravely face facts and reason out things for themselves.

Students are the hope of the country. Education should train them for intellectual and moral leadership. Western countries, by inculcating in the hearts of students the spirit of originality and creative effort, have produced the best statesmen. It is our pride that one of the best statesmen of the world is our own Prime Minister, Pandit Jawaharlal Nehru, whose integrity of character and attractive manners are the result of his Western education. If India should produce great leaders—and indeed the need for such men is imperative now—our educational system should follow the lines of Western education and make students develop understanding rather than memory.



A Corporate State for India

By T. C. Anthony, V-Hons.

THE idea of the Corporate State is one of the most important contributions of Italy to the science of Politics. The Italian Corporate State was the result of a series of politico-economic experiments effected by the Fascist regime. The new structure differs radically from Syndicalism, for under it the State, far from being abolished, remains supreme and the new industrial organs are to be completely subordinated to it. It differs from Russian Communism in that it is concerned to protect every section of the industrial community, whereas the so-called Soviet Constitution has for its sole purpose, according to its opening words, the safeguarding only of "the rights of the labouring and exploited masses." There are some striking similarities between the medieval guilds and corporations under a modern Corporate State, both in their composition and in their aims. At the same time there is a wide gulf that separates them in actual practice and renders the comparison far-fetched. The professional guilds of old were local and their area of operation was limited to towns and cities, whereas the corporations have to think in terms of nations and work on a national scale.

The aim of the Fascist regime was to strengthen the State and everything had to be sacrificed to the national State. This forms the very basis of Signor Mussolini's own definition of the Corporate State. Under the Fascist regime not only was the constitution and control of Syndicates of workers, employers, and intellectual workers (like writers and artists) carefully drawn up, but also the unification of these collateral structures was worked out and a Ministry of Corporations was set up. This new device provided machinery for combined action, prepared a middle ground for Labour and Capital to understand each other, arrive at agreements, and thereby facilitate the smooth working of the economic system.

At a time of economic crisis like the present in India, when the employer has lost confidence, when every indication is that Government action and Labour misconduct are stifling the initiative and enterprise of the investor-class and Labour unrest is rampant in the country, it is not too early to think seriously of reforming the present system and introducing new elements to harness together for action both Labour and Capital. Our imperative need is production and more production.

A CORPORATE STATE FOR INDIA

A movement that might augment production and national strength under the existing circumstances, which will bear fruit in the near future and which has been tried and has borne abundant fruit in other countries like Portugal, is, I venture to propose, a movement to establish a Corporate State in India. Trade Unionism in England, the Trust movement in America, the Marxist theory and its application in Russian Communism, Syndicalism in old Italy, all have certain incorrigible weaknesses. Each of them is interested only in the welfare of one section of the community. If they are concerned to protect the consumer, they seem to forget the producer. As to the socialist schemes, they ignore the power of private initiative and therefore go against human nature. It is true that Laissez-faire is not merely dead but also, and rightly, severely discredited. But we are now in grave danger of making a swing to the Left which involves imposing controls on almost every private activity. The establishment of a Corporate State in India would check such a tendency and find a golden mean between the two extreme "isms".

Whatever be our attitude towards the late Fascist dictator and Fascist methods, we should not, in judging whether a Corporate State is desirable or not, be influenced by our prejudices for or against the Fascist creed. In this we can well follow Austria and Portugal who have been able to build up corporations in their respective spheres quite independent of Fascism, especially Portugal where 'corporatism' flourishes even to-day. The most important feature that we should stress in India is the unity between the employer and the employed. We cannot indeed subscribe to the Fascist view that the State is beyond all criticism and attack. Since 'corporatism' is not necessarily wedded to Fascism, we can very well adapt it to suit Indian conditions as the Portuguese have done in their own country. We can even go a step farther and, unlike the Portuguese who have a dictator at the helm, constitute corporations under a democratic governmental machinery. Solidarity for the sake of harmony and combined action is the hall-mark of corporatism. The reorganisation of the economic system with due recognition of the importance of the human personality, whether of labourer or capitalist, is the chief feature of the system.

In India we are faced with the fact of under-production and Labour unrest at a time when more production and industrial peace are the crying needs of the day. Here we have to consider, not the subtle theories and ideology of a creed, but the ways of averting an acute crisis which may have far-reaching effects on the strength and happiness of our country. Our crisis is one of confidence and not of instability. That

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confidence can well be restored by adequate Government action and prevention of Labour unrest. Of these the latter is the more important not only from the economic but chiefly from the social point of view; and the Corporate State promises industrial peace and concord.

We do not believe that Socialism, or for that matter any "ism", is a solution of our country's problems, economic or other, and at the present moment only a genuine movement to introduce certain elements of the Corporate State would save the situation. All industries should have common organisations for labourers and employers. This will provide a middle ground where the two warring classes could meet and discuss matters on a footing of equality and it might later pave the way for a long period of industrial peace and harmony. The ineffectiveness in practice of the Tripartite Agreement and Industrial Truce arrived at by the industrial classes on Government's initiative, adds force to my argument for the institution of such joint councils, or corporations as they are properly called. A special Tribunal appointed by the Government will be necessary to settle disputes. The institution of such councils in all industries will help to organise production on a more rational basis and facilitate the inauguration of Social Insurance schemes, like unemployment relief, sick relief, etc.

At the present crisis when control and decontrol play hide and seek and when Capitalist, Socialist and Gandhian ideologies are fighting for recognition, the immediate introduction of at least certain features of the Corporate State in India would be timely and perhaps absolutely necessary.





By V. Gopala Iyengar

स्वातन्त्र्यमाप्तुं कृतनिश्चयाः किं धीराः प्रतीच्छन्ति तदन्यमर्थम् ।
किं वा सुधास्वादनवद्धृष्टाश्चित्तं सुरायां विनिवेशयेयुः ॥ १ ॥

कीर्तिं च धर्मं च विना यदन्यत्सर्वं च मिथ्येत्यवगम्यते चेत् ।
नीचेन सेवाविधिना स्ववृत्तिं को वा जनस्साधयितुं यतेत ॥ २ ॥

जातं हि मृत्युर्ध्रुवमेष्यतीति ज्ञातं भवेत्तत्त्वमिदं जनैश्चेत् ।
धर्मेण मानेन च वर्जितान्स्वान्प्राणान्वहन्तस्सुखिनः कथं स्युः ॥ ३ ॥

कृच्छ्रेण लभ्यं मनुजस्य जन्मेत्यालोचयन्तो हि नराः कथं वा ।
दग्धे स्वदेहेऽपि हि मांसपिण्डे सत्यस्य सन्धां मनसापि जह्युः ॥ ४ ॥

भानुं परित्यज्य दिवि स्फुरन्तं खद्योतकीटं क इहानुगच्छेत् ।
स्वाधीनतायां विलयं गतायां दास्यं वहन्नेव जिजीविषेत्कः ॥ ५ ॥

सौख्यानि भौमान्यनुभोक्तुमिच्छन्स्वाधीनतां को विजहाति मूढः ।
चिह्नं हि नेत्रद्वितयव्ययेन क्रीणाति यो धिक्किमते जनैस्सः ॥ ६ ॥

वन्देमातरमिति नत्वा किं पुनरपि मायां प्रणमेयुः ।
वन्देमातरमित्युद्धारकमन्त्रात्किं ते विरमेयुः ॥ ७ ॥

* A rendering of the famous Tamil song by the poet Subrahmanya Bharati entitled
“நீர சுதந்திரம் வேண்டி நின்றார் பின்னர்”

കവിതയും ശാസ്ത്രവും

By
P. M. Kuriakose, IV. U. C.

വിഷയത്തിന്റെയും പ്രതിപാദനരീതിയുടെയും സ്വാരസ്യംമൂലം മനോഹരമായ ഭാഷയിലെ പ്രണയം ചെയ്യുന്ന സർവ്വനിബന്ധങ്ങളും കവിത പക്ഷത്തിലുൾപ്പെടുന്നു. ഭാവമഹത്വവും രൂപഭേദവുമാണ് അതിന്റെ അഭേദ്യഗുണവിശേഷങ്ങൾ. ഈ ഗുണവിശേഷങ്ങൾ ഉടലെടുക്കുന്നതു പ്രധാനമായി കവിയുടെ ആത്മാംശത്തിൽനിന്നാണ്. വസ്തുവിന്റെ തനിസ്വഭാവത്തെയും ഗുണങ്ങളെയും അതേപടി വിശകലനം ചെയ്യുന്ന കൃമീകൃതമായ വിജ്ഞാനരൂപമാണ് ശാസ്ത്രം. വിഷയസ്ഥമായ സ്വഭാവത്തെ അല്പംവേലും നിറഭേദംകൂടാതെയാണ് ശാസ്ത്രം വെളിപ്പെടുത്തുന്നത്. കവിതയിലെ വിഷയംശം വണ്ണവകിട്ടുള്ളതും ശാസ്ത്രത്തിലേത് ഒട്ടും കലപ്പില്ലാത്തതുകൊണ്ട് പദാർത്ഥലോകത്തിന്റെ നൂനതമാറി ആദർശഭൂതവും സരസവുമായ ഒരു നവ്യരൂപത്തെ ഹൃദയലക്ഷ്യമാക്കിത്തീർക്കുകയാണ് കവിതയുടെ ധർമ്മം. ശാസ്ത്രമാകട്ടെ വസ്തുസ്ഥിതികളെ കേവലരൂപത്തിൽ പ്രദർശിപ്പിക്കുന്നു. തന്മൂലം ശാസ്ത്രസത്യത്തിൽനിന്നും വിഭിന്നമാണ് കവിതാസത്യം. എന്നാൽ കവിതയുടെയും ശാസ്ത്രത്തിന്റെയും പരമമായ ഉരുവലക്ഷ്യങ്ങൾ ഏതാണെന്നതന്നെയാണ്. കവിതയിൽ ശാസ്ത്രമുള്ളതുപോലെതന്നെ ശാസ്ത്രത്തിൽ കവിതയുമുണ്ട്. “Hallam” എന്ന പണ്ഡിതൻ നിയമവിജ്ഞാനീയം, ദൈവശാസ്ത്രം, വൈദ്യവിജ്ഞാനീയം എന്നിവയെ സാഹിത്യപരിധിയിലുൾപ്പെടുത്തിയതും “Charles Lamb” എന്ന വിമർശകൻ “Hume” “Gibbon” ഇവരുടെ കൃതികൾ സാഹിത്യമല്ലെന്ന പ്രസ്താവിച്ചതും പ്രത്യേകം ശ്രദ്ധാർഹമാണ്. ഇതിൽനിന്നും ധ്വനിക്കുന്നത് കവിതാശാസ്ത്രങ്ങളുടെ സ്വഭാവങ്ങളും പരിധികളും അങ്ങമിങ്ങും കയറിക്കിടക്കുന്നു എന്നാണ്.

കവിത കർത്തൃപ്രധാനവും ശാസ്ത്രം വിഷയപ്രധാനവുമാണ്. ഏതു വിഷയത്തേയും രണ്ടുരീതിയിൽ സമവേഷ്കരിക്കാം. ഗ്രഹണരൂപത്തിനുള്ള വ്യത്യാസമാണ് ഈ ചിത്രീകരണവിഭിന്നതയ്ക്കു പ്രേരണനൽകുന്നത്. വസ്തുവിനെ അതു മനസ്സിൽ വളയുന്ന വികാരവിചാരങ്ങൾക്ക് തികച്ചും അനുയോജ്യമായി ചിലർ ഗ്രഹിക്കാറുണ്ട്. മറ്റൊരുകൂട്ടർ സ്വകീയവികാരവിചാരങ്ങളിൽനിന്നും നിസ്സംഗരായി അകന്നുനിന്നാണ് വസ്തുവിന്റെ സ്വഭാവത്തെയും കാര്യകാരണബന്ധത്തെയും മനസ്സിലാക്കുന്നത്. ആദ്യത്തേകൂട്ടർ കവികളും രണ്ടാമത്തേവർ ശാസ്ത്രകാരന്മാരുമാണ്. കവിയുടെ ആത്മനിഷ്ഠമായ ഭാവങ്ങളും കല്പനകളും വിഷയത്തിൽ സദാ പ്രതിഫലിക്കുന്നു. ശാസ്ത്രത്തിൽ ആത്മാംശത്തിന് ഒട്ടും സ്ഥാനമില്ല. പ്രതിപാദ്യവസ്തുവിന്റെ ബാഹ്യന്തരീകസ്വഭാവങ്ങളും സ്ഥലകാലസമ്പർക്കവും നിരീക്ഷണപരീക്ഷണങ്ങൾമൂലം സസൂക്ഷ്മം മനസ്സിലാക്കി വിവരിക്കുകമാത്രമാണ് ശാസ്ത്രജ്ഞന്റെ കർത്തവ്യം. മനോധർമ്മവും ഭാവനയും ഉദിച്ചയന്നാൽപോലും അവ പ്രയോഗിക്കുവാൻ അവൻ സ്വാതന്ത്ര്യമില്ല. മനോഹരന്റെ സൃഷ്ടിശക്തി ശാസ്ത്രത്തെ സ്പർശിക്കുവേണ്ടതല്ല. എന്നാൽ, കവിതാചൈതന്യം കവിയുടെ സർവ്വശക്തിയെ ആശ്രയിച്ചാണിരിക്കുന്നത്. കാവ്യകലയിൽ പ്രകടമായി സ്റ്റുരിക്കുന്നത് കവിയുടെ സത്വഗുണ (personality) മാണ്. പദാർത്ഥസ്വഭാവത്തെ യഥാർത്ഥം വിശദീകരിക്കുവാൻ നിയമബലനായ ശാസ്ത്രജ്ഞന് സത്വഗുണത്തെ പൂർണ്ണമായും നിയന്ത്രിക്കാതെ രക്ഷയില്ല. കവിയുടെ സത്വഗുണത്തിൽനിന്നാണ് കാവ്യത്തിന് ജീവനും നിറപ്പകിട്ടും ഉരുവിക്കുന്നത്. ഈ സത്വഗുണവുമായി യാതൊരു ബന്ധവുമില്ലാത്തതിനാൽ ശാസ്ത്രലോകം ശുഷ്കവും നിശ്ചലവുമാണ്. ബുദ്ധിശോഭനമായ വിഷയത്തെ അതേ മട്ടിൽ വിശദീകരിക്കുന്നതിലാണ് ശാസ്ത്രജ്ഞന്റെ വിജയമടങ്ങിയിരിക്കുന്നത്. കവിയുടെ വിജയം, മനോധർമ്മവും ശില്പനൈപുണ്യവുമൂലം വസ്തുവിൽ വരുന്ന അസ്വാഭാവികമായ നൂതനഭാവത്തിന് അനുരൂപമായിരിക്കും. പദാർത്ഥലോക

ത്തിന്റെ വൈകല്യങ്ങൾ നികത്തി അതിൽ ഒരു നവ്യരൂപം സൃഷ്ടിക്കുകയാണ് കവിയുടെ കൃത്യം. ശാസ്ത്ര പദാർത്ഥസ്വഭാവത്തിന്റെ കേവലവും ശുദ്ധവുമായ സൂക്ഷ്മസീമയോളം പരിശോധന നടത്തുന്നു. ആ സൂക്ഷ്മസീമയിൽനിന്നുകൊണ്ടു കവിത അനന്തനിമയും മാതൃകാപരവുമായ മറ്റൊരു സ്ഥിതിയിലേയ്ക്കു കണ്ണോടിക്കുന്നു.

* കവിയുടെ കർത്തൃപ്രധാനത്വവും ശാസ്ത്രത്തിന്റെ വിഷയപ്രധാനത്വവും തെളിയിക്കുവാൻ പ്രകൃതിവസ്തുക്കൾ ഓരോ കവിയുടെയും ഭാവനയിൽ എപ്രകാരമാണു പ്രതിബിംബിക്കുന്നതെന്ന് പരിശോധിച്ചാൽമതി. മേഘത്തെ സാഹചര്യഭേദമൂലം എത്ര വിപരീതനിലകളിലാണു കവികൾ കാണുന്നതു്.

“കവോഷ്ണസൂര്യം ശുഭസ്മിനീരിൽ
കളിച്ചസന്ധ്യംഗന ചന്ദ്രമോദേ
അഴിച്ചുവിക്കിടിന കേശപാശം—
മാകാമണിക്കൊണ്ടലിതംബരാനേ”

(കാദകുള കർക്കിർ—വജ്രത്തോൾ)

“വ്യോമപ്പെരുമ്പാറയിൽ വാരിഭേദം—
സ്നേഹം മദത്താൽ കൊലകൊമ്പുരയ്ക്കു
കാമംതെറ്റിച്ചഴിയിൽ വന്നുവീഴും
ഭീമസ്ഫുലിംഗപ്രടിമിനൽമിന്നി”

(ഉമാകേരളം—ഉള്ളൂർ)

“മേഘമല്ലഭ്യേച്ഛപ്രാപ്തിയിൽ കറമ്പിപ്പെട്ട—
മേയുന്നു; കണ്ണിക്കൊറ്റതെളിപ്പുനോട്ടക്കാരൻ”

(കാലിപ്പാട്ട്—ശങ്കരക്കുറുപ്പ്)

മേഘം സന്ധ്യംഗനയുടെ കേശപാശമായിരിക്കാം, എന്നേ ഒരാൾ പറയുന്നുള്ളു. രണ്ടാമത്തെയോളംകൂടെ ഒരു പടികൂടികടന്ന് “വാരിഭേദം” എന്ന് രൂപണം ചെയ്യുന്നു. മൂന്നാമത്തതിൽ കവി അങ്ങേ അററംവരെ എത്തിയിരിക്കുകയാണ്. ഇതു മേഘമല്ല, പ്രത്യുതകരമ്പിപ്പശുവാണു് എന്നു കവി സ്ഥാപിക്കുന്നു. ഇങ്ങനെ നൂതനവും വിചിത്രവുമായ എത്രയെത്ര രൂപണങ്ങളാണു് മേഘത്തിനു കവികൾ നല്കിയിട്ടുള്ളതു്? ഈ മൂന്നു കവികളും ഇപ്പോഴത്തെ സ്വഭാവത്തിൽ മററവസരങ്ങളിൽ മേഘത്തെ ദർശിച്ചിട്ടുണ്ടോ? കവി വസ്തുവിന്റെ പ്രകടമായ രൂപം മറയ്ക്കുന്നു; വേറൊന്നു തുറന്നു കാണിക്കുന്നു; പരിതഃസ്ഥിതികളനുസരിച്ചു വസ്തുവിനു വർണ്ണാങ്കുരങ്ങളിടുന്നു. എന്നാൽ, ശാസ്ത്രജ്ഞൻ ഈവക സ്വേച്ഛാഭേദമോ, അസ്ഥിരതയോ ഇല്ല. മേഘമെന്നതു ജലത്തിന്റെ അന്യരൂപമാണെന്നും ഈ അവസ്ഥാന്തരത്തിനു കാരണമിതാണെന്നും അതിൽ അമ്ളജനകവും (Oxygen) അബ്ജനകവും (Hydrogen) ഉന്ന അനുപാതക്രമത്തിലടങ്ങിയിരിക്കുന്നു എന്നും മാത്രമേ ഒരു ശാസ്ത്രജ്ഞനു പറയുവാനുള്ളു. സമയഭേദമോ, ഭേദാവസ്ഥയോ പരിഗണിക്കാതെ ഈ വിഷയത്തിൽ ശാസ്ത്രജ്ഞന്മാരെല്ലാം ഒക്കാലിപ്രായം പുലരുന്നു.

കവിയുടെയും ശാസ്ത്രത്തിന്റെയും ഈ വ്യാപാരാന്തരത്തെപ്പറ്റി Leigh Hunt എന്ന സാഹിത്യനിരൂപകൻ പറഞ്ഞിട്ടുള്ളതിപ്രകാരമാണു് ‘പദാർത്ഥസത്യം അല്ലെങ്കിൽ ശാസ്ത്രം എവിടെ അവസാനിക്കുന്നുവോ അവിടെ കവിത ആരംഭിക്കുന്നു. അനന്തരം കവിത ഒരു നവ്യസത്യത്തെയും അതിനു വികാരലോകവുമായുള്ള ബന്ധത്തെയും ഭാവനാത്മകമായ ആനന്ദത്തെ ഉളവാക്കുവാനുള്ള കഴിവിനെയും പ്രത്യക്ഷമാക്കുന്നു. “ആ കാണുന്ന പൂവെന്താണെ”ന്നു നമ്മൾ ഒരു തോട്ടക്കരനോടു ചോദിക്കുന്നു എന്നു സങ്കല്പിക്കുക. ഒരു “ലില്ലി” പൂക്കുമാണെന്നു അവൻ സമാധാനം നൽകുന്നു. അതു പദാർത്ഥസത്യമാണു്. എന്നാൽ ഒരു സസ്യശാസ്ത്രജ്ഞൻ പ്രസ്താവിക്കുന്നതു് അതു് “Hexandria Monogynia” എന്ന വകുപ്പിലുൾപ്പെടുന്നു എന്നാണു്. അപ്പോളതു ശാസ്ത്രമായി. ആ ലില്ലിപ്പ “ഒരു ആരാമവനിത”യാണെന്നു Spenser എന്ന കവി പറയുമ്പോൾ അതിന്റെ സൗന്ദര്യത്തെയും ശോഭയെയും പററി നമുക്കു കവിതാത്മകമായ ഒരു വോധം ജനിക്കുന്നു. “അതു ഒരു ദീപത്തിന്റെ ലതയും സുനവുമു” എന്നു “Ben

Jonson” പറയുന്നു. അവിടെ ആ കസ്യമസൗന്ദര്യത്തിന്റെ അഖണ്ഡമായ രഹസ്യത്തെയും മഹത്വത്തെയും നമ്മുടെ മുമ്പിൽ ആവിഷ്കരിക്കുന്നു. വസ്തുക്കളുടെ വർഗ്വിഭജനമനുസരിച്ചുള്ള നാമസംഹിതയിൽ കവിത്തൊന്നും ശാസ്ത്രത്തിൽ അന്തർലീനമായിട്ടില്ലെന്നു ഉവിടെ ആരും വിചക്ഷിക്കുന്നില്ല. ഇതിൽനിന്നുയർന്നു ഒരു ലക്ഷ്യം ശാസ്ത്രത്തിനുണ്ടെന്നു സമ്മതിക്കുകയും ചെയ്യുന്നു.

മേഘത്തിന്റെയും പൂക്കുത്തിന്റെയും ആകൃതിപ്രകൃതികളെ ഇങ്ങനെ ഗോപനം ചെയ്യിരിക്കുന്ന കവിതയിൽ സത്യമടങ്ങിയിട്ടുണ്ടോ? മഞ്ഞപ്പിത്തമുള്ളവൻ മഞ്ഞയായും നീലക്കണ്ണടയുള്ളവൻ നീലയായും ലോകത്തെ കാണുന്നതുപോലെ കവികൾ ഹൃദയമാപല്യത്തിനു വിധേയരായി വസ്തുക്കളെ അവ്യവസ്ഥിതമായി ചിത്രണം ചെയ്യുകയല്ലേ ചെയ്യുന്നതു്? ഇങ്ങനെ പല സംശയങ്ങളും ശാസ്ത്രപ്രേമികൾക്കുദിക്കാം. പക്ഷേ സാഹിത്യസത്യവും ശാസ്ത്രസത്യവും തമ്മിലുള്ള വ്യത്യാസമാണു് ഈ ഉദാഹരണങ്ങളിൽ സൂചിതമായിരിക്കുന്നതെന്ന് അവർ സ്മരിക്കേണ്ടതുണ്ടു്. പദാർത്ഥസത്യത്തെ ആ രീതിയിൽ സാഹിത്യം ഒരിക്കലും ശാസ്ത്രത്തെപ്പോലെ പ്രകാശിപ്പിക്കാറില്ല. പദാർത്ഥസത്യത്തെ വിശ്വാസപൂർവ്വം സേവിക്കേണ്ട ഭാരം കവിതയ്ക്കില്ല. പദാർത്ഥസത്യത്തെ കവി നന്നായി കാണുന്നുണ്ടു്. മേഘം മേഘമാണെന്നും പൂക്കുപൂക്കുമാണെന്നു മറ്റൊന്നുമാണെന്നും കവിക്കറിയാം. അങ്ങിനെയെങ്കിൽ ഈ മിഥ്യാഭാസചിത്രീകരണത്തിനുള്ള നിദാനമെന്തു്? പദാർത്ഥസത്യസാക്ഷാൽക്കാരം കവിഹൃദയത്തിൽ പല വികാരങ്ങളുണ്ടാക്കുന്നു. വസ്തുഭേദകാലസംയോഗത്തിന്റെ രീതിഭേദമനുസരിച്ചു് അനന്ദം, വിസ്മയം, ഭയം, ശോകം തുടങ്ങിയ പല പരിവർത്തനങ്ങൾക്കും മനസ്സുവരപ്പെടുന്നു. വർണ്ണവസ്തുവിനു മനുഷ്യന്റെ ദൈനന്ദിനജീവിതസംഭവങ്ങളും പ്രകൃതിയിലുള്ള അന്യവസ്തുക്കളുമായി ഉള്ള ബന്ധങ്ങൾ കവിയുടെ മനോവിമിശ്ചിതമാണെന്നു്. ഈവക മനസ്സികാനുഭവങ്ങളിലാണു് കവിതാത്മകസത്യം കാലുണിനില്ക്കുന്നതു്. കവിയിൽ വരുന്ന ചിത്തവൃത്തിവിശേഷങ്ങൾ പദാർത്ഥങ്ങൾക്കു ഒരു പ്രത്യേക രൂപവും വർണ്ണവും നൽകുന്നു. ഈ ദൗർത്ഥികലോകംതന്നെ ഒരു ചിത്തവൃത്തിലോകമായി കവിയുടെ മുമ്പിൽ ഭാവാനന്തരം പ്രാപിക്കുന്നു. ആ ഭാവാനന്തരത്തെ വിശ്വാസ്യതയിലോകമായി കവിയുടെ മുമ്പിൽ ഭാവാനന്തരം പ്രാപിക്കുന്നു. ആ ഭാവാനന്തരത്തെ വിശ്വാസ്യതയോടുകൂടി ആഖ്യാനംചെയ്യുന്നതിലാണു് കവിതാത്മകസത്യത്തിന്റെ പൂർണ്ണതയടങ്ങിയിരിക്കുന്നതു്. വസ്തുവിന്റെ സൗന്ദര്യത്തെയും ശ്രദ്ധാരഹസ്യങ്ങളെയും അതിനു മനുഷ്യജീവിതവുമായുള്ള ബന്ധത്തെയും സസ്യക്കൂടും വർണ്ണിക്കുന്നതാണു് സാഹിത്യസത്യത്തിന്റെ യഥാർത്ഥലക്ഷണം. ഈ തത്വഭൂതത്തിൽകൂടിയാണു് “കവിതാത്മകസൗന്ദര്യത്തിന്റെയും കവിതാത്മകസത്യത്തിന്റെയും നിയമങ്ങൾ നിർദ്ദേശിക്കുന്ന വ്യവസ്ഥകളനുസരിച്ചുള്ള ജീവിതവിമർശനമാണു്, കവിത” എന്ന നിർവചനം Mathew Arnold ഒഴിച്ചതു്.

മനുഷ്യനെ സംസ്കാരസമ്പന്നനും വിശാലഹൃദയനാക്കുവാൻ കവിതയ്ക്കുള്ള സർവ്വസംവിദിതമായ കഴിവിനെ എടുത്തുകാണിക്കേണ്ട ആവശ്യമില്ല. ദുഃഖിതനു സന്തുഷ്ടിയും നൈരാശ്വനിമഗ്നനു മോചനമാർഗ്ഗവും ജീവിതാനുഷം ദിവ്യപ്രകാശവും തുറന്നുകൊടുക്കുവാൻ കവിതയ്ക്കുള്ള ശക്തി ഒന്നുവേറെതന്നെയാണു്. കവിതയും ജീവിതവും തമ്മിലുള്ള നേരിടുബന്ധത്തെ പൊരണികകാലംമുതൽ നിരൂപകാചാര്യന്മാർ സൂക്ഷ്മമാക്കിയിട്ടുണ്ടു്.

“വൈദഗ്ദ്ധ്യത്തികവാൽ ജഗത്തുമുഴുവൻ താനേ വശത്താക്കി നീ—
നാദബ്രഹ്മമന്തപാസനോപരി വിളങ്ങുന്ന മഹാറാണിയായ്”

എന്നീ വരികളിൽ അതിശയോക്തിസ്പർശമില്ലതെയാണു് വജ്രത്തോൾ കവിതയെ പ്രശംസിച്ചിട്ടുള്ളതു്. എന്നാൽ ശാസ്ത്രം മർത്യജീവിതത്തെ അധഃപതിപ്പിക്കുന്നു എന്നു പ്രബലമായ ഒരു വാദഗതിയാണുള്ളതു്. ശാസ്ത്രം മനുഷ്യസ്വാതന്ത്ര്യത്തെയും കർത്തവ്യബോധത്തെയും നശിപ്പിക്കുന്നു; അധിശാശകികളെ നിരാകരിക്കുവാൻ മനുഷ്യനെ പ്രേരിപ്പിക്കുന്നു; മനുഷ്യതയെ മററിയംശ്രീകരപത്തേ പ്രതിഷ്ഠിക്കുന്നു; മാനുഷിക മൂല്യങ്ങളെ നിഗ്രഹിക്കുന്നു. ശാസ്ത്രത്തിന്നെതിരായ ഈദുശാരോപണങ്ങളിൽ ഒട്ടും പരമാർത്ഥമില്ലെന്നു ശരിയല്ല. പക്ഷേ, ശാസ്ത്രത്തിൽനിന്നും ഈദുശാഭാസങ്ങളിൽ മാനസികാഭിപ്രായത്തെ ഇങ്ങനെ കൃതാർത്ഥനതാപൂർവ്വം അവഗണിക്കുന്നതു ശരിയല്ല. യഥാസ്ഥിതികരയുടെയും അന്ധവിശ്വാസങ്ങളുടെയും തുരുമ്പുപിടിച്ച ചങ്ങലതകർന്നു്, അന്ധനിമിഷം വികസിച്ചുകൊണ്ടിരിക്കുന്ന യഥാർത്ഥമായ വിജ്ഞാനലോകത്തിൽ അടിക്കടി പുരോഗമിക്കുവാൻ ശാസ്ത്രജ്ഞൻ സഹജീവികളെ ആഹ്വാനംചെയ്യുന്നു. ഇങ്ങനെ അവൻ ജീവിതസ്വാതന്ത്ര്യോപാധി, ഉത്തമനശീലത്വം, ഉല്പത്തിജ്ഞാതം എന്നീ ഗുണങ്ങളെ തട്ടി

അസ്തമയസൂര്യൻ

By

P. K. Venkitakrishnan, III. B. Com.

(മഹാത്മജിയുടെ അഭാവത്തിൽ അദ്ദേഹത്തിന്റെ ഉത്തമമർദ്ദങ്ങൾ നമുക്ക് കാഴ്ചപ്പെടുത്തുവാനായിരിക്കും എന്ന തത്വത്തെ ആസ്പദിച്ചെഴുതിയത്)

പ്രഭവൻ ദിനനാഥനും മയങ്ങി,
മണമേന്തിപ്പിന്ന വായു സഞ്ചരിച്ചു,
തിന്ന കൊക്കിലെടുത്തു കൂട്ടിലേയ്ക്കായ്
തപരിതം പക്ഷികൾ കൂട്ടമായ് വന്നു.

ഒരു ശബ്ദവും മെങ്ങു മേലുതില്ലാ,
നരരെ കാണുമില്ല ചുറ്റുപാടും,
അകലെച്ചിരട്ടിരെ പശ്ചിമത്തിൽ
തെളിവിധലാതെ മറഞ്ഞു ഭാനുവിംബം.

'അരുതെ, ഭഗവാൻ കുറച്ചുനേരം
കരുണവാരിയെ നിന്നുനിന്നു പോകാം.
മമലക്ഷ്യമതികളെത്തുപോളം
ഒമ മറന്നൊന്നു കനിഞ്ഞു കാത്തുനില്ക്കൂ'

അരുണകേലൻ തന്മൂലത്താൽ
കരുണം ചെറുപ്പം നോക്കിനിന്നുസന്ധ്യ
ഫലമില്ലാത്തതുക സന്ധ്യഭായം
പതനം പറ്റിട്ട മേതുവസ്തുവിനും.

മഹാഭാരത താങ്കൾ നില്ക്കുവേണ്ടോ
മഹനിയം തവ ജീവിതക്രമങ്ങൾ.
അവയാൽ പരിപൂർണ്ണമാക്കിപ്പോ
വിവിധം മിന്നിയ ലോകസഞ്ചയത്തെ.

യുണർത്തുന്നു. ശിക്ഷണബോധത്തിനും കായിക മാനസിക വ്യാപാരങ്ങളുടെ നിയന്ത്രണത്തിനും പഞ്ചേന്ദ്രിയങ്ങളുടെ ഏകീകൃതശ്രദ്ധയ്ക്കും ശാസ്ത്രം പരിശീലനം നൽകുന്നു. ദൗരതീകശക്തികളെയും അവയിലടങ്ങിയ ദിവ്യശയരഹസ്യങ്ങളെയും ഗ്രഹിക്കുകയും നിരവധി സന്നാതനസന്തൃഷ്ടങ്ങളെ അഭിമുഖീകരിക്കുകയും ചെയ്യുന്ന ശാസ്ത്രജ്ഞൻ പ്രപഞ്ചത്തിന്റെ മുമ്പിൽ തനിക്കുള്ള നിസ്സാരത ബോധ്യപ്പെടുത്തിരിക്കുകയും ചെയ്യുന്നു. അയാളും അവനിൽനിന്നും തിരോധനം ചെയ്യും. സ്വകീയ താല്പര്യങ്ങളെയും മാനസികപ്രവണതകളെയും പൂർണ്ണബോധത്തെയും അകറ്റിനിർത്തി പരിക്ഷണഗവേഷണങ്ങൾമൂലം നൂതനനിഗമനങ്ങളുടെ മുമ്പിൽ നമുശിരസ്സുനാകുന്ന ശാസ്ത്രജ്ഞനിൽനിന്നും സങ്കുചിതഭാവവും സാത്മപ്രതിപത്തിയും പിന്മാറുന്നു. അവൻ പൂർണ്ണമിത്ത സംയമനം സിദ്ധിക്കുന്നു. ഇങ്ങനെ നോക്കിയാൽ കവിതയെപ്പോലെ ശാസ്ത്രവും ആധ്യാത്മിക പുരോഗതിക്കു മനുഷ്യനെ സഹായിക്കുന്നുണ്ടെന്നു സ്പഷ്ടമാകാതിരിക്കുകയില്ല. കവിതയുടെയും ശാസ്ത്രത്തിന്റെയും പരമോത്ഭവസ്ഥാനവും അന്ത്യലക്ഷ്യവും ഒന്നുതന്നെയാണെന്നു ചൂഴ്ന്നുനോക്കിയാൽ കാണാം. മാറ്റാത്തതും വ്യാപാരഭേദവുമില്ലാത്തതും അവയിൽ വരുന്ന വ്യത്യാസങ്ങൾ വിചിത്രതയ്ക്കല്ലാതെ വിരുദ്ധതയ്ക്കു് ഉപകരിക്കുന്നില്ല.



By Lakshminarayana
11 P. Sc.

DAWN

അവളുടെ പ്രതീക്ഷ

By

K. M. Iqbal, III. U. C.

ത്രേസി, 'ഞാൻ താമസിയാതെ വരും' പടിക്കലിൽ മറന്നി, വല തുനിക്കൊണ്ടിരുന്ന ഭാര്യയോടു പറഞ്ഞു.

അവൾ തല ഒന്നുയർത്തി. അധരപ്പുടങ്ങൾ വിട്ടുത്തി ഒന്നു മന്ദമറന്നിട്ടു. കുറയ്ക്ക, കലപ്പി ല്ലാത്ത പ്രേമത്തിന്റെ പ്രഭ, ആ പുഞ്ചിരിയിൽ സ്ഫുരിച്ചിരുന്നു. പാവം, വിധിയുടെ ക്രൂര തയ്യെപ്പറ്റി അവൾക്കെന്തിനും.



THE STRONG MAN OF INDIA

By Francis Malath, III B.Sc.

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| പരമം പരിപൂജനും ഭവാനും
കരുണാമണ്ഡലമായ തപൽക്കരത്താൽ
സ്ഥലം കരയേറിപ്പുറവല്ലോ
കടിലം സജ്ജന ഭേദമോതിടാതെ. | 6 |
| കരുണാകര താങ്കൾ തൻ കരങ്ങൾ
നിയതം ഞങ്ങളുടെ ജീവനാശിയത്രേ.
അതിനാൽ ഭഗവൻ, ഭവൻ മറഞ്ഞാൽ
സ്വതന്ത്രം നിഷ്പ്രഭമാവുകില്ല ലോകം? | 7 |
| മതിയെന്റെ നിരന്തരം ജല്പനങ്ങൾ
മതിമനോഹരം തീരെ യോജ്യമല്ല.
പകലോൻ പണിചെയ്തു ക്ഷീണനായേൻ
വിരളം വിശ്രമമോളു പോകയാവാം. | 8 |
| അഥവാ, ഭവദീയ ദൈവശക്തി
ബുദ്ധ, രീസവകളാൽ തളന്നിടാമോ?
കരയും ശിശുവെ തലോട്ടുവാനായ്
സ്ഥിരമായ് മാതൃകരം ചലിക്കുമല്ലോ. | 9 |
| ഒരു മങ്ങിയ ശോഭ മാത്രമെന്നേ
സരസം പുഞ്ചിരിയുകി നിന്നിട്ടുള്ളൂ?
കനിവോ ടടിയങ്ങളെ കരോറാൻ
നിതരം പോരുമെന്നു നിശ്ശയിച്ചോ? | 10 |
| ഇതുമാത്രവുമല്ല പാതനീളേ
കരുണം മഞ്ജുള ദിവ്യം കരേന്തി
തിരിയുന്നുണ്ടു ഭവന്റെ ദാസനാം
പരമജ്ഞാൻ പരസേവനാർത്ഥമായി. | 11 |
| രജനീമണി, താങ്കൾതന്നെഭവാൽ
കുടീരം വിശിയെറിഞ്ഞ മുത്തുമുറും
ചെറുതാരകളായ് തെളിഞ്ഞു നിൽപ്പു
ഭഗവൻ നല്കിയ പൂജാർത്ഥമാം | 12 |
| ഇതുകൾമതി എന്റെ രക്ഷപഥം—
വരില്ലെന്നെ നയിച്ചുകൊണ്ടു പോവാൻ
ഭവജഗമന പ്രതീക്ഷയോടേ
നടക്കൊള്ളാമിനി, മാത്രമെന്തുവേണ്ട? | 13 |

അവൻ പോയി. എന്തിന്? വലവീട്ടുവാൻ. രണ്ടു പിഞ്ചുക്കുഞ്ഞുങ്ങളുടെ ഉദരപുരണ നൂരിനാവേണ്ടി വലവീട്ടുവാൻ. അതെ, അഗാധവും വിശ്വപ്രിയമായ സമുദ്രത്തിൽ മീൻപിടിക്കാൻ.

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മാണി വെറും ഉരുപത്തഞ്ചു വയസ്സുപ്രായമുള്ള ഒരു മുക്കുവൻ. മൂന്നുഗങ്ങളുള്ള ഒരു കുടിലിന്റെ നായകൻ. രണ്ടു പിഞ്ചുക്കുഞ്ഞുങ്ങളുടെ പിതാവ്. ഈ കവടതനിറഞ്ഞ ലോകത്തിൽ ജീവിക്കുവാൻ അവനുണ്ട് ഒരഭിവാഞ്ഛ. നഗരവിഹിതത്തിൽ അതിവേഗം മോട്ടോർ വാഹനങ്ങൾ പാഞ്ഞുപോകുമ്പോൾ അവൻ അതിൽ തുറിച്ചുനോക്കും. മാർട്ടവമേറിയ വസ്ത്രങ്ങളും ധരിച്ച് അറുപത്തു കൂടലിനു മുൻപിലുള്ള റോഡിൽക്കൂടി വെടിപറഞ്ഞുനടക്കുന്ന യുവതീയുവാക്കളൊക്കെ കാണുമ്പോൾ മാണിയുടെ ഹൃദയം ആളിക്കത്തും. അനേകം നെടുവീർപ്പുകൾ ആ എരിയുന്ന ഹൃദയത്തിൽനിന്നും പുറപ്പെടും. താൻ നിർഭാഗ്യവാൻതന്നെയാണെന്ന് അവൻ തലകുലുക്കി സമ്മതിക്കും. പാശ്ചാത്യരീതിയിൽ വസ്ത്രധാരണം ചെയ്ത് പിതാക്കളോടുകൂടി, സൗധാഹ്നസവാരിക്കിറങ്ങുന്ന ബാലികബാലന്മാരെ കാണുമ്പോൾ അവൻ തല ഒന്നു കുനിക്കും. കവിളൊട്ടി, എല്ലുകളിൽ, കരളുകളിൽ വടനങ്ങളോടുകൂടിയ സ്വപ്നപ്രകാശമുള്ള രൂപം, അവൻ അപ്പോൾ അവന്റെ കണ്ണുകളിൽ കാണും. ഞാനും ഒരു പിതാവല്ലേ? എന്നവൻ അവനോടായി ചോദിക്കും. നഗരത്തിലുള്ള വയരോടെ ചെറുകുടിലിൽതന്നെ കഴിച്ചുകൂട്ടുന്ന ആ പിഞ്ചു കുട്ടികളുടെ ഭാവിയെപ്പറ്റി ചിന്തിക്കുമ്പോൾ ചുടുകണ്ണുനിർ ആ കഴിഞ്ഞ കണ്ണുകളിൽനിന്നും പ്രവഹിക്കും. ദാരിദ്ര്യത്തിന്റെ തുറിച്ചുനോട്ടത്തിൽ, അഗ്നിയിലെ ശലഭമെന്നപോലെ അവൻ എരിഞ്ഞുപോകും.

ജോലിചെയ്ത് ക്ഷീണിച്ചുവരുന്ന മാണിക്ക് താങ്ങും തണലുമായിട്ടുള്ളത് രണ്ടുപേരാണ് ഒന്ന് അവന്റെ ഭാര്യയും, മറ്റൊരു ആ പച്ചഞ്ചൻകുടിലും. മാണി എന്നും പ്രഭാതത്തിൽ ഉണരും. പ്രഭാതത്തിലെ രണ്ടുതര കാറ്റിനെ തടയാൻ ഉടുക്കുന്ന ഒരു ചെറിയ വസ്ത്രമല്ലാതെ മറ്റൊന്നും അവനില്ല. ആ കുളിർമാറ്റാൻ അല്പം ചൂടുവെള്ളംപോലും കുടിക്കാൻ അവനു സാധിക്കുകയില്ല. ബെഡ്കാമിയൊ സിഗററ്റോ ഉപയോഗിക്കുവാൻ പിറന്നവനല്ല മാണി. ഭാവിയിലൊപ്പാറിപ്പോയ മനോരാജ്യക്കോട്ടകൾ പടക്കുൻ അവനു യൊജ്യമില്ല. അതിനു മുൻപേ കഴിഞ്ഞു. എന്നും അവൻ പുറപ്പെട്ടു വലവീട്ടുവാൻ. ജീവിതസുഖങ്ങളെത്തന്നെത്തിട്ടില്ലാത്ത ഭാര്യയോടു പുറപ്പെടുന്നസമയം അവൻ പറയും 'താമസിയാതെ വരു'മെന്ന്.

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അന്നും പതിവുപോലെ സൂര്യോദയത്തിനുമുമ്പ് അവൻ വലയുമായി കടൽതീരത്തേക്കു തിരിച്ചു. പ്രകൃതിമാതാവിന്റെ സൗന്ദര്യം മൂഷണംചെയ്യാൻ തനിക്കും അവകാശവും അധികാരവുമുണ്ടെന്ന് മാണിക്ക് നല്ലതുപോലെ അറിയാം. നാലുപാടും നോക്കിനോക്കി അവൻ നേരേ നടന്നു. അകാരണമായി പലതും അവന്റെ ചിന്തകൾക്കിടയിലായി. ജീവിതത്തെയും മരണത്തെയും പറ്റി അവൻ ഗാഢമായി ചിന്തിച്ചു. ഈ നഗരമായ പ്രവഞ്ചത്തിൽ മനുഷ്യൻ വെറും നിസ്സാരനാണ് അവനറിയാം. വിദാഗ്ദ്ധത്തിൽ പഠനമെന്ന പക്ഷികളുടെ ജീവിതം മനുഷ്യന്റെതിൽനിന്നും ഉൽകൃഷ്ടമാണെന്ന് അവനു ബോദ്ധ്യമുണ്ട്. അങ്ങനെ ചിന്താമഗ്നനായി, മാണി ഒരുവിധത്തിൽ കടൽക്കരയിലെത്തി.

അസാധാരണമായി അന്നു സമുദ്രം വളരെ ക്ഷോഭിച്ചിരുന്നു. തിരമാലകളുടെ ഗംഭീരമായ അലർച്ച അവനെ വല്ലാതെ ഞെട്ടിച്ചു. മടങ്ങിപ്പോയാലെന്നെന്ന്, മാണിക്കുതോന്നി. പക്ഷേ അവൻ അതിനു മുതിന്നില്ല. മുൻപോട്ടു വെച്ചുകാൽ പിറകോട്ടു വലിക്കുവാൻ അവൻ ആത്മീയവല്ല. കരയിലിരിക്കുന്നതിനേക്കാൾ വലിയതിര കടലിനുള്ളിലുണ്ടെന്ന് മനസ്സിലാക്കാൻ പ്രയാസമില്ലായിരുന്നു. അടിയൊഴുക്കിൽ ഏതൊരു വഞ്ചിയും മുങ്ങുവാൻ എളുപ്പമുണ്ടെന്നുള്ളത് മാണിക്ക് നല്ലതുപോലെ അറിയാമായിരുന്നു. എന്നാൽ ലേശവും അയ്യൊയ്യെപ്പൊക്കെ മാണിയുംകൂടയും വഞ്ചി സമുദ്രത്തിലിറക്കി. ഉറക്കോടുകൂടിയവന ഒരു തിര വഞ്ചിയെ അഴിയുടെ ഉള്ളിലേക്കു തള്ളിവിട്ടു. വല സാധാരണത്തിൽ ഇറക്കി. കാലോചാരപടലങ്ങൾ അരുണകിരണങ്ങൾക്കു തടസ്സമായി നിലകൊണ്ടു. കൊടുങ്കാറ്റിൽ വഞ്ചി കുറേക്കൂടി ചരിഞ്ഞു, ചാഞ്ഞും പൊയ്ക്കൊണ്ടിരുന്നു. മാണിയുടെ വികാരങ്ങൾക്ക് അതിരില്ലാത്തായി. അവന്റെ ആശങ്കകൾ തിരമാലകളെ നോക്കും ഉയന്നും താഴ്ന്നും നിലകൊണ്ടു. എന്തിനധികംപറയുന്നു. വഞ്ചി ഗംഭീരമായ ഒരു നീർച്ചുഴിയിൽ അകപ്പെട്ടു. മാണി അപ്രത്യക്ഷനായി.

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പൊലിഞ്ഞ പ്രതീക്ഷകൾ

E. X. Joseph, II. U. C.

ആയിരമായിരംതകുക്കിനാവുക-
ഉറഞ്ഞാഞ്ഞലച്ചുകുറുമ്പന്റെയുൾക്കുമ്പിൽ
ഓമൽച്ചിറകുവിരിച്ചുപ്രതീക്ഷക-
ഉളാട്ടേറെ പൊങ്ങിപ്പറന്നുവിറയസ്സിൽ

ത്രേസിയുടെ കുടിലിനുമുന്നിലുള്ളവർ അവളുടെ വൈരികളാണ്. ആ ചെറുകുടിലിൽ പുക കാണുമ്പോൾ അടുത്ത വീട്ടിലെ മേരി സ്ത്രീസമന്വയമായ അന്യയായോടെ പിറുപിറുക്കും. മാണിയുടെ വൈരങ്ങൾ വിശന്നുവിലവിക്കുമ്പോൾ ചിലർ പല്ലിറുക്കും. മറ്റുചിലർ ത്രേസിയുടെ അഗ്രഭാഗിൽ അവളെ ശവിക്കും. ചിലർ കുടിലിനു മുൻപിൽവന്ന് അവളെ അവജ്ഞയോടെ വിക്ഷിക്കും. എന്നാൽ ആ സാധു, ഉയിർലോകം കടന്നുകയറ്റി. അവാർക്കുറിയും മനുഷ്യർ അന്യയാലുക്കുമാണെന്ന്.

ത്രേസിയുടെ ഭർത്തൃസ്നേഹം അജ്ഞാതമാണ്. മാണിയെപ്പറ്റി ആരെങ്കിലും എന്തെങ്കിലും പറയുമ്പോൾ അവർ അതുകേൾക്കാൻ വെമ്പൽകൊള്ളും. മാണിക്കും, കുട്ടികൾക്കും ഭക്ഷണം കൊടുക്കാതെ അവർ ഉമിനീരുപോലുമിറക്കുവല്ല.

അന്ന് ഭക്ഷണവും പാകംചെയ്ത് ത്രേസി പടിക്കൽ ഇരിപ്പുറച്ചു. നിമിഷങ്ങൾ പലതും കടന്നുപോയൊണ്ടിരുന്നു. ഏതാനും മണിക്കൂറുകൾ കഴിഞ്ഞിട്ടും മാണി മടങ്ങിപ്പോകാൻ സമയമായില്ല. വഴിയേ പോകുന്നവരുടെ കാൽച്ചെരുമൊന്നുകേട്ടു മാണിയൊന്നെന്നു പ്രിചാരിച്ച് അവർ എഴുന്നേറ്റുനില്ക്കും. ഭർത്താവല്ലെന്നറിയുമ്പോൾ അവർ വീണ്ടും നിരസ്യയോടെ ഇരിക്കും. ഒരുപക്ഷേ താമസിച്ച് വരുമായിരിക്കും എന്നു വിചാരിച്ച് അവർ കുടിലിനുള്ളിൽ പ്രവേശിക്കും. വീണ്ടും പുറത്തുവരും. നിമിഷങ്ങളല്ല, മണിക്കൂറുകൾ പിന്നെയും പലതു കഴിഞ്ഞു. ത്രേസി അസ്വസ്ഥയായി. കുഞ്ഞുങ്ങൾ പൊരിയുന്ന വയരോടെ നിലവിളിച്ചു തുടങ്ങി. അവരുടെ വിശപ്പടക്കുവാൻ പാകംചെയ്തു കിഴങ്ങുകറിയും കഞ്ഞിയും ചട്ടിയോടെ, അവർ കയ്യിലെടുത്തു. അതുഭസ്മമാകുമായി അതു തറയിൽവീണു. ത്രേസിയുടെ കൈകാലുകൾ വിറച്ചു. അവർ കുടിലിനു വെളിയിലേക്കു നോക്കി സർപ്പം അന്ധകാരമയമായിത്തോന്നി. കുട്ടികൾ ഉറക്കെ നിലവിളിച്ചു. ഭാസ്കരൻ അന്യമിച്ചു. ശക്തിമത്തായ കൊടുങ്കാറ്റ് ആ കുടിലിനെ കലുക്കി. വിശപ്പും ദാഹവുമില്ലാത്ത ആ ഗ്രഹനായിക കരകമച്ച് ചിന്താമഗ്നയായി ഉരുപ്പായി. അവളുടെ മനസ്സാക്കി പറയുന്ന അവകാശം വിട്ടുരത്തിലല്ലെന്ന്. മാണിക്കു വരാവുന്ന അവതനുകൾപ്പറ്റി ചിന്തിക്കുവാൻപോലുമുള്ള മനശ്ശാക്കി അവർകളില്ല. കിടന്നുകിടന്നുകിടന്ന് കൈകാലുകളടി കുന്ന അത്തോനിയെ അവളോന്നു നോക്കി. ആ കൊച്ചുക്കുഞ്ഞിനെന്നോണ്ടു മാതാവിന്റെ ഹൃദയനീറൽ. കരഞ്ഞാൽ അമ്മയുടെ ഉമ്മകിട്ടമെന്നുമാത്രം അവനറിയാം. അവൻ ചിലപ്പോൾ കൈകാലുകളടിച്ചു ചിരിക്കും. ചിലപ്പോൾ മരണസിക്കും. ചിലപ്പോൾ വിമ്മിശ്ചിതമായും. ത്രേസിയുടെ നയനങ്ങളിൽനിന്നും അശ്രുക്കൾ പൊഴിഞ്ഞു. അവർ കുട്ടിയോടു സമീപിച്ചു. എട്ടുപൊട്ടുമില്ലാത്ത ആ പിഞ്ചുവൈതലിനെ അവർ മാറ്റോട്ടുചേർത്തു. മാണിയുടെ രൂപമല്ലാതെ മറ്റൊന്നും അവർ കണ്ടിരുന്നില്ല. മുത്തപുത്രൻ സാമൂവിന്റെ അച്ഛ! അച്ഛ! എന്നു പറഞ്ഞു കരച്ചിൽ ത്രേസിയുടെ ദുഃഖത്തെ വർദ്ധിപ്പിച്ചുകൊണ്ടിരുന്നു. സാധാരണ മുക്കുവരിൽ കാണുന്ന ദുഃഖമൊന്നും മാണിക്കില്ലെന്ന് കഴിഞ്ഞ മൂന്നു വർഷത്തെ അനുഭവങ്ങൾക്കൊണ്ട് അവർക്കറിയാം. മൂന്നുവർഷത്തിനുമുമ്പ് ആരംഭിച്ച അവളുടെ നവീനജീവിതത്തിലെ പല കഷ്ടതകളെപ്പറ്റിയും അവർ ചിന്തിച്ചു. മാണി ഒരിക്കലും ഉത്ര താമസിച്ച് വന്നിട്ടില്ലെന്നു അവർക്കു നല്ല ബോദ്ധ്യമുണ്ട്. കുഞ്ഞുങ്ങൾ രണ്ടും, പരുപരുത്ത തറയിൽ കിടന്നുറങ്ങി. ത്രേസി കണ്ണുനീരും വാർത്തകൊണ്ട് ചിന്താമഗ്നയായിരിപ്പുറച്ചു.

കട, കട എന്നൊരു ശബ്ദം അവളുടെ കണ്ണുപടങ്ങളിൽ പാറിഞ്ഞു. ത്രേസി പിടഞ്ഞു ഏതൊരു വാതിലിനു സമീപത്തേക്കു പാഞ്ഞു. ആളിക്കത്തിക്കൊണ്ടിരുന്ന അവളുടെ ഹൃദയത്തിൽ ഒരാശാഭിപ്രായം ഉദയംചെയ്തു. പക്ഷേ, കഷ്ടം, ആ ഭീപം പെട്ടെന്നുണഞ്ഞുപോയി. ഭർത്താവിന്റെ സന്നിധിയെ പ്രതീക്ഷിച്ച് കരകു തുറന്ന അവൾ, അദ്ദേഹത്തിന്റെ മരണവാർത്തയും വായിച്ചുകൊണ്ടുവന്ന അന്യപുരുഷനെയാണു കണ്ടത്.

“സ്വാതന്ത്ര്യംകിട്ടിക്കഴിഞ്ഞു”-കുറമ്പൻ
 യാത്ഥാത്ഥിയിൽ മുങ്ങിയെന്നുമായ്
 ആയിരമായിരമാകാശക്കേടക-
 ഉന്നിക്ക് കളകമനസ്സൻ പണികയായ്

“ജീവരക്തംവെള്ളമൊക്കിപ്പകർത്തിയും
 പാടത്തരിയും വെയിലിലുരുകിയും
 സൗന്ദര്യധാമമുന്നിദ്രയാലേവിതൻ
 പുകരസ്സംസാരമായിലൊരാടി

മെത്തയിൽ ‘തമ്പ്രാക്കൾ’ ചെമ്മേശായിക്കുമേൽ
 മഞ്ഞുംതണുപ്പുംസ്ഥിരിച്ചുണ്ടാതെയും
 സത്യമായ് കൃത്യമായ് സേവിച്ചതിനും, ഹാ!
 വേരനും-പട്ടിണി, ചേരരമം പട്ടിണി!

രാക്ഷസിയമ്മി ‘നീരി’ തന്നടിക്കെട്ടുകൾ
 മണ്ണോടു മണ്ണാകും”-കോർമയിർകൊണ്ടവൻ.
 “വേലക്കാരെ ഞങ്ങളെ-മുഷണം ചെയ്തിട്ട്
 വിത്തിടും ശ്രമം വഴ്ത്തേക്കാവിതപം

പൊട്ടിക്കുന്നിടം, സ്വാതന്ത്ര്യഭാസ്സരൻ
 പൊങ്ങിയുദിക്കും”- കുറമ്പൻ കരഞ്ഞുപോയ്.
 കൊച്ചുകൊച്ചുശകളുണ്ടായൊപ്പാവത്തിൽ
 കൊച്ചുകളത്തിൽ തരംഗങ്ങളെന്നപോൽ.

ആനന്ദസിന്ധുവിൽ നീന്തിത്തുടിച്ചവൻ;
 “ഗന്ധിജി”-“കീജേ”വിളിച്ചുപറഞ്ഞവൻ.

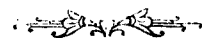
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കാലപ്രവാഹമിരമ്പിക്കുതിച്ചുപോയ്
 കാലൻവിഴങ്ങി ദരിദ്രലക്ഷങ്ങളെ.

പന്ത്രണ്ടുമാസംകഴിഞ്ഞു; ഒരു ദിനം
 സ്വാതന്ത്ര്യപ്പെരുവിൻ ജന്മദിനംവന്നു,
 നേതാക്കൾ വാഗ്ധാടിയോടെ പ്രസംഗിച്ചു
 “ജേതാക്കൾ”-ഉൾക്കൊണ്ടുണ്ടായി.

അമ്പരം മുറുപ്പിടും രമ്യമർച്ചങ്ങളിൽ
 പാരിപ്പന്നം ത്രിവണ്ണപതാകകൾ.
 കപ്പലാടത്തിൽ കുറമ്പനുംമക്കളും
 വില്പിച്ചുനടന്നതന്നെശ്വരഗർഭത്തിൽ
 പട്ടിണിപ്പെരുശാമി പല്ലിച്ചിപ്പുകൊണ്ട്
 അട്ടഹസിക്കയാണയ്യോ ഭയങ്കരം!
 കക്കടക്കുരിങ്കാടുകൾ വ്യോമത്തിൽ
 പേക്കോലതുലയമായോടിനടക്കുന്നു.

വെള്ളിടിവെട്ടുന്നു; ഭൂമികുലുങ്ങുന്നു
 വിണ്ണുഗർഭിക്കയും ഭൂവിന്റെ കാഴ്ചയിൽ!
 പേമാരിവെണ്ണയും, ഞക്കടിവെള്ളത്തിൽ!
 പക്ഷേ പ്രകൃതിതൻ കണ്ണിരൊഴുകുവാം!



Non-Vegetarian Plants

By Joseph Zacharia, IV U.C.

PEOPLE may be under the impression that eating other living organisms is a monopoly of the animal kingdom. They do not know that the study of the wonderful ways by which certain plants capture and digest animals has been a subject of absorbing interest to twentieth-century botanists. It is said that the power of the man-eating tree of Madagascar was so wonderful that the natives even offered human sacrifices to it!

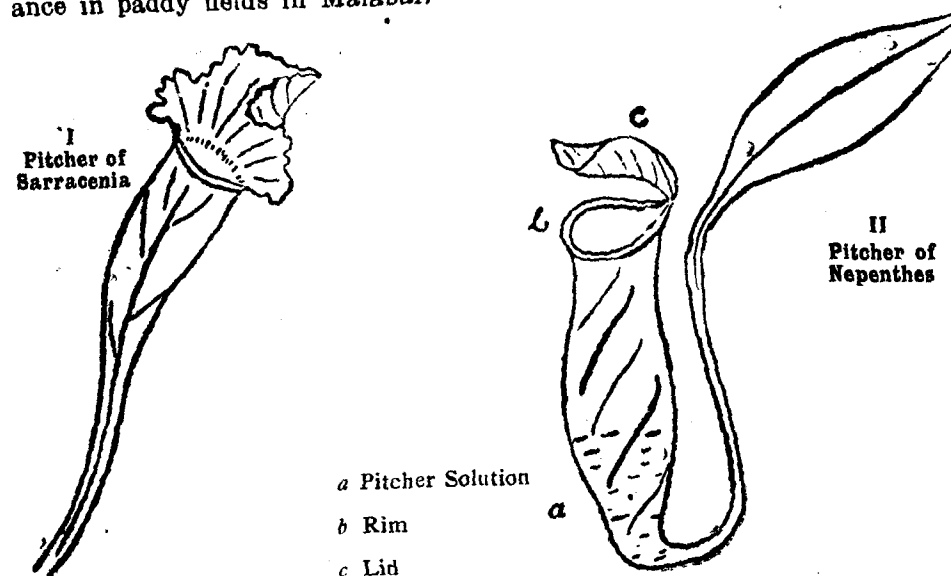
Every deviation from the normal mode of life of any organism can be attributed to the influence of its environment. Xerophytes (desert plants), hydrophytes (water plants), epiphytes (plants which grow on other plants), though green plants, become so modified in their external (morphological) structures as to adapt themselves to the peculiar surroundings in which they live. How then have some plants become carnivorous? Owing to the circumstances which affect their vital functions. They grow in quick sandy soil where the nitrogen content of the soil is poor. In order to make up this deficiency they trap and digest animals rich in nitrogenous matter. Though they can live without this additional supply of nitrogen, Busgen has shown that the sundew (*Drosera*) plants raised from seeds and provided with animal diet produce more flowers, more and larger capsules, and more numerous seeds.

According to Richard Clements, the various mechanisms adopted by different plants to trap animals are the pitfall type of pitcher plants (*Nepenthes*), the sticky fly-paper type of *Drosera* (Sundew), the steel trap of Venus's flytrap, and the most interesting, complicated and self-setting trap of *utricularia* (Bladderwort). The animals are attracted by colour, odour, and secretion of honey. It is reported that the excellent odour of a *nepenthes* from the Borneo mountains which had been exhibited at the Horticultural Hall in London attracted large insects and even mice; when the animal is caught it is dissolved by the enzymes secreted and absorbed or made fit for absorption by bacterial decomposition.

From the modes of capturing the prey, carnivorous plants can be grouped under two heads: those in which there is no actual movement in trapping animals, and those in which there is. The Pitcher traps of *Heliamphora* which grows in regions of heavy rainfall in South America,

NON-VEGETARIAN PLANTS

Nepenthes seen abundantly in Ceylon and in Malabar, and Sarracenia are examples of the first group. Drosera, Venus's flytrap, and Bladderwort can be taken as examples of the second. Bladderwort is seen in abundance in paddy fields in Malabar.



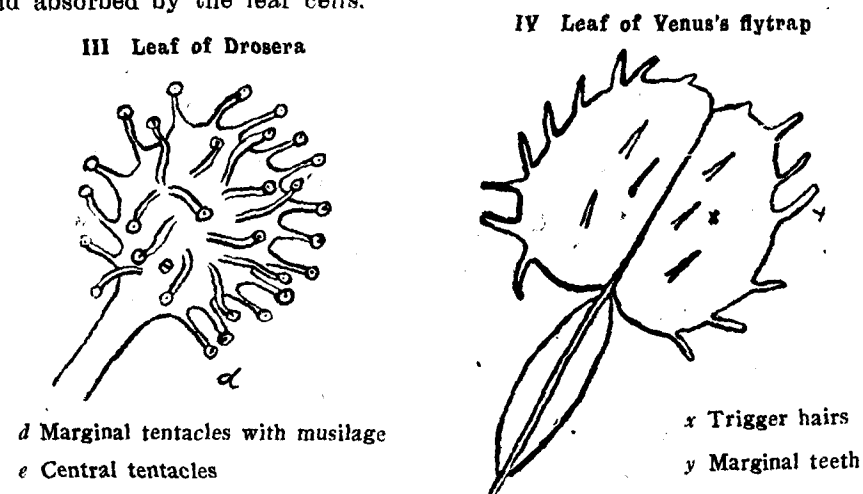
According to Professor Lloyd the external glands of Sarracenia attract insects which once inside are prevented from climbing up the pitcher by the inwardly pointing hairs, the slippery rim, and the funnel-shaped pitcher sides. The insect is digested by bacterial decomposition, the bacteria being present in the solution of the pitcher.

Nepenthes attracts by its pleasant odour and honey. Being coloured, its lid and slippery rim also attract. Below the rim is an area of waxy secretions of overlapping scales which cause the insect to slip down into the pitcher along with the sliding scales. Below this is a zone bearing digestive glands. The liquid in the pitcher does not contain any digestive enzymes before the insect is caught. But the presence of the animal stimulates the secretion of formic acid and proteolytic enzyme. It is likely that the enzyme is peptic and breaks down proteins into peptones. In 1905 Vines found out that peptones are broken down to amino acids by erepsin and absorbed. Bacteria are not present, since the pitcher solution is antiseptic.

In Drosera the insect is enticed by the glistening, sticky, honey-like mucilaginous substance borne on the tentacles of the leaves. If the mar-

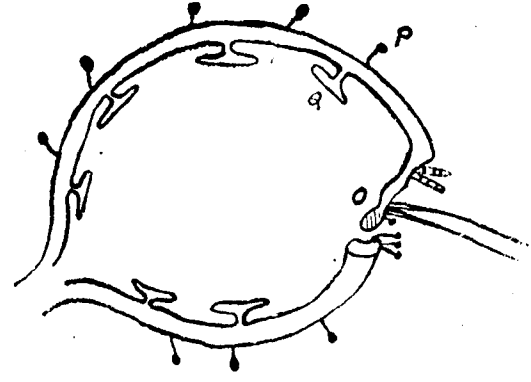
NON-VEGETARIAN PLANTS

ginal tentacles are affected, they soon begin to bend over to the centre of the leaf blade. They bring the insect in contact with the central ones, which in their turn are stimulated to secrete digestive enzymes. The tentacles do not move but communicate the stimulus to the unaffected marginal ones which now close in. In a few minutes all are bent over to the centre of the leaf and their approach is intensified by an incurving of the leaf margin. The insect is entirely covered and submerged in the secretion. The movement of tentacles is determined by different stimuli, by contact and by the chemical action of nitrogenous compounds. Even a thousandth part of a milligram of ammonium sulphate is effective. The secretion contains an enzyme like pepsin and an acid. White showed in 1910 that the proteins are broken down to peptones in the acid medium and absorbed by the leaf cells.



The upper half of the blade of Venus's flytrap bears numerous coarse teeth on its margin, and each half of its surface has three trigger hairs. If an insect happens to touch any one of these hairs, the leaf folds in a fraction of a second. The marginal teeth prevent the escape of the insect by interlocking and, upon stimulation by it, digestive juices are secreted. The closing of the trap is due to the expansion of the cells of the lower surface, while the other surface remains still. For the opening of the trap a reverse process takes place.

The most interesting type of snare is that of Bladderwort (utricularia). It is a water plant seen floating and submerged as well. The leaves are highly segmented and some of these segments become modified into bladders with a trap-door entrance which allows minute aquatic animals to get in but not to get out. Owing to the smallness of the bladder and the



Y The Bladder
O Velum
P External gland
Q Water absorbing hairs

wonderful rapidity with which the prey is caught, earlier botanists found it difficult to explain its working. The problem was solved by Professor Lloyd by the aid of his cine camera which took a hundred pictures in one second. The mouth of the bladder is guarded by a lower lip and an upper lip, the latter of which can be drawn up to open the mouth or drawn down to close it. When the trap is ready, the velum, the lower edge of the upper lip, rests in a groove in the lower lip. Owing to the activity of the water-absorbing hairs on the inner sides of the bladder, the water pressure inside decreases. But the equalisation of the pressure is prevented by the velum. So the bladder assumes a dimpled appearance. The animal is attracted by the external mucilaginous glands on the sides and on the lower and upper lips. As it moves about and happens to touch one of the four hairs on the velum, the upper lip is drawn up. As soon as the velum gets out of the groove, the external water-pressure pushes the door open and the animal is drawn in by the current. This happens in one hundredth of a second. The trap is again set up by the combined action of the upper lip and the water-absorbing hairs. No digestive glands are seen, perhaps owing to the smallness of the bladder. It is believed that the captives swim for some time in the bladder and die, undergo bacterial decomposition, and are absorbed by the glandular hairs.

Another striking fact is that many organisms, like Desmids and Diatoms, live safely inside pitchers and bladders—perhaps they possess anti-enzymes against the digestive enzymes of their captor.

A detailed study of carnivorous plants, the structure of their organisms and their methods of entrapping animals, has helped to conquer popular ignorance and superstition: the botanist's explanation of the man-eating tree of Madagascar is a striking instance.



பண்டை நலங்கள் கொழிக்க!

By S. Pathinathan, II U. C.



1. நலமாருந் தமிழ்க்கொடி ஏற்றி—அன்று
நாட்டினை ஆண்டதாம் தன்மையைப் போற்றி
கலங்கரை விளக்கமாய் நின்றோம்—பின்பு
கடுந்துயர் சூழ்ந்திடும் வாழ்வனைக் கொண்டோம்
பலமெல்லாம் விட்டதால் மாய்ந்தோம்—இன்று
பதுங்கிய தன்மையை விட்டுடன் பாய்ந்தோம்
உலகெலாம் எதிர்ப்பினும் நில்லோம்—எங்கள்
உரிமை பறிப்போரை ஒருபோதும் சகியோம்!
2. தண்டமிழ் தாய்மொழி யோங்க—மேனி
துண்டிக்கப் பட்ட நம்நாடும் ஒன்றாக
மண்டும் பகைதனை யோட்ட—இன்பம்
மாந்திட எம்உரி மைகளை நாட்ட
பண்டை நலங்கள் கொழிக்க—அவை
பாய்ந்து தமிழரின் வாழ்வும் செழிக்க
வன்மையைத் தேக்கினோம் தோளில்—எம்மை
வம்புக் கிழப்போரின் வலையினில், சிக்கோம்!
3. குமரியைத் தென்னல்லை யாக—எங்கள்
வேங்கடம் தன்னை வடக்கேலை யாகக்
குமுறும் கடல்முன்று சூழ—தமிழ்
கொண்டயேம் நாட்டினில் யாவரும் வாழ
அமுதத் தமிழ்மொழி யாலே—நல்ல
ஆட்சியை செய்கின்ற அத்திரு நாளே
எமதரு விழிகொண்டு காண—இன்றே
ஏறெனப் போரில் இறங்கினோம் காண்பீர்!



The Story of Palestine

By N. Ramanathan, IV Hons.

DESTINY has allotted to Palestine the role of 'epicentre of a world in continuous ferment'. The anomaly that Palestine has been for the past 25 years, has now become an agony. The present problem is the cumulative product of many ages.

At first sight we are apt to imagine that the Palestine question is an essentially minor and local affair—a conflict between Arabs and Jews over the political fate of a small strip of territory. Deeper thoughts convince us that the issue will not confine itself to the limits of this small country. To-day it is a world affair.

Throughout the long course of her history, there have been few intervals during which Palestine was independent. After World War I, she was a mandated territory under Britain. That 25-year-old mandate came to a sudden close in May last. The problem of Palestine is now on the anvil of the U.N.O. This Near-Eastern country has become "a pawn in international power politics."

No review of the problem is complete which does not take into account the fact that there are three major parties to the dispute—British, Arab, and Jewish. As one great authority on the subject has put it: "The problem of Palestine is a tangled web of manifold interests in a framework of self-deception". The mighty currents of Arab nationalism, Jewish zionism, and Western imperialism cross and re-cross each other. Since the end of World War I, America too has entered the arena and has not failed to fish in the troubled waters.

Zionism is a determined effort to solve the time-honoured Jewish problem. Its solution has eluded humanity up to this day. The Jews were convinced that while homeless they could not think of a normal, settled life. The solution was a Jewish State.

The Jews have survived as a people all these years because they have a distinct religion, culture, civilization and tradition—a tradition that is tied up with the Holy Land, the Promised Land. Palestine has been their spiritual home for more than twenty centuries.

THE STORY OF PALESTINE

The Arabs have viewed the problem from an entirely different angle. Palestine is an island in a strife-torn Arab world. She has remained under Arab control since the rise of Islam as a great religion of the world. Arabs will neither allow their country to fall under the political domination of a Jewish minority nor allow any world organisation to divide it. "Palestine is their inalienable possession because Allah gave them the land."

In between the Arabs and the Jews is John Bull—the erstwhile guardian of the land. Britain has not failed to thrive on Palestine strife. A tarnished and strife-torn Palestine should be easier of control than a Palestine independent and united. "Promote and rule", "Divide and rule"—both schemes have been sponsored and supported by England.

Turning to the recent history of the problem, one finds that political events of great international importance have taken place in the last seven or eight months. The Jews declared a State—Israel—which was promptly recognised by Truman. The Arab League dominated by King Abdullah of Transjordan and Pasha of Egypt is determined to crush the infant State at the earliest opportunity. In 1947 the U.N.O. announced a plan to divide the country. But later on the whole proposal was dropped, as the independent observers of that august body found Arab opposition to the scheme very stiff. They appointed Count Bernadotte to mediate in the dispute. A few months ago he was assassinated by a member of the Jewish stern gang. His plan has been spurned by the Arabs.

This is a short history of the strife in the Holy Land. She has become 'the world's most affected spot'. If the problem is not settled soon, the peace of the Middle East will be disturbed sooner or later. The eyes of the world are on this country. Only a courageous, united, and strong action can save Palestine from becoming the plague spot of the Near East.





The sky darkens ; comes the shower,
The cold breeze makes us shiver ;
Little birds that sing and quiver
Seek refuge in the swinging bower.

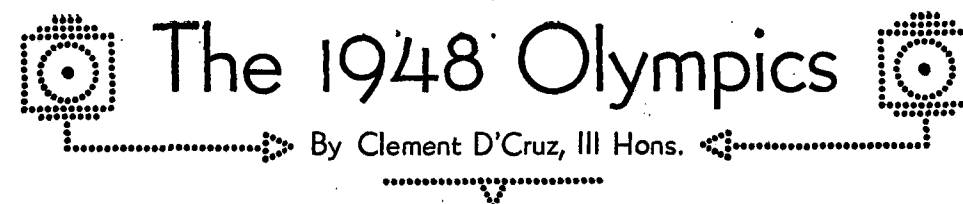
People stop their frequent peeping,
Clouds reveal their silver lining ;
Thunder sounds amidst the raining
And wakes the people soundly sleeping.

Thirsty tanks imbibe the water,
Flimsy houses bend and scatter ;
Noisy hoppers gaily chatter
And the leaves submit to slaughter.

Soon the happy day is dawning
And the scattered clouds are waning ;
Old people are up complaining
At the little children yawning.

Thus the shower comes and goes,
Blooming every ruddy rose,
Brightening pessimists morose,
Lulling poets in repose.

S. Varadan, III Hons.



NEARLY six thousand of the world's best athletes, a fine collection of runners, jumpers and throwers, representing fifty-eight nations met in action, in blazing summer sunshine in London from 29 July to 7 August last. Twenty-two individual events for men and eight for women were staged over the eight days of competition, while, in addition, on the final day there were two relay events for men—4×100 metres and 4×400 metres—together with 4×100 metres relay for women ; also certain special items were held from 7 August to 14. Each country was allowed to enter three competitors for each event. This time there were no athletes from Russia, Germany, and Japan. Russia failed to set up a National Olympic Committee ; only those countries who have established such committees can be represented at the games. Poor Germany and Japan were not invited to participate in the games.

The Olympic games are of Greek origin ; they did so much in the way of holding the Greeks together. The festival, as they were considered then, was held every fourth year about the second full moon after mid-summer in the sacred precincts of Olympia. At the outset there was only one contest, the foot-race in the stadium of 600 ft. The games at last came to include many events. From one day the festival was extended to five. The winner in the stadium was given the highest honour at Olympia, and his name was used to denote the Olympiad—the interval between the celebrations.

The modern Olympic games were instituted in 1896. In that year less than a dozen countries possessed governing bodies for athletics ; now there are well over sixty. 1908 was the first time that the games became really international with teams properly selected by the countries represented. The fourteenth Olympiad of the modern era opened in London on July 29 last. The opening ceremony was impressive. After the parade of the six thousand competitors had marched past the Royal box where His Majesty the King of England stood at the salute, the trumpeters sounded a fanfare, and with the raising of the Olympic flag seven thousand pigeons were released. As the last runner of the chain of torch-bearers which had carried the flame from Greece (a two-thousand mile journey) entered the stadium and lit the Olympic Beacon, the King declared

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the Games open. The choir sang the National Anthem, and the athletes began their march from the arena.

The fourteenth Olympiad was a record-breaking and record-making event. A detailed account of the happenings at Wembley stadium, a full picture of the various performances, cannot be given in the limited pages of a magazine like this. A bird's-eye view of the important track and field events will serve the purpose. I shall first mention the men's events and refer to those of the women later.

On the first day, 29 July, there were two finals, the 10,000 metres and the high jump. E. Zatopek of Czechoslovakia set up a new record by finishing the race in 29 min. 59.6 sec. as against the previous record of 30 min. 11.4 sec. J. L. Winter of Austria cleared 6 ft. 6 in. in high jump.

On the second day, 30 July, R. B. Cochran of U.S.A. bettered the previous record of 51.8 sec. for 400 metres hurdles by a difference of .7 sec. I. Nemeth from Hungary won the hammer with a throw of 183 ft. 11½ in. H. Dillard of U.S.A. ran 100 metres in 10.3 sec. But the performance in the long jump did not bear comparison with that of the last Olympic meeting. W. S. Steele from U.S.A., who last time did 26 ft. 6 in., could now do but 25 ft. 8 in. J. A. Ljunggren of Sweden, a magnificent long-distance walker, won the 50,000 metres walk in convincing style, in 4 hrs. 41 min. 52 sec.

On August Bank Day were held the finals of the pole-vault, discus throw, 800 metres, and 5000 metres. The pole vault was won with 14 ft. 1¼ in. by O. G. Smith (U.S.A.); discus with 167 ft. 7 in. (new record) by A. Consolino (Italy). In 800 metres, M. G. Whitefield (U.S.A.) set up a new record of 1 min. 49.2 sec. The 5,000 metres was one of the greatest races of the games. G. Reiff (Belgium) handsomely made a record of 14 min. 17.6 sec.

Finals on Tuesday, 3 August, were the hop-step-and-jump and the 200 metres. A. Ahman (Sweden) did 50 ft. 6¼ in.; an American, M. E. Patton, finished the race in 21.1 sec. The 228 ft. 10½ in. javelin throw, which K. T. Rantavaara of Finland won on Wednesday, 4 August, seems rather puerile when we note that the previous standard was 250 ft. W. F. Porter (U.S.A.), favourite for the 110 metres hurdles, achieved fame by making a record of 13.9 sec. The 3,000 metres steeplechase and the 400 metres were down for decision on Thursday, 5 August. T. Sjostrand's

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(Sweden) finish of steeplechase in 9 min. 4.6 sec. was worth witnessing. A. S. Wint of Jamaica set up a new record of 46.2 sec. for 400 metres and thus gave a good account of himself.

On the last two days they had the Decathlon, an all-round ten-event contest, and finals of the 10,000 metres walk, the Marathon, and two relay races. R. B. Mathias, the young American, won the Decathlon with a total of 7139 points. J. F. Mikaelsson (Sweden) did the distance of 10,000 metres walk in 45 min. 13.2 sec. (new record). Argentina had an outstanding Marathon runner in D. Cabrera (2 hrs. 34 min. 51.6 sec.); Britain won the 4×100 metres relay and America the 4×400 metres relay.

The following results will give some idea of the standard of different years:

	1896	1936	1948
	min. sec.	min. sec.	min. sec.
100 metres	12.0	10.3	10.3
400 "	54.2	46.5	46.2
800 "	2 11.0	1 52.9	1 49.2
	ft. in.	ft. in.	ft. in.
High Jump	5 11¼	6 8	6 6
Long Jump	20 10	26 5¼	25 8
Hop, Step & Jump	45 0	52 6	50 6¼
Pole Vault	10 9¾	14 3¼	14 1¼
Discus	95 7½	165 7½	167 7

A word or two about women's events. The first essential, when watching women perform, is to adjust one's spectacles properly and avoid any attempt whatsoever to make a comparison with men. In the 100 metres Mrs. F. E. Blankers-Koen, a Dutch woman, nearly approached the Olympic record by her finish in 11.9 sec., but she made a new record in 200 metres (2 min. 57.2 sec.). The same woman finished 80 metres hurdles in the record time of 11.2 sec. Holland won the 400 metres relay also. A. Coachman of America did 5 ft. 6½ in. (new record) in high jump, and V. O. Gyar-mati (Hungary) 18 ft. 8¼ in. in long jump. The 149 ft. 6 in. (new record) javelin throw by H. Baume, an Austrian, deserves special mention. Indeed the performance of women athletes was very bright.

Swimming events were the special features of the fourteenth Olympiad. The United States were strongly represented in them. The water polo,

however, was won by an Italian team, which was unbeaten throughout the series.

On 14 August, at the end of the games a fanfare of trumpets and a salute of guns sounded, and the choir sang the Olympic hymn. The flag in the arena was lowered and the flame extinguished before the march-out began. Every one present at Wembley admired the ties of brotherhood and friendship formed among the six thousand athletes who hailed from the different parts of the world to fight nobly and with honour and perpetuate the memory of the distant past. May these ties last!



சிந்தனைச்சோலை

By M. A. Natarajan, IV U.C.

இலக்கியம், நாட்டில் வாழ்நர் வாழ்க்கை முறையினை, அவர்தம் பண்பினை, உயிரினும் ஒம்பிய கருத்துக்களை, பின்பற்றும் சீரியகோட்பாடுகளை வழித் தோன்றல்களுக்கு அறிவிக்கும் வழிகாட்டியாம். மற்றோர்க்கு அந்நாட்டின் பெருமையை அறிவிக்கும் சுவடி மொகெஞ்சோதாரோ. நாகரீகத்தின் சாயலைக்காட்டும் கண்ணாடி. இடர்ப்படும் மக்கட்கு எழுந்ததோர் பென்சிலின். தன்னிலை மறந்தோரைத்தட்டும் வாசகம். சுகம் அளிக்கும் சூத்திரம்.

நாடு, பீடு பெற்றுயர்ந்தபோது பிறப்பின இலக்கியங்கள் பொற்காலம் என்று கருதப்படுமளவுக்கு நாட்டின் சீர் ஓங்கும் ஞான்று கலைகள் கனியும். இலக்கியங்கள் எழும். புலவர் பெருகுவர். நலியுறும் நாட்டிற்குத்தான் இலக்கியத்தின் பயன் பெரிதும் தேவைப்படுகிறது. இலக்கியத்தின் தன்மைகளைப் பொறுத்துத்தான் மக்களின் வாழ்க்கை மனப்பண்பு இவை மாறுபடுகின்றன. சங்கநாளில் தமிழ் நாட்டின்மேல் பிறவரசர் படையெடுத்து வென்ற செய்தி கேட்கப்படுதலே அரிது. ஆனால் தமிழரசர் பிற அரசர்களுடன் போர் புரிந்து வெற்றி பூண்ட செய்திகளைக் காணலாம். தமிழர்தம் வீரம் உச்சியை அடைந்திருந்தது.

“அம்மா! எங்கே தங்கள் மைந்தன்?”

“புல்லாங்குழல் ஊதிக்கொண்டிருக்கிறான். போ அம்மா போ. போர் முாசு கேட்ட நீ புத்தியின்றிக் கேட்கின்றாயே, எங்கேயென் மகன் என்று. நாடு நலிகையில் என் மகன் என்ன செய்துகொண்டிருப்பான்”.

“என்னம்மா, பால்மணம் மாறாத பாலகனையா செருகளம் நோக்கிச் செலுத்தியுள்ளீர்?”

“யுத்தப்பறை இன்று கேட்டாயன்றோ? எஞ்சிய ஒரு மகன் எதற்கிருக்கின்றான்? பறை கேட்டதும் பதை பதைத்தேன். மகன் உள்ளானே எனும் நினைப்பு எனக்கின்பத்தை அளித்தது. அவன் குடுமிக்குத்தடவிய நெய் இன்னும் என் காதத்தோன் உள்ளது”.

இது ஒக்கூர் மாசாத்தியார் எனும் பெண்புலவர் வியந்தும் இரங்கியும் பாடிய பாட்டைப் படித்ததும் என் மனக் கண் முன் தோன்றிய காட்சி.

முன்னைய போரில் அவள் தந்தை கரி யெறிந்து களத்திறந்தான். கடந்த போரில் அவள் கொழுநன் பொருநரைக் கொன்று தன் மாதலனைப் பின் பற்றினன். எஞ்சிய குலக் கொழுந்து—காளையா? அல்ல அல்ல. தாய் அவனுக்கு ஆடையணிவித்து, குடுமி சீவிவிடவேண்டிய சிறுவன்—அவன் கையில் வேல் கொடுத்து செருகளம் நோக்கிச் செலுத்துகின்றான், தமிழ் மங்கை. தாய் வாஞ்சையைத் தாய் நாட்டு வாஞ்சை விஞ்சிவிட்டது. இது சங்ககால இலக்கிய, புறநானூற்றில் ஒரு பாட்டு. இதைப் படித்தால், உவகை பூரிக்கிறதே! வளைவு நிமிர்கிறதே! கோழையையும் வேழமாக்குகிறதே.

இதுபோன்ற இலக்கியங்கள் குடிலிலும் கோவிலிலும், கழனியிலும் கல்விக்கூடத்திலும் இருபாலாரிடையே ஊறிவந்தது. அதனாற்றான் அக் காலத்துச் சோழன் படையைக்கண்டதும்,

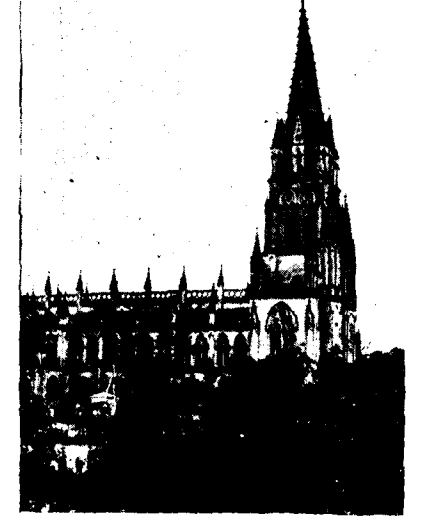
“அருவர்! அருவர்!! என விறைஞ்சினர்.

அபய மபய மெனு நடுங்கியே” என செயங்கொண்டார் கூறுவது போல, ‘தமிழர்! தமிழர்!!’ என நடுங்கினர் தமிழர்தம் தெவ்வர். தண்டியலங்கார மேற்கோள் வெண்பா ஒன்றிலும் தமிழர்தம் வீரம் எடுத்துக்காட்டப் படுகின்றது. அப்படிப்பட்ட மனநிலை குன்றியொழிந்ததேன்? பூங்கரைத் திரை ஒக்கர் மாசாத்தியார், காவற்பெண்டுமுதலானோர் காலத்துத்தாயர் “புலி! புலி!! தம்பி! எங்கேயடா உன் வேல்? எங்கே பார்க்கலாம் லாகவத்தின் தேர்ச்சியை?” என்று மைந்தர்களுக்குக்கூறும் நிலைமாறி, சிறுரைப்பயமுறுத்து வதற்கு “பூனை! பூனை!!” உன்று கூறும் நிலையை உண்டாக்கியதால்தான், அயலார் அஞ்சும் நிலைமாறி தமிழன் கெஞ்சுகின்ற பஞ்சநிலை ஏற்பட்டது. சங்க இலக்கியமும் திருக்குறளும் கறையானுடன் போராட ஆம்பித்தன. சிங்களத்திலும், சமத்ராவிலும் தம்கொடி பறந்த பெருமை கூறும் பேச்சு மறைந்தது. ஆகவே நம்மவர் மனநிலை குன்றி யொழிந்தது.

சங்க இலக்கியமும் திருக்குறளும் மன்றமேறட்டும். புறவுவல்லு ரைத் தூத்திய நிகழ்ச்சியைப் பாமாயைக்குவோம். இலக்கியமாக்குவோம். மனைகள்தோறும் மலியச்செய்வோம். மன்பதை மணங்கமழும். ‘நம்மவரது மனநிலை குன்றியொழிந்தது’ என்று மனங்கவன்று கண்ணீர்விடும் நிலைமாவும். குத்துச்சண்டைப் போட்டியைப் பார்த்துவிட்டுத் திரும்பும்போது கோழை கூட தனிமுறுக்குடனும், கனிப்புடனும் வருவான். கொத்தவால்களின் உதவி மிகவும் தேவைப்படுமே! அதைப்போன்றே, வீர இலக்கியங்களை மக்களின் நினைவுக்குக்கொண்டுவந்தால், சிந்தனைச்சோலையில் மல்லிகை, முல்லையும்



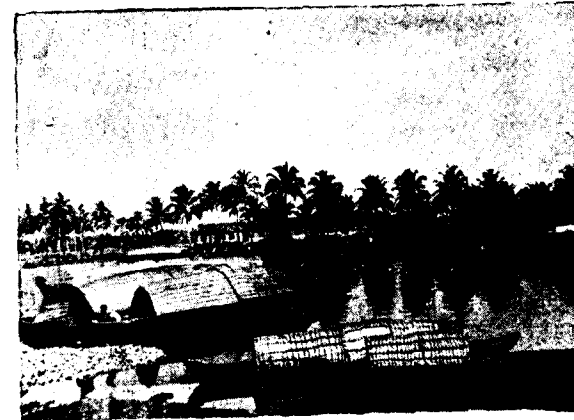
View of the temple from the North Mandabam, Tanjore



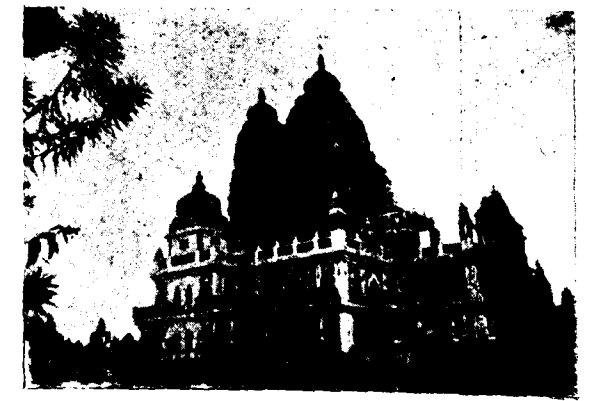
College Church
N. Subramanian, III B. Sc. (Ph)



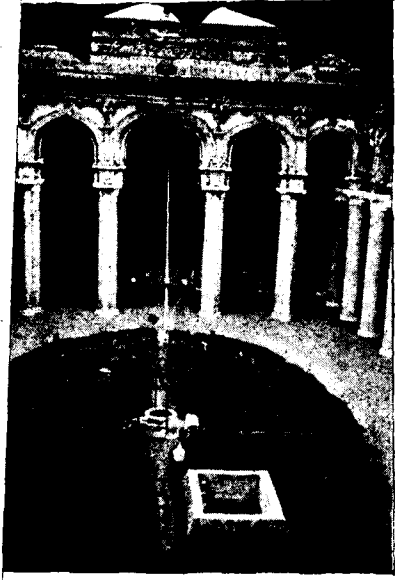
“Palni Hills”
N. Subramanian, III B. Sc. (Phys.)



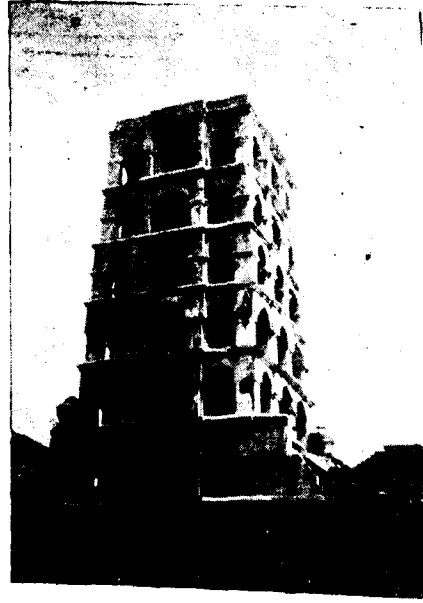
Travancore Coast
S. A. Xavier, V Hons.



Birla Mandir at New Delhi
S. Narayanan, IV U. C.



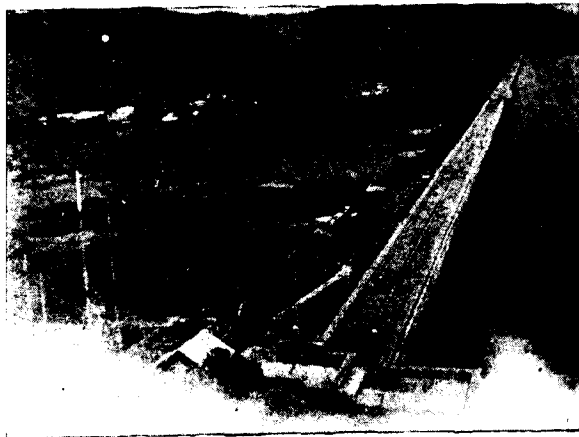
Madura Mahal
Vincent Durai, I U.C.



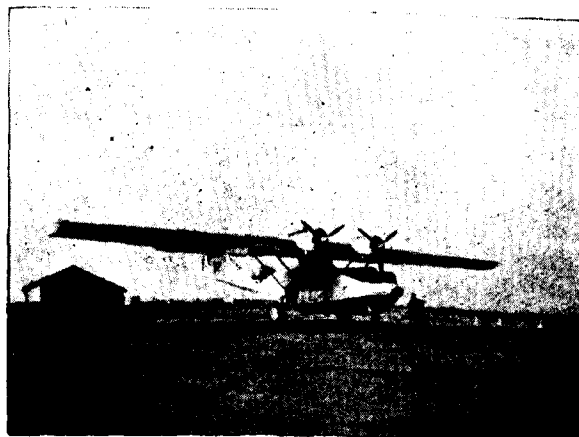
A Ruined Pillar in the Tanjore Palace,
A. Benedict Joseph, II U.C.



The Horse at Worur
N. Subramanian, III B.Sc.



Mettur Dam



Catalina Flying Boat

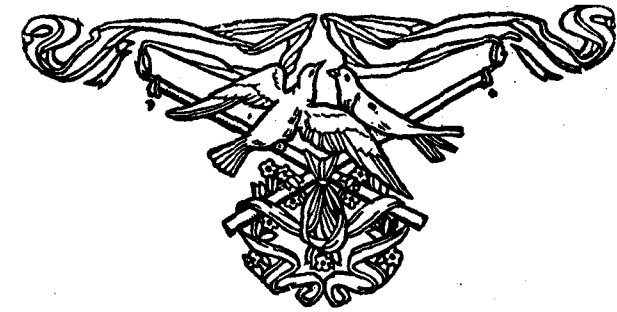
S. A. Xavier, V Hons.

சிந்தனைச்சோலை

மணங்கமழ் ரோஜாவையும் பெருக்கிக்கொண்டே வந்தால், நாடு வீரர் கோட்ட மாகத் திகழும்.

கடல் சூழ்ந்த கார்சிகாலில் தோன்றி, பூசல் மலிந்த பிரான்சிற் புகுந்து, காற்றெனச்சுழன்று களம்பல கண்ட—நலிந்த நாடாகிய பிரான்சு நங்கையை நூபுரம் ஒலிக்க உலகத்தெருவில் உலவவிட்ட—வீர ரெப்போலியன் “ஹோமர் என்னருகிலும், வாள் என் கையிலும் கொண்டு, நான் உலகத்தே வாழக்கூடிய நிலையை வருத்துக்கொள்வேன்” என்று கூறும்பொழுது ஹோமர் எழுதிய இலக்கியத்திற்கே முதலிடம் தந்து வாளுக்கு இரண்டாமிடம் தருகின்றான்.

இலக்கியமில்லா நாடு, மதியில்லா வானம் மட்டுமல்ல, கண்ணில்லா சிரம், மனைவியில்லா மனை, நதியில்லா நகர், வானில்லா உறை, கற்பனையில்லா கவி உயர்தனிச்செம்மை வாய்ந்த நம்பழந் தமிழ் இலக்கியத்தைப் பாங்குடன் பேணுவோம். நவ இலக்கியம் நாடுவோம். மக்கள் தம் சிந்தனைச்சோலையில் மறையும் நிலையில் உள்ள மல்லிகை, முல்லை, மணங்கமழ் மலர்களைக்காப்போம். வீழ்ச்சி யுற்ற நாடு எழுச்சிபெற, விசையொடிந்த தேகம் வன்மைகொள்ள, தாழ்ச்சி களைய, இலக்கியம் தேவை! தேவை.



Beyond the Sunset

By John R. Parker, I U.C.

THE flaming golden orb of the setting sun hung poised above the blue hills on the distant horizon. Already the purple shadows of night were beginning to steal across the emerald turf that lay like a carpet covering the wide, undulating, wind-swept plains of Southern India. The fleecy clouds, scattered about the turquoise sky, were tinged a beautiful rosy hue by the rays of the setting sun. A fresh cool breeze sprang up, swaying the tops of the young sandal trees and sighing softly through the branches of an ancient banyan tree that grew on a grassy knoll. There was a solemn stillness in the air, a silence unbroken save for the occasional lowing of some solitary cow calling her young, or the faint tinkling of a sheep's bell as it returned home to the fold across the silent plains.

It was a strangely moving sight, full of the peace and harmony of a benevolent Nature. Everything seemed perfect, paying a silent tribute to the Great Artist whose loving hands designed such awe-inspiring scenes of infinite beauty and perfection.

The Artist of artists, thought Bhima, as he pressed his fevered cheek against the cold bars of iron that spanned the only window in his narrow cell. Being an artist himself he could appreciate the beauty he saw, no matter how mundane or loathsome his immediate surroundings were. His body was imprisoned by walls of concrete and doors of iron, but his mind was free and unfettered as the winds.

As he gazed westwards through the barred window into the hazy distance, he still remembered the details of that dreadful event which had brought him there as though they were branded on his memory in words of fire.

He was walking along a lonely side-street late one evening on his way to see an old friend of his and repay a loan. He reached the house and was about to knock when he heard a cry for help, a cry filled with pathetic appeal which tore his soul with the anguish and fear of a dying man. The cry seemed to come from his friend's house, and he flung open the door and leapt inside. He dimly remembered hearing a door bang

BEYOND THE SUNSET

elsewhere, but his whole attention was centred on the man who lay face downwards upon the floor, the hilt of a knife protruding from his broad back, while a slowly widening pool of crimson was beginning to spread near him.

Horried, he knelt over the stricken man and drew out the dagger, an act which sealed his fate irrevocably. For at that moment the door burst open to admit a host of neighbours who had been roused by the cry for help. Finding him bending over the bleeding victim with the dripping dagger still clutched in his hand, they not unreasonably jumped to the conclusion that he was the assailant, and with shrill cries of anger, they fell upon him like a pack of hounds on a cornered stag, beating him mercilessly till he was rescued by the Police, who removed him, bleeding and almost dying, to the hospital. There the doctors worked on him day and night, till at last after a long hard fight with Death they brought him back to life again.

How many times since then had poor Bhima wished that he had died of his wounds! For scarcely had he recovered when he was placed under arrest and formally charged with the murder of his friend Lakshman, his one-time college chum and business partner. It was indeed a cruel shock to him to be rescued from the very jaws of death and then charged with having murdered his best friend.

A tear rolled unheeded down his burning cheek to fall upon the cold, hard granite of the window sill. The sun was dropping lower now, with its edge just above the tops of the mountains, silhouetting the crags and peaks against the flaming sky. The gently drifting clouds were dyed a deep red with the last rays of parting day, their edges etched with flaming gold.

Once again Bhima's mind began to wander back, this time to the scene of his trial. He paid a silent tribute to his lawyer, who fought so valiantly every inch of the way against overwhelming odds to save the life of an innocent man, but the evidence was damning. The dripping knife, the cry for help, the circumstances, everything was against him. Even the money in his pocket went against him, despite the oft-reiterated story of his innocence. And then after a hard-fought trial lasting over ten days, the jury brought in a verdict of 'Guilty'. He was convicted of murder in the first degree, and sentenced to death by hanging, his execution to take place on 13 August, a week later. Even then his lawyer refused to give up, and appeal after appeal was sent to the highest courts in

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India. But to no avail. No aid was forthcoming and the calendar showed the 12th day of the month. His hour was nigh.

The sun dipped down behind the western hills, bathing the sky in a dull red glow of light. The perfume of the sandal trees, faint and pleasant, floated gently on the evening breeze, wafted hither and thither. The dry leaves that lay on the turf rustled softly as the breezes stirred them.

His lips set in a firm line of determination, Bhima turned from the window. He saw that there was no hope for him. On the morrow they would hang him like a criminal. But not for nothing was he the last of a long line of proud warriors who had died in battle for their rights. Like them he had fought for his own country's independence, but, bitter thought, he was to be hanged two days before his country was to be liberated. And by his own countrymen!

But no! They would not hang him! If he was to die, he would die at his own hands. He had been called Bhima, which meant the Terrible, but he could not escape the clutches of the Law, even though he was really innocent. The cards had been packed against him from the very start, but he would rob them of their unjust victory. He had walked on the brink of Eternity and felt the flutter of the icy wings of the Angel of Death—and he had returned to life again only to be condemned to a far more ignominious death. But he would cheat the gallows of its victim.

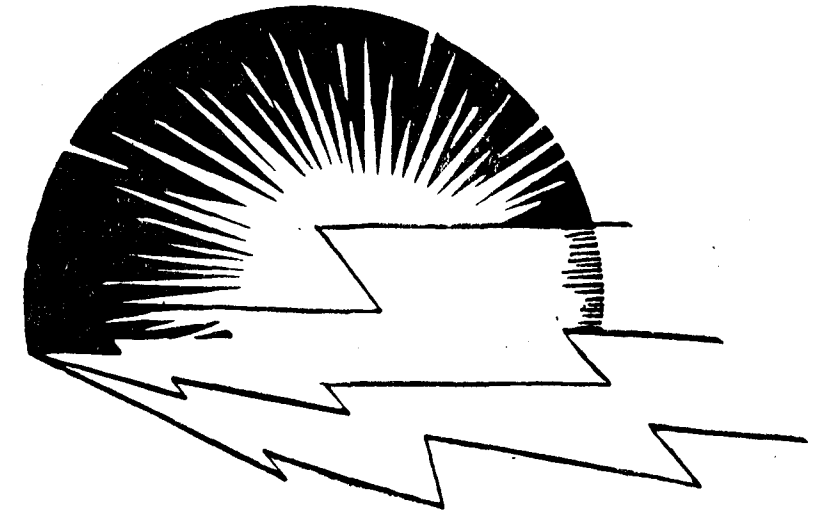
He turned to his couch and slowly began to tie his sheet into a noose, while the gates of Eternity swung open for him to enter through. He saw the faint glow of the dying day on the horizon and thought without bitterness that soon he would be there, beyond the sunset.

Outside, he heard the sound of a car drawing up, and a few minutes later, the sound of cheering and shouting. Dimly he wondered what the reason was. He passed the noose over his head in a sort of dull mechanical way. Even as the noose tightened about his neck he heard the clatter of boots in the corridor outside his cell. Faintly, as from a distance, he heard the cell door clang open and the warder enter with a shout of alarm. He seemed to be sliding back and back into a fathomless well, enveloped in a choking green mist.

"You fool!" A swift tussle and Bhima felt his arms pinned to his sides as the strangling sheet was torn from his neck, letting the blessed air once more into his tortured lungs.

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His brain cleared as some brandy was poured down his quivering throat, bringing life to his cold limbs. He turned to the warder, and through tear-dimmed eyes saw a yellow paper fluttering in his hand. The warder seemed to be gesticulating wildly, and his ringing ears caught the broken, half-smothered words, ". . . . free, free, my friend your lawyer's appeals answered murderer traced selling stolen jewels confessed guilty telegram just come in Independence all prisoners to be released freedom, freedom, freedom" and with these words ringing in his ears, he fainted in the warder's arms.



In defence of Sanskrit ❖❖❖

By Davis Paniculam, III U.C.

THESE is a growing tendency in these days to abandon all things that are old without any consideration of their merits and demerits. It is indeed a pity that some Indians are trying to do away with Sanskrit. I cannot understand what harm Sanskrit has done to them. But whatever harm they might do to Sanskrit, she will never die; she is immortal and will continue to live as long as humanity exists.

Sanskrit Literature, inferior to none in variety or extent, is superior to many in nobility of thought. In beauty and variety it can vie with any other literature ancient or modern. Its beginnings are yet obscure. Yet such is the marvellous continuity between the past and the present of India, that in spite of repeated social convulsions, religious reforms, and foreign invasions, Sanskrit may be said to be still the only language that is spoken over the whole extent of this vast country.

Sanskrit is not a dead language even to-day. There are still a number of Sanskrit periodicals in India, and topics of the day are discussed in Sanskrit pamphlets. To this day poetry is still composed and prose written in Sanskrit, and it is the language in which Indian scholars converse upon scientific questions. Sanskrit plays the same part in India still as Latin did in medieval Europe, or Hebrew among the Jews.

The sciences of Comparative Theology and Mythology owe their origin to what has been termed the "Discovery of Sanskrit". The antiquity and variety of its literary documents and the thorough grammatical treatment it has received at the hands of native scholars must secure for it the foremost place in Indo-Aryan research.

Samskrta, or, as it is now written, Sanskrit, is the language of the gods, *girvanavani*. In this language stand the ancient scriptures of Vedic and Puranic religion. Vedic Literature is the most ancient record of any people of the world and forms the source of the earliest history of the Indo-Aryan race. The Veda has a twofold interest. It belongs to the history of the world and to the history of India. In the history of the world the Veda fills a gap which no literary work in any other language

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could fill. It carries us back to times of which we have no other record. It gives us the very words of a generation of men of whom otherwise we could form the vaguest conjectures and inferences. The world of the Veda is a world by itself; and its relation to all the rest of Sanskrit Literature is such that the Veda ought to throw light on the whole historical development of the Indian mind.

I feel that many Sanskrit-haters have not rightly understood the incalculable benefits which even a limited knowledge of it gives. Let them learn Sanskrit, not merely because all our ancient culture and all the best that has been thought and felt by our wise men is enshrined in that language, nor even because Sanskrit possesses the greatest literature in the world, but because of the great educative value which a course of Sanskrit has for the young student. The study of Sanskrit grammar has an invigorating effect, it inculcates a sense of discipline, and is a great aid to a proper appreciation of analysis and synthesis.

An important feature of Sanskrit as of other classical languages is its conciseness and economy of expression. This quality is most effectively demonstrated in the Sutras. For compression of ideas we cannot think of any other language which can compare with Sanskrit, and anybody who has tried to translate Sanskrit works into other languages will bear testimony to this fact. Closely akin to the quality of conciseness is the almost co-ordinate quality of suggestiveness which is peculiar to Sanskrit. The ancient Sanskrit writers did not believe in over-elaborating their thoughts and in leaving nothing to the reader or the listener. On the other hand, the growing tendency nowadays seems to be to hide thinness of thought in profusion of words in the belief that the thought will appear more respectable than it really is.

Another educative feature of Sanskrit is its precision. Sanskrit diction abounds in a variety of words which in ordinary parlance might be called synonyms. But every single word has its own definite connotation, its own definite shade of meaning, and its own definite nuance which must be understood before it can be properly used. In this respect, again, we must admit that we have lost our respect for words. We have lost our sense for accuracy of expression, partly because of lack of accuracy in our thoughts and partly because we did not pay adequate attention to the meaning of Sanskrit words.

A further noteworthy quality of the Sanskrit language is its finish. This quality is probably most implied in the name "*Samskrta*" (i.e. refined)

given to the language. It implies a cultivated refinement of perfection and sense of proportion. A language which was born of intense meditation, and was founded on the knowledge of the Sastras applied to things of this world as well as of the next, must embody this quality of cultivated refinement. Bhartrihari described the great value attached to refined expression in a sloka which said that it is not jewels or other finery but only refined speech which will be a real and lasting ornament to man.

Enshrined in the literature of Sanskrit is almost all the culture of our land. If we wish to keep this culture, we must give the younger generation an opportunity to learn Sanskrit. In England, no one can obtain a degree in Arts without qualifying himself in Greek and Latin. If compulsion is necessary even in England, it is still more so in our country in the present state of affairs.

The study of Sanskrit would in an indirect and sub-conscious way induce in us a sense of the fundamental unity of the whole of India. A line from Valmiki, a simile from Kalidasa, or a noble utterance from the Upanishads would touch our heart-strings and stir in us a thousand memories—memories, sub-conscious, ancestral, primeval, going back to the origin of man in India—memories of our great and glorious past which binds us together, though in this superficial present we are torn by differences and dissensions.



காலக்காட்சி

பரவு தன் பட்டோளி பனித்திரை கிழிக்க
செங்கதிர் எழுந்தான் திரைக்கடல் மேலே!
சேற்றில் தாமரை சிரித்துக் குலங்கின
ஆற்றில் பெண்கள் நீர்க்குடம் துலக்கினர்
கோழிகள் கூரையில் கொக்கரித்தன.
குயில்கள் இனிய தமிழ்ப் பண்ணிசைத்தன
ஆவினம் தங்கள் சேய்களை நண்ணி
ஆர்ப்பரிப்போடு தழுவிக் கொண்டன
வானுயர் தருக்களும் தேனுயர் தேன்றலால்
வாழ்த்து மலர்கள் உதிர்ந்து வணங்கின.
இரலியைப் பிரிந்த துயரின் விளைவோ
இளம் பசும் புற்களும் கண்ணீர் உகுத்தன
எரோடு உழவர் எருதுகள் பூட்டி
பார் நலம்பெறப் பண்ணை செல்கிறார்
வார்குழல் தையலர் போர்க்களம் நண்ணிய
தார் அணி காதலர் சார்வது போல
பூங்கொடி அசைந்து புரவலன் ஒளியை
பூரிப்போடு புனைந்து கொண்டது
எங்கணும் ஒளியே எங்கணும் இன்பம்
இயற்கை அன்னை அள்ளி இறைத்திட
இன்பக் காட்சியின் எழிலை
எண்தோறும் எண்தோறும் மகிழ்ச்சி எழுமே.

M. Jambunathan, III B.C



By G. Veeraraghavan, IV U.C.

MILK is an essential food of all living beings, especially of animals i.e. human beings and quadrupeds. And it is also used by us in our daily life either plain or mixed with coffee, tea, ovaltine, or cocoa. And it is being taken in by children as well as old men. In foreign countries, it is used for manufacturing some alcoholic beverages. Thus milk has become indispensable.

Milk is a viscid, viscous, very thick, massy white liquid which is tasty and flavoury. It is exceedingly complex in composition, for it contains almost all chemical substances. The animals eat hay, grass, gram, and other plant products which contain almost all chemical substances. Hence milk is composed of salts like phosphates, citrates, sulphates, thio-sulphates, carbonates, and of mineral metals such as Potassium, Magnesium, Iron, Silicon, and Sodium. In addition to these, it contains some gases, like Hydrogen, Oxygen, Carbon-dioxide, Nitrogen; proteins, fats, oils, sugars, Lacto-albumin, Lacto-globulin, Caseinogen; Palmitin, Stearin, and Olein; Lactose and Lactic acid. Thus milk contains almost all chemical substances as its chief and important constituents. And, strange as it may seem, it is a plant product.

Milk is produced in special glands of cows and other animals called mammae. These secrete milk and the udder of animals consists of such glands associated with four teats. Each teat has an orifice or opening which leads in through a duct that ends in thousands of minute vessels, the minute branches of which end in small pouch-like bags called alveoli. The ducts (called lactiferous ducts) have a reservoir, or lactiferous sinus, to store the milk that is being secreted. Each alveolus has four walls lined with secreting cells which secrete or produce oils, fats, and many chemical substances and water. These are cast off into the sinus in the form of a thick colloidal solution which we call Milk. The raw materials required for the manufacture of milk in alveoli are obtained from the blood.

Milk, when boiled for even a few minutes, acquires a characteristic taste which is disliked by children; its properties also get changed. Cream and cheese may be formed sometimes. Fats separate. Curdling may happen by rennet and acids. And chiefly, normal enzymes are destroyed.

MILK

Milk is always contaminated with bacteria; it is therefore a great problem how to prevent it from contamination.

The cow's udder itself contains bacteria like *Bacillus Tuberculosis* *Streptococci*. The blood cells also contain some *Streptococci* which mostly accumulate in the udders of animals. Secondly, the teats may have dung or dirt or hairs sticking to them, for the floor of a cowshed always has dung and dirt. Thirdly, many milkers are themselves sources of bacteria, for they have no clean clothes to wear when milking and their disgusting habit of wet milking, dipping their hands into the milk, leads to bacterial contamination. Another source of bacteria is the floating matter in the air of the cowshed. The number of bacteria falling on a circular space one inch in diameter has been found to be from 13,000 to 40,000. Flies also carry many objectionable bacteria from putrefying matter into the milk in which they drown. Milking vessels, too, imperfectly cleaned may have deposits of milk in which many bacteria grow and multiply. Finally, the water which the animals drink is used for washing and rinsing the milk-cans which always contain bacteria.

How can we prevent bacteria from entering milk? Bacteria cannot live at a temperature of 70°C or at 0°C. So if the milk is boiled to 70°C, or cooled to 0°C, some of them will die. Yet there are some which can survive these temperatures. The best method is therefore that of Louis Pasteur which has been extensively applied to milk with a view to increasing its keeping quality without appreciably altering its natural flavour or nutritive property. It consists in heating milk to 80°C for 20 minutes and then cooling it rapidly to about 10°C. For efficient pasteurization it is essential to keep the milk stirred or agitated so as to secure uniform heating. By this process many bacteria that are responsible for Tuberculosis, Typhoid, Diphtheria are killed. Secondly, great care must be taken to clean the vessels used in milking and to groom the animals at regular intervals. And the sheds must be cleaned with pure water. Dirt and cowdung must be removed at once. Thus it is of very great importance to see that cleanliness prevails all over the shed. The milkers should be compelled to put on clean clothes and wash their hands before milking. On no account should the filthy habit of "wet milking", or of dipping hands in milk, be tolerated. Milk carried by car or rail should be protected in special vans or refrigerators. The stalls in which milk is sold and the vessels used must be clean.

In some countries, beverages are prepared from milk. "Kefir" is an acid alcoholic beverage prepared from milk of cattle, sheep or goats

by the inhabitants of the Caucasus region. Milk is poured into skin bags and fermented by Kefir grains. It is a refreshing drink which according to some authors possesses some medicinal properties. "Koumiss" is another alcoholic beverage prepared from time immemorial by the nomadic tribes of the Russian Steppes from the milk of mares, asses and camels. With old Koumiss sediment grains they ferment milk and use it for the alleviation and cure of consumption, diabetes and anaemia. "Mazum" is a coagulated and fermented Armenian product from the milk of buffaloes, sheep and goats. To cooled milk a small amount of Mazum is added and the mixture allowed to ferment for 12 to 36 hours. It is used to sour cream for the manufacture of butter and cheese or curd. "Joghust" is a form of acid-coagulated milk used extensively in Turkey, Bulgaria, and Northern Balkans. The milk of buffaloes, cows, and sheep is boiled to 40°C and cooled. At 10°C it is inoculated with a sample of Joghust, or its derivative, "Maya," and left to ferment for 36 hours. It has an aromatic and acid taste and odour.

It is good to mention some of the diseases spread by infected milk. Tuberculosis is one of the great scourges of the human race. The number of deaths it causes in India is close on a million. Typhoid is another milk-borne disease which takes a heavy toll of Indian youth. Diarrhoea is one of the fatal ailments to which infants are subject. No special method has been adopted to cure it and many research scholars have failed in their attempt to discover a new method. Diphtheria is another disease whose exact nature, its cause, and its relationship to the milk-supply are still obscure. Scarlet fever is due to a minute but undiscovered organism found in milk. The method to check it is still under investigation. Milk is nectar to living beings. Is it not our duty to see that it is not contaminated with bacteria?



இயற்கையும் கவிஞனும்

By S. N. Thangaraj, III U.C.

இயற்கை நித்தியமானது; கவிஞன் அமர்தவம் வாய்ந்தவன். இயற்கையின் எழிலிலே இன்பம் காண்பவன் கவிஞன். வானவீதியில் தன் போக்கிலே போகும் மேகத்தோடு வேண்டுமென்றே ஒட்டிக்கொள்வான் கவிஞன்; பூமணத்தைக் கொண்டுவரும் தென்றலோடு சிறிது தூரம் போய்த்திரும்பும் வழக்கம் அவனுக்குண்டு. பயத்தின் தாய் இருட்டு ஆட்சிபுரியும் நட்பு நிகழில், வெறித்த பார்வையாலே அவளை எதிர்க்கும் புரட்சிக்காரன் கவிஞன்.

கவிஞனது வாழ்க்கையைக் கவனித்தால் அவன் எத்தகைய அற்புதமான மனிதன் என்பது விளங்கும். கிழக்கு வெளுக்குமுன் வெளியிழங்குமுவான். "ஒளி செய்யும் மணியிருள், குளிர்ச்சி, நிசப்தம் இவற்றிடை" அவனுளம் "துள்ளும் மான்குட்டி" பின் "கடலின் மீது கதிர்களை விசிக் கடுகி வான்மிசை ஏறும்" கதிர்வளைக்கண்டு மகிழ்வான். "கிட்டிமாவோர்கள் பலகடும், அதன் கீழிருந்து பாம்பு விரைந்தோடும்" காட்டுப்பாதையில் அவன் சிறிதும் பயமில்லாமல் நடந்து செல்வான். தேனை மறவாத வண்டும், ஒளிச்சிறப்பை மறவாத பூவும் அவனை எதிர்கொண்டழைக்கும். "மலைவழிகளிலே உரத்த குரலில் பாபப்பாகப் பேசி வந்தேன்; சுருள் நிறைந்த தண்ணீர்த்தேக்கங்களில் குமிழிட்டுப் பொங்கினேன். வெண்ணிலா விண்மீன்கள் இவற்றின் அடியிலே முணுமுணுத்து வந்தேன்" என்று சிற்றேடை அவனுக்குக் கதை சொல்லும். இவ்வாறு இயற்கையின் மடியிலே வாழும் கவிஞன் "காலை அமைதியிலே, ஒளி கார்தும் இரவியிலே, வேலைக்கடலினிலே, இசைவிழும் அருவியிலே, சோலை மலர்களிலே, ஈசம் சொட்டும் கணிகளிலே" கவிமாலை புனைவேன், "என்றன் பாட்டுத்திறத்தாலே இவ்வையத்தைப் பாவித்திடவேணும்" என்று களிப்பின் மிகுதியால் உறுதி கூறுவான். அவன் தொட்ட சொற்களெல்லாம், சாகவதத்தின் செல்வக் குழந்தைகளாகின்றன.

இனி அவன் தந்த கவிதைச் செல்வத்தைச் சிறிது அனுபவித்துப் பார்ப்போம். இரவு வேளையில் சந்திரனைக்காணும் காட்சி, உள்ளத்தில் இன்பத்தைப்பெய்கிறது. தூக்கத்திற்குப்பின் அவ்வின்பம் கடந்து போன நினைவாகி விடுகிறது. ஆனால் கவிஞன் அந்த இன்பப் பொருளை "சிந்தாமல் சிதறாமல்

அழகையெல்லாம் சேகரித்துக் குளிரேற்றி ஒளியும் ஊட்டி இந்த வென்றே இயற்கை அன்னை வானில் எழில் வாழ்வைச்சித்தரித்த வண்ணந்தானே” என்று வர்ணித்து விட்டால், நமக்கும் “வாராய் நிலவே வையத்திருவே, வெள்ளைத் தீவில் விளையுங்கடலே, வானப்பெண்ணின் மதமே, ஒளியே, வாராய் நிலவே வா” என அழைக்கத் தோன்றுகிறது.

அடிவானத்தை முட்டும் வரை, பார்து கிடக்கும் பெருங்கடல், சில சமயங்களில் பொங்குகிறது. அதன் மேல் அலைகள் வெள்ளி ஆடைகள் அணிந்து, மினுமினுத்து அழகாக மேலுங்கீழும் மாறிமாறி அசைந்து கரையை நோக்கி வந்துகொண்டிருப்பதையும் காணலாம். சில சமயங்களில் அதே கடல் அலையடங்கி, ஓசையற்று, ஓய்ந்திருப்பதையும் காணலாம். ஆனால் ஒரு கவிஞன் தான் இவைகளையெல்லாம் காணும்போது “அக்கடல் மேகங்களுடன் விளையாடு கிறது; வானத்தைக் கேலி செய்கிறது; அல்லது தொட்டிலில் உறங்கும் குழந்தையைப்போல் ஓய்ந்திருக்கிறது,” எனப் பாடமுடியும்.

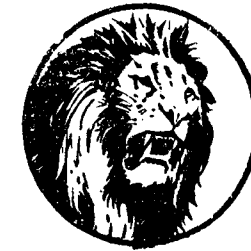
மயில் ஆடும் வண்ணம் மனிதனை பாவசப்படுத்தக்கூடியது. நாம் அந்நீளத் தோகை, அதன் நீல வட்டங்கள், அவற்றைச்சூழ்ந்த ஒளிமயமான வளையங்கள், இவைகளை அனுபவிக்க மட்டும் முடியும். ஆனால் கவிஞன், “உனது தோகை புனையாச்சித்திரம்,” “ஆயிரம் ஆயிரம் அம்பொற்காசுகள், ஆயிரம் ஆயிரம் அம்பிறை நிலவுகள், மாகத உருக்கின் வண்ணத்தடாகம் ஆன உன் மென்னுடல்” என்று மயிலினது அழகின் சிறப்பைப் பிறர்க்கு உணர்த்தி விடுகிறான். அக்கவிஞன், “நீ பறவையல்ல; பார்க்கமுடியாத பொருள்; ஒரு குரல்; ஒரு ரகசியம்” என்று குயிலுக்குப் புசும்மாலை சூட்டுகிறான். “காற்றொடு மிதக்கும் பாணனே! வானத்து யாத்திரிகனே! கவலைகள் மலிந்த எங்கள் உலகை நீ வெறுக்கிறாயோ?” என்று அக்கவிஞன்தான் வானம்பாடியைக் கேள்வி கேட்கமுடியும்.

மாலை சோர்ந்த உள்ளத்திற்குச் சாந்தி தரும். ஆனால் அது நாளில் ஒரு பகுதி. சோர்ந்து போகும் நேரத்திலெல்லாம் மாலை வேண்டுமானால், “தீயின் குழம்புகள்! செழும்பொன் காய்ச்சிவிட்டவோடைகள் வெம்மை தோன்றாமே எரிந்திடும் தங்கத்தகடுகள்” என மாலை நேரத்து வானத்தின் அழகைப்பாடும் திறம் பெற்ற கவிஞனின் துணை வேண்டும். “தென்னை மாக்களை மீதில் அங்கோர் செல்வப்பசங்களி கீச்சிட்டுப்பாயும், சின்னஞ்சிறிய குருவி அது “ஜிவ்” வென்று விண்ணிடையூசலிட்டேகும்” என்பது அந்திப்பொழுது வர்ணனை “ஜிவ்” வென்று பறக்கும் குருவியைப் பார்க்கிறோம். ஆனால் அக் கவிஞனால்தானே, குருவி “ஜிவ்” வென்று பறக்கிறது எனக் கூறமுடிகிறது!

“வெட்டியடிக்குது மின்னல், கடல் வீரத்திரை கொண்டு விண்ணிடிக்குது, கொட்டியடிக்குது மேகம், கூக வென்று விண்ணைக்குடையது காற்று, சட்டச் சட்டட்டா எனத்தாளங்கள் கொட்டி கனைக்குது வானம்” இதைப் படிக்கும் போது, மழை பெய்வதாக உணர்கிறோம். இதுதான் கவிஞனுக்குண்டான திறமை.

இயற்கையின் அழகிலே சொக்கிய கவிஞன், அது போதிக்கும் பாடங்களை, மக்களுக்குணர்த்தத் தவறுவதில்லை. அதனால்தான் “விட்டு விடுதலையாகி நிற்பாய் இந்த சிட்டுக்குருவியைப் போலே” என்று அவன் பாடுகிறான். கேவலம் அணிகள் வாழும் வாழ்க்கையைப் பார். “ஏச்சுக்கள், அச்சம், தம்மில் எளிமை வளப்பம் சதிக்கூச்சல் குழப்பங்கள் கொத்தடிமைத்தனம் கொஞ்சமும் இல்லையங்கே” “சிப்பியிலே நல்ல முத்து விளைந்திடும் செய்தியறியாயோ, நன்னெஞ்சே குப்பையிலே மலர் கொஞ்சம் குருக்கத்திக் கொடிவளராதோ” இவற்றை நன்றாக ஆழமாகச் சிந்தித்தாவது பகைமையை ஒழி யென மனிதனை அக்கவிஞன் வேண்டிக்கொள்கிறான். இயற்கை அன்புமயமானது. ஆதலால் இனி நாம் “அன்பு வாழ்கென்று அமைதியில் ஆடுவோம், ஆசைக்காதலைக் கை கொட்டி வாழ்த்துவோம்.”

“சக்தி அநந்தம், எல்லையற்றது, முடிவற்றது. அசையாமையில் அசைவு காட்டுவது.” அவ்வசைவுக்கு இசை கூட்டுவான் கவிஞன். தூய அன்பை நோக்கி, அழியாத அழகை நோக்கி, வழுவற்ற வாழ்வை நோக்கி முன்னேறும் மானிட ஜாதியின் முன்னோடி கவிஞன். அவன் நமக்கு “கன்னற் பாகிற் கோற்றேனிற் கனியிற் கனிந்த” கவிதை தருகிறான். அவனோடு உறவு கொண்டாடி, அவனது கவியுள்ளம் கண்டு, அதன் பயனாய் நாம் உயர்வது தான் அவனுக்கு நாம் செய்யும் கைம்மாறு. வாழ்க கவிஞன்!



What will be my Joy....if?

By A. J. Elenjical, II U. C.

WHEN the time comes for admission into the colleges, I have often seen people, students as well as parents, striving hard to get admission into the I or II Group. The students fight for themselves, the parents fight for their children. I fail to see why all should rush to the Principal's Office and worry him with all kinds of recommendations so as to find a place in these two groups. It is no doubt due to the smallness of their imagination, that they think the III Group is reserved for students who get poor marks in the S.S.L.C. or for those who do not want to study very hard. This is a false notion, as false as saying that it is midnight when the sun is shining in the bright blue sky.

The advantages of studying History would take many pages to describe. I shall only mention a few. In my humble opinion, those who study History or Logic and those who study other sciences have the same pleasure, and prosperity patiently awaits them both. We often hear people say, "What is the use of studying History and taking a degree in Arts?" I dare say it is as useful as a degree taken in any of the sciences. The superiority of History over the sciences, according to me, lies in the fact that the former can be easily grasped by exerting only a small amount of effort. So even students with an average intellectual strength can study and specialise in History. I do not forget that this is an age of science and that the leading countries of the present world are those who have developed science. But I do say that History and the other subjects of the third group are as important.

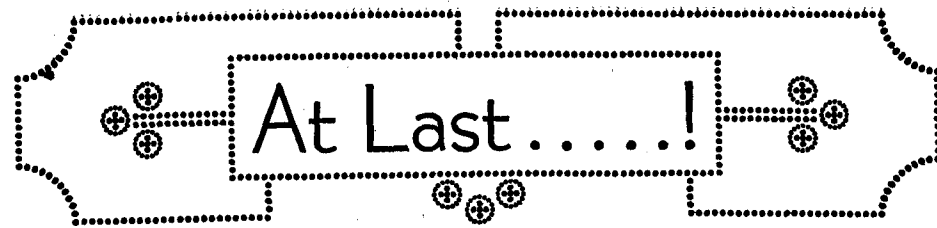
A thorough knowledge of History and Geography is absolutely necessary for a man to be successful in life. History, which is the authentic testimony of the rise and fall of cities, nations and empires, acts as a good teacher in politics. It gives us a chance to avoid errors in making constitutions and laws. In addition to this, History gives intellectual pleasure. Logic, which is both a science and an art, is mostly studied by III Group students; it supplies them, in addition to this intellectual pleasure, with a thorough knowledge of how to argue correctly and thereby trains good lawyers in court and debaters in Parliament.

WHAT WILL BE MY JOY . . . IF?

The future of those who study Group III is guaranteed. Every State needs and will need a great number of efficient lawyers and statesmen, and tradition teaches us that in almost all cases students of History get the opportunity of being such and they shine in those fields of the world's activities.

I therefore hope I have performed my duty towards my III Group fellow-students, past, present and future. Let me again say that they are not hopeless or useless, as many others may say. I shall be satisfied if at least a few of my readers will agree with me. What will be my joy if next reopening day I see a concourse of students at the Principal's Office fighting for Group III, with my beloved subjects, History and Logic! Perhaps it will then be called Group One





By K. V. Balakrishnan, II U.C.

IT was very dark. The Church bell rang twelve times breaking the silence of the night. The road was silent except for the noise of some dogs barking at a distance. A black figure was trudging its way on the road in the shades of houses. Now and then it stopped and suspiciously looked around it to know whether it was being followed. At last it stopped before a big bungalow and looked at it for some time.

Let us draw near the figure. It was a youth aged about 25. His shirt and dhoti were dirty and torn. His hair stood erect and it was evident that it had not seen oil for a long time. After a while the youth began to climb up to the house by means of a water pipe and after strenuous work reached the upper floor. The whole house was in deep slumber. He crept stealthily and heard no noise except the beating of his own heart.

He quietly entered a big room but there to his dismay he perceived a man tossing in his bed sleeplessly. He withdrew to go back, but he was too late. The man had seen him and at once switched on the electric light. He shouted to the lad with a pistol in his hand, "Stop or I shoot."

The lad was in despair and threw himself at full length at the feet of the man. He clasped his feet tightly and asked for pardon. The man was very much moved by his appearance and his sincere entreaties. He told him to rise and asked him why he, who looked like an honest youth, should indulge in stealing.

The young man began to tell his story. "My name is Balasundaram. Last year I was happier than any one else, but today I have to bow my head in shame. My father, who was a landlord, was one day seized by a mysterious illness and in spite of our best efforts he died, leaving his wife and son helpless. After his death we did not want to live in the same house and so selling our land and house we came to Madras. I joined the B. A. Class at Loyola College and was happy for some months. But another great blow was awaiting us, the collapse of

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Hanuman Bank in which we had put all our money. We had only a small sum left with us. At the death of her dear husband and the sudden loss of all our property, my mother was grief-stricken and took ill. We had sold all our furniture and brass vessels, but still we were almost starving. I on my part was unable to continue at College. I wandered from office to office in search of a job. This morning the doctor told me that if Mamma was given three injections she would survive and the cost of these injections alone was about Rs. 60. I was shocked even to think that my dear mother, my sole companion in this world, might die. So in despair I resolved to steal; but even here misfortune follows me like a shadow. Please, for God's sake, don't hand me over to the Police lest my mother should die without her dear son by her side. Please, sir, don't separate me from my mother." And having told his pitiable story, the youth fell on his knees.

The gentleman was moved by this pathetic tale and his natural generosity induced him to help the lad. He was very much pleased at the honesty of the young man and offered him a job in his house on Rs. 100 per month. He gave the lad Rs. 50 in advance and said: "Go and see that your mother gets her injections."

But when he gave the boy the money, he observed a deep cut in his palm and asked how he had got it. The youth told him that it was another sad story of his. He told him that the wound was caused by his elder brother Raju. One day when he was quarrelling with Raju, the latter got angry and struck him in the palm with his pen-knife. And when their parents scolded him for this, Raju was very much offended and disappeared next morning from home.

The gentleman seemed curious and asked Balu: "What is your father's name? And what is your birthplace?" The lad replied: "My father's name was Kannappa Mudaliar and we hail from Aduthurai."

At once the gentleman drew near and embraced Balu affectionately. Tears of joy flowed down his cheeks and he could only sob: "I am your cruel brother Raju."

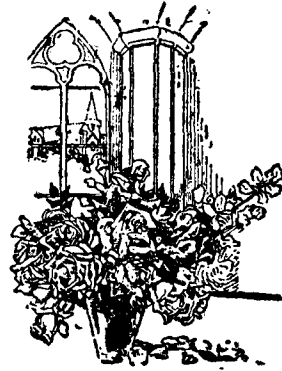
After the reconciliation Raju narrated his story. After running away from home, he did not know where to go. He went to a town and there luckily for him got a job in a Chettiar's shop. After some time the Chettiar started for Singapore and took the boy also with him. There he worked under him honestly for some years and before his boss died he

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bequeathed all his property to Raju, since he had no son. And Raju, eager to see his motherland again, had returned from Singapore to Madras. But on going to Aduthurai he found to his disappointment that his old house was locked and he was unable to get from the neighbours any news of his brother and mother.

They both went to the hut where their sick mother lay. Raju prostrated himself before her and begged her to forgive him for his insolence. She replied that he had been pardoned long ago and kissed him affectionately on the forehead. She beckoned the lads to come near her and placing Balu's hand in Raju's requested the latter to take care of his younger brother. Then she told them that her task was over and she might pray to God: "Lord, now let thy servant depart in peace!"

With her dear sons sitting on either side of her and her head resting on their lap, she died peacefully. And there the two brothers were looking sadly at their mother's calm face, their cheeks wet with tears.



பச்சைக் கிளி

(காம்பெல் என்பாஸின் ஆங்கிலச் செய்யுளின் தமிழ் ஆக்கம்)

வாழும்	உயிர்க்கு	வல்லோன்	வழங்கிய
ஆன்மா	நுகரும்	ஆழ	உணர்ச்சியை
மனிதன்	மட்டும்	தனியே	பெற்றிலன்
(என்பதை	விளக்கும்	இன்கதை	கேளாய் !)
இஸ்பானிய	நாட்டின்	இளங்கிளி	யோன்று
சீரிளஞ்	சிறகோடு	சிறைஅடை	பட்டு
வளமில்லா	முல்லாக்	கரைவேளி	அடைகையில்
சிறந்த	நிறத்தினைச்	சிறகினுக்	களித்த
நழிய	காடுகள்	நாட்டுக்	கனிகள்
வான், ததீர்	இவைதனை	வருந்திப்	பிரிந்தது.
இவற்றிற்	கீடாய்	இலையின்	நாற்றம்
முள் நிறை	நிலமோடு	மங்கிய	வானம்
பொங்கலை	குன்றதன்	பொன்கண்	கண்டது
எனினும்	எங்கள்	சீதள	நாட்டில்
பைம்போன்	இறகுகள்	பாழ்படும்	வரையில்
பாடி	ஆடி	வாழ்ந்தே	வந்தது.
(முதுமைப்	பருவம்	முற்றிய	பின்னர்)
ஊனக்	கண்ணோடு	ஊமையும்	ஆகி
சொல்லோடு	செயலும்	இழந்த	காலை
முல்லா	அடைந்தான்	இஸ்பானியன்	ஒருவன்.
(கிளிதனைக்	கண்டு	கேழுமிய	அன்பால்)
இஸ்பானிய	மொழியில்	வந்தனம்	அளிக்கக்
கிளியுமம்	மொழியில்	மறுமொழி	புகன்று
கூட்டைச்	சுற்றிக்	கூச்சலிட்டு	
விழைவைக்	காட்டி	விழுந்து	இறந்தது.

G. Rosary Victoria, I U.C.

Behind the Screen

By C. V. Ramanan, IV Hons.

IT was 6-30. I was in the Theatre. "Premsagar", the New Theatre's hit, was toward. A bell was heard. The lights were switched off. "Silence Please" was flashed on the screen. A sigh of relief went forth from the audience. The auditorium was all attention. On the screen appeared the certificate of the Board of Censors. After that the head of an elephant, the trade mark of the New Theatre. Then appeared a list of names:

<i>Scenario and Direction</i>	...	Shanthi Swarup
<i>Music</i>	...	Pankaj Mullick
<i>Photography</i>	...	Kishan Gupta
<i>Audiography</i>	...	B. L. Rau
<i>Editing</i>	...	Subodh Mitter
<i>Etc., Etc.</i>		

The audience were murmuring: "Oh, these names! Who cares for them?" I wondered at them. I realised how the general public remains ignorant of or indifferent to movie-picture production. Many of them have no idea of those that are responsible for the production of a picture: the Director, the sound recorder, the camera-man, the film editors, and others. These are the men behind the screen.

To produce a picture, the first requisite is a story, which is sent to the scenario writer. He divides it into small parts and adds the directions for erecting settings and for shooting the scenes. This treatment involves knowledge of the camera, direction, music, and instructions to the actors.

The story in scenario form is given to the Director. Sometimes the scenario is written by the Director himself.

A Director allots parts to the artists according to their personal artistic expression and capacity. He is in charge of erecting sets and costumes. The Director must be intelligent and well versed in the fine arts. He can make or mar the artists. It was Shanta Ram who brought Shanta Apte into prominence. It required K. V. Reddy to make Banumathi the favourite of millions. The Director has many helpers: the Assistant Director, the Music Director, the Art Director, and others. The Assistant Director is usually in charge of the financial side of the picture-

BEHIND THE SCREEN

production. The Art Director is in charge of the artistic side of the production—costumes and settings. There is an army of sculptors, masons, carpenters, and workers under him.

Many of the settings are faked ones. Often pictures are painted and photographed; miniature sets are used. These when photographed as a 'close-up' resemble real ones.

When the scenario is ready and the artists are selected, orders are given to erect the settings. Here comes the property man—familiarly known as 'prop'. He supplies all the materials. The 'prop' must be able to supply at short notice anything from a pin to an elephant.

The script girl supplies dialogues to the artists and sees that they have studied their parts well. In foreign countries, they employ a girl for this purpose. But in India, the script girl is usually a man!

When everything is ready the rehearsals begin. The Music Director comes with his orchestra, and song rehearsals begin. Thus the stage is set for the actual taking of the picture. Costumes are supplied to the artists as well as make-up to give them the appearance of the characters they have to render. The costumes are adopted after judicious research, as they have to suit the time and occasion of the story.

Make-up is an art in itself. It requires skill and intelligence. There are special artists for the purpose. By make-up the artists are made to appear older or younger than they really are, as befits the role they play. In this respect, Vauhini Studios, have succeeded best, as is shown in Thyragiah and Yogi Vemanna. Powders, paints, wigs, beards, Plaster of Paris and even fish skin are used. The list of materials used would beat hollow the Pharmacopoeia of the mediæval medicine-man. Sometimes faces are twisted by special instruments.

The camera-man comes first in importance among technicians. It is he that actually takes the picture. The spools of the movie camera are filled with raw film and when the picture is taken the film is moved at a speed of 22 feet per minute—the speed with which the film moves when exhibited. Many are the photographic tricks which look marvellous on the screen. There are usually a few scenes which are the handiwork of the camera wizard. The usual tricks employed for the ordinary Indian pictures are the composite shot, the fast and slow drive, and the back-hand move. The composite shot is either several shots taken on the same

strip of film or a scene taken through a prism. In the fast-and-slow take, when the picture is taken, the film is rolled faster or slower than the usual rate of 22 feet per minute. It is a frequent experience in pictures to see people jumping to great heights. It is a clever back-hand move. The person actually jumps down from a high place, and the picture is taken. Then it is reversed, and so on the screen it seems as if the person had jumped up.

The Sound Recorder or Audiographer is also called the "mike". He must see that all foreign sounds are eliminated and that the sounds are got in their correct pitch and volume. The most important of his weapons is the microphone—the wonderful magic ear which not only hears but also transmits the sound. In the taking of pictures the microphone is always concealed in flower-pots or under tables and chairs and is hung over the heads of the actors in such a way that it does not appear in the picture.

When everything is ready, the shooting commences. Only a few scenes are taken in a day. It takes months and even years to complete a picture. When the sets are ready and the technicians are at their posts, the Director says, "Shoot." A bell is rung. There is absolute silence. A red light is flashed. Then a green light. The cameras begin to whirr. The artists recite and act. The "mike" is busy. If anything goes wrong, "Cut," says the Director. All stand still. The Director corrects something. The shooting again commences. Thus almost every scene has to be acted over and over again till everybody is satisfied. When the last cut is called up the camera-man puts the film in the can and sends it to the Laboratory to be dipped in "soup". The next day the Director sees the "rushes" of the previous day's "stuff"—"rushes" are the day's take off the film projected inside the studio for examination by the Director. The exposed film is "stuck" and the unexposed one is "stock". If it contains "grief"—which might as well be cut out—or if it is *n. g.* (not good), retake becomes necessary. If the work is satisfactory, the Director says O.K. The precious reel of celluloid is stored up in the magazine. Reel after reel is thus added until a complete picture is produced.

After the whole picture is taken, the film is sent to the Editor, who edits the picture. It is he who sees to the continuity of the finished story. The sound film is also edited and then "dubbed" on to the picture. After the synchronisation of sound, as many positives as are needed (sometimes as many as five hundred) are taken.

The picture is then put to the Board of Censors. They usually cut out those portions, if any, that are likely to affect public morals or are politically harmful.

After the certificate of the Board of Censors is obtained, the film is sent for exhibition, usually through the medium of distributors. And we see all talking, all dancing, all singing, mighty mythological or musical extravaganza.



"Stick 'em up"!

By A. S. R. Gift, I U.C.

IT was a Monday evening when I seated myself before my table. I was very tired, for I had just returned from the playground after an hour and a half's game. I felt dull and lonely, for everyone except my father had gone out and even my father was busy in his office. Since I have a great liking for detective stories, I then remembered a magazine recommended to me by a neighbour. I found the magazine, which was full of true criminal cases from America, and I went to the drawing-room (for my father's office was the next room) to read it.

The first story ended in a murder. A pair of young men walked into a liquor shop and demanded two bottles of whisky. The two men were neatly dressed and had a fine personality. An elderly man was at the counter and his son, a young man, moved to take the two bottles of whisky. Like lightning the two customers produced nickel-plated automatics and commanded curtly: "Hands up! Quick! It's a hold-up". When the old man stared at them, one of them added: "Stick 'em up—a false move—I'll shoot you down". When they began ordering the old man to give up all his day's income, his son at the bar took a bottle and flung it at one of the bandits. It hit him on the head. Two shots rang out and the brave young man stumbled down. The two bandits left the place with a sneer after emptying their revolvers into the dead man and at the counter, where the old man had dropped down and taken shelter. They took to flight in their waiting auto and when the Police arrived they could find no clues to the identity of the killer.

I was filled with horror, so I did not finish the story but turned the pages and began another story. It also was a description of a daylight robbery and gun-duel. Four men entered a bank at noon and demanded the cashier's money at gun-point. They covered the few customers with guns drawn and the leader took about \$ 2000 in currency and stuffed it into his handbag Accidentally a Police detective came from the rear and smelt something wrong. When he found the customers in the power of threatening gun-men he took his service revolver and taking his position behind a pile of boxes, waited till he thought it was safe for the customers, and when he saw the leader of the gang turning back towards the door with the bag of money, he opened fire. The robber ran out with a wild cry of pain clutching his right arm. In the gun-battle that followed one of the bandits dropped down and the other

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two carried him out after sending a hail of wild bullets into the air. The four stick-up men vanished in their new car and the Police arrived only to find the cashier and a customer mortally wounded.

I was so terribly alarmed that I threw away the magazine. I was almost sleeping when I took up the half finished "Valley of Fear" written by the famous Conan Doyle. It is a good story book with Sherlock Holmes and Dr. Watson.

I heard a car coming to a sudden stop before our house and I could see three good-looking, neatly dressed men walking into my father's office. My father is a secretary in a big bank in town and so the visit was not unusual, but the men had peculiar bulges in their coat pockets. They shook hands with my father and one of them wearing rimless spectacles sat by my father and began chatting.

All of a sudden the three men rose and the man with rimless glasses pressed a revolver against my father and ordered him to throw his hands up in the air. They demanded Rs. 10,000 and added that if he failed to give them they would blow out his brains. My father had drawn the Rs. 10,000 from the bank as a loan only that afternoon to buy a field the next day in a nearby village. He turned towards the door and looked as if for help, but a stern command "Quick" from the bandit leader made him stare at them.

I sat there motionless for some moments and then a plan flashed on my mind. I knew my father's weapon had been cleaned only the day previous, and it lay fully loaded in a drawer next to me. I took it from the drawer without making any noise and raised it to shoot. I had handled it about half a dozen times, but now it seemed very heavy. With great difficulty I aimed it at the bandit leader's head with my shaking hands. When I was about to pull the trigger my trembling hands gave way under the heavy gun and down it went with a terrible crash. I heard heavy footsteps and my heart was beating very fast and I feared it might stop altogether.

At once I cried out "Help" from the depth of my throat. Suddenly I woke up and stared at my father and mother who were looking at the table with wide-open eyes. I also turned my glance towards the table only to find the expensive table-lamp with its beautiful dome and bulb shattered to fragments; the big volume of "Valley of Fear" lay in the middle of them. Then only did I realize that it was a dream, and instead of the revolver, I had dropped the story book on the table-lamp. Though I was very sorry for the new table-lamp, I was glad there was no stick-up and gun-battle in our house to end with murder.

Truth and Beauty

By K. K. Jacob, II U.C.

MAN'S nature is endowed with many valuable gifts among which the craving of the inner soul for truth and beauty is strikingly important. The sole aim of education is to appease the thirst for truth; and where this most important aspect of education is neglected wholly or even partially, the very foundation of the educational edifice crumbles down. But in practical life there is a strong evil tendency caused by external agencies to deviate from the truth-seeking bent of the mind. To reduce such wrong tendencies education enlightens us and makes us able to detect right from wrong and truth from falsehood. We feel a craving of the soul for truth and beauty exactly like the lowing of a calf for its mother. The natural inclination of human nature is to discover, appreciate, and adhere to truth. It is this part of our nature, more than any other, that we should keep intact during our studies and later during our lifetime. In the materialistic world of today, we should in our attempt to advance our literary, scientific, or general knowledge take pains to see that this natural affiliation of our heart to what is true and what is beautiful is not crushed. Now when it is the time to mould our character we should develop a strong appreciation for truth and should defend it whenever and wherever we can.

Finding and appreciating beauty is no less important in making our lives happy. Though we live in a scientific world, we should have, apart from the scientific way of looking at things that come under our observation, an artistic way of viewing them. We should be able to find out and enjoy beauty in its various forms. When speaking about beauty I am tempted to speak about natural beauty and that with full justification, as it can raise us to rapturous heights and yet is neglected by most people! What scope is given to us by our Creator for enjoyment of beauty! But the matter-of-fact people of the twentieth century neglect natural beauties and flock round artificial and unnatural enjoyments. Natural objects are so interesting and beautiful that the study and enjoyment of them means education *plus* entertainment. The work of botanists compels our admiration in this respect and even there it may be complained that oftentimes they take interest in the study of natural objects without realising their beauty. The subjective study may no doubt enable them

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to see more order and hence more beauty in them. Yet when I see botanists who profess to be such, plucking a flower and counting or examining the petals with a view to pronounce to which category of flowers it belongs, I wish they had raised it to their nose and enjoyed the fascinating fragrance of it. Wordsworth calls the botanist

A fingering slave,
One that would peep and botanize
Upon his mother's grave.

What pleasure it is to watch the evening ceremonies in the Temple of Sunset, to be out when the day slowly slides away giving place to night, to be bathed in the milky light of the moon! What pleasure it is to lie on the green grassy carpet spread by nature, fondled by the cool breeze and looking at the playful clouds assuming infinitely varied shapes and colours as they sail along the sky! Minutes thus spent are most useful. I have often noticed with concern my fellow-students shutting themselves up in their cells always fighting with books and bugs, and I have wished that they would come out and enjoy nature for a short while. This will have two beneficial effects: their body will be refreshed and the strain of their mind will be relaxed so that they can concentrate on their studies. For concentration in study is wanting in most students today.



பொருநராற்றுப்படையும் தாவர நூலும்

By R. Anantharaman, IV U.C.

புத்துப் பாட்டுள் ஒன்றாகிய பொருநராற்றுப்படை சோழன் கரிகால் பெரு வளத்தானை முடத்தாமக்கண்ணியார் சிறப்பித்துப்பாடிய அருமைசான்ற பாட்டு. இதிலுள்ள பொதுவான இலக்கியப் பண்புகளோடு, தாவர சம்பந்தமான குறிப்புகள் அறிஞரால் பெரிதும் போற்றப்படுவன. உவமை முகத்தானும் நேர்முகமாகவும் இப்பாட்டில் புலவர் மலர்கள், செடிகள், கொடிகளைப் பற்றிக் கூறுவதையும் தாவரநூல் வல்லார் இவற்றைப்பற்றி அறிவிப்பதையும் ஓரளவு தொகுத்தும் இணைத்தும் காட்டுவேன்.

“இலவு இதழ் புரையும்.... துவர்வாய்”. விறலியின் செந்நிறவாய் இலவினது இதழை ஒத்திருந்ததாகக் கூறப்படுகிறது. சாதாரணமாக மலரின் இதழ் மென்மையானது. இலவம் பூவின் இதழோ மென்மையுள் எல்லாம் மென்மையுடையது. எனவேதான் மென்மைக்கு மிகவும் பொருந்திய இலவம் பூவின் இதழை எடுத்துக்கொண்டார். இலவு *Bombax malabaricum* அல்லது *Eriodendron anfractuosum* வகையினது என்பர்.

‘நெடுவரை மிசைஇய காந்தன் மெல்விரல்’ விறலியில் விரல் காந்தன் மலருக்கு உவமிக்கப் பெற்றது. காந்தன் மலர் நெடிய மலையின் உச்சியில் உள்ளதாகப் பேசப்படுகிறது. இம்மலர் *Avicennia officinalis* இனத்தைச் சார்ந்தது என்று தாவர நூலில் நாம் அறிகின்றோம். ‘மால் பழுத்தன்ன மறுகுரீர் மொக்குள்’. பால் கற்கள் நிரம்பின செந்நிறமுள்ள நிலத்திலே விறலி அடிவைத்து நடக்கும்போது அந்த அடி கொப்புளங்கொள்ள அக் கொப்புளங்கள் மாற்செடியில் பழம் பழுத்தாற்போன்று துளும்புகின்ற நீரையுடையதாகத் தோன்றின. மாற்செடி *Sansevieria* என்று தாவர நூலில் கூறப்படும்.

‘இரும் பனம் போந்தைத் தோடும் கருஞ்சினை அம்வாய் வேம்பின் அங்குழைத் தெரியல்’—கரிகால் பெருவளத்தான் தனது இளமைப் பருவத் திலேயே மிகுந்த வீரமுடையவன். சோனையும் பாண்டியனையும் வென்றவன். சோன், கரிய பனங்குருத்தின் அலர்ந்த வலப்பக்கத்து ஓலையை அணிந்தவன்.

பொருநராற்றுப்படையும் தாவரநூலும்

பாண்டியன் கரிய கொம்பினைக்கொண்ட வேம்பினது வாள் அரத்தின் வாய் போன்ற விளிம்பினையுடைய அழகிய தளிராற் செய்த மாலையை அணிந்தவன். பனை ஓலை *Borassus flabelliformis* என்றும் வேம்பு *Azadirachta indica* என்றும் தாவர நூலில் வழங்கப்பெறும்.

சோழவள நாட்டில் நால்வகை நிலங்களும் ஒன்றையொன்று அடுத்துப் பின்னிப் பிணைந்து இருப்பதாகவே புலவர் திணைமயங்கிய நிலையைத் திறம்படக் கூறுகிறார். மருத நிலத்துக் காகம் தன் வயிறு நிரம்பப்பெற்று மேலும் உண்பதை வெறுத்து பின்னொரு பொழுது பசித்த காலத்து உண்பதற்காக, மாலையைச் சூழ்ந்த நொச்சியின் நிழலிடத்துக் கிடந்த ஈற்றுத்தொழிலையுடைய ஆமையின் பார்ப்பினைப் பாதுகாத்து வைக்கிறது. நொச்சி மாம் *Vitex Negundo* என்று அறியப்படும். இது கடலும் கடல் சார்ந்த நிலமாகிய நெய்தலுக்கு உரிய தாவரம்.

பசிய பாகற் பழத்தையும் தொகுதியான செவ்விய சுளையையுடைய பலாப்பழத்தையும் உண்டு வளையையுடைய காஞ்சி மாத்திலும், செவ்விய மருதில் மாத்திலும் இருந்து மடப்பத்தையுடைய மயில் ஆவாரிக்கும் என்பதாக வர்ணிக்கப்படுகிறது. குறிஞ்சி நிலத்திற்குரிய மயில் மருத நிலத்து மாங்களாகிய காஞ்சி மருதில் முதலிய மாங்களில் சஞ்சரிப்பதை இங்குக் காண்கிறோம். தாவர நூலறிஞர் பாகலை *Momordica Charantia* என்றும் பலாப் பழத்தை *Artocarpus integrifolia* என்றும் அழைப்பர். காஞ்சி மாம் *Phoenix farinifera* என்றும் மருதில் *Terminalia Arjuna* என்றும் அழைக்கப்படும்.

இனி, புலவர் குறிப்பிடுகின்ற தாவரங்களுள் சிலவற்றிற்குத் தாவரநூற் பெயர் கூறப்படும்.

கரும்பு—*Saccharum officinarum*

நெல்—*Oryza sativum*

புன்கு—*Pongamia glabra*

கொன்றை—*Cassia siamea*

புன்னை—*Calophyllum inophyllum*

சாபுன்னை—*Sapindus trifoliatus* (Soapnut tree)

தெங்கு—*Cocos nucifera*

வாழை—*Musa paradisiaca*

குல்லை—கஞ்சங்குல்லை—*Cannabis sativa*

தாவரங்களில் இயல்பினை ஒரிரு சொற்களில் அழுத்தமாகக் கூறும் ஆற்றல் படைத்தவர் நம் புலவர் என்பதற்கு அநேக உதாரணங்கள் காட்டலாம். சில உதாரணங்களே சாலும்; வறள் அடும்பு, இவர் பகன்றை, தளிர் புன்கு, நனை ஞாழல், அவிழ் தளவு, அகல் தோன்றி, நகுமுல்லை, வீடகுதேறு, பொற் கொன்றை, மணிக்காயா.

பொருநராற்றுப்படை பழந்தமிழ் வாழ்க்கை நெறியினுக்கு ஒரு வழி காட்டி. அவர் தம் கலை, நாகரிகம், சமூக வாழ்வினை அங்குக் காணலாம். அஃதன்றி அந்நாளில் தமிழ் மக்கள் சாஸ்திர நுட்பம் அறிந்தவர்களாயிருந்தனர் என்பதற்கும் இன்னனைய நூற்கள் சிறந்த எடுத்துக்காட்டுக்களாக இலங்குகின்றன. குறிப்பாக, பொருநராற்றுப்படை இயற்றிய முடத்தாமக் கண்ணியாரது தாவரநூற் புலமை வியத்தகு புலமை என்றே சொல்லவேண்டும். இவரது கவி ஓவியத்தை இன்னும் பல கோணங்களிலிருந்து காணவேண்டியது அறிஞர் கடமை என்க.



The Technique of Transmutation

By C. E. Itteyarah, B.Sc. *
I. L. Xavier, V B.Sc. Hons. *
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Introduction

THE idea of transmuting elements is not a new one. Quite early in the Christian era it was current among the Alexandrian Greeks and then spread to the East and the West through the nomadic Arabs. In fact the main purpose of the study of Alchemy, the father of modern chemistry, was to arrive at the Philosopher's Stone which would on touch convert base metals into noble ones.

In this there was more than the manifestation of the greed for gold. The idea had a philosophical basis and was linked with the Theory of Matter held at the time. All substances were regarded as being composed of one primitive matter with characteristic qualities superimposed, so that by removing these qualities the alchemist hoped to get at primitive matter itself, and then add to it such characteristics as to obtain the particular substance he desired.

Several centuries of painstaking labour have at last brought the scientist close to the ultimate constituent of matter. All matter has been classified into 92 simple elements, and the smallest particle of any one of these, the atom, which fully defines the individual nature and properties of that element, is itself composed of light negatively charged particles, called electrons, gyrating round a positively charged and relatively massive nucleus. The swiftly revolving and highly organised peripheral electrons are responsible for most of the chemical and physical properties of the element, while the central nucleus, wherein is concentrated practically the whole mass of the atom, gives the essential individuality of the element. To pass from one element to another, therefore, it is this atomic kernel, the nucleus, that must be altered.

The discovery of Radioactivity has established beyond doubt that the nucleus itself consists of elementary particles, the positively charged protons and the electrically neutral neutrons, both of them having almost

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equal masses. Since the elements essentially differ from one another by the simple fact that they possess different and well defined numbers of such particles, if by some means we can add to or subtract from the nucleus any of these basic particles we shall have achieved what centuries before the alchemist tried in vain to realise.

Transmutation, then, must aim at attacking and disintegrating the recondite and all but unassailable part of the atom, the nucleus. However, the dimensions of this target (10^{-13} cm.) face us with the problem of securing a proportionately tiny missile. Again, the nucleus is powerfully protected by an Electrostatic Potential Barrier which no mere touch of a Philosopher's Stone can break through. The third serious problem is to test whether this innermost kernel of the atom has been impacted, and with what results.

To meet these difficulties a whole complex technique has been developed, preparing suitable projectiles for the attack, accelerating them to velocities high enough to scale over the protecting wall of the nucleus, and detecting accurately the results of the onslaught. This defines the scope of the present article.

The Agents of Transmutation

Artificial disintegration of elements was first accomplished by Rutherford in 1919 using the high-speed α -particles from Ra C' as projectiles, and more than 10 years passed before other projectiles were considered. At present the projectiles that have been successfully used for nuclear disintegration are the α -particles, protons, deuterons, neutrons and gamma-rays.

α -particles are obtained from many radioactive materials. Of considerable importance has been the use of Polonium (RaF) since this can be separated from parent materials which are β - and γ -active electrochemically, and so affords a pure source of alphas. They have an energy of about 5 MeV. Higher energy alphas, however, such as those from Ra C' reach even the 8 MeV mark and are frequently employed. The advantages due to the simplicity of naturally radioactive sources are handicapped by the low intensities available.

The proton, as already stated, is one of the fundamental components of the nucleus. In the case of hydrogen the nucleus is a single proton. The range of protons is longer than that of α -particles, often reaching 200 cms. in air, which is equivalent to energy of nearly 14 MeV.

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The deuteron is ordinarily called "heavy hydrogen" and forms a large proportion of water that has been repeatedly electrolysed. Deuterons are of chief interest as projectiles, being accelerated to high speeds by several types of apparatus. The range of a deuteron of energy E is twice that of a proton of half that energy. This gives an easy means of calculating deuteron energies from the proton Range-Energy curves.

Neutrons are emitted as a result of actual transmutation when certain light elements such as Beryllium, Lithium and Boron are bombarded by α -particles. Beryllium targets provide a great abundance of neutrons, but Lithium targets are used when high-velocity particles are needed. A standard type of neutron source is a sealed capsule containing finely divided Beryllium with Radon gas. For many experiments the small size of such a source makes observations exceedingly simple and effective owing to the large solid angle available for targets. Since neutrons have no electric charge they will not encounter the same difficulty as other positively charged ions in penetrating the barrier surrounding the nucleus. In this sense the neutron appears to be a superior disintegrating agent—a fact confirmed by several experiments.

The gamma-radiation from naturally radioactive materials has been, up to a very recent date, the only source of photons of energy greater than 1 MeV. As disintegrating agents natural γ -rays have been successful for only two targets, Hydrogen and Beryllium. Similar disintegrations of other elements require higher energies than are available from natural sources. However, certain disintegration processes produced with high-speed ions in apparatus to be described later yield γ -rays with energies reaching up to even about 17 MeV.

Methods of Acceleration

From this wide variety of projectiles, once the suitable particle has been chosen, it remains next to accelerate it to very high velocities so that it may penetrate right into the heart of the atom, undeflected by all the powerful repelling forces. This is done by subjecting the particle to very strong electric fields. The technique of producing very high potential differences has been greatly developed in recent years, since it goes hand in hand with nuclear research. One of the important instruments for this purpose is the Van der Graaf Generator.

The Van der Graaf High Tension Generator

Though introduced into the field of research in 1931 by Robert Van der Graaf, this H.T. generator has been made fifty times more

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efficient in recent times. The simple principle on which it depends is that the potential inside a closed conducting sphere is uniform.

Two spheres *S* supported on suitable insulating pillars *G* collect positive and negative charges [respectively from charged belts *B* moving over pulleys *P* at the centres of the spheres as shown in fig. (1). The belts

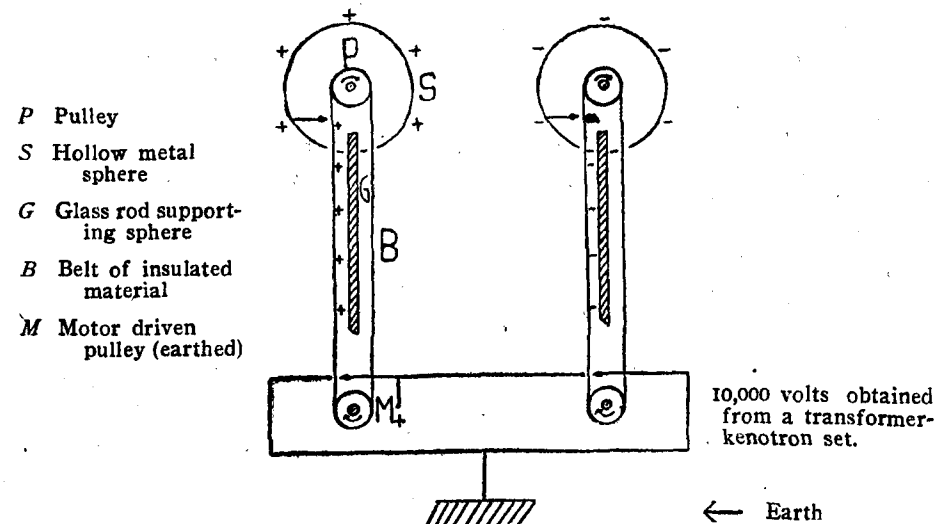


FIG. 1—Van der Graaf Generator

are made of silk or some insulating material and are driven by an electric motor. At the lower pulleys each belt passes between a metallic surface and some sharp points maintained at about 10,000 volts obtained from a transformer kenotron set. Adjusting the distance of the points from the surface, a brush discharge between the two is maintained and so the belt is sprayed with charge as it passes between the gap on its way to the sphere above. When the charged belt enters the sphere it again passes a metallic point attached to the surface of the sphere. Here it delivers up the charge, and returns to be charged again. In this way the charge is carried up continuously until the full capacity of the sphere is reached. The upper limit for the surface density of charge on the belt is that which causes the breakdown potential of the surrounding air or other insulating material used. The apparatus can be arranged so that one sphere is positively charged while the other is negatively charged, thus producing a tremendous potential difference of a few million volts.

Among the various improvements made with this generator is a remarkable one which doubles the current output as well as does away

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with the transformer kenotron set which charges the belt. The belt is made, on its passage out of the sphere, to pick up a charge equal and opposite to the one delivered. The kenotron set is not needed because an initial small charge on the moving belt—such as is present owing to the friction of the belt with the pulleys—produces by induction a cumulative separation of negative and positive electricity. Hence the machine is self-exciting and immediately begins to operate, dispensing with the cumbersome external electric connections.

One of the largest generators of this type is in the Institute of Technology in Massachusetts, U.S.A. It yields a current of 4 milliamperes at 2.5×10^6 volts. Later a voltage of even 5 millions has been obtained. In the Westinghouse Research Laboratory, a similar generator produces a voltage of 3.7 millions, which can be maintained for several minutes, since the surrounding air is at a pressure of 9 atmospheres. Of course, the construction of such a machine involves many technical difficulties, such as the maintenance of insulation and the prevention of leakage.

Another producer of great electrostatic fields necessary for accelerating the projectiles is the high tension multiplier constructed by Cockroft and Walton.

The Cockroft and Walton H. T. Generator

The simple principle on which this depends was first worked out by Greinacher and the process is known as voltage multiplication. A great number of condensers are charged *in parallel* to a relatively low tension and discharged *in series*; consequently the tension of discharge will be the sum of the tensions of the individual condensers.

To illustrate this principle, consider the circuit given in fig. (2). A condenser *C* and a diode *D* in series are fed by the A.C.-transformer of peak voltage *E*. When *X* is at the positive peak of the cycle the diode becomes conducting, and the condenser is charged. *Y* has the same potential as *X* and so is positive with respect to *C*. In the next cycle the diode

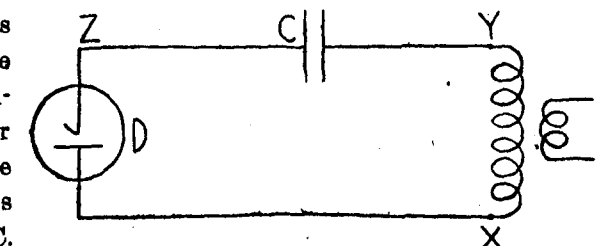


FIG. 2

becomes non-conducting, and since *X* drops to a potential $-E$, the voltage difference across *XY* becomes $2E$. Thus the voltage has been doubled.

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By employing a series of condensers and diodes the voltage can be multiplied several times. Considering the figure (3), in operation, A. C. transformer charges a condenser

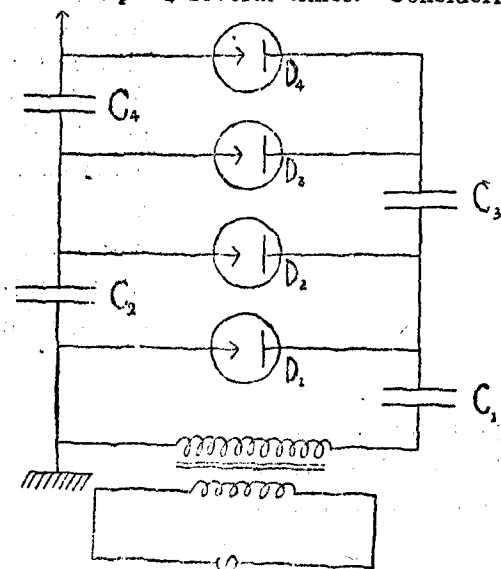


FIG. 3.

transformer charges a condenser through a pair of diodes, e.g. for half a cycle C_2 is charged through D_1 and D_3 , while for the second half these become non-conducting and the fed condenser shares its charge through the second pair. This process continues, until they are fully charged.

With a starting peak tension of 5000 volts a final tension as high as 700 kilovolts can be obtained during discharge. But one disadvantage of this generator is the fluctuation of the final voltage with a frequency equal to that of the A.C.

The Cyclotron (fig. 4), an epoch-making apparatus in transmutation technique, must be dealt with next. It was invented by E. O. Lawrence in California. It has almost superseded the generators described above in giving us projectiles of very high speed. The apparatus essentially consists of a flat cylindrical vacuum chamber P inside which are placed two hollow semicircular electrodes called 'dees.' The straight edges of the dees D_1 and D_2 are an inch apart. Each is connected to a powerful source of radio-frequency current.

In the centre of the vacuum chamber is mounted a tungsten filament F, the source of electrons which will ionise the gas in the chamber.

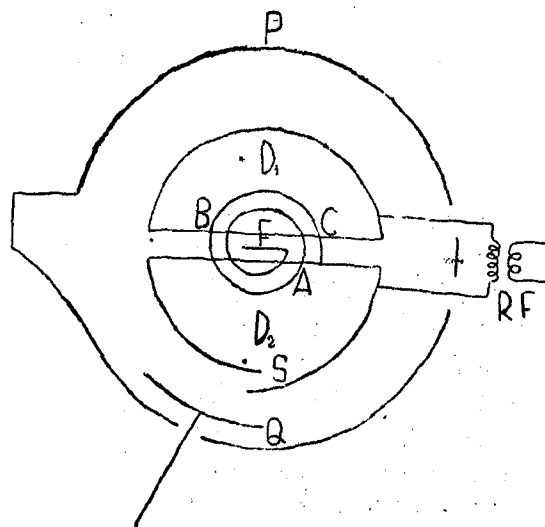
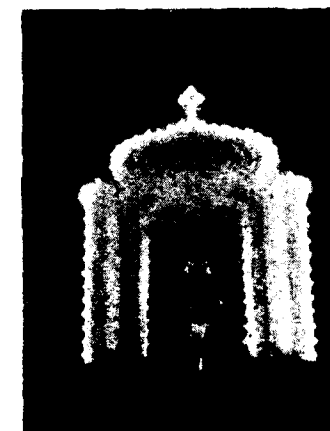
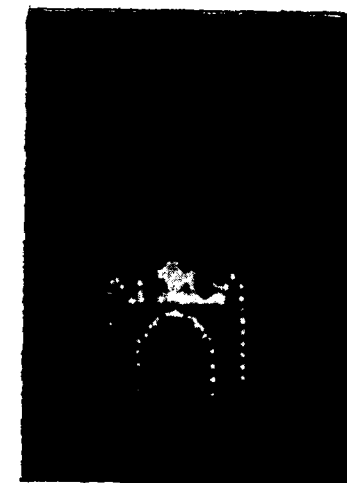
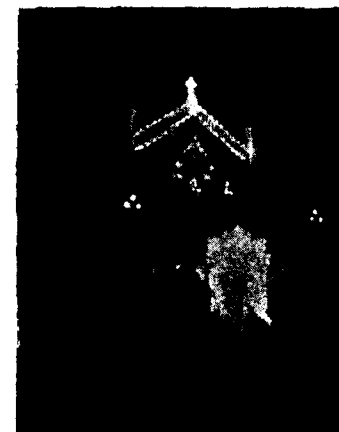


FIG. 4—Cyclotron



CORPUS

CHRISTI

1948

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The Guests



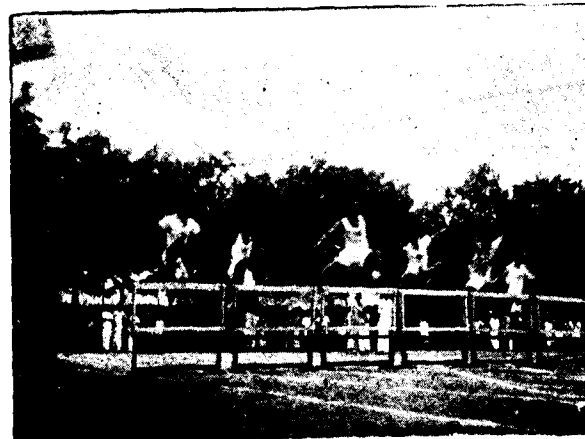
The President and the Champion

COLLEGE



Putting the Shot

SPORTS



Hurdles



Waiting for the Shot

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The whole chamber is put between the pole pieces of an electromagnet capable of producing high fields of the order of 15,000 Gauss. (fig. 5)

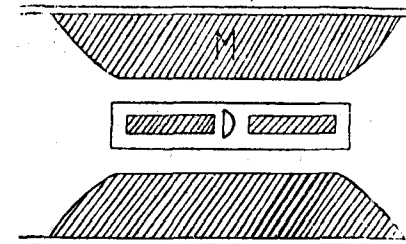


FIG. 5—Cyclotron: transverse view

The chamber is evacuated to a low pressure, leaving only small traces of the gas whose atoms are to be accelerated. The atoms are first ionised by collision with the electrons emitted by the heated filament at the centre, hence a cluster of ions is formed close to the filament.

Consider an ion formed at the point A at the instant when D_2 is at the peak negative voltage. The ion being positively charged will be attracted into the dee D_2 . The interior of the hollow dee is field-free space and so no electric forces will be acting on the ion. Yet, owing to the magnetic field H , it will describe a circular path of radius r given by the relation $Hev = \frac{mv^2}{r}$ where e and m are the charge and mass respectively of the ion, and v its velocity.

$$\text{Hence we get } r = \frac{mv}{He} \quad (1)$$

$$\text{And angular velocity } \omega = \frac{He}{m} \quad (2)$$

If in the time taken by the ion to complete the semicircle and emerge into the space between D_1 and D_2 , the charge on the dees gets reversed, then the ion will again be accelerated, this time entering D_1 and going round in a semicircle. Each time it passes from within one dee to the other, the ion gains an increment of kinetic energy equal to its charge multiplied by the potential difference between the dees.

Considering the two basic equations given above, the fundamental principle of the cyclotron can be explained.

From Equation (1) we see that the radius of the path of an ion is directly proportional to its velocity; hence as the velocity increases owing to continued acceleration between the dees, the ion will describe ever widening circles until it reaches the boundary and escapes through the slit S. A great advantage here is that since all ions emerging from S have the same radius of path, they also have the same velocity and so homogeneity of the beam is readily obtained. Focusing of the beam is

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done by the magnetic field which becomes effective, as the ions emerge, in narrowing down the beam. The ions are prevented from impinging on the side of the chamber by a deflector plate Q. It consists of a thin sheet of molybdenum charged to a negative potential suitably adjusted to deflect the beam on to the target.

Equation (2) reveals that since the angular velocity of the ions is the same whatever be the radius of path, the ion requires the same time to complete one revolution, whether it moves near the centre of the chamber or near the periphery.

The maximum velocity that can be attained by a particle is limited by the probability of collision of the ion with an undissociated atom. This probability will be greater, the greater the number of revolutions, because both the path and the velocity increase. Practically it has been found that an ion making more than 150 revolutions will surely meet with a collision in a cyclotron of medium size.

Another factor that keeps down the particle velocity is the relativistic increase in the mass of the ions at the very high velocities with which they travel. Theoretically worked out for deuterons the energy limit was set at 8 MeV; but practically a greater energy limit was attained.

The cyclotron at Berkeley has its flat cylindrical tank 35 inches in diameter and 6 inches in height. The dees are made of spun-copper while the wall of the vacuum chamber is made of brass. Huge water tanks surround the cyclotron to cool it as well as to protect the experimenters from the effect of neutrons which are produced by the impact of the fast ions on the copper dees. An immense magnet with pole pieces 37 inches in diameter is used for the field. Only a tiny air gap is left between the pole pieces and the chamber. As regards the radio frequency oscillator, great care is taken to stabilise the frequency.

Many improvements have been brought about in the ion source. The capillary ion source recently developed has great advantages and produces ionic current as high as 300 micro-amperes. The Betatron, however, has to replace the cyclotron in the case of electrons. Two chief difficulties turned up when the cyclotron was tried for accelerating electrons. Firstly, because of the small mass of the electron extremely high frequencies would have to be applied to the dees. Secondly, it was found that though the velocity of high energy electrons remained almost constant, the mass fluctuated.

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In 1940 the Betatron devised by Kerst was first used for accelerating electrons. The principle of the Betatron is based on the law of Electromagnetic Induction. A vacuum chamber is placed in a magnetic field and into it electrons are shot from an electron gun. The pole pieces of the magnet are of iron dust so that they saturate quickly. The magnetic field fluctuates rapidly (600 times per sec.) and the electrons are accelerated until they attain high energies. In this manner electrons with energies of 20 MeV have been obtained.

Analysis of Transmutation

With such powerful weapons as we have investigated above the attack on atomic nuclei can easily be begun. But it is obviously important that we should have means of detecting the results of nuclear bombardment.

Several methods have been devised for this, some studying the statistical effect of the collision, others indicating single elementary processes.

Among methods of the first type is the Ionisation Chamber Method, while the Scintillation Method, Wilson's Cloud Chamber, and the Geiger-Müller Counter are based on the effect due to a single elementary process.

The Ionisation Chamber Method

This method is quite commonly employed because it is highly sensitive and accurate. The principle of its working is the fact that particles which move rapidly through a gas ionise the atoms of the gas, the degree of ionisation being a measure of the intensity of radiation.

The metallic chamber C (fig. 6) is maintained at a high potential by a battery B. This potential is so adjusted as to prevent the recombination of ions.

In the centre of the chamber is another metallic rod insulated from the chamber and

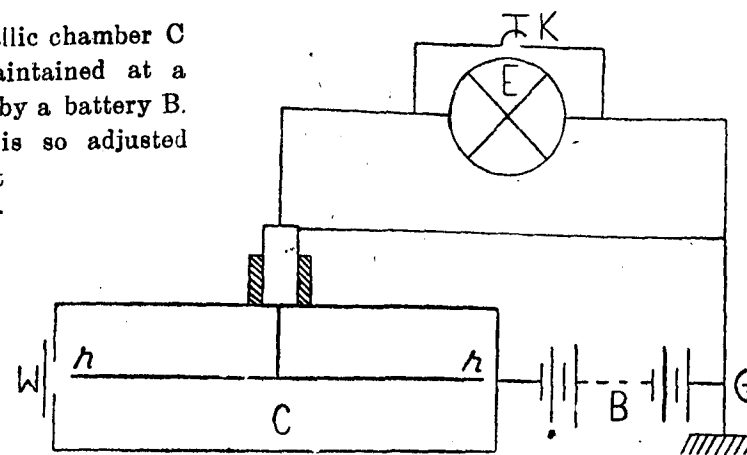


FIG. 6—Ionisation Chamber

connected to the other end of the battery so that there is a p. d. between the outer cylinder and the rod r.r. The rod is connected to an Electrometer of the Dolzalek Quadrant type. The gas to be ionised (chosen suitable to the intensity of radiation to be measured) is enclosed at low pressure in the chamber. Radiation enters the chamber through a small window W made of gold-beater's skin. The gas becomes ionised because of this and the ions flow along the potential gradient, setting up an ionisation current. This is measured by the Electrometer.

The whole apparatus is enclosed in a lead box to shield it from radio-active substances as well as from Cosmic Rays. The dimensions of the ionisation chamber, like the nature and pressure of the gas in it as well as the sensitiveness of the Electrometer, will depend on the kind of radiation under investigation. In the case of the α -particle it is easy to detect the ionisation due to even a single particle, but this is not usual.

Scintillation Method

Though superseded by more refined methods, the Scintillation Method, because of its extreme simplicity, is still used at least in qualitative work. It has also an historical interest as having been employed first by Rutherford in his famous experiments on the scattering of the α -particle by matter, and the first artificial transmutation.

It is based on the principle of Fluorescence. When radiations like the ones we are dealing with fall on plates coated with Barium platino-cyanide, Calcium Tungstate, Zinc sulphide, etc. they produce a visible fluorescence. The individual effect of a particle appears like a flash or scintillation. The duration of a scintillation is a ten-thousandth of a second. The fluorescent plate is viewed through a microscope of magnifying power from twenty to fifty times. The number of particles that fall on the field of view in a known time are counted, and so the intensity of radiation can be accurately measured.

Wilson Cloud Chamber (Fig. 7)

C. T. R. Wilson is responsible for this most wonderful apparatus that provides at one time all the information about the range, size and direction of passage of the particle. It is one of the most commonly used in the field of Nuclear Research.

The principle underlying its working is that in a saturated atmosphere droplets will not form without some nuclei. These nuclei are provided in dustfree air by the ions produced by the radiation; hence

in the path of the ray a track of condensed particles will be clearly visible. The chamber is illuminated by a carbon-arc, and photographs of the track can be taken. The super-saturated vapour is produced by the process of rapid adiabatic expansion in the ratio of 1:1.25 or 1:1.3

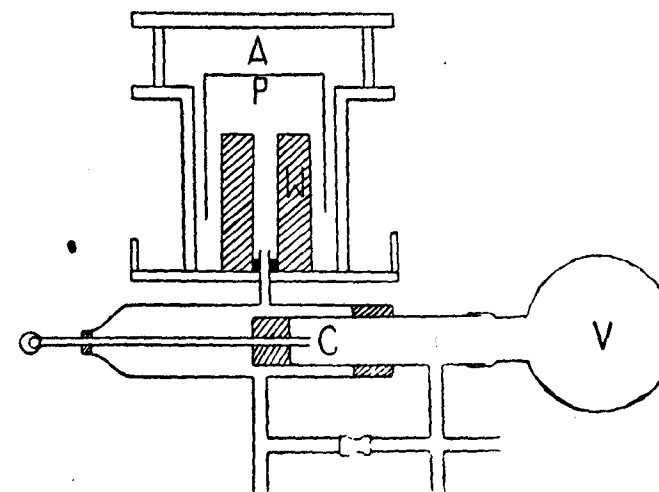


FIG. 7—Cloud Chamber

according as only negative, or both positive and negative ions are to be traced. In the diagram, A is the cylindrical expansion chamber with walls and roof of glass. Directly below A is the piston P whose rapid descent produces the adiabatic expansion. The piston is suddenly lowered by opening the valve C connecting the vacuum chamber and the part of the apparatus situated below the piston. To remove the effects caused by any stray radiation a small electric field is maintained between the tops of the cloud-chamber and the piston.

Immediately after expansion the radiation is allowed to enter the chamber. Droplets are formed on all the ions produced by the projectile and so these mark the track of the projectile which are at the same time photographed with a stereoscopic camera. By setting up a magnetic field at right angles to the path of the particle it can be made to traverse a circular course. The radius ρ of this course can be measured and from it the velocity and hence the energy of the particle can be measured.

In the early days there was a difficulty because of the time lapse before the chamber could be got ready for a second expansion, but now it has been overcome. Blackett in 1931 introduced a most ingenious,

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elegant and economic device of making the coincident discharge of two Geiger-Müller counters effect the expansion in the cloud chamber. Expansion chambers operated at high pressures are useful in measuring the ranges of protons emitted in nuclear reactions and in detecting the presence of groups.

Thus this apparatus enables the physicist to take pictures of the atoms he splits or at least of the tracks of the split atom. This is as near seeing the nuclear particles as is possible today.

Geiger-Müller Counter: This is a simple ionisation chamber very compact on account of its small dimensions and very efficient on account of the automatic amplification of the ionisation current produced by the passage of a charged particle. The amplification in the counter is attributed to multiple impact ionisation and secondary production of ions near the surface of the electrodes.

The G.M. counter consists of two dissymmetric electrodes immersed in a gas. The outer electrode is a metallic cylinder A (fig. 8) and the

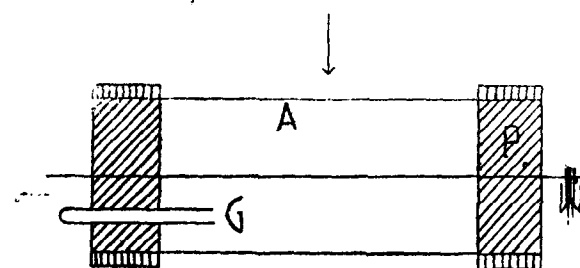


FIG. 8—Geiger-Müller Counter

and is well insulated from the outer cylinder. A strong electric field is established between the two by the application of a steady potential. This potential is such that when particles traversing the counter produce ions, even a single ion breaks down the insulation and causes a

gas contained in the cylinder may be either air, hydrogen, argon, or even a mixture, ordinarily reduced to a pressure of 2 to 10 cms. of mercury with the help of a glass tube G which is then sealed off. A thin wire W stretched along the axis of the cylinder forms the second electrode

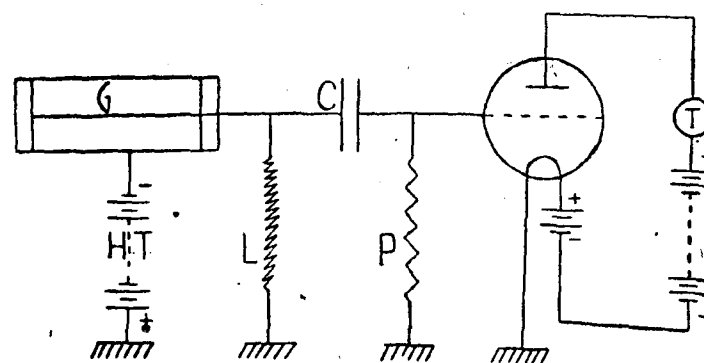


FIG. 9—Conventional Circuit of a G. M. Counter

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discharge. The inner electrode is connected to the grid of a triode valve (fig. 9) the amplified plate current of which actuates a chronograph pen or a telephone T so that the passage of a particle is registered as a mark on the record or a tick in the telephone.

As it is essential that the discharge should not become permanent but should be interrupted quickly—for only then will the system be able to respond to successive particles—the counter is made to interrupt itself automatically by a suitable adjustment of the external circuit. In the conventional circuit shown above, the anode central wire which is positive with respect to the cathode cylinder raised to a high negative potential is connected electrostatically through a capacity C to the grid of a tube amplifier. The leakage resistance L is of the order of 5000 megohms. A smaller resistance P of about 10 megohms is put between the capacity and the grid to polarise the latter. With such an arrangement the counting rate is from 3000 to 4000 impulses per minute. It is evident that the high value of extinguishing resistance lengthens the duration of the discharge at the cost of diminishing the resolving power.

But Neher and Harper have devised a type of amplifier which besides amplifying the impulses of the counter improves its resolving power to a great extent. This is due to the fact that in the improved circuit a very low extinguishing resistance of the order of only 1 to 10 megohms becomes necessary for the functioning of the counter. This brings the additional advantage that very high counting rates are possible, even as high as 2×10^6 particles per minute. Called the watch-dog of the atomic age, the G.M. counter has become an important item, almost as familiar as the physical balance in Nuclear Research laboratories.

Conclusion

The quest of centuries is nearly at an end. The Philosopher's Stone is here. It is true what we have described above is much more elaborate in design and working than the Alchemist of old ever dreamt of, but it is the fulfilment of his idea pursued through the centuries in spite of scoffs and jeers, in spite of imprisonment and death. This is what strikes one most in the history of this development. It has a remarkable lesson for us, teaching us most forcefully to be tireless and fearless in the pursuit of Truth, "for the Truth shall make us free."



The College Band

1898-1948


 T. Joseph's College Band! Who in South India has not heard of it? Who in South India has not heard it? Far back in 1898, two young Scholastics, one happily still alive, namely Rev. Fr. J. Mahé, were in charge of the Boarders and were looking for ways and means to revive flagging spirits and interest in games during the hot days of the Trichinopoly summer. Two bugles and two drums did the trick. When the game seemed to die out, a vigorous roll on the drums and a shrill blast on the bugle brought every one to his feet and to action. This was not really surprising nor was there anything magical about it. Does not the great Shakespeare say:—

In sweet music is such art,
 Killing care and grief of heart
 Fall asleep, or hearing die.

To these bugles and drums flutes were soon added and then came the idea of a regular band. Some old instruments were unearthed from layers of Trichy dust in a lumber room of the Bishop's residence. They had lain there since the time of Fr. de Noircourt who had tried to form a band with some of his boys. Students were easily found in the College to come and blow these instruments and they were quick to learn the intricacies of Western Music. We have some of those first pioneers still with us to-day, though a period of fifty years has elapsed: Frs. Papiash and J. L. Miranda, Mr. S. M. Rathinaswamy of Dindigul, "Dindi" as he was then called,

As all innovations, this novel idea of a band had to face opposition from many a quarter. The Prefect of Studies looked askance and exclaimed: "What! a band! the boarders to start a band! It will damage their young lungs, ruin their studies, interfere with discipline, lead to laxity and spoil their character." The caste barrier, then very strong, was also another difficulty. The following extract from a letter of Fr. Cros written in 1899 to one of his friends in Europe is interesting. "Fr. Mahé," he wrote, "the Boarding Prefect, has started a band in the College which is an unheard-of thing in the country. Up to the present only low-caste people were allowed to put their lips to a wind instrument.

THE COLLEGE BAND

However, the attempt has succeeded and our Boarders have set about learning their instruments in right earnest. *Labor omnia vincit.*" The Band soon became a decent one and attracted the attention of the neighbouring bandmasters of the Pioneer Band and the Pudukottah State Band and also of Mission Superiors and Prelates.

During the fifty years of its existence, the Band has played before Viceroys, Governors, Ministers, Delegates Apostolic, and has always been congratulated on its fine performance. It has always added sweetness to the useful and grace to the more solemn functions of the College. The most tedious meetings have become a pleasure when the College Band has struck up a lively tune. Here are a few extracts from the Band Diary which may be of interest.

19 March, 1914. "There has been a great improvement among the players. During the past year we played twenty-one times, the most important being at the Corpus Christi procession at Dindigul. The people of the town went wild with enthusiasm on hearing how well we played even some difficult pieces."

1 December, 1915. "Never had preparation been so great or accompanied by so much effort and patience, both on the part of the boys and of the Bandmaster, as it was for the great occasion of the visit of Their Excellencies Lord and Lady Pentland to this College. Extra general practices were given and 'Light Cavalry' was repeated over and over again, so much so that all the boarders hearing scraps of this piece were soon able to sing it by heart. 'Everyone knows the piece except the band-boys' was the remark of one of our boys. When the band did finally play at the function, there was complete silence. The Collector and Lady Pentland followed the piece very carefully. The Governor at the end of his speech made special mention of the band and congratulated us. Next morning, Rev. Fr. Rector told us that one of the visitors had remarked that the students' band was more appreciated than a regular Military Band and said that we must try to shine as brilliantly on all occasions."

9 September, 1918. "The Band was asked to play at the reception given to His Excellency The Most Rev. P. Fumasoni Biondi, Delegate Apostolic of India. His Excellency observed privately to Rev. Fr. Rector that the Band boys were very careful in following the directions and the changes in time made by the Bandmaster. He congratulated both Bandmaster and players."

THE COLLEGE BAND

5 September, 1920. "Though impatient to witness the Drama, the audience had no reason to grudge the time taken by the Band. When the first Act of the play was over the Band played 'Pompedour', the charming quick-step which might well have enchanted the audience of an eminent European opera. At the end of the piece there was a regular storm of applause."

And so on down the years the Band has been enlivening all functions. It is still within the memory of most of us how grand was the Band during the Centenary celebrations of the College in February 1945, and how long and dull would have been all those meetings had the Band not been in attendance. The Band played 72 different pieces in three days, and played excellently. What an amount of sacrifice that meant, only those who are in the Band know: sacrifice of games and sports, of walks and recreations.

Last November we celebrated the Golden Jubilee of the Band in a small way. Invitations were sent out to as many old boys as we could find addresses and a notice was put in the *King's Rally* through the kindness of Rev. Fr. Carty, and another in the *Alma Mater*, thanks to Rev. Fr. Froehly, asking all the old Band-boys to get in touch with the present Bandmaster. Very few responded, owing perhaps to excessive work or to the fact that many of the invitations went to wrong addresses.

Rev. Fr. Varin, an old Bandmaster, came from Madras to sing the High Mass on the Jubilee day, which was rightly celebrated on November 22, the feast of Saint Cecilia, the Patroness of all musicians. The College Choir gave of their best under the able baton of Rev. Fr. Fournier, also a former Bandmaster. After Mass all the Band-boys, old and present, gathered for a sumptuous breakfast in a spirit of real cordiality and brotherhood. There were present Mr. J. L. P. Roche Victoria, Mr. S. Rathinaswamy, the first cornet player of 1898 and grandfather of the present monitor of the Band, Mr. S. V. Rodrigo from Madras, Mr. James E. C. Mascaranhas who acted as Bandmaster just after the death of Rev. Fr. Camboulives, Br. Soosainathan, Mr. Alphonse Rodrigo, Mr. Soosainathan, Henry Fernandez, Fabian Rodrigo, and others.

All enjoyed looking at the display of Band photos which are a complete set from 1898 onwards. Among the old players we can count an Archbishop, Mgr. Attipetty, a Bishop, Mgr. Léonard, and many other great men.

THE COLLEGE BAND

At 10 a.m. was the unveiling of the portrait of Rev. Fr. Camboulives in the Lawley Hall. This was a very touching ceremony and many of the old boys present spoke of the great patience of their good 'தந்தை' who had for twenty-eight years guided the Band and who did so much to bring it to its present glory. After dinner and photos we gathered in the Lawley Hall once more to give a musical concert. The hall was full to overflowing and the concert was so much appreciated that many of those present came and asked the Bandmaster to give a like concert at least once a year. Many select pieces were played and with the greatest possible success. The piece most appreciated was 'La Creole', a mazurka. For this concert a number of old players joined us, thus showing that they had not forgotten all that they had learned when in the Band. A large part of the success was due to them.

As a last word let me take this opportunity to thank all who encourage us either by their applause, or by their good wishes. We shall try to continue to provide moments of pleasure to them whenever the occasion offers.



पाश्चात्यपवनः*

By V. Swaminathan, IV U.C.

I

पाश्चात्यचण्डानिल पवनसङ्घाः क्षीणाः परोक्षाद्भवतो द्रवन्ति ।
शरन्महासोऽसितरक्तपीता नुश्राः पिशाचा इव जालिकेन ॥
बीजान्यण्डजवत्समुद्रहसि भूशय्यां प्रति प्रावृषीम्
यद्वैतानि तमोवृत्तानि शिशिरे चैत्ये यथा शेरते ।
यावन्माधवमारुतस्वनिनदैस्वप्रात्समुद्रोदधय-
त्युर्वीसस्यहरित्प्रभां समुकुलां सौगन्ध्यवर्णोज्ज्वलाम् ॥

अनियाम्यस्वभावस्त्वं गतिस्ते सार्वलौकिकी ।
ध्वंसको वर्धकश्चैव शृणु किञ्चिन्मयोदितम् ॥

II

वातस्रोतसि ते पतन्ति गगनात्पर्णानि वृक्षाद्यथा
विद्युद्वृष्टिमुचो घनाः प्रशिथिलास्त्वद्रंहसा कम्पिताः ।
वास्यच्चण्डमरुन्निवेदयितुकाः कृष्णाः पयोदच्छठाः
राजन्ते मधुमत्तदानववधूव्याकीर्णकेशोपमाः ॥

अब्दस्यान्ते विलापास्ते विद्युत्करकवृष्टयः ।
चैत्यागारस्य यस्येयं रजनी गोपुरायते ॥

III

स्वाप्रापितं विमलसिन्धुनिनादगीतैः
कल्लोललोलविलसत्प्रतिबिम्बशोभान् ।
सौधान्सुगन्धिकुसुमान्प्रसमीक्षमाणं
ग्रीष्मप्रसुप्तमुदधिं समबोधयस्त्वम् ॥

* A free rendering of the main ideas in Shelley's "Ode to the West Wind"

पाश्चात्यपवनः

त्वद्रंहसा व्याकुलितश्च भीतस्वकीयनिम्रोन्नतवीचिभङ्गैः ।
कृत्वा सुसोपानपथं विचित्रं त्वां सेवते पश्य महार्णवोऽसौ ॥
तव वेगध्वनिं श्रुत्वा संज्ञासेन प्रपीडिताः ।
सीदन्ति पाण्डुरच्छायास्तमुद्रतलभूरुहाः ॥

IV

भूयासं ते प्रसभहरणस्यास्पदं जीर्णपत्रं
त्वामन्वेतुं गगनसरणिष्वंबुदो वा भवेयम् ।
पादन्यासं तव गतिजवाहुर्वहं सोढुमूर्मिः
सर्वाकारैरभिलषति ते साहचर्यं मदात्मा ॥
वात्येऽभूवं तव सहचरो व्योम्नि संकल्पयोगा-
दत्येतुं ते, रयमपि तदा दुष्करं मे न चासीत् ।
भूत्वा स्वैरी त्वमिव सुतरामुद्धतश्चाभिमानी
कालेनाहं दृढनियमितः प्रार्थये विह्वलस्त्वाम् ॥

लोकेऽस्मिन्कण्टकक्षेत्रे पतितं रुधिराङ्कितम् ।
वीचिपत्रांबुदैस्ताकं मामप्युद्धर्तुमर्हसि ॥

V

गम्भीरनादेन सुपूरितन्ते वनं च वीणारवमातनोति ।
तथैव मामप्युपगृह्य वीणां तत्त्वानि मय्यप्यनुवादयस्व ॥
पर्णानि जीर्णानि यथा विकीर्य नवाङ्कुरोत्पादनमातनोषि ।
निर्वेदभावान्मम विप्रकीर्य नवीनतत्त्वान्यभिवर्धयस्व ॥
मदैक्यं प्रतिपन्नस्त्वं गीतार्थममुमावह ।
शिशिरापगमे शीघ्रं मधुमासो भविष्यति ॥

Not "Yes! Yes! Yell!" but "S. S. L."

MUCH talking is done about Social Service. The need of the hour is ACTION, especially systematic action. The new Government is endeavouring to effect something through its Ministers. A few private institutions of late, especially in large towns, deserve admiration for their success in this humanitarian field. Educational institutions could not lag behind; in Madras as well as in the mofussil a few important colleges are doing pioneering work: Loyola, Christian College, St. Aloysius', St. Agnes'. What has St. Joseph's done?

Our members number 74. They are taken from the various College classes; 22 from the New Hostel; 37, from Sacred Heart Hostel; 9 from Clive's; 5 day-scholars.

The number appears large, but when divided into five groups, it dwindles down to just over a dozen in each group which then becomes an efficient unit. The soul of each group is the leader. With the help of the administrative board (a director and two secretaries) he has to investigate into the local needs, to discover the proper remedies, to organise the detailed activities, and to keep a record of their doings. It is from these records that we are taking our information.

We said systematic action was wanted. This implies guided action. Mr. T. Srinivasan gave us a course on Social Science, a few minutes before each expedition.

There have been thirteen expeditions on a large scale, spread over three terms, into the slums north of the Rock Fort.

Of all the big problems—poverty, unemployment, disease, dirt and ignorance—we first tackled dirt and neglect of the hygienic laws. In fact, public sanitation is the most crying need. So while a few members advised the people not to use the public road as their lumber-room, the others with brooms, baskets, pickaxes, mattocks, bottles of phenyl buckets of water set about sweeping, gathering the rubbish and burning

NOT "YES! YES! YELL!" BUT "S. S. L." _____

it, digging pits and channels for the refuse water to drain away, levelling uneven ground, sprinkling with phenyl the stagnant pools, hotbeds of unhealthy mosquitoes and flies, and (as some gallant young men did) undertaking the thankless task of cleaning a well of its fetid water..... Every one of these actions was an act of self-denial and courage; but above all an act of love.

During the second term, the problem to be solved was personal hygiene. This very delicate problem requires strategy and diplomacy. The device is simple: attract all the boys by means of games, then lead them to a source of fresh water (a tap or a well), and mercilessly wash them. That is why the implements of this department consisted of foot-balls and bags of soap-cakes. The soaping expeditions were undoubtedly a grand success and even great fun.

The third term, though short, saw an important performance. From all the clothes that had been gathered from all the boys in December last and repaired by the generous Sisters and their helpers of various convents, it was possible to organise in the five slums a large distribution of clothes to the poorest. This was a successful attempt at Poor Relief. In those slums where clothes are always a crying need, nearly 600 people, all grown-ups, benefited by the service. Thanks must be given once more to all the big and small boys of our Hostels and Boarding House, who so generously gave of their own to the poor. Together with clothes often soap and small plastic combs were distributed to the heads of families.

This was the end of the big expeditions of 1948—49. But there are minor activities on an individual scale. Among these special mention must be made of the work of our group-leader, R. Srinivasan, in the field of adult education. He conducts classes for the servants of the New Hostel; and with this experience at home, he has made a small beginning in adult education in West Chintamani. In Clive's, A. Rangan and his friends are running a small school where free primary education is given to all the servants of the Hostel. They also started in Cuddalore, last December, an adult school which is now properly functioning.

Sacred Heart Hostel has a lot to do to keep its small sweeper boys somewhat clean and decently dressed.

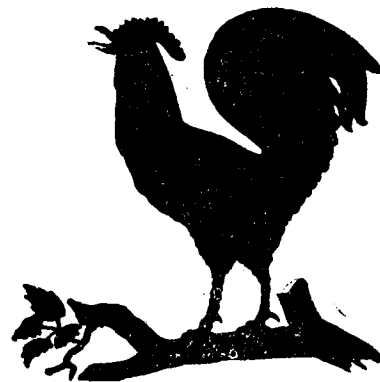
Mr. Irudayaraj, one of our Secretaries, spends all his Sunday afternoons among the cobblers and finds it requires all the wisdom of a

NOT "YES! YES! YELL!" BUT "S. S. L." _____

Professor to solve their petty quarrels and all the power of a Municipal Councillor to organize them into unions and co-operatives.

As to our Director, Rev. Fr. Fournier, his activities cannot be enumerated.

The year's activities ended with a Valedictory Meeting on 17 Feb. presided over by Mr. N. R. Sambandam Pillai, Municipal Commissioner of Trichy, who distributed certificates to leaders and workers of the League.



❖ Old Boys' Association ❖

THE Annual Meeting of our Old Boys' Association was held on Sunday, 7 November, 1948, in the Lawley Hall with the President, Khan Bahadur Kalifulla Sahib, in the Chair. Rev. Fr. J. Kalathil, S.J., Rector and Patron of the Association, was at home to the members. Very Rev. Fr. H. Pinto, S.J., Vice-Provincial, made a touching speech before unveiling an enlarged photograph of the late Rev. Fr. E. Gombert, S.J.

Speeches were made by Messrs. L. N. Gopalswamy, B.A., B.L., M.L.A., G. Varadachariar, M.A., P. N. Raman, M.A., L.T., V. K. Sathananthan, M.A. and others.

The following were elected for the year 1948-'49:—

<i>President</i>	...	Dewan Bhadur T. M. NARAYANANASWAMY PILLAI, M.A., B.L.
<i>Vice-Presidents</i>	...	1. Sri. L. N. GOPALSWAMY, B.A., B.L., M.L.A. 2. Sri. T. A. JOSEPH, M.A. 3. Lt. Col. T. SWAMI DESIKACHARIAR, B.A., B.L.
<i>Secretaries</i>	...	1. Sri. S. SENGAMALAM PILLAI, B.A., B.L. 2. Sri. A. HIRUTHAYASWAMY REDDIAR, M.A., B.L.



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Sodalities

THE Sodality of the Blessed Virgin Mary for convenience sake is functioning in three groups: Sacred Heart Hostel, Inter Division, and New Hostel. We hold weekly meetings at which the Little Office is recited and a short talk is given by the Director.

SACRED HEART HOSTEL

The growth of the Sodality from a membership of 78 to 99 has necessitated the addition of two more Consultors.

The usual Sunday visits to the Government Hospital led by Rev. Fr. Director are a great eye-opener. Pain and suffering is not a discriminator. All bend before it. We do what little we can to alleviate the sufferings we see in the hospital. The smiles we get from wan faces inspire us to more and more sacrifices.

In our Literary Academy future parliamentarians and orators try their metal. Since the Hostel Union proved a failure in the past, we did not revive it. The activities of the Academy began with the nomination of Mr. Edmund Paul, IV U.C., as Secretary.

In co-operation with our younger brethren of the I Division the Sodality Volunteers go out as Catechists to the suburbs in four different centres, Chintamani, Preston Battery, Devadanam, and Thruthanthoni. We are happy to record that about 200 children are being led in the path of God by our efforts. Neither do the volunteers confine their activities to spiritual work. The cleanliness of the children is a matter of great concern to them. They try to enliven the children's life with music and games. Oral examinations are held and prizes awarded at the end of each year when the Sodalists are at home to the children at lunch. The services of Mr. M. Peter deserve special mention in this connexion.

INTER DIVISION

The membership has increased from 98 to 134. The Sodalists are organised into eight sections where they have facilities for action of various kinds. Almost all the members belong to one section or another.

The Elocution section trains our amateur speakers. A grand debate was held on Mission Sunday when the motion that "The Church in India

SODALITIES

is more in need of good laymen than of an additional number of priests" was carried with a not inconsiderable majority.

The Liturgy section decorates the altar on Sundays and feast days and trains Sodalists to serve Mass. Thanks to their work we have had an appreciable increase in the number of boys who serve Mass. Our Mission section collects old clothes for poor children.

By organising their personal offerings of prayers and sacrifices the section of the Apostleship of Prayer keeps alive the zeal of the Sodalists.

The apostolate of the printed word is the weapon of the Press section. Books, pamphlets, rosaries, holy pictures worth over Rs. 80 were sold by them. Their success in this field is in a great degree due to the help rendered by the Publicity Committee of the Sodality. A permanent book-stall is also run by the Press section.

The weekly meetings are enlivened by the musical talent of the Choir section whose services in the congregation and the College chapel deserve special commendation.

NEW HOSTEL SODALITY

This year saw the birth of the "New Hostel Action Sodality" organised under the guidance of Fr. M. D. Varkey with Rev. Fr. Aricatt as Director.

The Leadership Course of the New Hostel Sodality was inaugurated by Rev. Fr. H. Pinto, Vice-Provincial. Lectures are given by Rev. Fr. Rector and Fr. Varkey. The Sodalists get occasional guidance from Rev. Fr. Daniel Lord, S.J.



Catholic Students' Union

A combined meeting of the C.S.U. of St. Joseph's College and that of Holy Cross College was held at 9-30 a.m. on Sunday, 25 July, 1948, in the Lawley Hall to welcome the delegates to the meeting of the C.S.U. Central Committee. Rev. Fr. J. Kalathil, S.J., Rector, presided. C. Z. Scaria, President, C.S.U., St. Joseph's, and Miss Anne Mary Joseph, President, C.S.U., Holy Cross, welcomed the committee members who had come from other Colleges. Mr. P. M. Paulose of St. Albert's College and Miss Lily Papali of St. Teresa's College, Ernakulam, responded to the welcome. Then Rev. Fr. P. Carty, S.J., spoke about the aims and work of Pax Romana and brought out the great interest taken by Pax Romana and by the Hierarchy in India in the problems of our Catholic University students. Rev. Fr. Rector in his concluding speech emphasized the great value of the S.I.C.U. Federation as a means of organising the Catholic forces in the land.

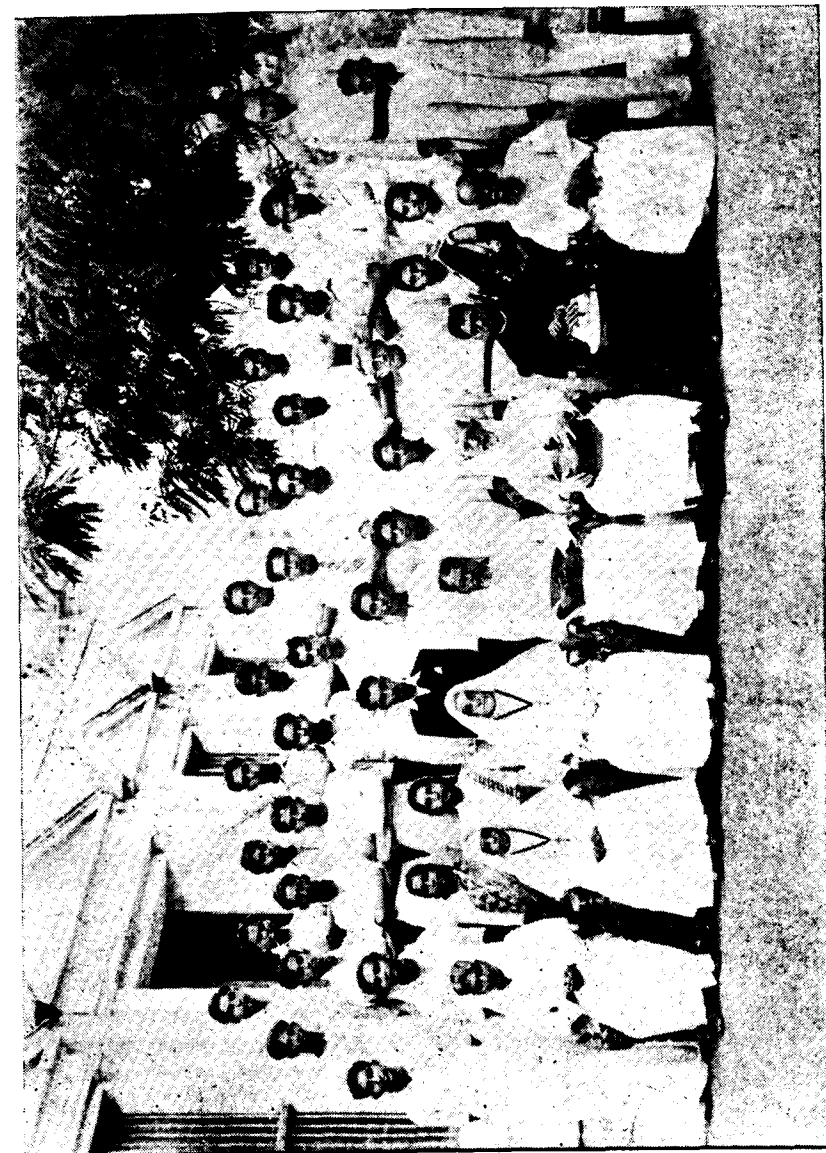
After the welcome meeting, a meeting of the Central Committee was held, Rev. Fr. S. Mudiapper, S.J., presiding, and drew up the plan of work for the current year.

Study Clubs

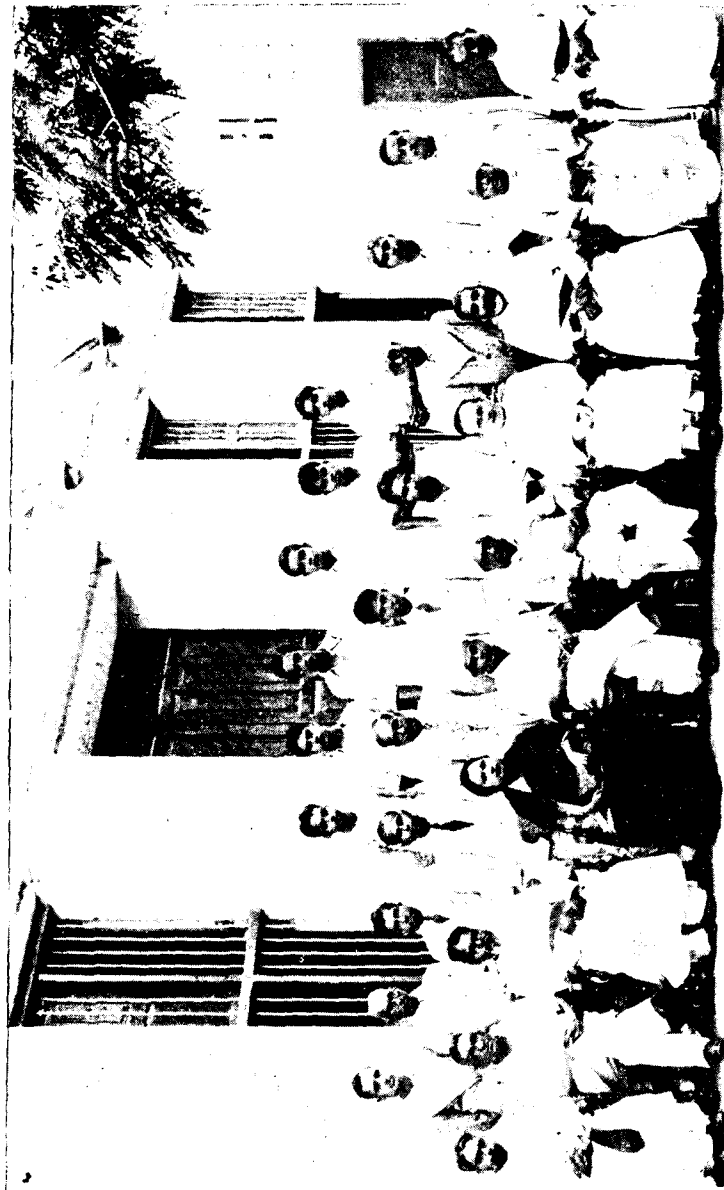
There are four study clubs for the College classes. They meet once a fortnight.

At a business meeting of the Study Club for the IV and V year classes (Director: Mr. M. Arockiaswamy, M.A.; Secretary: P. J. Matthew) held on 1 Aug. 1948, the Director explained the general outline of the work for the year. This Study Club held four other meetings at which the following subjects were discussed:

- (1) The Church's view on education and education problems in Madras
- (2) Profit-sharing
- (3) The foreign policy of India
- (4) The Secular State



C. S. U. CENTRAL COMMITTEE—1948



SIR K. S. KRISHNAN'S VISIT

CATHOLIC STUDENTS' UNION

The Study Club for III year classes (Director: Mr. S. Albert Lobo, M.A., B.L., L.T.; Secretary: Vincent Gabriel) held four meetings and studied some important sections of Pope Leo XIII's Encyclical "Rerum Novarum" under the following headings (1) The Catholic solution to the Social Problem (2) The Social Problem and the Socialist solution (3) The social action of the State (4) The action of the Employers and the Employed.

The II U.C. Study Club (Director: Rev. Fr. B. J. Coyle, S.J.; Secretary: T. L. Varghese) had four meetings. At the first the Director emphasised the importance of Catholic Action especially at the present time. At the other meetings the following subjects were discussed: (1) The present condition of workers (2) Social Justice (3) Social service by students.

The I U.C. Study Club (Director: Mr. Rampolla Mascrenhas, M.A., Secretary: John Ramaswamy) held its first meeting on 1 Aug. when the Director explained the aims of the study club. In the subsequent meetings the subjects studied were (1) Fate and Providence (2) The Problem of Evil (3) The Theory of Karma (4) Miracles.

The Catholic Action Group

The Action Group meetings are held once a fortnight. Being a numerous group it is divided into two: one made up of the members of the Degree classes and the other of those of the Intermediate classes. Rev. Fr. S. Mudiapper is Chaplain and I. Joseph Guruswamy Secretary of the former; Fr. Coyle is Chaplain and K. C. Jacob Secretary of the latter. The group of the Degree classes had six meetings, and that of the Intermediate classes five.

The Annual Conference

The Annual Conference of the S.I.C.U. Federation came off on 14 Nov. 1948. Rev. Fr. T. N. Siqueira, S.J., presided. The subject of the conference was "Christian Education". The conference, a full report of which has already appeared in the *King's Rally*, was a grand success.

Silver Jubilee of the 'King's Rally'

The *King's Rally* has just completed 25 years of service in the cause of Catholic Youth and the occasion was marked by the publication of the Silver Jubilee number of the journal in January. By a happy coincidence on this occasion the S.I.C.U. Federation was raised to an All-India status by being organised by the Hierarchy as the All-India organ of University Catholic Action.

CATHOLIC STUDENTS' UNION

We take this opportunity to thank the Pax Romana authorities for granting us a sum of Rs. 3000. That sum has been divided into 30 scholarships of Rs. 100 each and distributed to students.

DATE	SUBJECTS	SPEAKERS
IV & V Year classes		
29- 8-48	The Church's view on Education ...	Francis Panakal
"	The Education Problem in Madras ...	R. Vincent Joseph
17-10-48	Profit-Sharing ...	M. T. Tharayan and G. Lourduswamy
7-11-48	The Foreign policy of India ...	T. C. Anthony and S. Xavier
9- 1-49	The Secular State ...	K. V. Kuriakose
III Year classes		
29- 8-48	The social problem and the socialist solution ...	K. E. Matthew and K. J. Chacko
17-10-48	The Catholic solution to the social problem ...	P. T. Chacko
7-11-48	The Social Action of the State ...	Clement D'Cruz
9- 1-49	The Action of the Employers and the Employed ...	Joseph T. Matheikal
II U.C.		
29- 8-48	The Present condition of workers ...	Joseph Rozario
7-11-48	Social Justice ...	Anthony Dorai
9- 1-49	Social Service by students ...	V. T. George
I U.C.		
29- 8-48	Fate and Providence ...	T. J. Joseph
17-10-48	The Problem of Evil ...	K. I. Kochappu
7-11-48	The Theory of Karma ...	C. T. Anthony
9- 1-49	Miracles ...	M. C. Matthew

I. Joseph Guruswamy, IV Hons.
K. C. Jacob, III Hons.

Secretaries.

S. H. Hostel Chronicle

1948-'49

24 June. The College reopens after a long vacation. Rusty pens back to work. But there is a row of new faces in front of the Warden's room and an anxious whisper to the outcoming students: "What did he say?"

27 June. A new notice on the board. Coffee can be had just after Mass. A practical suggestion by the chronicler: if it was served before Mass, Fr. Kandathil would be relieved of the task of waking up the sleepers in the church. Anyhow he is not a Walpole.

18 July. Corpus Christi Procession. Our students walking piously round the college premises are a sight for the angels. Thanks to the joint efforts of the newly elected Hostel office-bearers it was a great success. The congregational singing deeply impressed the newcomers.

25 July. The members of the C. S. U. Working Committee are elected.

31 July. Feast of St. Ignatius. It is rumoured that some of the newcomers took the music of the donkey in the Mahé Grounds for the bugle call. Poor fellows! The garden-party on the lawn before the Fathers' House was a grand success. The credit goes to Chinnappa and his collaborators in the cooking department.

2 August. First visit of Rev. Fr. Vice-Provincial after his recent visit to Europe. He conferred upon us the Blessing of His Holiness the Pope and made an inspiring speech on his experiences in Europe—the zealous faith of the people there, a matter in which our country is lagging centuries behind.

4 August. "Free Walk" in honour of Rev. Fr. Vice-Provincial. A thousand thanks to him for this extra favour.

15 August. First anniversary of the birth of our freedom—a day of which every Indian should be proud. But also a day for self-examination.

18 August. Opening of the annual retreat. The traditional picnic precedes it. Many go to Tanjore and other places in batches of seven or

eight. Then follows the retreat, a spiritual journey, though not a picnic, with Fr. T. N. Siqueira, S.J., as our guide.

Three days of relief for our Warden. He need not trouble to make us keep silence.

21 August. The end of a solid and serious retreat. All feel better spiritually.

24 September. The College closes for the Michaelmas holidays.

13 October. The reopening. Many don't feel the reopening at all. We'll be back home again within two months.

24 October. Mission Sunday. Rs. 333 are contributed to the Mission Fund. Well done. But don't be satisfied with this alone.

In the First Division a debate is held with Rev. Fr. Froehly, S.J., in the chair.

27 October. The annual pilgrimage to Holy Redeemer's Church. An external manifestation of our high standard of discipline.

29 October. Rector's Day—a day of rejoicing for the whole College. He is duly greeted in the Lawley Hall. Many are extremely happy because their fines are cancelled.

To-day too the heats of our Annual Sports. In tug-o-war our B team had bad luck. Still our eyes are on the Rapinat Trophy.

30 October. Glorious news! We have won the Rapinat Trophy. "Sacred Heart Hostel Ki-jai" is resounding in our corridors.

The crowning event of the day was the tug-o-war. Our A team had an easy victory. Hearty congratulations to our immovable anchor, Mr. Kuriakose. What shall we do next year, when he will be gone?

31 October. Feast of Christ the King. There were fireworks in the town, for it was Deepavali. Sudden flashes of light were seen in the Hostel premises too, of course unnoticed by the Warden. We also saw the film "Stand Up and Fight."

1 November. All Saints' Day. It was our "Athletes Day." Half-day out in honour of our athletes and prize-winners.

6 November. The final of the Trichinopoly District Athletic Association Sports. But it was postponed on account of the heavy downpour of rain.

7 November. Three cheers to our sportsmen. We have got the shield. To-day also rain came on just when the prize distribution was over. But there was the College van ready to take the athletes back.

14 November. The Regional Conference of the S. I. C. U. F. and Newman Association, Fr. T. N. Siqueira presided. There were many interesting speeches. Also there was a keen competition between St. Joseph's College choir and Holy Cross College choir. I don't know which won.

21 November. "Boys' Town" was on the screen. It was a good show.

22 November. Feast of St. Cecilia. A remarkable day in the history of the College Band, for it was the Golden Jubilee of the band. Fr. Coyle and his restless baton are unusually busy to-day. There was a very full programme. At 10 a.m. there was a meeting when Fr. Comboulives' photo was unveiled. In the evening we were treated to a musical concert. Fr. Siqueira was on the stage, this time not on education but on his violin.

3 December. Feast of St. Francis Xavier. A day of supreme importance to us, not only because the Saint is the spiritual father of the East, but also because he is the patron saint of our Spiritual Father, Fr. Froehly.

10 December. The examinations are over. All were extraordinarily happy at the thought of going home for Christmas.

4 January. The new term begins in the new year. Some gloomy faces in the Hostel and Boarding House. The College has lost a few first classes! Better luck next time.

Fr. Varkey has replaced Fr. K. P. Joseph as our Assistant Warden. Some will find it difficult not to go to church, for he can look over the door!

9 January. Send-off to Fr. K. P. Joseph. Our hearty thanks for his valuable services in times of need.

13 January. "Free picnic" in honour of Fr. K. P. Joseph. We hope for many such in the future also.

In spite of the cold weather those who are to go for private picnics are up very early. The common picnic to Pandamangalam is a joyous one. Some are up on the mango trees (without mangoes), some down in the

stream, and a third lazy group are playing cards. The pigs and buffaloes seem to be frightened at the unusual sight.

14 January. 'San Antonio' in technicolour is on the screen in the Lawley Hall. It was a good film. Thanks to our 'Board of Censors'. Is it a result of the film that some of the hostellers have taken to dancing in their rooms?

19 January. We are able to see the world's greatest athletes at 'Prabhat.' The XIVth Olympiad has infused a spirit of sportsmanship into some of our friends.

20 January. The last session of the Indian Constituent Assembly was described by Fr. Jerome D'Souza, S.J., in the Xavier Hall. Political enthusiasm has been roused among us by his interesting lecture.

23 January. Sacred Heart Hostel and Boarding Day. The happiest of our days here. In the morning there was the Hostel Olympiad. The crowning event was of course the tug-o-war in which Fr. Warden also took part. There were many to encourage him—perhaps with the (vain) hope of getting sweets.

In the evening there was a social gathering and variety entertainment in the Lawley Hall, presided over by Rev. Fr. Principal. We are especially grateful to Fr. Coyle and his bandsmen for their splendid performance. On the whole it was a great success, a clear sign of the family spirit of co-operation and cordiality prevailing among us.

30 January. The first anniversary of the brutal assassination of the 'Father of the Nation.' Meeting in the Lawley Hall presided over by Rev. Fr. Rector. Solemn pledge for the future (what about the past year?)

2 February. Academy of Our Lady and Anniversary of the C. T. A. and S. I. C. U. F. (now A. I. C. U. F.) at 10 a.m. presided over by our Bishop, Dr. J. Mendonça. He exhorted us to live our faith and make our light shine so that others may see it and everything through it. In the evening 'The Locket' was successfully acted by the Catholic students.

11 February. Feast of Our Lady of Lourdes. High Mass in the morning and Car procession in the evening. The church with its facade illuminated looked like a rainbow fallen on the earth.



New Hostel Notes

WITH the dawn of 23-6-48, another academic year began in the New Hostel with a happy band of four hundred odd young and energetic students. It was a delight to see the bright boys treading across the Mahé Grounds to seek admission to the Hostel. The lofty yellow blocks welcomed all the newcomers and the margosa trees bowed their heads to salaam the Seniors. Familiar friends met in the corridors to shake hands and share the experiences of the summer vacation.

Life began with a new Warden. New to the Hostel but quite familiar to the Seniors in the College building, he accosted us with "What, Sir?" Such a greeting was at first somewhat formidable. But when we got to know him, we felt that here was a man of uniform urbanity of manners with a fund of affection for students, a worthy successor to Rev. Fr. Rapinat. Straightforward and businesslike, Rev. Fr. Balam settled us in our hostel life with a talk on his policy to make us profit to the full all the days of our stay here.

A second noteworthy event was the admission of about thirty Catholic students to the Hostel this year. This made our Hostel truly cosmopolitan.

Added to the regular members were a couple of dozen wounded soldiers from the March manoeuvres, recouping themselves to face the tough September Expedition. They spent their short studious months and went. Let us hope that they will not return for another attempt on the University of Madras! There is little rice in these parts to strengthen their inner man.

The chronicler has now to pass from personnel to work. The election to the offices of the Hostel Union occupies the first place in chronological order. The various candidates and their supporters were so vigorous in their campaign that the Hostel buildings and their surroundings echoed and re-echoed to their "Vote for" litanies. The announcement of election results put an end to these phonological contests. But our Sub-Warden had to open his chest of pills, powders, and tinctures before normally was restored to vocal chords.

At the Inaugural Meeting of the Union, that erudite scholar of our College, Sri Thomas Srinivasan, gave us a panoramic view of the

NEW HOSTEL NOTES

International Political Situation. The meeting was attended by a large contingent from S. H. Hostel.

The 15th of August was celebrated in a fitting manner. The Hostel was profusely decorated with flags and festoons. Dr. E. P. Mathuram, Chairman of Tiruchi Municipality, graciously hoisted the National flag, gave us a short speech, and unveiled a portrait of Mahatmaj executed by one of our own hostel-mates, Sri Gopalakrishna Khandige, IV B. Sc. It now adorns our Assembly Hall.

On the same great day appeared the Hostel periodical. Bound in bright colours, full of fun and fine writing, it added to the happiness of the day. Congratulations to the Editors and contributors.

To cater to the special needs of the Malayalam-speaking members of the Hostel, a Malayalam Association was started in the II Term this year. It is yet a very young baby. Little can be written about babies to interest a wider circle of friends.

In the field of sports by a stroke of bad luck we missed the inter-Hostels trophy, the Rapinat Cup, by only a few points. Our opponent was the weather over which we had no control. If others have another opinion, we are confident that next year we shall brush aside all opposition, even of Nature. This is a challenge to be remembered. Let me add here that we secured the greatest number of points in the inter-Hostels competitions which implied team-spirit, a quality required of us, young men, by our great leaders in New India. In the T. D. A. A. and Inter-Collegiate Athletic Meets, our Hostel contributed its share to win the trophies for another year in succession.

Full justice should be done to the three Messes in our Hostel. These are days of severe restrictions of commodities in the market and real privations in homes. In spite of these conditions outside, the Hostel management under the able direction of our Sub-Warden, Rev. Br. Mariasusai, has kept the standard of the Messes as high as last year. What this means in daily worry to the Management, it is our privilege as students not to experience or even to know. The bell rings and we go to the Dining Halls to find a full table (leaves, I mean). If we are unaware of the excellence of the boarding arrangements here, we do hear them praised. A dozen or more groups of students from various Colleges stayed here on different occasions for a couple of days or more. They had experience of their own hostels and of hostels of other Colleges as well. They

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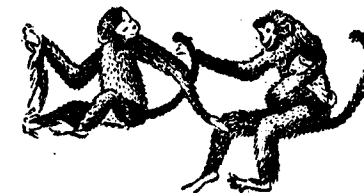
were loud in their admiration of the excellence of our Messes. It is our prayer that the same standard may be maintained in future.

The II Term closed with the Selection Examination and the second issue of the Hostel periodical. The periodical was as good a sever. The selection results were bright for the Hostel.

By God's mercy we have been preserved from serious illness. Only one student had to discontinue his studies and return home. But even this was a relapse of a fever which he had had during the summer vacation at home. Br. Sub-Warden's healing hand cures us of our minor ills.

Discipline is a hard subject to write about. We admit that we have occasionally grumbled against the yoke. But we do realise in calmer moments that it is worth while to subject our desires to the decisions of authorities. It is an essential part of our education. Such self-control fosters good habits in students. Citizens of free India are perfected, not suppressed, by disciplined conduct.

Finally, our studies. The New Hostel has never been lacking, in its short history, in First Classes and University Ranks. There are members today in the Hostel who will make a name for themselves in the coming ordeal of March '49. They will bring glory to the Hostel. The great majority, however, the "Also Rans", will not forget that they owe to the Hostel and its solid traditions their progress in study. The Juniors of this year will follow in the footsteps of the Seniors in their devotion to play and to study.



Clive's Calling

24 June 1948: From all parts of the country, we sally forth in hundreds to seek shelter for the academic year in this magnificent hostel. For the first time in the annals of Clive's, the seniors are disappointed to find that there are not many juniors before whom they can parade their sartorial vanities.

4 July: The day dawns with many a speculation in regard to the luminaries who are to adorn our administrative galaxy. Elections over, we find perfect calm of spirit and satisfaction from all quarters. Our first quadrangle meeting held this evening is conspicuous for our Father Warden preaching his gospel of 'work and steady work' right from the beginning of the year.

11 July: Our Hostel Union is inaugurated by Khan Bahadur P. Kalifulla Sahib, Ex-Dewan of Pudukottah, who addresses us on 'The World of Today'.

18 July: Our first feast is a stupendous success, owing evidently to the unremitting efforts of our section representatives.

21 July: 'The place of Hindi in the Madras Educational system is appreciable' was the first proposition to be discussed in our Parliament and defeated by a thumping majority.

4 August: The assembly meets this evening when Mr. A. Rama Iyer, Principal of National College, gives us a soul-stirring lecture on 'Some Great Commonplaces.'

11 August: Our Parliament meets as a Mock Legislative Assembly to thrash out certain fundamental issues.

14 August: Retreat holidays commence and our homesick juniors make their homeward march.

15 August: Our Independence Day celebrations this year include, among many items of note, special oratorical contests in English and Tamil.

25 August: The first issue of our Magazine sees the light of day in its new garment.

CLIVE'S CALLING

26 August: We move en masse along with our Warden to the hair-raising circus.

11 September: The news that our quarterly examinations have been postponed by a week, comes as a bolt from the blue to many of us, who, with a view to ease our hearts from its unpleasant effects, repair to the Gaiety to know "whether it is true".

24 September: Our examinations come to a close and we make for home.

13 October: Holidays over, we return to our Hostel to know the results of our September examinations. The new fluorescent lamps in the boarding hall add to the charm of the place. The change in the routine of the A section by introducing morning tiffin and midday meal is a welcome sign.

17 October: In a quadrangle meeting, our Warden tones up our drooping talents and exhorts us to settle down to work.

20 October: The walls of our Parliament are set resounding by the golden voices of Mr. P. Prabhakaran, M.A., and Mr. J. Chelliah, B.A., when they ably oppose and assist the proposition 'In the opinion of the House, schemes for keeping students away from political influences are incompatible with a new and strong Indian Union.'

27 October: In an extraordinary meeting, Mr. T. Srinivasan, M.A., speaks to us in Tamil on "The place given to Tamil Nad under the New Constitution in satisfactory."

29 October: Our College Day Sports see our famous sportsman E. S. Rajagopal win the championship of the College this year.

9 November: The second issue of the Magazine comes out, much earlier than expected.

13 November: Our New Block friends are sorely pained to find the trees uprooted near their rooms. They bemoan their loss in the evening as though one among their kinsmen was dead. Nevertheless they are soon consoled by a few saplings which are now growing into healthy children under the maternal care of Father Warden.

9 December: Our Warden meets us again in the quadrangle before we betake ourselves home for the Christmas vacation and asks us to take good resolutions during the holidays and above all plant a good number of trees.

CLIVE'S CALLING

4 January 1949: College reopens after a long vacation.

5 January: Hostel Day Tournaments engage the attention of all alike in our miniature world within the Hostel. A small Shoe Mart is put on show where handsome and durable hand-made chappals are put as exhibits.

8 January: The quadrangle meeting of this evening puts us in possession of many facts relating to the Hostel Day celebrations. To crown all, we are heralded to a new phase of life with Mr. R. Narayan taking up the post of G. C. relinquished by Mr. K. A. Natarajan, for reasons not known.

13 January: Our Musical Competitions are held, a day prior to Pongal, and our budding musicians make bold attempts to snatch the prizes.

15 January: The Pongal feast, like the many that we had this year, is a grand success.

19 January: Our oratorical contest in English is held and an army of people come forth to baffle the discriminating talents of our reputed judges, Messers A. Rajagopalachari, First Class Magistrate, A. Hirudaya-swami Reddiar, M.A., B.L., and Miss Jaya Mary, M.A.

26 January: Our Tamil oratorical contest is held with Miss T. Chella Ammal and Messers Ayyamperumal Konar and Albert Lobo as Judges.

30 January: We pay our homage to the Father of the Nation in our own humble way. On the floor of our Parliament, we firmly resolve to contribute our mite towards promoting peace and prosperity in the land.

13 February: Hostel Day—our day. Since our programmed President was unable to come from Madras, his place was kindly taken at short notice by Mr. C. Ramasubban, M.A., Agent of the local Imperial Bank. Two plays formed part of the evening's entertainment, 'The Seventh Doctor' and 'சைவ மருத்துரை'.

20 February: Valedictory Address to the Union by Mr. P. N. Raman, M.A., L.T., Principal of Trichy Tutorial College, on "Our Rights and Responsibilities." Rev. Fr. T. N. Siqueira, S.J., presided.



N. C. C. Notes

WE started the year as U.O.T.C. personnel, but with dark clouds rolling over us. The dark clouds did burst all of a sudden and in early July we were asked to stop all our training in the U.O.T.C., as we were to become changed into National Cadet Corps. Soon we were informed that the U.O.T.C. was disbanded with effect from 15 July, 1948. But when we were to start as N.C.C. was still a mystery. Thanks to the tireless efforts of Major P. R. Subramanian and his Adjutant, Capt. P. A. Jones, the ushering in of the N.C.C. came off much earlier than it would otherwise have done, for now the N.C.C. is being run by a separate directorate in the Defence Department, and the financing of the N.C.C. is now to be the onerous duty of the Provincial Government.

We actually started as N.C.C. only in October. The rules of the N.C.C. required a regular military Officer to be the Commanding Officer; we are lucky in having Major K. V. Sankunni Nayar as our C.O. He is keen and enthusiastic about his new job, and we are sure that we shall benefit immensely by his leadership.

Though the N.C.C. training started very late in the year, there was no difficulty in our recruitment. The usual rush for enrolment was there, and the Company was able to have its full strength. We have got really a very keen, energetic and enthusiastic set of recruits who are anxiously waiting to be fitted out, as clothing has to be yet received from the military authorities through payment by the Provincial Government. We hope to give them their uniforms by the reopening of College in July 1949.

The greatest shock to the Coy. was the loss of its Officers, Lt. S. M. Diaz and Lt. G. Gopalakrishnan, who left us in July 1948 for jobs, the one at Delhi and the other at Annamalai University, leaving one lone Officer to run the Company. We do miss these two officers, especially Lt. Diaz who was one of the two officers responsible for having brought up the Company when the old 5th U.T.C. was reorganised and we happened to come into the 2nd Madras Bn. U.O.T.C. His whole-hearted and untiring work for the Company can never be forgotten. We heartily thank him for all that he has done for us and wish him a very bright future in his new sphere of activities. Lt. Gopalakrishnan's stay with us has been short. By the time he could settle down to do some real good work

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for the Company after his complete military training, he had to leave us. We wish him God-speed.

We really do not know how to express our sorrow at the retirement of Major P. R. Subramanian, who was with the Company almost from its inception in various capacities and finally rose to command a full Battalion. We shall ever feel grateful for all that he has done for the Bn. which he brought up to a very high standard.

The training in the N.C.C. does not seem very different from that of the U.O.T.C., though we have still not received the authorised rules and regulations and training syllabus from the directorate. The N.C.C. is to be a very big scheme by which almost all able-bodied young men are expected to undergo military training to be India's leaders. So it is up to our lads to make use of this opportunity and take up the training just for the sake of the country and not for fear or favour. India is now *our* land, and it is our young men who must defend it voluntarily, enthusiastically, and ungrudgingly.



THE ATHLETIC TEAM

Winners of the Madras University Inter-Collegiate Athletic Championship (Madras Division) and the T.D.A.A. Open Athletic Championship 1948-49.



Sitting (L to Rt.): E. S. Rajagopal, Rev. Fr. D. Gordon, S.J., Rev. Fr. Principal, Mr. N. M. Joseph, B.Sc., (Physical Director) D. S. Joseph.
Standing 1st Row: J. P. Draviam, R. Rodrigues, Reginald Fowler, C. K. Balasubramanian, P. J. Sebastian, T. S. Krishnan.
2nd Row: M. Kannuswamy, Edward Cooper, Anthony Das, David Raj and M. Muthuswamy.

THE FOOTBALL TEAM

Winners of the Inter-collegiate Divisional and Inter-divisional Final—1948-'49.



Sitting (L to R): T. S. Roche (Captain), Rev. Fr. D. Gordon, S.J., Rev. Fr. Principal, Mr. N. M. Joseph, B.Sc., (Physical Director) A. David Raj.

Standing 1st Row: S. Dakshinamoorthy, M. Govindan, J. P. Draviam, C. K. Balasubramaniam, R. Narayanan, M. P. Antony, S. Thaddeus.

2nd Row: A. Rawoof, K. V. Ramanathan, P. T. Srinivasan, S. P. Francis, A. Thangamuthu



Football—The Football report deserves pride of place. Still smarting from their inglorious defeat of last year in the very first round of the inter-collegiate tournaments, the team, under its new captain T. S. Roche, was determined to retrieve their pristine honour. Fresh blood had to be drawn upon and it was obvious from the start that nothing but constant practice could turn that raw eleven into anything like a college football team. Matches were arranged against the local teams several times a week, for we are fortunate in having splendid facilities for practice in this town. We take this opportunity to thank the Trichy football clubs, which so kindly favoured us with fixtures, for having played the part of an anvil on which our team could be hammered into shape. As the standard of our game improved, our hopes rose. In the inter-collegiate matches, most of which were played at Trichy, we defeated Raja's College, Pudukottah, by 3 goals to nil, and Government College, Kumbakonam, by 5 goals to nil. We then met St. Xavier's College, Palamcottah, in the Divisional Finals, the match being played on our grounds. We scored 3 goals in the first half, and St. Xavier's made a determined rally in the second but the game ended with the score still 3 : 0.

The inter-divisional semi-final and final were played in Madras. In the first we came up against St. Thomas College, Trichur, a much heavier team than ours. We led by a goal in the first half, and throughout the second pressed our opponents' goal continually, scoring two more goals. The next day we met Stanley Medical College, the Madras champions, on their home ground. The game was thrilling from start to finish. In the first ten minutes we scored in a mêlée at the goal mouth. Our opponents counter-attacked vigorously, and it was all our defence could do to keep them off. In the second half our forwards resumed their constructive play and another goal was scored by Roche, our captain, the match ending with the score at 2 : 0. We were once more University Football Champions!

It is hard to pick out individual players from the team for special mention, but the following were outstanding. T. S. Roche, right outer, fast and accurate, was always dangerous and a prolific goal-scorer. The same could be said of M. P. Anthony, left extreme, who is one of our rising stars. Govindan as left back distinguished himself time and again for cool and calculated defence work; while our goal-keeper, Srinivasan,

SPORT

gained for our team the distinction of never having allowed another to score a single goal against us in any inter-collegiate match.

We trust that this year's splendid team spirit, which won the college such signal glory, will characterise the football team in the years to come. Though the departure of senior men may weaken the eleven, steady practice and team work can carry the day.

Cricket—The traditions of our nine-year-old cricket club have been kept up this year. What with the departure of some of our best batsmen and bowlers, and the very few cricket players who joined this college, it was not easy for the captain, Varadhan, to pick anything like a presentable team. However, with the kind permission of Rev. Fr. Rector and Rev. Fr. Principal, a tour to Coimbatore materialised early in the year. Although we have little to show by way of results during those three days, the tour helped our young team to start the season with a spurt.

We then launched on a series of regular practice matches each week with the Trichy United Cricket Club and other local teams. Mention must be made of a thrilling match with the T. U. C. C., when we defeated them by 7 wickets. The provincial player, R. M. Perumal, scored a century for them, while a thrilling partnership between our batsmen, Varadhan and S. Krishnamurthy, who carried their bats for 80 and 59 respectively, brought us the victory.

In the inter-collegiate tournament we first met Government College, Kumbakonam, defeating them by an innings and 22 runs. In the second round we won the match against Alagappa Chettiar's College, Karaikudi, by an innings and 170 runs. S. Krishnamurthy was unlucky not to reach his century, while Daniel and Ramamurthy made a useful 47 and 43 respectively. In the divisional final against Raja's College, Pudukottah, who have always been our principal collegiate opponents, we won by 174 runs.

This qualified us for the inter-divisional semi-final in which we were pitted against Pachaiyappa's College, Madras, ultimately the University champions. Though we lost the match on the first innings, our players made quite a favourable impression with Muthukumar's all-round display, good batting by C. R. Srinivasan and Fernandez, and especially the accurate bowling of Rao and Ramamurthy which dismissed our opponents for the modest total of 160.

Much of the success which attended our cricket eleven this year is due to the selfless and inspiring leadership of A. Varadhan who, besides being an all-round cricketer, commanded the confidence of his men.

SPORT

Our cricket club has lost a sincere friend in Mr. P. R. Thevar who died suddenly in the course of the year. He took keen interest in our cricket team and presented several trophies both to the College and to individual players for striking performances. A fitting tribute to his memory would be the institution of a P. R. Thevar Trophy for cricket to be competed for by the colleges of the Madura Division.

Hockey—Our hockey team has no brilliant victories to boast of as in previous years when, in spite of failures in other quarters, the hockey team at least could be relied on to keep the flag flying. The Pentland Shield, which we had retained for four years running, till we had almost begun to look upon it as a permanent possession, was wrested from us by our old rival, St. Xavier's College, Palamcottah. The explanation is not far to seek: we just did not have the requisite material out of which to build a first-class hockey team on anything like the level of former years.

Practice began early and carried on without intermission for fully two terms. In matches against local teams we were able to hold our own, though the S.I.R. Institute defeated us once by a narrow margin. In the first two rounds of the inter-collegiate tournament we disposed of our opponents easily enough, though in the second of them, against the Govt. College, Kumbakonam, our forwards showed a singular lack of finish, which was to prove our undoing in the final. This was played against St. Xavier's College, Palamcottah, on their own ground. Two factors prevented the game from being as bright as it might have been: the recent rains which made the field quite slippery, and the officious umpire who deemed it his duty to blow his whistle continuously from beginning to end. These factors were as much a hindrance to St. Xavier's as to ourselves and deprived us of a truly enjoyable match with a team we love to meet. In the event they beat us squarely, 2:0.

Nelson Noronha, the captain, has been a quiet, efficient leader and with Reggie Fowler provided a strong defence. Other players who shaped well were Ralph Atkinson and Eddie Cooper, left and right extreme respectively, whose excellent centre passes should have been better utilised by the other forwards. Our team probably needs new blood and we hope that next year we shall get good fresh material out of which we can forge a brand new hockey team to win back the Pentland Shield.

Athletics—Our athletes have been as successful this year as last, though, with the passing out of our best runners and jumpers, we were

doubtful whether we could repeat our previous performances. Saturday the 30th October, was chosen for College Day and the Annual Sports Meet, presided over by Mr. Govindarajulu Naidu, M.A., L.L.B., Vice-Principal of Law College, Madras. Every event was closely contested and, as the results were announced and points counted, it became less and less evident who would be the eventual champion. The final count announced a tie between Rajagopal, E. Cooper, and David Raj; and only after fractions were taken into consideration could Raja be declared winner by a quarter of a point. The much coveted Rapinat Trophy was annexed for the second year in succession by the S. H. Hostel and Boarding, the New Hostel giving them a close run.

The Trichy District Sports were held this year early in November on Bell's Ground. We had to struggle hard against two other powerful teams, the S. I. R. Institute and the Conquerors (largely made up of our Old Boys). We finally ran out winners, beating the Institute by the fairly narrow margin of 5 points. Outstanding were Kenneth Jacob and Rajagopal in the short races, Bobby Rodrigues in the long races, E. Cooper and T. C. Anthony in jumping and hurdles, and Reggie Fowler who was unbeatable in all the throws.

The Inter-Collegiate Sports Meet was held at Tinnevely late in January. We were handicapped by the absence of Kenneth Jacob and T. C. Anthony, while Rajagopal fell ill after the heats. However, the rest of the team pulled more than their weight and walked away with the Popli Shield for the second year in succession, winning by a comfortable margin of 8 points from St. John's College, Palamcottah. R. Fowler, our star athlete, broke two divisional records for shot-put and discus throw.

We did not send our full athletic team to compete in the Inter-Divisional Sports Meet at Tambaram on the 21st February, as the date was inconveniently late in the year. However, three athletes who took first places at Tinnevely were allowed to take part. Between them they took 2 first prizes, 2 seconds, and 2 thirds.

Tennis—The Tennis Club opened as usual in July and, thanks to the recruiting efforts of the captain, Francis Parakka, the number of members was encouragingly large, so that both courts were fully engaged. In the next two terms, however, there were scarcely enough subscriptions to keep one court going. We cannot expect any improvement in our standard of tennis until a fairly large number of students take it up, from among whom a selection can be made. However, our representatives in

the inter-collegiate tournament fared almost as well as last year. We lost the divisional semi-final in singles to Government College, Kumbakonam; but came out divisional champions in doubles for the second year in succession, by defeating Madura College in the final. For various reasons we did not compete in the inter-divisional matches in Madras. The problem remains to make Tennis a popular game in this College. The fee has been reduced to a minimum which barely covers the cost of balls alone, so as to offer every inducement to learners. It is up to the present members to launch a drive for recruiting new members next year.

Basketball—We cannot boast this year of any great achievement in basketball. Still with the team at our disposal we were able to reach the divisional finals, which is creditable enough. Our first match was against Alagappa Chettiar's College, Karaikudi. After a keen contest we emerged victorious by a narrow margin. In the second match against Government College, Kumbakonam, we scored an easy victory. In the final we were outplayed by American College, Madura, a definitely superior team which gave an exhibition of fine basketball. Our defeat was softened by the fact that two of their players had been members of our College team only last year.

The Centenary Basketball Tournament was conducted this year on an even larger scale than formerly, for as many as 11 teams competed. In the earlier rounds Central Polytechnic, Madras, eliminated American College, Madura, in a very close match; while St. Xavier's College, Palamcottah, defeated Loyola College, Madras, in an equally thrilling encounter. St. Joseph's "A" team was defeated in the semi-final, but our Old Boys distinguished themselves. In the semi-final against the Polytechnic, Olympic champions, they won by a comfortable margin, and then went on to final victory, defeating St. Xavier's decisively. This team, captained by Chinnatambi and reinforced by some present students of the College, took part in several open tournaments at Kottayam, Madura and Madras, establishing a reputation for itself everywhere. We hope that with the return of some of our former players to College next year our basketball team will revive its ancient glory.

Volleyball—The volleyball team was formed early under the captaincy of Balasubramanian, and it was soon evident that it possessed excellent spikers. In view of the Bertram Memorial Tournament conducted by Loyola College, Madras, we were anxious to improve our game. It was difficult to find good local teams to practise against and we had

to go as far afield as Tanjore and Dalmiapuram for them. This lack of practice against first-class teams told against us in Madras where, while our lifting and spiking were quite effective, our defence was wholly inadequate. In the semi-final of the Bertram Tournament we defeated Annamalai University after a fight which lasted two days, as the match had to be postponed the first day on account of failing light. In the final we went down to Madras Medical College, not, however, without a struggle. This is the second time we have been beaten by them in the final.

This year for the first time Volleyball was introduced as an inter-collegiate event on the initiative of the member colleges of the Madura Division. We came to the final easily enough, but were there routed by St. Xavier's, Palamcottah. Lack of practice and perhaps also of team spirit was responsible for that defeat.

This report has only described the doings of the College first eleven in various spheres. It makes no mention of the almost ceaseless activity on our vast playing fields from 4 o'clock to sunset every evening, when hundreds of young limbs are to be seen exercising themselves in one game or another. Yet it is the participating of the rank and file in athletics and games that makes a college truly sporting, rather than the prowess of a chosen few. Meanwhile the role of the College "A" teams continues to be important, providing a living model of how a game should be played with skill and sportsmanship and rewarding those who succeed in doing so.



Pastures New

The Education of India—By T. N. Siqueira, S.J.,—Third Edition,
Pp. 252—Oxford University Press, 1948—Price Rs. 4

A problem is a call to thinking and action. Among the manifold problems that face Independent India, the education of her teeming millions is certainly the foremost, demanding serious thought and speedy action. For on the proper education of her sons and daughters depends her ability to rise to her full stature, to maintain her hard-won independence, to keep pace with the rest of the progressive world in all spheres of life, political, economic, social and cultural, and thereby to make her distinctive contribution to the commonweal of nations. Enlightened Indian public opinion has been unanimous in condemning the present system of education and calling for its thorough overhauling. Yet our attempts at reform hitherto have been little better than 'half-hearted nibblings at the great problem of Indian Education' (p. 246). If the reform should be thorough and fruitful it is necessary that the present condition must be correctly gauged, and the objective to be obtained clearly defined. Rev. Fr. T. N. Siqueira, S.J., has done this twofold task in an extremely effective manner in his admirable book "The Education of India". The book under review is the revised third edition of the book first published in 1939 and later reprinted in 1943. The present edition is of signal value to us as it has been revised "in the light of recent events, and especially the greatest event in our history which took place on 15 August 1947." (Preface).

The Introduction to this book is a veritable treatise on education, remarkable for its depth of analysis, clear enunciation of the fundamental principles of real education, and sound philosophy for the education of independent India. The author's ideas on the meaning and method of education are in the best traditions of educational theory and practice since the time of Pestalozzi. He points out that "the only true education is self-education, for no outsider can act for the pupil. The utmost that others can do is to stimulate the pupil—through emulation, ambition, fear, love—to exert and exercise his own faculties of body and soul". (p. XI).

Dealing with the method of education, the author reminds us that though human nature is the same in essence in every man, "it is not individuated in the same way in every man. Every individual of the species is different from every other (past, present and future)". (p. XI).

PASTURES NEW

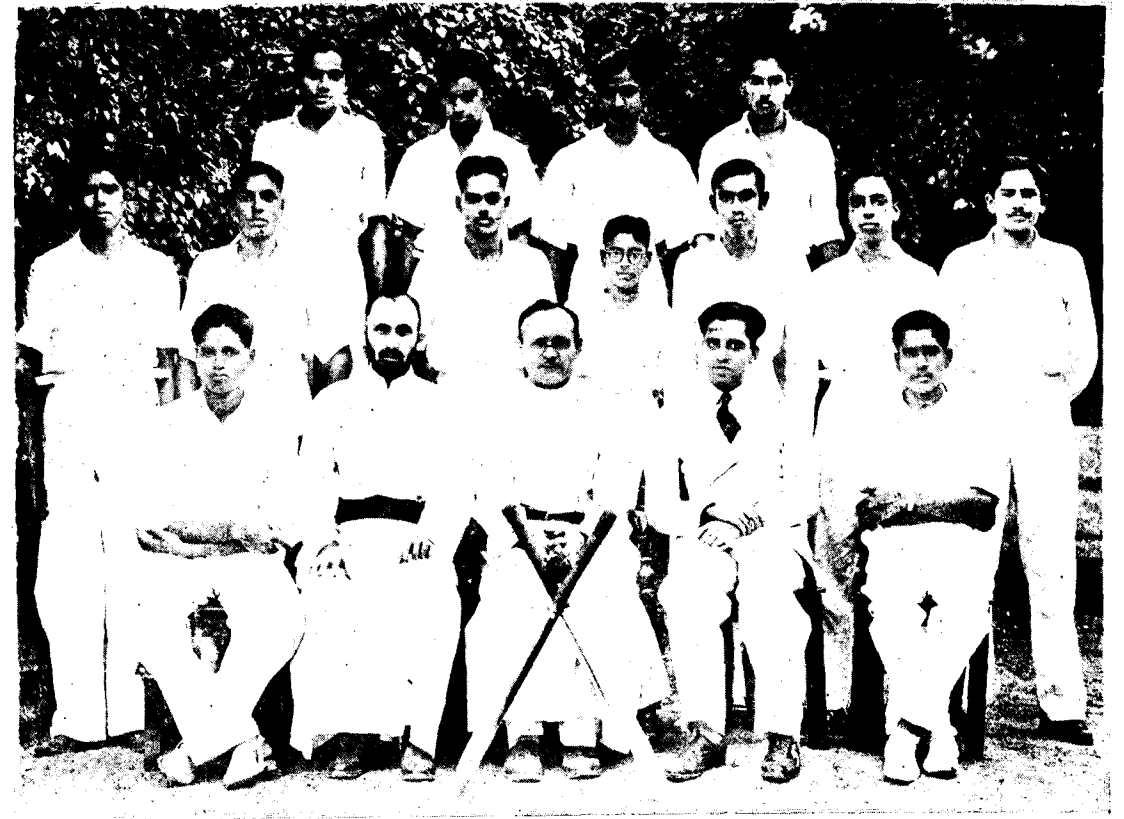
Hence the need to educate every one in a suitable *particular way*. Likewise the education of a nation or race is bound to be in a particular manner, for each is the product of a distinct culture. The different nations may receive the same knowledge, but they cannot be educated in the same way.

India with her distinctive and complex personality requires to be educated according to her genius, culture, history and traditions. This has not been done. But a foreign system has been superimposed on her, fatiguing and impoverishing her in the process of education. The Indian should be educated through his mother tongue, his racial, religious and social history. In short, his education must be *Indian*.

The book then is divided into two parts: the first deals with the history of education in India, and the second with problems that confront the modern educationist. The first part is a feat in the art of summarising, as the long and eventful history of Indian education—ancient, medieval and modern,—while receiving a fairly complete and critical treatment, has been compressed within 128 pages in a readable style.

In his review of education in ancient and medieval India, the author points out that the characteristic feature of Indian education has been *personal* discipleship of the pupil to the teacher, and that *religion* was inseparable from discipleship. These two traits of ancient Indian education had influenced in no small measure the creation and moulding of ancient Indian culture of which we are so rightly proud. During British rule, Indian education became un-Indian in content as well as in method. Not only were the literature, philosophy, history and culture of a foreign country foisted on India, but even the *personal* and *religious* nature of education was lost sight of—we know with what results—under the excuse of economy and neutrality in religion. These two healthy features would have to be taken into account in any sound reform of the present system of education. An oversight, however, must be pointed out. On p. 121 the author states that "since 1935 only one new University has been established in India", viz. Travancore. In fact four more Universities viz. of Utkal, Saugor, Rajputana and East Punjab have seen the light of day during the period 1935-'48.

In the second part, the author treats of such varied questions as women's education, physical education, adult education, religious education, experiments in education, and the Sargent Scheme. Here the author sets forth in his thorough and masterly manner his views on the



OUR CRICKET ELEVEN, 1948-49



THE LOCKET, 2-2-49



COLLEGE-DAY ACTORS, 1948

PASTURES NEW

different aspects of education which does more than invite 'criticism or discussion' (Preface). His arguments against co-education, his plea for the correct attitude towards physical education, his emphasis on the importance and nature of adult education, his solution to the problem of religious education, his critical yet appreciative comments on experiments in education conducted in India including Visvabharathi and the Wardha Scheme, and finally his sympathetic treatment of the Sargent Scheme are bound not merely to make the reader ponder over these things more deeply than ever before, but to develop in his mind *strong convictions* regarding the nature of education Independent India should have.

The chapter on religious education deserves special notice. After distinguishing between religion and morality, the author pleads for a course of not merely general ethics but of the religion of the child. As to the question whether such education would not increase or intensify the communal discord, the writer answers No: "For true religion brings humility; and humility brings love; love, toleration. The reason why religion is made the excuse for discord in India is that religious education has been long neglected." (p. 185). Much would therefore depend on those who teach religion, on their character, their humility, love and toleration! It is true that teaching religion bristles with practical difficulties: What is to be taught? How is it to be taught? and by whom? But difficulties are no sufficient apology for failing to do one's duty.

As with religion so with morality, it is meaningless to argue that it is the individual's private concern. Fr. Siqueira insists that moral instruction should be an integral part of the child's curriculum in all the stages of education, including the University. For the undergraduate requires proper guidance to face the moral problems that baffle him in Politics, Economics and Sociology. What could serve as a better guide than a course of sound moral education? In these days when character is a scarce commodity perhaps especially among the educated, a course of religious and moral education is more imperative than ever.

One full chapter has been devoted to the Sargent Scheme which was intended to be a universal plan for all India. The author's predilection for teaching everything *and a craft* instead of teaching everything *through a craft* makes all the difference in educational method. His plea for multifurcation instead of bifurcation in spite of greater difficulties involved in the unpleasant but necessary process of *selection*, deserves careful study by parents no less than by educationists.

The last chapter is a brief but forceful reiteration of all that he has suggested in the course of the book for the proper education of Independent India. The crux of the problem as well as its solution can hardly be put more pithily than in the author's own concluding words: "India will be India only when she is educated; and she can be educated only in her own way." (p. 246).

The book is much more than "a short and handy text book" (Preface) offered to students. The author's deep insight, impartial and fearless criticism, his robust patriotism so transparent throughout the book, reinforced by his lucid, chaste and faultless English provide stimulating reading. His approach to the problem of education is historical and psychological; his diagnosis of the present condition is truly scientific; his conclusions and suggestions, based on deep thinking, experience and experiments in education within and without India, do carry conviction. If strong convictions are needed to inspire great and resolute action in the sphere of education, this handy book satisfies the need. The book therefore, as a wise and safe guide for the proper education of India, would be of invaluable help not only to students but also to educationists and Ministers of Education in Independent India.

S. A. L.

Some Tasks for Education—By Sir Richard Livingstone—Pp. 98
Oxford University Press, 1946—Price 5 sh.

These are four lectures delivered at the University of Toronto in 1945 on the tasks before modern education. Their topic is whether education should be changed to suit the needs of to-day, and if so, how. And the answer is given with the deep humanism which makes the ex-Vice-Chancellor of Oxford one of the sanest educationalists we know.

What is really wrong with our modern education is not that it is not sufficiently modern but that it is not sufficiently old: it has tried to add subjects to the curriculum and apparatuses to the school-room, but it has meanwhile lost sight of the primary purpose of education at any time or in any place. Men have not become really educated by knowing more or doing more than their ancestors; but by *being* better. In other words, to be modern, education should be so planned and carried out as to make modern man, with all his temptations to become worse, better *as man*. As Sir Richard says:

'The real modern problem is to humanize man, to show him the spiritual ideals without which neither happiness nor success are genuine or permanent, to produce

beings who will know not merely how to split atoms but how to use their powers for good.' (p. 15)

What is most needed, therefore, is not knowledge so much (though it is undoubtedly necessary) as character. And this has to be trained by the very curriculum, the subjects studied, the teachers and fellow-students with whom one lives, the tone and atmosphere of the school. The English public school has, unlike other systems, paid attention to this need and produced some very reliable types; but it has not educated the nation, it has trained only an elite. The model should rather be Athens in the time of Pericles, where the theatre, the 'Ecclesia', the temple, the market-place, all contributed to educate the whole people. The Greeks were cultured as a people because they had a sense of values and lived in the midst of greatness. 'The most highly civilized nation,' says Livingstone, 'is the one whose values are highest, which knows the first-rate and achieves it in the qualities and activities which crown human life'. (p. 53)

It is true that the modern State cannot enjoy the smallness and homogeneity of Athens; but at least a conscious attempt can be made to put before men's eyes the vision of greatness which alone truly educates—through those powerful means which Athens did not dream of, the radio and the cinema, no less than the eternal models supplied by living teachers and by religion, literature, history, and the arts. It is here that Sir Richard is at his best and where his book is most useful to Indian educators in their attempts at reorganizing education; they will do well to ponder these golden words:

'To see the vision of excellence, so far as our limitations allow; to get at least a glimpse of the unchanging values of the eternal world as they are revealed in whatever is beautiful and good in the material world of earth; to attempt to make one's infinitesimal contribution towards a society which will embody them more fully than does our own—to do that is to take seriously the tremendous words of Christ: Be ye therefore perfect... (p. 50)

Another chapter, originally a Sir Robert Falconer Lecture, which deserves to be widely read in India is 'On Speaking the Truth' as a test of education. To seek the truth wherever it may be and accept it when found, to say only what one knows and as one knows it, to admit one's ignorance and know one's limitations, to say the whole truth and nothing but the truth—is not this the highest culture, the crown of education? Only a fearless and experienced educator would have the courage to point this

out in a world of make-believe. But Sir Richard is not afraid to show that even idols like Shaw and Wells and Strachey, though they are intellectuals 'do not use their intellects for the prime purpose for which the intellect exists—to discover the truth' (p. 78).

There is just one passage in this otherwise perfectly printed book which seems defective:

'But when we pass scientific work misrepresentation or suppression of from microbes to men, things are very different. In facts is rare' (pp. 74-75). And one misprint (on p. 80 l. 11) of 'lie' for 'life'.

T. N. S.

Teaching in Post-war Schools—Edited by K. N. Srivastava—Pp. 99
Oxford University Press, 1947—Price Rs. 2/8

This symposium by seven educationists deals with the teaching of various subjects in the school curriculum—history, geography, civics, religion, the mother-tongue, English, mathematics, science, and art—with a view to produce in the child a desire for peace and unity among nations. Both in their content and even more in their spirit these subjects can be harnessed to the chariot of peace no less surely than in Nazi Germany they were harnessed to *kampf*: it depends on the teacher to do this or that. The choice and training of teachers is therefore the most important means to attain the object of this symposium. But this important point has not been mentioned either in the body of the book or in the Foreword by Sir Radhakrishnan or the Introduction by Mr. Srivastava.

The chapters are, as must be, expected in a symposium, of very unequal value. The last one, where Miss Palin speaks of the teaching of Art, is fresh and useful—she rightly considers Art not as a subject taught but as an activity answering to a need of the child's personality, and shows how by transcending frontiers of race and nation Art fosters peace and understanding. Mr. Ryburn says little about teaching the Indian mother-tongue, but gives some useful suggestions to make children broad-minded. Mr. Atreya tries to show how religion as he understands it can be taught for peaceful purposes; but he seems to labour under the common idea that religion divides and estranges men. The religion which God has revealed cannot but unite and pacify; only man-made religions foster hatred and distrust among individuals and nations. To say, as he does (pp. 33-34), that 'concepts, tenets and dogmas are merely the external shell or slough of religion with which its real spirit... should never be

identified', is to miss the very meaning of religion. After this one is not surprised to read (on p. 31) that 'no philosopher has yet been successful beyond doubt in proving or disproving the existence of God, the immortality of the soul, or the freedom of will'. It is not on these lines that religion will unite and pacify men. Dr. Bhagavan Das is nearer the mark when he says (though he probably means something else) that only a 'World Religion' can do this—the religion whose Founder said: 'Love one another as I have loved you.'

T. N. S.

Citizenship in the Training of Teachers—Prepared by a Joint Sub-Committee.—Pp. 136—Oxford University Press, 1948—Price 6 sh.

The need of theoretical as well as practical training in citizenship for teachers is obvious, especially in the light of our rapidly changing post-war society. The difficulty begins when we try to plan courses and methods of training in citizenship either for the universities or for training colleges (which we in India should call schools). The residential universities with their autonomy and self-containedness; the training schools with their short two-year course crowded with general knowledge subjects—both have little place or elasticity for this much-needed addition to the teacher's outfit.

A joint committee was therefore formed of the Association for Education in Citizenship and of the Association of Teachers in Training Colleges and Departments of Education, and asked to report their findings. One of their suggestions is that the universities, without giving up their 'sacred autonomy' and 'enclosure,' should provide their students with opportunities of practising citizenship—which means co-operation, responsibility, common planning—both within and without their precincts. Another very sensible conclusion is that the training school for non-graduates should be lengthened from two years to three so as to allow the future teacher to get a good 'specific course or courses in social economics, politics, and ethics for all teachers in training' (p. 46). But more important than these recommendations are the necessary *presuppositions* of citizenship without which it is little more than a slogan: belief in the value of every human person, belief in freedom of speech and action and worship within just limits, belief in law and order, and belief in the democratic method of criticism, argument, and persuasion instead of force and violence as means of reform and change.

These ideas, eked out with detailed syllabuses and reports which make the appendixes, will be of great use to educational planners in India to-day.

T. N. S.

Tennyson—With an Introduction and Notes by F. L. Lucas—Pp. XLVIII + 176—Oxford University Press, 1947—Price 6 sh.

This well-got-up volume on Tennyson in the "Poetry and Prose" series of the Oxford University Press contains, besides the usual favourites, a short selection from "The Devil and the Lady" (written at the age of 14 to 16), and the original version of "The Lady of Shalott", and ends off, to respect the poet's sentiments, with "Crossing the Bar". The excerpts from Tennysonian criticism show that even in the nineteenth century his fame was not very secure. The few pages from his son's Memoir, serving as specimens of Tennyson's prose (and incidentally justifying the title of the series), are concerned mostly with his literary appreciations. Apart from the fact that they are Tennyson's, they have little value and remind us of Stevenson's beggar: "Keats—John Keats, sir—he was a very fine poet". The notes at the end, mostly historical, are scholarly and interesting.

In a brief and sympathetic Introduction, Prof. Lucas sums up the reasons for the eclipse Tennyson has suffered in the twentieth century—the air of unreality and the absence of the true seer in his poetry. If Tennyson the seer is dead, Tennyson the painter and musician still survives. One can hope with the Editor that the renewed interest shown in the Victorians may bring back something of his former prestige to one who, if not a great seer or prophet, was yet a conscientious artist and contributed his share in creating the beautiful.

F. M.

Teacher Training—By John Hargreaves—Pp. 92
Oxford University Press, 1948—Price 3 sh.

This little book is specially useful to Indian teachers because it is based on experience in Africa. Mr. Hargreaves originally intended it to be notes for the guidance of four teachers who had to start a new Training College (which we should in India call a higher or secondary grade training school) in Nigeria.

What makes these notes valuable is their freshness. Mr. Hargreaves tackles the chief problem of training schools—that their pupils are either

too young to profit by them (if they come straight from elementary or high school) or too old and set if they come after a spell of work in school or office or industry. In either alternative the primary aim of character-building and training in self-discipline becomes difficult. Mr. Hargreaves rightly insists on the need of initiative in the teacher: but how is it to be fostered? The Dalton Plan, the Project Method, excursions, manual work, games—all these may be tried; but the ultimate factor will be the Staff, and most of all the Head, of the training school.

To encourage hard work and healthy ambition Mr. Hargreaves recommends the grading of teachers and salaries according to the class they get in their examination. This is excellent, provided the examination is intelligent and reliable (which few examinations are). He also recommends a selection of students for training according to their aptitude for teaching—again a wise suggestion, provided there are applicants to choose from! The care of old students is another important need, especially in India where teachers often have to work in unintellectual surroundings: occasional returns to their training school for a refresher course or a summer school or even a debate or symposium is a necessary tonic which would benefit the whole country.

T. N. S.

Studies in Indian English—By T. Ramalingam Pillai—Pp. 226
R. S. Pillai, Trivandrum—Price Rs. 2/12

Mr. Ramalingam Pillai seems to be a relic of the days when Grammar was taught and learned in India. He has gathered a harvest of mistakes (731, to be exact) without going far afield and suggests how they may be mended. There is not much doubt about changing 'will' into 'shall' in 'I will be ill'; it is not so easy to condemn the split infinitive as roundly as Mr. Ramalingam does, nor to say that 'Please do take care of your health' is wrong, nor to refuse 'inter-dining' the right it has acquired in a casteful country like India.

It is entertaining to go through this list; but its usefulness would have been great if there had been some order or method in it: some arrangement according to rules of Grammar or Idiom may be recommended in a second edition.

T. N. S.

College Societies

1948-'49

Literary and Debating Society

The year began with a debate on "English should continue as the medium of instruction for higher education", with Rev. Fr. P. Carty, S.J., as Speaker. Mr. V. N. Rajan, M.A., I.C.S., Collector of Trichy, moved the resolution in a brilliant speech. Clifford Jacob, IV Hons., and Mr. T. Totadri Ayengar, M.A., argued for the proposition. Mr. A. Hirudaya-swami, M.A., B.L., led the Opposition, followed by S. N. Ramaswamy, V Hons., and Mr. B. S. Dandapani, M.A. The House gave the victory to the Collector by a big majority.

From Education our thoughts passed into the political arena and under the chairmanship of Mr. S. Ramakrishnan, M.A., M. T. Tharayan, B.A., and B. Srinivasa Rao, V Hons., asserted that "U.N.O. is the cause of, and not the remedy for, international strife". P. J. Sebastian, B.A., and N. R. Ramasarma, II U.C., defended the world organisation with all the power they could command. The House was convinced.

Under the chairmanship of Rev. Fr. T. N. Siqueira, S.J., a team of debaters representing the Colombo Y.M.C.A. in conjunction with S. Sivasubramanian, IV B.Sc., K. Venkatasubramanian, V Hons., S. N. Ramaswami, V Hons., and C. Z. Scaria, V Hons. of our College, considered whether "It is in the interests of the various parts of the British Empire, now raised to the status of independence, to continue in the British Commonwealth of Nations". After hearing the views of the unofficial representatives of both the Dominions the House passed the resolution.

Once again we came to consider political problems concerning our own soil, when, under the chairmanship of Mr. B. Gopalan, M. Com., C. Z. Scaria, V Hons., pressed his resolution that "The declared independent foreign policy of the Indian Govt. is unwise and impracticable". He was seconded by K. C. Eapen, IV U.C., while S. Sivasubramanian, IV B.Sc., and K. V. Varkey, IV U.C., opposed the resolution, with the result that it was dropped.

COLLEGE SOCIETIES

Assembling after Michaelmas, with Mr. M. Natarajan, B.A. Hons., in the chair, the House considered whether "Science is of more educative value than History". V. Sundararajan, II U.C., took the side of Science, while C. Laxminarayanan, I U.C., and T. Subramanian, I U.C., defended History. The House voted against the resolution, thus emphasising the equality of the different subjects of study in their educative value.

With Rev. Fr. B. J. Coyle, S.J., in the chair, the House heard Louis Xavier, II U.C., argue that "Writing is a more powerful instrument to influence the masses than Speaking". But Bashyam Srinivasan, II U.C., and M. A. Sundaram, I U.C., were of a different opinion. The House gave its verdict against the proposition.

Our attention was now drawn to the best oratorical talent within, and with Three Cheers we sent S. Sivasubramanian, IV B.Sc., and P. M. Kuriakose, IV U.C., to compete in the inter-collegiate debate held in Madras.

Under the chairmanship of Rev. Fr. F. Morais, S.J., T. J. Joseph, I U.C., and C. Laxminarayanan, I U.C., asserted that "Oral examinations are better tests of ability than written". R. Balasubramanian, II U.C., and M. Venkataraman, I U.C., took up the challenge and argued against the proposition. The House vindicated written examinations. The Chairman pointed out that oral examinations are useful in testing ability, citing illustrations from his own experience.

The general enthusiasm we maintained all along received a new impetus in the third term when The Hon'ble Mr. K. Santhanam, Minister for Transport and Railways, Govt. of India, gave us an impressive talk on "Bottlenecks". He explained that the real bottlenecks are lack of readiness to work, lack of team spirit, lack of toleration, and lack of talent. With the Minister came a few distinguished visitors, Mr. K. Dorai, General Manager of the S.I.R., and Mr. V. N. Rajan, our Collector.

The thrills that we experienced during the Minister's visit were reinforced by the tidings we received from Kumbakonam of the success of S. Sivasubramanian in the Rt. Hon'ble V. S. S. Sastri Memorial Oratorical Competition. When we look back upon our almost unbroken record of success in this competition, it would seem that this coveted medal had been instituted for the benefit of Josephites.

Back again to the College our attention was directed towards "The Constitution of India in the making" which Mr. T. Srinivasan, M.A., L.T., analysed with his characteristic eloquence and clarity.

COLLEGE SOCIETIES

"The thought about a crisis in India is not the result of the evil forebodings of a pessimist but the result of an introspection into the economic and political activities inside the country", declared Mr. M. Arokiaswamy, M.A., as he made a searching analysis of the political and economic problems of the country and prescribed practical solutions.

The activities of the Society for this year came to a glorious close on 14 February, 1949, with an address by Rev. Fr. T. N. Siqueira, S.J., on "What's Wrong with our Education?" Emphasising the fact that a country's educational system should be adapted to the changing environment, he pointed out how the present system of education could turn out men only fit for subordinate positions, and how it was suitable only to the India before 15 August, 1947. Now that India has attained her birthright her children have to assume new responsibilities, the satisfactory performance of which needs no small effort. He dealt at length with the relative importance of the different stages of education, suggesting the directive principles that should govern any educational reform. This address, clothing the great ideals of education with paternal advice to students, should serve as a beacon-light to our educational reformers.

The Anniversary of the College Societies was celebrated in the Lawley Hall on 1 March under the presidentship of Mr. C. V. Narasimhan, I.C.S. and Old Boy, District Collector of Salem.

V. Ramaswamy, V Hons.
K. Venkatasubramanian, V Hons.
K. V. Varkey, IV U.C.
M. X. Cardoza, III B.Com.

Secretaries.

Mathematics Association

The activities of the Association commenced with a business meeting on 7 July for the election of Secretaries. C. V. Ramanan, IV Hons., and R. Padmanabhan, IV U.C., were elected unopposed.

The Inaugural Address was delivered by Mr. G. V. Krishnaswamy Iyengar, M.A., Professor of Mathematics at Annamalai University, on 16 July. He discoursed on certain fundamental concepts of Algebra and Geometry. Mr. T. Totadri Iyengar occupied the chair.

COLLEGE SOCIETIES

At an extraordinary meeting held on 26 July, a farewell address and a silver plate were presented to Mr. S. M. Dias, M.A., Lecturer of our Dept., on his departure for Delhi as a Gazetted Officer in the Cipher Bureau of the Defence Ministry. Rev. Fr. Ehrhart, S.J., Principal, presided.

On 7 August, V. Vijayaraghavan, V Hons., gave an interesting lecture on "Japanese Mathematics." M. Venkataraman, V Hons., presided.

At an extraordinary meeting held on 23 August, Mr. N. Gopalakrishnan, B.A., gave a brilliant lecture on the "Theory of Numbers." V. Vijayaraghavan, V Hons., presided.

On 22 October, K. Sivasubramanian, V Hons., spoke on "Number Concept," with Mr. R. Vaidyanathan, B.A. Hons., in the chair.

On 28 October, S. Sundararajan, V Hons., talked on "Infinity," Mr. S. Sadanandam, B.A. Hons., presiding.

At a meeting held on 18 November, S. Suryanarayanan, IV U.C., lectured on "Mathematics in Modern Life," with J. Srinivasan, IV Hons., in the chair.

On 23 November, A. Krishnan, IV Hons., spoke on "Infinite Series." K. Hariharan, IV Hons., presided.

On 29 November, S. S. Subramanian, IV Hons., talked on "Squaring the Circle," with N. S. Venkatesan, IV Hons., in the chair.

On 15 January, 1949, R. Padmanabhan, IV U. C., spoke on "The Solar System." Mr. S. Ramakrishnan, B.A. Hons., presided.

On 21 January, C. V. Ramanan, IV Hons., delivered a lecture on "Paradox Lost and Regained." B. Srinivasa Rao, V Hons., presided.

On 4 February, K. S. Sundaresan, III Hons., spoke on "Approximations", with K. S. Anantharaman, III Hons., in the chair.

On 12 February, R. Krishnaswamy, III Hons., spoke on ' π , i , and e in Mathematics', with C. V. Ramanan, IV Hons., in the chair.

The Valedictory Address was delivered by Dr. K. Rangasami, M.A., Ph.D., Professor of Mathematics of Annamalai University, on 26 February. In Elocution and Problems Contests B. Srinivasa Rao, V Hons., got the prize for Problems and S. Venkatasubramanian, V Hons., and S. Gurusankaran, I U.C., for Elocution.

C. V. Ramanan,
R. Padmanabhan,
Secretaries.

COLLEGE SOCIETIES

Botany Association

The activities of the Association commenced with a business meeting on 17 July, 1948, for the election of secretaries. C. Palaniswami, IV U.C., was elected in the B.A. and S. Md. Basheerudin, II U.C., in the Intermediate constituency.

The Inaugural Address was delivered by Dr. H. Srinivasa Rao, M.A., D.Sc., F.A.Sc., F.N.I., on 24-8-48 in the Physics Theatre on "Life in the Sea". Rev. Fr. Balam presided. A large gathering of staff and students was treated to a characteristically interesting talk illustrated with epidiascopic projections.

On 6 August, S. Ramakrishnan, IV U.C., spoke on "Symbiosis" under the chairmanship of R. Ravindram of the same class.

"Chlorophyll—the basis of life" was the subject treated at the meeting held on 16 August by S. Sankaranarayanan, II U.C. K. V. Varkey, IV U.C., presided.

There was an interesting meeting on 22 October, with C. R. Ramaseshan, IV U.C., in the chair, when G. Veeraraghavan, IV U.C., gave a talk on "MILK".

"The Fig of Paradise" was the theme of a lecture by S. Nageswaran, III U.C., on 11-11-48. Emmanuel Jegaraj, III U.C., presided.

At the meeting held on 17-1-49, with S. Sankaran of the Senior B.A. Class in the chair, G. Veeraraghavan of the same class delivered a second lecture, this time on "Parasites."

On 3rd February, S. Sankaran, IV U.C., spoke on "The Study of Botany." Joseph Corera, IV U.C., took the chair.

An extraordinary meeting was held on 10 February when Mr. W. H. Lazarus, M.A., L.T., explained Mendelism. Mr. T. V. Krishnan, B.Sc. Hons., answered some questions which arose out of the lecture.

In an elocution competition held on 14-2-49 the following students won the medals:

B.A.	I Prize:	G. Veeraraghavan,	IV U.C.
	II "	K. V. Varkey,	"
B.Sc.	I Prize:	C. D. George,	IV B.Sc.
	II "	L. William,	"
Inter.	I Prize:	S. Lakshminarasimhan,	II U.C.
	II "	S. Sankaranarayanan,	"

COLLEGE SOCIETIES

On 18-2-49 with R. Anantharaman, IV U.C., in the chair, a symposium was conducted. G. Veeraraghavan spoke on "A Comparison of seed-plants with the Archegoniates"; C. Palaniswamy spoke on "The Balance of Alternating Generations in Archegoniates"; S. Nagarajan indicated "The General Trend of Evolutionary Progress in the Archegoniate Series."

The Valedictory Address was given by Mr. S. N. Chandrasekhara Iyer, M.A., Vice-Principal of Agricultural College, Coimbatore, on 19 Feb. in the old Botany Hall. A large group of the Botany students of Holy Cross College graced the occasion by their presence. The subject was "The Contribution of the Botanist to World Progress." One of the outstanding features of his speech was the exposition of the first-class original work that is being done now in the Agriculture stations in South India.

C. Palaniswamy,
S. Md. Basheerudin,
Secretaries.

History and Economics Association

The activities of the Association commenced with a business meeting held on 19 July, 1948, when A. Abdul Hameed, IV Hons., and Clement S. D'Cruz, III Hons., were elected Secretaries for the year.

The Inaugural Address was delivered on 7 August by Mr. K. J. Matthew Tharakan, M.A., of S. N. College, Virudhunagar, on "India and the International Crisis." He said that the last War had left two great powers in its train, the United States of America and Russia, the former symbolising Capitalism and the latter Communism. Their conflicting ideologies have engulfed the world in an international crisis. India today is following an independent policy both in the political and the economic fields. A new system has been evolved in India, Gandhism, which seeks to set spiritual values to matters economic and political. A judicious combination of virtues in various systems would bring salvation to India. Rev. Fr. P. Carty, S.J., who presided, said that capitalism, in spite of its glaring defects, has one virtue viz., the capacity to produce, which is no less important than distribution. However, he agreed with the speaker that a new system with a social outlook is the need of the hour.

At a debate on 27 August, T. Panchapagesan, IV Hons., moved the proposition: "It is advantageous for India to leave the British Common-

COLLEGE SOCIETIES

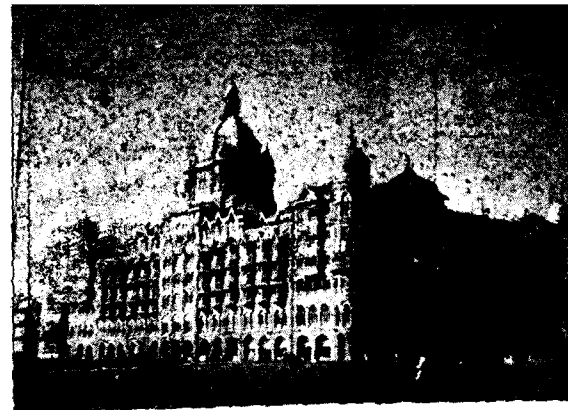
wealth." He was supported by T. Tharayan, B.A. Both of them said that by remaining in the Commonwealth India would lose in the long run. On the other hand, N. Ramanathan, IV Hons., and T. K. Surendran, IV Hons., who opposed the motion, maintained that India's close association and friendship with Britain would ultimately raise her prestige and status. After a heated discussion, the motion was carried by a narrow majority.

"Juvenile smoking should be prohibited by legislation" was the resolution moved by K. C. Eapen, IV U.C., at the meeting of 22 October. M. X. Cardoza, III B. Com., defended him. They expressed great concern for the future generation, and argued that only by legislation could smoking be prohibited. They were strongly opposed by Clement S. D'Cruz, III Hons., and P. V. Pavithran, III Hons., who characterised the prohibition of smoking, juvenile or otherwise, by legislation as an infringement of the liberty of the citizen and pointed out the financial difficulties that might confront the Government in its eagerness to introduce a series of prohibition reforms. The House voted for the resolution.

At an extraordinary meeting held on 23 November, Mr. M. Arokiaswami, M.A., spoke on "The Draft Constitution of India." He briefly outlined the salient features of our Constitution, comparing them with those of British, American and other constitutions, stressed the need of a healthy public opinion and constructive Press criticism for the successful working of the Constitution, and analysed the real significance of the term "Secular State."

"Any form of Satyagraha which aims at breaking the law is unjustifiable and out of place in a free and democratic nation," was the subject of lively debate held on 15 January, 1949. The mover, Mr. Jesudoss Chelliah, B.A., and his able supporter, P. K. George, III Hons., defined Satyagraha as a political weapon—non-violent civil disobedience—to get rid of tyranny or foreign domination. Such a form of Satyagraha, they maintained, would be inexpedient and out of place in a country which is free and really democratic. Abdul Razakh, B.A., and M. X. Cardoza, III B. Com., opposing the proposition said that independence, whatever it may be, must percolate down to the common man; otherwise, he has every right to resort to Satyagraha to break down slavery and serfdom. After a prolonged discussion the House passed the resolution. Rev. Fr. Gordon, S.J., presided.

Under the joint auspices of our Association and the Social Service League, an extraordinary meeting was held on 28 January, when Mr.



Taj Mahal Hotel



The Hanging Garden of Malabar Hill (Bombay)
K. Pichamani, IV U.C.

CITIES AND



Corporation of Bombay
K. Pichamani, IV U.C.

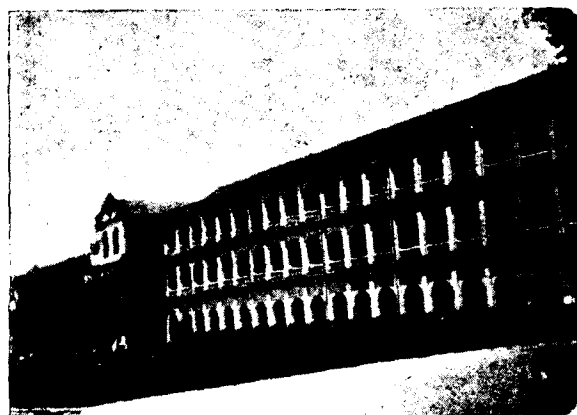
PALACES



Gandhi Gardens in Pakistan Capital, Karachi
S. A. Xavier, V Hons.



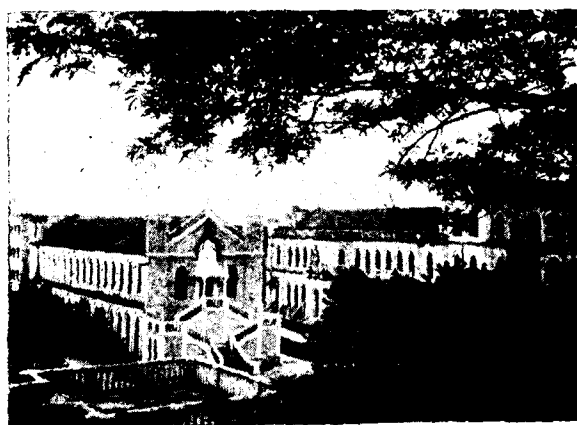
Chowpatty, Bombay
K. Pichamani, IV U.C.



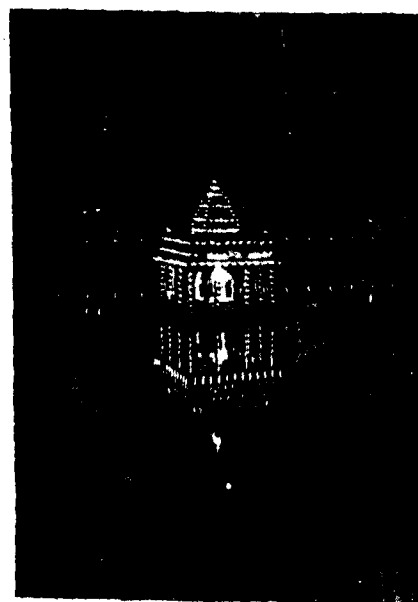
St. Joseph's High School Building
P. F. Davis, III U.C.



Cement Factory at Dalmiapuram
S. Narayanan, IV U.C.



St. Joseph's College Museum
Christopher D'Almeida, III B.Sc.



Mandapam Illuminated
C. R. Ramaseshan, IV U.C.

NEARER HOME



Teppam and Mandapam
C. R. Ramaseshan, IV U.C.

COLLEGE SOCIETIES

Thomas Srinivasan, M.A., L.T., spoke on "Communism", explaining its philosophical and economic aspect and outlining its dynamic growth and development.

On 14 February a debate was held with Mr. A. V. Poullose, M.A., in the chair. T. K. Surendran, IV Hons., and N. Ramanathan, IV Hons., moved that "Adult suffrage is not suitable to India at the present time". P. V. Pavithran, III Hons., and C. J. Anthony, III U.C., strongly opposed it. The motion was carried by a bare majority of one vote.

Mr. V. Ganapathi Aiyar, B.A., B.L., Assistant National Savings Officer, Madura, delivered an interesting lecture on 19 February, on "The fight against inflation: the savings front", Rev. Fr. P. Carty, S.J., presiding. The Valedictory Address was delivered on 25 February, under the presidency of Mr. A. Hirudayaswami, M.A., B.L., by Mr. C. Rama Subban, M.A., Agent, Imperial Bank of India, Trichy, on "The Application of True Democratic Ideals to India".

A. Abdul Hameed,
Clement S. D'Cruz,
Secretaries.

Chemistry Association

The year began with the election of N. Krishnamurthy, IV B. Sc., and R. Narasimhan, III B.Sc., as joint-secretaries.

The Inaugural Address was delivered on 30 July, 1948, by Mr. A. P. Madhavan Nair, M.A., of Alagappa Chettiar College of Technology on "Some Aspects of Surface Chemistry", with Mr. A. C. Joseph, M.A., in the chair.

"Transport Numbers" was the subject of a talk by N. Srinivasan, IV B. Sc., on 6 August, clearly explaining the contributions of Vont' Hoff, Arrhenius, and Hittorf.

P. M. Thomas, IV B. Sc., presiding, R. Narasimhan, III B. Sc., spoke on "Common Salt", laying stress on the importance of Common Salt in our everyday life and the part played by it in Indian Politics.

The next meeting was addressed by K. Agoramurthy, IV B. Sc., on 'Colour and Constitution'. He traced the early history of dyes and described

the preparation, uses, and constituents of Malachite green, para-rosaniline, Methyl violet, Aniline blue, Bismarck brown, and Congo red. Joy Joseph, IV B.Sc., who presided, observed that it was for the people of India to uphold her fair name in the eyes of the world in the production of these dyes and paints for which our country was once famous.

On 25, 26, 27, and 28 October, Mr. A. C. Joseph delivered his Honorary Readership lectures on Colloids.

S. Sivasubramanian, IV B. Sc., delivered a lecture on 'Science from a layman's point of view,' in which after explaining the 'wonder-working power' of science, he briefly described the life and work of Davy, Vont' Hoff, Pasteur, Aston, Rutherford, E. Fisher, and others.

On 20 November, Mr. V. Parthasarathy, B.Sc., gave a lecture on 'Aluminium,' explaining the process of its extraction from Bauxite in the Aluminium plant at Alwaye. 'No day passes in the West without a new use being found for Aluminium,' he said, to show the importance of the Aluminium Industry in India.

During the Pongal holidays, sixty members of the Association led by Mr. C. K. Ramakrishnan, M.A., went on an excursion to the cement factory at Dalmiapuram. The excursion was much appreciated and the Chief Chemist at Dalmiapuram was very obliging.

On 24 January '49, P. M. Thomas, IV B. Sc., spoke on "The Crystalline State," with N. Srinivasan, IV B. Sc., in the chair. The lecture was interesting both from the scientist's and the common man's point of view.

On 4 February, Mr. S. Balasubramanian, B.Sc., delivered a lecture on "Adsorption."

On 7 February, K. Agoramurthy, IV B.Sc., gave a talk on "The Functions of Enzymes." G. Ramasamy occupied the chair.

The Valedictory Address was delivered by Rev. Fr. Lourdu Yeddana-palli, S.J., of Loyola College on 19 February. He spoke on "Some Scientific Aspects of Plastics", and illustrated the subject with epidiascopic projections. Rev. Fr. J. B. Rajam, S.J., presided.

M. Krishnamurthy, IV B. Sc.,

R. Narasimhan, III B. Sc.,

Secretaries.

Physical Society

SENIOR SECTION

The Inaugural Meeting of both Junior & Senior Sections was held in the Lawley Hall on 26 July when Rev. Fr. J. B. Rajam, S.J., delivered a lecture on 'Modern Electric Lamps of Superb Luminosity'.

Our Physical Society was very fortunate this year to have Sir K. S. Krishnan, D.Sc., F.R.S., one of the most distinguished physicists of to-day, to address its members on "Some Aspects of Modern Physics". In this connection we express our heartfelt thanks to Rev. Fr. T. N. Siqueira, S.J., for having introduced him to us. A photo was taken on the occasion and is reproduced in this Magazine.

On 12 August '48 the first ordinary meeting was held when M. V. Swaminathan, V B.Sc. Hons., delivered a lecture on "Diffraction of Electrons", with M. Subramanian, V Hons., in the chair.

V. S. Venkatasubramanian, IV B.Sc. Hons., gave a lively and interesting talk on "Gyroscopy and its Applications" on 27 August. R. Raman, IV B.Sc. Hons., presided.

On 26 October, K. G. Viswanathan, III B.Sc., spoke on 'Wireless', with C. S. Mirthyngyan, IV B.Sc., in the chair. This was followed on 9 November by a very interesting talk on "The Upper Atmosphere" by S. Subramanian and S. Rangachari, both of the IV B.Sc. Hons. class.

On 19 November, with our Vice-President Mr. N. Ananthakrishnan, B.A. Hons., in the chair, we debated the proposition that "Atomic Energy is a menace to Civilisation". Mr. T. Srinivasan, M.A., L.T., moved the proposition, which was seconded by K. H. Narayanan, V B.Sc. Hons. The Opposition was led by one of the most enthusiastic members of the Physics Staff, Mr. P. Prabhakaran, M.A., and seconded by V. S. Venkatasubramanian, IV B.Sc. Hons.

On 10 January, 1949, M. Subramanian, V B.Sc. Hons., spoke on "Cosmic Rays", V. S. Venkatasubramanian presiding. The president supplemented the talk with the recent researches conducted in this field.

Mr. K. Ananthapadmanabhan, B.Sc. Hons., gave an impressive lecture on 'Diamonds in the Sky'.

On 18 February, Mr. N. Ananthakrishnan, B.A. Hons., delivered a lecture on "The Most Fundamental Entity".

The following are the prize-winners in the Essay Competitions:

B.Sc. Hons.	1st prize	V. S. Venkatasubramanian, IV Hons.
	2nd prize	D. Krishnamurthi, IV Hons.
B.Sc. Pass	1st prize	S. Vincent, III B.Sc.
	2nd prize	A. C. D'Almeida, III B.Sc.
Intermediate	1st prize	N. R. Srinivasan, II U.C.
	2nd prize	S. Viswanathan, I U.C.

The Valedictory Address was delivered on 28 February by Rev. Fr. M. Thekaekara, S.J., of Loyola College, Madras, on 'The March of Science', Rev. Fr. J. B. Rajam, S.J., presiding. A Visual Education show on "Photo cells" followed the lecture.

K. A. Ramakrishnan,
V. V. Ramani,
Secretaries.

JUNIOR SECTION

An ordinary meeting was held on 7 August, 1948, when Mr. N. Ananthakrishnan, B.A. Hons., gave an interesting talk on 'Atomic Energy for Industrial Purposes'.

On 3 September, with P. R. Ganesan, II U.C. in the chair, K. S. Vaitheeswaran, II U.C., spoke on 'Simple Machines'.

On 3 November, S. Nagaswami, II U.C., gave a lecture on 'Science and Free India', R. Balasubramanian, II U.C., presiding.

There was another meeting on 11 November, when M. V. Hariharan, I U.C., delivered a speech on 'The Discovery of steam-power has been very useful to Mankind'. S. Sellaratnam, II U.C., presided.

On 21 January, 1949, with S. Rajagopal, II U.C., in the chair, R. Kasturi, I U.C., spoke on 'The Importance of Heat in the Scientific World'.

At an extraordinary meeting held on 8 February, we were fortunate enough to hear a brilliant lecture by Mr. S. Santhanam, B.Sc. Hons., of Holy Cross College, on 'COLOURS'. Mr. P. Savarimuthu, M.A., presided.

D. Srinivasan, II U.C.
C. Lakshminarayanan, I U.C.
Secretaries.

தமிழ்ப் பேரவை

பேரவையின் செயலாளர் தேர்வு, 26-7-48 மாலை 4-30 மணிக்கு, திரு. ரம்போலா மாஸ்கோனஸ், எம். ஏ. அவர்களின் தலைமையின்கீழ் நடைபெற்றது. பி. ஏ. வகுப்பிற்கு மு. அ. நடராசன், சி. செல்வாசன் ஆகியோரும், இண்டர் வகுப்பிற்கு ஆ. கல்யாணசுந்தரம், த. பத்திராதன் ஆகியோரும் செயலாளர் களாகத் தெரிந்தெடுக்கப்பட்டனர்.

பேரவையின் தோடக்க விழா 7-8-48 மாலை 5-00 மணிக்கு, தலைவர் திரு. ரம்போலா மாஸ்கோனஸ் அவர்களின் தலைமையில் நடைபெற்றது. புலவர் திரு. குப்புசாமி ஆழ்வார் அவர்கள் "ஆற்றுப் படை" என்பது பொருளாக, தமிழ் இலக்கியத்திலுள்ள ஆற்றுப்படை நூல்களில் காணப்படும் அழகுக்களை நயம்பட விளக்கிப் பேருரை ஆற்றினார்கள்.

16-8-48 மாலை 5-30 மணிக்கு லாலி மன்றத்தில் "இந்தியே நம் நாட்டின் பொதுமொழி" என்பது பொருளாக ஓர் சொற்போர் நடைபெற்றது. திருச்சி, திரு. கி. ஆ. பெ. விசுவநாதம் அவர்கள் தலைமை தாங்கினார்கள். தலைப்பை ஒட்டி திரு. இருதயராஜ், எம். ஏ., திரு. மீனாட்சுசுந்தரம் ஆகியோர் பேசினர். தலைப்பை வெட்டி திரு. ஆல்பர்ட் லெபோ, எம். ஏ., பி. எல்., எல்.டி., அவர்களும், திரு. இராமானுசமும் பேசினார்கள். தீர்மானத்தை ஆதரித்து 49 பேரும் அதனை எதிர்த்து 547 பேரும் வாக்களித்தனர். இறுதியாக திரு. விசுவநாதம் அவர்கள் தம் கருத்தினை விளக்கி உரையாற்றியபின், தமிழ்த்தாய் வாழ்த்துடன் கூட்டம் இனிது முடிந்தது.

26-10-48 மாலை 4-30 மணிக்குப் பொதுக்கூட்டம் ஒன்று நடைபெற்றது. பேரவைத் தலைவர் தலைமை தாங்க, லால்குடி பெருஞ் சொல் விளக்கரை திரு. அ. மு. சாவண முதலியார் அவர்கள், "தமிழ் இலக்கியத்தில் உவமைச் சிறப்பு" என்பது பொருளாக, நகைச்சுவை ததும்ப, இனிய சொற்பொழிவாற்றினார்கள்.

12-11-48 மாலை 4-30 மணிக்கு லாலி மன்றத்தில் சிறப்புக்கூட்டம் ஒன்று நடைபெற்றது. அவ்வமயம் திருச்சி, திரு. கி. ஆ. பெ. விசுவநாதம் அவர்கள் தலைமை வகித்தார்கள். திரு. சுரேந்திரநாத் ஓக்னியா ஆர்யா அவர்கள் சொற்பொழிவாற்றினார்கள். மேலை நாடுகளில் தமது நெடுங்கால அனுபவத்தின் வாயிலாகத் தாம் கண்ட அருஞ்செயல்கள் சிலகூறி, நம்நாடு ஒங்க, நம் மாணவ மாணவிகள் ஆற்றவேண்டிய இனிய எளிய பணிகளை விளக்கிச் சொற்பொழிவாற்றினார்கள். தமிழ்த்தாய் வாழ்த்துடன் கூட்டம் இனிது முடிவுற்றது.

18-11-48 மாலை 5-00 மணிக்கு, லாலி மன்றத்தில் ஓர் மாபெரும் பொதுக் கூட்டம் நடைபெற்றது. சங். பிரான்சிஸ் முறாயிஸ், சே.ச. அவர்கள் தலைமை வகித்தார்கள். “வாழ்க்கையும் கவிதையும்” என்பது பொருளாக, காரைக்குடி, திரு. சா. கணேசன் அவர்கள், வாழ்க்கையின் இயல்பையும், உண்மைக் கவிதையின் தன்மையையும் ஒப்பிட்டுக்காட்டி, பலப்பல மேற்கோள்களோடு கேட்டார்ப் பிணிக் கும் சொற்றிறன் வாய்ப்பு, இனிய பேருரை ஆற்றினார்கள்.

22-1-49 மாலை 5-30 மணிக்கு, திருவள்ளூர் நினைவு நூல் கொண்டாடப் பட்டது. அவ்வமயம் திரு. தாமஸ் சீனிவாசன், எம். ஏ., எல். டி. அவர்கள், தலைமை தாங்கினார்கள். கூந்தைப் புலவர் கல்லூரித் தலைவர் திரு. உ. பழனி, பி. ஓ. எல். அவர்கள் “தமிழ் மறை” என்பது பொருளாக சொற்பொழிவாற்றினார்கள். தலைவர் அவர்கள், அரசியல் நெறிபற்றி வள்ளுவர் கூறும் அற முறைகளை வலியுறுத்திப் பேசினார்கள். திரு. உ. பழனி, அவர்கள், இன்றுள்ள தமிழர்கள் அனைவரும், குறிப்பாக, வருங்கால நாட்டு மக்களாகிய மாணவர்கள் அனைவரும் திருக்குறளின் அருங்கருத்துக்களைப் பயிலவேண்டும் என்று கூறி, வாழ்க்கையின் ஒவ்வொரு துறையிலும் வள்ளுவர் ஆய்ந்து கூறும் நெறிகளை விளக்கிப்பேசி, உரையாற்றினார்கள்.

21, 22-2-49 தினங்களில் பேரவையின் சார்பில் வாக்குவண்மைப் போட்டி நடைபெற்றது. பி.ஏ., வகுப்பில் 9 மாணவர்கள் கலந்துகொண்டனர். அவர்களுள் திரு. சதாசிவம் முதற்பரிசுக்குரியவராகவும், திரு. நடராசன் இரண்டாம் பரிசுக்குரியவராகவும் தேர்ந்தெடுக்கப்பட்டார்கள். இண்டர்மீடியட் வகுப்பில் 14 பேர் பங்குபெற்றனர். அவர்களுள் முதற்பரிசு பெற்றவர் திரு. பத்திநாதன், இரண்டாம் பரிசு பெற்றவர் திரு. ரொசாரியோ விக்டோரியா.

26-2-49 மாலை 5-00 மணிக்கு லாலி மன்றத்தில் சுவாமி வீரமா முனிவர் விழா சிறப்புடன் நிகழ்ந்தது. தலைமையாசிரியர் சங். தாமஸ் பெர்னாண்டோ, சே. ச., ஆற்றிய தலைமைப் பேருரையில், முனிவர் தமிழ் வளர்த்த தன்மையை விளக்கி உரைத்தார்கள். விழாச் சொற்பொழிவாற்றிய பேராசிரியர் சேதுப்பிள்ளை அவர்கள், தமிழ்ப்பெரும் புலவர் வீரமாமுனிவருடைய தமிழ் உள்ளத்தையும், அவர்தம் கவிதையின் அருமையையும், தியாகத் தொண்டையும் நயம்பட விளக்கி, தமிழ் மாணவர்கள் அனைவரும், வீரமாமுனிவரின் அருந்தமிழ்ப் பாக்களைப் பயில்வதன் தேவையை வற்புறுத்தினார்கள். இப்பெரு விழாவும் பேரவையின் ஆண்டு விழாவும் இயன்று கொண்டாடப்பெற்றது, இவண் குறிப்பிடத்தகும்.

மு. நடராசன், சி. செல்வராசன்,
ஆ. கல்யாணசுந்தரம், த. பத்திநாதன்,
செயலாளர்கள்.

Malayalee Samajam

With the election of R. Anthony and K. C. Eapen as joint secretaries on 17 July, 1948, the Samajam began this year.

At the inaugural meeting held on 27 July, Mr. Varghese Augustine, B.A., member of the Travancore Constituent Assembly, spoke on the Role of Youth in Free India and the need for Aikya Kerala.

The burning question whether India should remain within the Commonwealth or not was discussed on 9 August with Mr. T. K. Devassia, M.A., in the chair. K. V. Varkey, IV U.C., moved that “In the opinion of the House, India should secede from the British Commonwealth of Nations.” P. M. Kuriakose, IV U.C., led the Opposition. That the Samajam held within its ranks miniature politicians and budding orators was proved by the brilliant array of speeches that followed. 71 voted for the proposition, 52 against it.

At the same meeting the Samajam passed a condolence resolution on the premature death of P. Changapuzha, the talented poet of Kerala.

Much breath was spent on the resolution that ‘In the present circumstances nationalisation of Indian industries is not desirable’ moved by K. C. Eapen, IV U.C., on 19 October. P. M. Kuriakose presided. Despite the vigorous opposition led by T. K. Surendran, IV Hons., the motion was carried, 75 members voting for and 16 against it.

On 9 November the House explored the labyrinth of Indian agriculture when M. T. Tharayan, B.A., proposed that ‘In the present circumstances Indian agriculture should be mechanised.’ The analytical presentation of the problem by C. J. Anthony, III U.C., helped to defeat the motion, 33 voting for and 42 against it. K. V. Varkey, IV U.C., presided.

A clash of ideas arose over the role of students in Politics on 21 January, 1949, when K. C. Eapen, IV U.C., proposed that ‘Students should take part in politics’. The brilliant opposition led by R. Anthony, IV U.C., ended in only 20 voting for and 39 against the motion.

At an extraordinary meeting held on 27 January presided over by Mr. P. T. Chacko, M.A., Rev. Fr. Benedict, V Hons., tracing the growth of Communism dwelt at length on its ideals. In his concluding remarks the President examined the various branches of Malayalam Literature and exposed the present position of this literature.

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1 February saw a storm of protest raised by the proposition moved by M. T. Tharayan, B.A., and supported by George Thomas, III U.C., that 'Malayalam literature has made no progress worth the name during the last ten years'. It was opposed by K. N. Balakrishnan, B.A., supported by T. J. Joseph, I U.C. The day was too short to discuss so grave a topic and so the meeting had to be postponed to 5 February when the proposition was thrown out by a huge majority. The meeting was presided over by Mr. A. V. Paulose, M.A.

The usual extempore and declamation contests were held on 13 February. P. M. Kuriakose, IV U.C., and K. V. Varkey, IV U.C., T. J. Joseph, I U.C., and Anthony Joseph Elenjikal, II U.C. got the prizes.

On 22 February Mr. P. T. Raman Nayar, M.A., I.C.S., District Judge of Trichinopoly, presided over the Valedictory Address given by Mr. S. K. Nayar, Junior Lecturer in Malayalam, Madras University, who with characteristic expressions and befitting gestures explained the hidden charms of Kathakali. The President advised the members to reap the benefits of the foreign culture amidst which they are placed.

R. Anthony, IV U.C.
K. C. Eapen, IV U.C.
Secretaries.

Sanskrita Samajam

The activities of the Samajam began on 7 August, 1948, with the Inaugural Address delivered by Sri R. K. Parthasarathy, M.A., L.T., Lecturer in Sanskrit, Government College, Kumbakonam, on 'The Uniqueness of Sanskrit.' He dealt exhaustively with the various aspects of excellence in Sanskrit Literature. Drawing many examples from classical authors like Kalidāsa, Bhavabhūta, and Viśākhadatta, he illustrated the descriptive power, poetic fancy, and emotional fervour of the Sanskrit poets. Sri Sarasakavi R. Appanachari, B.A., B.T., of Kumbakonam also spoke on the occasion dwelling on the lighter side of Sanskrit Literature and exemplified the several literary diversions practised in ancient times.

An extraordinary meeting was held on 14 August when Sri N. Gopalakrishnan, B.A., gave a lecture on 'The Treatment of Romance in Sanskrit Literature.' He dwelt at length on the works of Kālidāsa,

COLLEGE SOCIETIES

Harsha, Bhattanārāyaṇa, and other dramatists, bringing out the high flights of imagination which Sanskrit poets have shown in the treatment of romance. Sri A. Subrahmanya Iyer, M.A., who presided, spoke in Sanskrit.

On 26 October, a lecture on *Raghuvamsā* was delivered by V. Vaidyanathan, II U.C., with Sri V. Gopala Iyengar, M.A., in the chair. The speaker dwelt on the several poetic qualities that entitle *Raghuvamsā* to be considered as one of the greatest Mahākāvyas in Sanskrit and showed how Kālidāsa's message to humanity in several walks of life is contained in this poem. K. S. Vaithiswaran, II U.C. supplemented the speech. The President drew attention to Kālidāsa's patriotism, respect for tradition, and ideals of politics as illustrated in *Raghuvamsā*.

A speech on 'Abhignāna Śākuntala' was delivered on 16 November by M. S. Suryanarayanan, IV U.C., when P. S. Sankaran, IV U.C., took the chair. The several 'Rasas and Bhāvas' and the poet's rare skill in handling the several figures, especially 'Upamā', formed the main theme of the lecture.

This was followed by a meeting held on 8 January, 1949, when A. N. Raman, III U.C., spoke on 'Kālidāsa as Critic.' He gave an exposition of the various principles of literary criticism which Kālidāsa mentions in his works either directly or by suggestion. The concluding remarks made in Sanskrit by V. Swaminathan, IV U.C., who presided, were heard with much interest, as it was the first instance of a student speaking in Sanskrit.

'Māgha Sisupālavadhā' formed the subject of the next talk, given by N. S. Natarajan, III U.C., on 22 January. The vivid and powerful characterization of Māgha and the depth of his political wisdom were profusely illustrated. T. S. Kannan, II U.C., presided on the occasion.

At a meeting held on 31 January under the presidentship of Sri A. Subrahmanya Iyer, M.A., a well-thought-out and comprehensive lecture on 'Politics in Sanskrit Literature' was delivered by V. S. Ramakrishnan, IV U.C. From the contents of Kautiliya's *Arthasāstrā*, the speaker showed the advanced state of political wisdom in ancient India, and pointed out how most of the political systems and departments of state machinery known to modern times were already known then, as the writings of all the poets of the classical age like Kālidāsa and Māgha testify.

On 17 Feb., Davis Panikulam, III U. C., gave a talk on "Bāṇa's Harṣacarita," bringing out the value of the book as a source of history

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and illustrating the defects and merits of Bana's prose. K. Padmanabhan, IV U. C., took the chair on the occasion.

The wisdom of the 'Kathopanishad' was the subject of a lecture in Sanskrit by V. S. Venkatasubrahmanyam, IV B. Sc. Hons., on 19 Feb. Sri V. Gopala Iyengar, who presided, made a strong appeal to the members to practise speaking in Sanskrit.

The Valedictory Address was delivered on 25 February by Sri K. Chinnaswamy Iyer, M.A., our retired professor of English, on "The literature of Praises and Psalms in Sanskrit." He dwelt at length on the hymns and prayers composed from Vedic times, and showed the depth of devotion and harmony of words found in them. Rev. Fr. Rector, who presided, said that the ultimate supremacy of God and man's dependence on Him are the two main ideas developed in all these hymns from Vedic down to modern times.

Two competitions, one in essay-writing open to the B. A. classes and the other a general-knowledge test open to the Intermediate classes, were conducted on 16 February. The results were:

Essay Competition	I Prize V. Swaminathan, IV U.C.
	II Prize P. F. Davis, III U.C.
General Knowledge Test	I Prize T. V. Krishnan, I U.C.
	II Prize V. Vaidyanathan, II U.C.

In the absence of a separate association for Hindi, the Sanskrit Samajam on 26 February conducted two competitions in Hindi—an extempore speech competition open to the more advanced students, and a written test for the beginners. The prize-winners were:—

Extempore competition:	K. Lakshminarayanan, III B. Com.
	Asmy Pasha, I U.C.
Written Test:	A. V. Ekambaram, III B. Com.
	T. C. Arul Durai, I U.C.

B. R. Rangachari, IV U.C.,
S. Godarangan, II U.C.,

Secretaries.

The Father Gombert ❖ ❖ ❖ ❖ ❖ ❖ Memorial Fund

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TREASURER

Major P. R. Subrahmanyam, St. Joseph's College, Trichinopoly.

The spontaneous desire to perpetuate in a deserving manner the honoured and beloved memory of the late Father Gombert, S.J., who entered his eternal rest on 19 February, 1948, has brought the above to constitute a committee with the aim of collecting funds for a suitable memorial.

Rev. Father Gombert belonged to that noble band of selfless workers who have built up the greatness of St. Joseph's College. For well over forty-four years, St. Joseph's College was the field of his activities. Though he has passed away from our midst, his beloved memory should certainly remain as a guide to all seekers of Truth. It is proposed to collect adequate funds with a view to endow scholarships and award prizes annually at St. Joseph's College in his name.

The executive committee has pleasure in thanking the undermentioned donors for their kind response to the above appeal issued a few months

THE FATHER GOMBERT MEMORIAL FUND

back. As, however the amount so far collected falls short of what is required, it is proposed to keep the fund open for a further period of three months only. The Committee therefore appeals once again to the numerous alumni of the college to make their kind contributions. Remittances may please be made at an early date to the Treasurer.

LIST OF CONTRIBUTORS

	Rs.
1. Sri S. Sivarama Iyer, Trichy	200
2. „ V. Ramiah, Chief Engineer, S. I. R., Trichy	35
3. Collections through Dr. C. S. Venkiteswaran, Trivandrum	37
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29. „ D. Gopalan, Changanacherry	5
30. Manager, Catholic Syrian Bank, Trichur	5
31. „ Dharmodayan Bank, Trichur	5
Total	632

Exchanges-1949

ST. ALBERT'S COLLEGE ANNUAL, ERNAKULAM.
 THE ALOYSIAN, GALLE.
 ST. ALOYSIUS' COLLEGE ANNUAL, MANGALORE.
 AMERICAN COLLEGE MAGAZINE, MADURA.
 ANDHRA CHRISTIAN COLLEGE MAGAZINE, GUNTUR.
 ANDHRA MEDICAL COLLEGE, VIZAGAPATAM.
 ANNAMALAINAGAR MISCELLANY.
 ST. BENEDICT'S COLLEGE MAGAZINE, COLOMBO.
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 JOURNAL OF THE OSMANIA UNIVERSITY, HYDERABAD (DECCAN).
 KERALA VARMA COLLEGE MISCELLANY, TRICHUR.
 KUMBakonam COLLEGE MAGAZINE.
 LAW COLLEGE MAGAZINE, MADRAS.
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 M. D. T. HINDU COLLEGE MAGAZINE, TINNEVELLY.
 ST. MARY'S H. S. MAGAZINE, BOMBAY.
 METKEM, METTUR CHEMICALS.
 THE MODERN STUDENT, 146, BOW BAZAR, CALCUTTA.

EXCHANGES—1949

MUNGRET ANNUAL, LIMERICK.
 NATIONAL COLLEGE MAGAZINE, TRICHINOPOLY.
 NORTH POINT AMNUAL, DARJEELING.
 PACHAIYAPPA'S COLLEGE MAGAZINE, MADRAS.
 PRESIDENCY COLLEGE MAGAZINE, MADRAS.
 • PUDUKOTTAH COLLEGE MAGAZINE.
 THE PUTHURIAN, BISHOP HEBER H. SCHOOL, PUTHUR.
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 THE RAVENSHAVIAN, CUTTACK.
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