

St. Joseph's college
Magazine

Tiruchirappalli

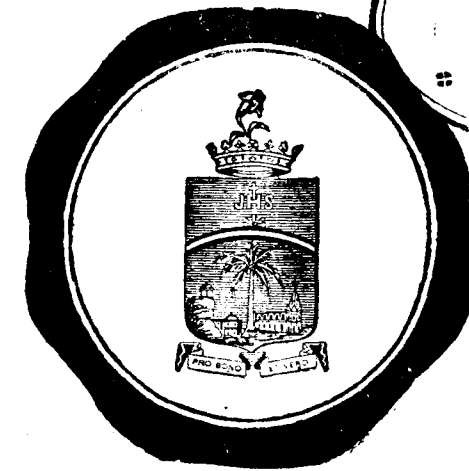
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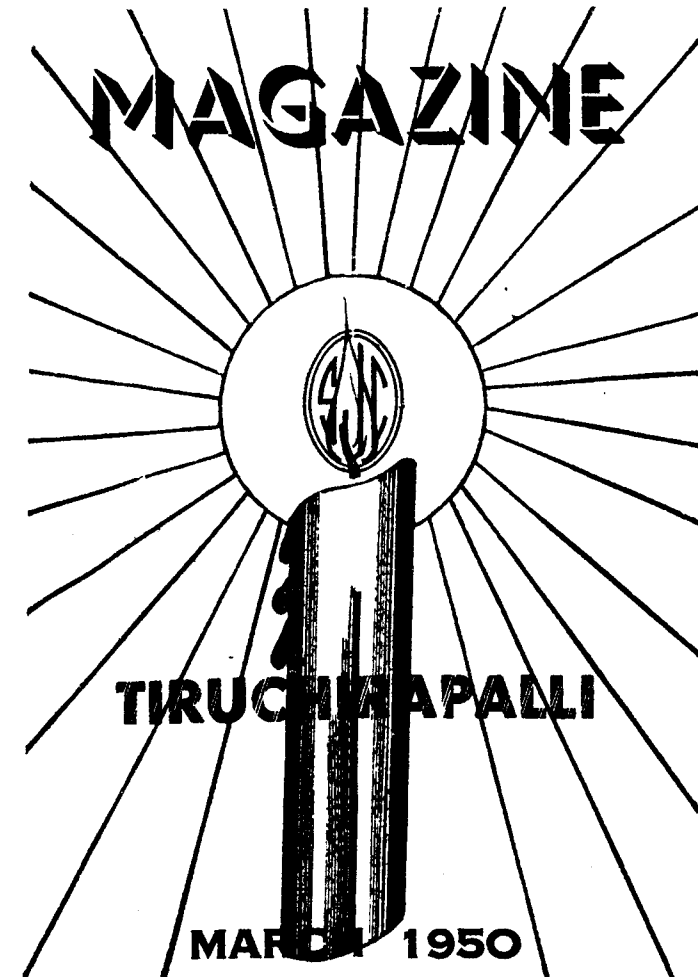
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ST. JOSEPH'S COLLEGE

MAGAZINE



TIRUCHIAPALLI

MARCH 1950



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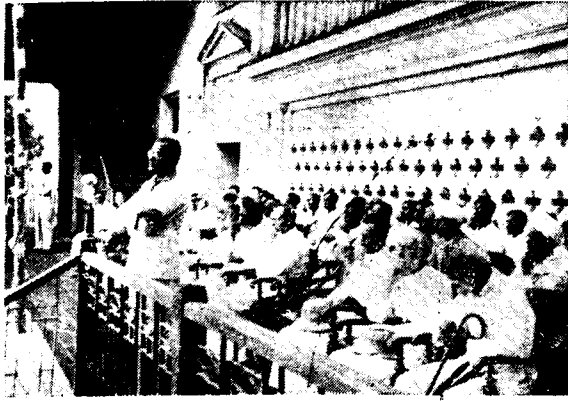
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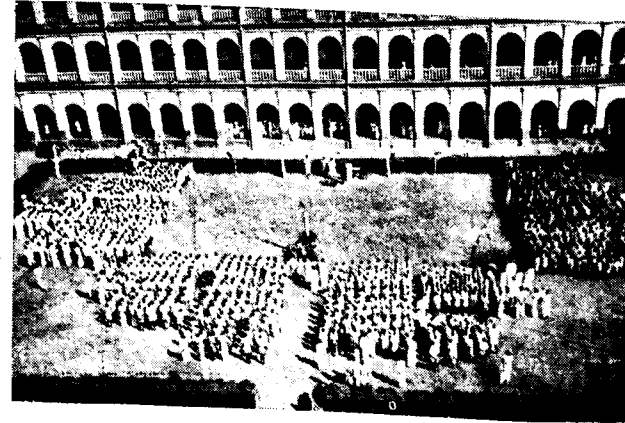


RAJENDRA PRASAD
First President of India

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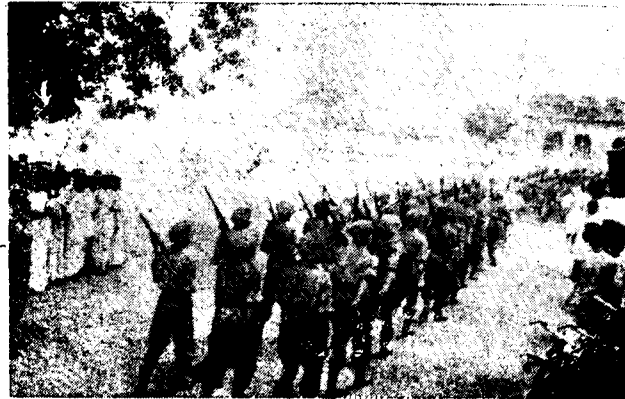


The Meeting



High School Scouts

ST. JOSEPH'S CELEBRATES



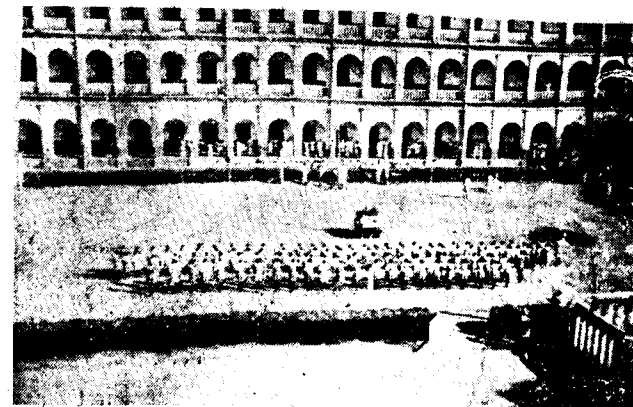
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REPUBLIC

DAY



High School Rally



EDITORIAL

Hail India!

THE inauguration of our new Republic on 26 January marks the end of one long era and the beginning of another. Reduced by the slicing off of Pakistan but partially compensated by the integration of several States, India has started on her own road, no longer protected and dependent but independent and responsible for her own future. Minorities have largely thrown away their splints and crutches and put their trust in the majority and in their own merit. The constitution has at last been framed with consummate tact and foresight. Dr. Ambedkar, once an enemy of Congress, has worked with all his learning to make this long, complicated document satisfactory. To all who have contributed to the birth and christening of our new Republic India owes a lasting debt.

The first President rightly known in intimate circles as Sadhu, is the best man we could think of for the delicate task of wielding unquestioned moral influence on the Prime Minister and his Cabinet. Poor though his health is, he has a stout heart that has weathered many a storm, and his native Bihar, so long backward but so soon risen among the Provinces, with its rugged plateaux and extremes of climate has steeled him more than sheer bodily strength could. To him, too, and to India reborn we say HAIL!

University Education Commission Report

The commission of three foreign and seven Indian experts, who toured India between December 1948 and August 1949, have now published the first volume of their Report. To teachers and students alike its 747 pages are of great interest and are expected to be also of great importance, for the future of university education in our country is to follow its recommendations. It is not for a College Magazine to review such a document, but to invite its readers to profit by it.

One of the best chapters of the Report deals with Teaching as a subject of University study. While the physical and social sciences have

developed in recent times, 'people in this country have been slow to recognize that Education is a profession for which intensive preparation is necessary'. But in all countries it is a poorly paid profession, though rich in opportunities for truly patriotic self-sacrifice all the nobler for being unseen and unrewarded. It is for this very reason that it must appeal to the generous heart of the young Indian undergraduate still undecided as to his future: he must believe, if he does not yet see, that 'a life spent in the study and companionship and service of other people (and I would add, especially the young) is in itself an all-sufficing recompense'. The report recommends better training of teachers and better conditions of service for those who are trained. These two factors will in course of time draw a better type of men and women to this sublime calling and these in turn will be better respected by society.

There is much useful technical knowledge behind the chapters which deal with agriculture, engineering, and technology as courses of university study and research: two of the three foreign members of the Commission, Dr. Morgan and Dr. Tigert, have put us deeply in their debt by placing their vast experience at our disposal. Our students will thus get something like a taste for first-hand study and a zeal for finding out something by themselves which may go some way towards overcoming that second-hand mind which (though the Commission does not mention it) is the chief defect of our education till now.

What the Report says on rural universities, finance, government, medium of instruction is useful reading, though students and even teachers may not be able to carry out its wise recommendations as long as our Treasuries are empty and our public are unconvinced of the urgency of these reforms. But every one will enjoy the chapter on 'the aims of University Education', comparing them with Newman's ideal and Huxley's and Livingstone's. It is refreshing to see a Commission in which science is better represented than the arts utter the timely warning:

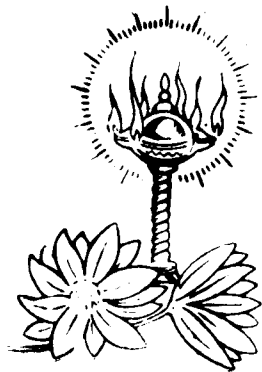
'If we wish to bring about a savage upheaval in our society, a *rakshasa raj*, all that we need to do is to give vocational and technical education and starve the spirit' (p. 66).

No remark could be timelier when India is entering a decisive age in her long life and looking round for examples to imitate and to avoid among the war-scarred and war-free nations.

The Dear Departed

Never can this traditional phrase be more aptly used than of two Fathers who died lately, Fr. Charles Pruvôt and Fr. Vincent Newton. Though Fr. Pruvôt had retired from active teaching three years ago at the age of seventy-seven, he was still, as he had been for over forty years before that, heart and soul in and of St. Joseph's College. The secret of a youthfulness which age and illness could not subdue, an optimism which no failure or disappointment could even superficially submerge, a physical and mental alertness which even the company of younger and cleverer people could not discourage, an interest in everything and every one belonging to this College which neither failing memory nor failing eyesight could extinguish, is known only to his Maker. That utter simplicity, too, which made it impossible for any one who knew him not to love him, was in no way affected by his shrewdness in judging men and his uncommon mathematical acumen. We may not be far wrong in ascribing something of all this to a life of simple faith and self-surrender to God in the practice of religious poverty, chastity, and obedience from the early age of eighteen. This was probably the secret of Fr. Pruvôt's charm as teacher, warden, sportsman, and friend. One of his former wards at Clive's summed up his many years of Wardenship in the simple sentence: 'He loved us, and we loved him'. A student of New Hostel, which he used to visit daily for the last three years of his life, wrote in his Hostel magazine: 'He often used to tell us that there was something so charming in New Hostel and the boys there, that he felt an inscrutable attraction towards it and an unbounded love for his children there.' A very old and distinguished Old Boy of his, Dr. T. S. S. Rajan, now Minister of Health in Madras, has stressed this same trait in an article which we print later in this magazine. When Fr. Pruvôt the professor of Mathematics and Fr. Pruvôt the patron of games is forgotten, Fr. Pruvôt the sincere friend and lover of St. Joseph's will be a cherished and inspiring memory.

Fr. Newton left Trichy thirty years ago and those who studied under him are now themselves getting old. When he was at the height of his development and experience as Professor of History here, he was in true Jesuit style transferred to the quiet scholasticate of Shembaganur, there to teach for the rest of his long life the young Jesuits in training for educational or missionary work. His life was for the next thirty years 'hidden with Christ in God'—the world forgetting, by the world forgot. But the College Museum and the History Department where he did pioneering work in the early days of the Honours course will never forget him. His Old Boys love to recall his gift for vivid narrative, his knack for detail and colour (he was a photographer himself) and the marvellous way in which this small, gentle, shortsighted professor held, interested, and instructed his large History classes.



OPHELIA

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

THE character of Ophelia, the most interesting creature in the realm of Shakespeare's versatile creation, has stirred many wise commentators to careful activity. While the bulk of the critics strive, in the most earnest and learned way, to prove her innocence, there are, on the other side, some who delineate her as a perfect specimen of the flirts of the seventeenth century.

Prof. Bradley must have had grave doubts about Ophelia's purity, for he remarks, not casually but with all solemnity, that on many occasions her attitude towards Hamlet is unexplainable. But Dover Wilson comes to her rescue; he seems to have exhausted all his inquisitiveness over the 'rough' pages of *Hamlet* to bring to light her angelic innocence. Her speeches, which seem to be sarcastic and mischievous repartees, have indeed struck dumb many sagacious intellects.

The first of such mischievous replies we get when Laertes, as he sets out for France, admonishes his dear sister to be on her guard against the tenders of affection Hamlet has made to her. After her brother's homily, Ophelia humorously accepts his advice, remarking that she will 'the effect of this good lesson keep, as watchman to her heart'. The lines that follow (1/3/45-49), some critics opine, are indicative of the innate mischievousness of Ophelia. But in fact her reply has a real touch of humour and no blemish can be ascribed to it. She jests that if the adviser himself is false to his advice, then there is no use of his advising at all. Moreover, as an affectionate sister bidding farewell to her departing brother, she thinks that she can delight him by lessening the seriousness of his homiletic admonitions.

In the Play Scene, Hamlet, lying down at Ophelia's feet, chaffs her on numerous things that may seem objectionable to us to-day. An example of this can be cited in her talk with the Prince after the dumb-show makes its exit (3/2/132-135). But here the critics have done little justice to Ophelia. Though she talks like a flirt, it is only to imitate his buoyancy. Hamlet, whom she thinks to be insane, is found, quite unnaturally, in high spirits when he comes to attend the 'miching mallecho'. Apart from this, in keeping with her own childish behaviour, she tries to ingratiate herself by talking delightfully to her lover. Beneath her gaiety, she has the solace that she is able, in her own naive way, to ease her lover of his secret languidity whose nature is unknown even to her. Prof. Wilson,

after plucking the heart out of these puzzles, holds that Shakespeare's intention was to present Ophelia before us as an 'innocent, inoffensive child' whose pathetic end touches our hearts and deepens the gruesome strain that underlies the tragedy.

Salvador de Madariaga is not so easily silenced. Calling to his aid the wealth of wisdom he has amassed from the English and American critics of *Hamlet* and following what he calls 'the specific natural attitude of the Spaniard,' he goes on to find in Ophelia, not a noble example of a chaste woman, but a sample of the seamy womanhood of Elizabethan England. The Court was crazy after pleasure and the whole atmosphere was steeped in the howling waste of luxurious life. He concludes that Ophelia's original was some base lady of the royal Court.

From the drift of Salvador de Madariaga's arguments we should be led to conclude that Hamlet and Ophelia were intimate before the plot proper commences. The letters he wrote to Ophelia prove this. Moreover, her feeling that his love for her is wholly honourable is clear when she utters the 'dutifully diffident words':

I do not know, my lord, what I should think. (1/3/103)

But de Madariaga goes wrong when he questions the purity of their love. If any love worth the name ever existed between them, he argues, how could Ophelia consent to play the part of a 'decoy' and, above all, how did she manage not to raise a single word of protest against her father's order to repel Hamlet's love? True love does not tend that way. But before finding a solution of this problem, it is necessary to ransack the pages of *Hamlet* to find out proofs of sincerity in Ophelia's love for Hamlet.

After Hamlet's queer visit to Ophelia's closet, she loses no time in reporting the matter to her father. Frightened out of her wits, she really fears for Hamlet's sanity and in her wonderment she approaches Polonius whom she reveres. As Polonius questions, on hearing the news,

Mad for thy love?

she sadly replies:

My lord, I do not know, (2/1/77-79).

But, truly, I do fear it.

These words are proof of the grief she has for Hamlet's madness. That is the noble strain true love evokes in innocent creatures. Besides this, the famous soliloquy (3/1/150-161) strengthens the ground in favour

of Ophelia's fidelity. Bearing patiently the rebukes cast on her, she pities Hamlet, as she is unable to do anything else. The noble and most sovereign reason is now, like sweet bells jangled, out of tune and harsh. Intense pity for the distress of a beloved soul is enshrined in her miserable cry (155-58). The last two lines of the soliloquy,

O, woe is me

To have seen what I have seen, see what I see!

draw tears from our eyes. The inundation of emotion deftly stops there. It is one of those rare occasions when true love in weak ones cries helpless over woes that, in stronger people, are easily put up with.

In the Nunnery Scene, Hamlet, vehemently protesting his love, says:

'I loved you not.'

It is like a blow in the face to her, an unkindness far surpassing her obedient repelling of his letters and refusal to see him. His denial is 'the estranged lover's cruellest revenge.' For all this, she broken-heartedly cries out:

"I was the more deceived." (3/1/119-120)

These words bear evidence of the fact that Ophelia has no impurity to stain her love for Hamlet.

The Spanish scholar seems to make light of Ophelia's sorrow-stricken wallings. He says that, given the purity of her love, she should not have consented to spy upon Hamlet. She should have even disobeyed her father's orders to reject Hamlet. Prof. Wilson finds its cause in her inborn weakness and inability to neglect Polonius's words. Virtue, which smells so sweet in so mild a mould, would not draw over it the cover of even the slightest vice. Impertinence is not in her blood. It is true she consents to obey her father ("I shall obey, my lord"—1/6/-135); but she raises sufficient protests against his doubts (1/3/99, 98; 103; 109, 110; 112, 113). It is no vice on her part to have obeyed her father. Innocent and childish, she sways between her father and her lover, incapable of taking any initiative. In the end, filial love gets the better of fidelity. But the way in which she pities Hamlet's insanity later in the Nunnery Scene (3/1/150-161) shows that true affection for her lover is not lost in her. Womanly weakness, developed to extreme proportions, bars her from independent action when Polonius approaches her with his unexpected dose of advice.

As for her playing the part of a decoy, she has good reasons in her defence. The King, Polonius, and the Queen thrust her in Hamlet's path

again, so that, since 'her good beauties' did the harm, her virtues—the kindly Queen hopes—may somehow

"bring him to his wonted way again. . . ." (3/1/41)

Many critics call her docility a fault, when, as she is bid, she spies upon Hamlet. But, truly, Ophelia is not to blame. Her interest in the welfare of the mad Prince being boundless, she gladly obeys the order, feeling pleased that she is able at last to cure her lover's disease which harrows her, day and night, with fear and grief. It is a noble thought worthy of admiration. We really wonder how the Spanish scholar is unable to see the truth. When the Queen sets Ophelia on this espionage, her talk (3/1/38-42) reveals to the girl the great good she will soon do to Hamlet by that service. Her reply, "Madam, I wish it may" (43), is a blend of hope and despair—a flickering streak of hope amidst the murky confusions of despair. She is aware that Hamlet's love for her is to be tested, and hence impelled by her ardent desire that he may once again receive her into his affection, she consents, nay, heartily blesses herself for being given a direct hand in his testing. To crown all this, the strength of her filial love forces her to please Polonius when she is directed to pray in the lobby where Hamlet usually walks for hours, absorbed in reading. Later (4/5/144-146) as she lamentably cries in her distraction, her great affection for Polonius is evident in every word she utters. Commenting on these lines, Prof. Dover Wilson remarks:

'Filial love is exquisite in its working, and will sacrifice its most precious possessions as a proof of its affection for the dear departed.'

A word may be said, in passing, of Ophelia's reply to Laertes (1/3/9) when he suspects the stability of Hamlet's wooing his sister. When he calls Hamlet's love

The perfume and suppliance of a minute,

No more,

Ophelia replies in a sort of half-query: 'No more but so?'—a retort which Madariaga says is resonant with 'suppressed mirth and mischievousness.' But modest Ophelia bridles her thought excellently. On hearing her brother's unexpected comment, she is overcome with amazement. How could Laertes have such improper notions? The phase of astonishment quickly expiring, only a sad strain is left in her. She probably means: 'How wrong is my brother to consider that as a mere suppliance of a minute?'

The Nunnery Scene is proof against any stain on Ophelia's character. It is the scene where the introvert, agonised by a mother's incest, considers womanhood in dire derision; where the bloom of his youth is blighted by myriads of thoughts weighing on him as he definitely resolves on nothing; where an innocent girl is preyed upon by unavoidable circumstances; and where rebukes show her a dismal, unpleasant prospect. In the famous soliloquy 'To be, or not to be' (3/1/56-89), Hamlet slips away again and again in thought from the present to the deeper problems of life with an interest so keen that he forgets everything else. 'The whips and scorns of time' have wrung him to the core. As he grieves for the calamity of tedious lives, the pangs of despised love make him philosophise on a world of woes (3/1/70-82). Suddenly he espies Ophelia. Softened by his dreaming he is gentle with her. After the first pause, Ophelia delivers him back the letters he gave her. What induced her to take such a step? Nothing ignoble—least of all insincerity. In her own charming, childlike, simple way, she employs tactics to ascertain whether Hamlet still loves her. If the Prince rejects the remembrances, then all is not lost for the poor girl. Though he refuses to take them back, he denies them with a deliberate lie (3/1/95, 96). Ophelia's retort, wherein bare fact is compounded with gentle poetry, reveals how loving a girl she is (3/1/97-102). Skipping over the next lines, we come to Ophelia's query:

Could beauty, my lord, have better commerce
than with honesty? (3/1/109, 110)

which is stuffed with a keen sense of pathos. Harping upon the absence of love between him and Ophelia, Hamlet finishes: 'I loved you not' (3/1/119). Intense misery pains the girl and she can only utter despairingly:

I was the more deceived. (3/1/120)

As they are talking, Hamlet catches sight of Polonius and the King behind the arras, and furious with their spying and disgusted with Ophelia who, he thinks, is their partner in deceit, he acts the rude, almost the savage madman. (3/1/135-149). When Hamlet inquires, 'Where is your father?' she unhesitatingly lies, saying: 'At home, my lord.' Because she hopes that the secret understanding she has with the King, Polonius, and the Queen will cure Hamlet's madness, she does not pause to ponder over the badness of lying. It is even noble of her to wish for her lover's happiness at a moment when the man she adores chides her. Yet she does not understand him fully; she strains at something which is beyond her ken and time and again she fails, all her aspirations lamentably beaten

down. Madariaga is pleased that she gets from Hamlet what she deserves. The emotional Romeo and Juliet and the hectic Antony and Cleopatra are, in the Spaniard's opinion, two distinct and striking contrasts to the fickle and frail Hamlet and Ophelia. But when we dive deep into Hamlet's motives we realise the truth: "He and she meet outside convention in the realm of truth alone, and passion speaks face to face on equal terms." With his own conviction, Hamlet flings courtesy to the winds, and scorn and cursing and violence shape the agony he suffers. Ophelia is swept into the welter of a multitude of thoughts! Her pathetic cry over him (3/1/151-161) is full of love, pity, and regret.

Hamlet knows the worth of Ophelia. It is to seek solace in her 'smiling beauty and sanguine soul' that he comes to her closet when she is sewing (2/1/71-78). His sudden outburst: "Frailty, thy name is woman" (1/2/146) is only a 'pained meditation on the Queen's incestuous marriage,' and not a reflection upon Ophelia. Though women induce in him hatred, he sees the chastity of Ophelia even through the mist of melancholy. It is only when he suspects her as a cheat (in the Nunnery Scene) that he goes wrong.

We may now turn our eyes on the pitiable child whose soul is so perturbed under the pressure of unexpected events that she has fallen a miserable victim to 'roving madness.' Why has she gone mad? The first cause is her father's assassination; that has effected disorder in her brain. An untimely murder of one whom she honours, by the hand of one whom she loves, has made a wreck of her mind. That is the last straw; she fails to keep her balance under such a heavy burden—a burden too heavy for a mild girl of her stamp. The Fourth Act of the play is made beautiful by the pity of her fate. In her madness she moans most the death of her father. After distributing varied flowers, she musingly mumbles: 'They say he made a good end—' (4/5/166). It is indeed a solemn reference to Polonius, uttered with all the sanctity of filial love. Now we may find fault with her, saying that if she had any true love, she should have made mention of Hamlet. That he underlies her pain is marked by her songs on St. Valentine (4/5/47-50). Even in the flower-giving, her keeping for herself some rue, which suggests sorrow caused by crossed love, is indicative of the same fact (4/5/162, 163). Stopford Brooke, much impressed by the innocence of Ophelia, describes in rare words the nature of her speech in her insanity.

"Oh, how mingled of many drifts of pain and pleasure, of memories remembered to be forgotten, of forgetfulness intruded on by memory—and all broken, all astray—is her speech!"

Shakespeare has bodily presented in the graceful mould of Ophelia the abstract idea of innocence. Thought, affliction, passion, and hell—all she turns to favour and to prettiness. Though Madariaga's arguments against her are serious, they clearly show that he has missed the English humour of the great dramatist. That sensitive, impressionable, innocent maiden has gone, leaving behind her only a tenor of piteous gaiety. Frankness has been the crown and glory of her days. She has plainly touched things which 'a sane maiden might think or dream,' but would conceal. As she lies there stoically calm in her bier, "all the deep fineness of her loving nature is visible on the surface of her girlhood." Brooke continues:

"She came in her innocent grace, in her feeble maidenhood, into the path of great events, when they were clashing in storm, and she perished in the wind of them."

Acc.



நீராவி மேகத்தில் நெடுநா ளுலவிவந்தேன்
பேரவாக் கொண்டு பெரும்பய னளித்தற்கு
அறிவுடை மக்கள் ஆராய்ந்து பாராது,
பராமுகஞ் செயநான் பரிந்துளம் இரங்கி
மேலிருந்து நானும் மிகவும் வருந்தியே
கீழிருக்கும் மாந்தரே! கேவலம்! மதிக்காதேன்?
நன்றிகெட்ட மானிடரைக் கொன்றிட்டால் என்னவென்று
அன்றே துணிந்திட்டேன் அதையும் புரிந்திட்டேன்
மின்னொளியாய் மின்னி இன்னல்மிக செய்துவிட்டேன்
ஒலியாக ஒலித்து சிலியைக் கொடுத்துவிட்டேன்
இடியாக இடித்து இன்னுயிரை எடுத்துவிட்டேன்
ஓரறிஞன் உணர்ந்தான் உயர்வான என்பெருமை
நேராகச் சென்று நெடும்பயணம் புதுந்திட்டேன்
பாருக்கே பணிபுரிய பாங்காக எண்ணி
சீராக எடுத்தேன் சிரமமுடன் சிறுபயிற்சி.
'ஆம்பியரும்' 'பிளமிங்கும்' அன்பா யேனையடைந்து
தேம்பிய முகத்துடனே "திருவுருக்காட்டு" என்றார்.
"கடவுளார் படைத்தார் கடந்துவந்தேன் வான்தனை
இடமெல்லாம் இருக்கின்றேன் நடமாடி வருகின்றேன்
இறைவனது சாயல் நிறைவாகக் கொண்டுள்ளேன்
முறையாக உதவுவேன் முழுமுதலை நீர்அறிய"
என்றேன் இதனை நன்றே உணர்க
சென்றார் 'பாரடே' சிறப்புடன் உணர்ந்தார்
"அறிவியல் அறிஞரேன்" றரும் பெயர்பெற்றார்.
"வால்டா" என்பான் வன்கட மமைத்தான்
வந்தனர் அனேகர் தந்தனர் பொறிகள்
"விரலின் விதியும்" விரைவில் வந்தது.
'எடிசன்' என்பான் என்னுள் புதுந்து
முடிவிலா முயற்சியால் முன்னுற் செய்தான்
"ஊக்கமுடையோன்!" ஆக்கம் அளித்தேன்
ஆக்கினான் விளக்கு அளித்தான் உலகில்
'தாம்சன்' தவழ்ந்தான் தாகமாய் அறிய
பயின்றான் பலவும் முயன்றான் மிகவும்
புதியன யாவும் புதுமையாய் வந்தன



"யான் யார்" என்று யாரு மறிந்திலர்
ஒருவகை சக்தியென் றுயர்ந்த பெயரில்
பலவகை யுத்திகள் பாரினில் புரிவேன்
குடாய் மாறுவேன் சோதசாய் நடப்பேன்
மாடாய் உழைப்பேன் மாசேயல் செய்வேன்
இயந்திரம் புதுந்து தந்திரம் புரிவேன்
ஒளியை யழிப்பேன் ஒளியும் கொடுப்பேன்
என்பணி தன்னை யானே கூறிடல்
இழக் குடைத்தன்று வழக்கு மற்றது.
ஆகவே கூறுவேன் அமைவாய்க் கேண்மின்
என்னைப் பல்வகை எளிதா யியற்றலாம்
நீர்வீழ்ச்சி யினில் நிரந்தரப் பிறப்பு
காந்தத்தின் நடுவே கம்பிசுருள் அற்ற
சாந்தமாய்ச் சென்று மாந்தரை மயக்குவேன்
பிறந்த நானே பெருமகிழ் வோடு
சிறந்த முறையில் செம்மையாய் வருவேன்
கம்ப மேறிக் கம்பியில் ஓடுவேன்
தேம்ப தளிக்க திறனை நாடுவேன்
எனது பெருமையே எங்கு முளது
மனதுடன் வாரும் மாபேரும் நியூயார்க்
உலகு வியக்கும் உயரிய நகரமாம்
பலமாடங்களும் பலமாய் நின்ற
"வானே உன்னால் வளர முடியுமோ?
வன்மையும் உயரமும் உனக்கு உளதே?"
என்று நகைக்கும் இறுமாப் புடனே
இவற்றின் பெருமை யாரால் என்பதை
எண்ணிப் பாருமின் என்னரு மக்களே
"எந்த னடிமை யானே மன்னன்
என்னால் சிறப்பு! என்னால் பெருமை!
என்னால் மதிப்பு! என்னால் எல்லாம்!"
இரவைப் பகலாய் நிரவச் செய்யும்
அளவிடற் கரிய ஆற்றலு முடையேன்
நானோர் நாளில் நழுவுவே னாகில்
அம்மையர் அழகாய் அலைவதும் எங்கே?
ஆடவர் அவரைக் காண்பதும் மேங்கே
நூறும் மெத்தைக்கு நேராகச் செல்வரா?
நீவிர் தேரிவது யான் சொலவன்றோ?



வானோலி யென்பதும் அதன் வழிவந்ததும்
தான்என் பணியெனத் தரையும் கண்டதே
'அலை' யாய் அலைந்து அவனியும் அளிப்பேன்
இசையும் கொடுப்பேன் இசைந்த மொழியும்
அஞ்சலும் கொண்டும் அஞ்சா துரைப்பேன்
அயல் நாட்டிலுள்ளோர் அழகாய்ப் பேச
அவர் உருவுடனே அமர்ந்த இடத்திலே
அமை வாய்க் கேட்க அளித்தேன் அரும்பணி
'ஹாலிவுட்' மன்னரே காலடி வருடினார்
நூலில் என்புகழ் நுவலல் கூடுமோ?
அழகற் றோர்க்கு அழகோளி கொடுப்பேன்
அன்ன நடைக்கும் அமைப்பேன் அழகை
மின்னிடை யசைய மெருகு கொடுப்பேன்
மேலாடை யல்லாம் மிளிர்வும் செய்வேன்
நாட்டியக் கலைக்கு நன்கொடை நல்குவேன்
மோட்டா ரமைப்பேன் மோட்டா ரிழுப்பேன்
பருத்தியின் பஞ்சைத் திருத்து நூலாக்கி
வருத்திய நூலை வரியா யடுக்குவேன்
நூலைத் துணியாய் ஆலையில் குவிப்பேன்
வேலையே எந்தன் வேலை யாகும்!
சேம்மண் வறுத்து சேம்மையா யறைத்து
சிமண்டாய் கொடுப்பேன் சிரமமுமின்றி
மருத்துவ சிகிச்சையும் திருத்தமாய்ப் புரிவேன்
இல்லாள் செய்யும் எல்லா வேலையும்
நல் மனமுடனே நலமாய் முடிப்பேன்
உணவையே ஊட்டுவேன் உடையை மடிப்பேன்
மணமாய்க் காப்பி குணமுடன் போடுவேன்
வணக்கமாய் நடப்பவர் கிணக்கமாய் நடப்பேன்
பிணக்கம் காட்டிடில் பெரும் "ஷாக்" கொடுப்பேன்
பாரத நாடே! வீரமாய் எழுந்திரு!
எந்தமிழ் மகனே! இன்றே விழித்தேழு!
நிலக்கரி இல்லையேல் கலக்கமே வேண்டாம்
பலவகை சக்தியும் பண்பா நலனும்
பயனும் பெற்றுப் பல்லாண்டு வாழ்க.



CARDAMOM

By Anthony Joseph Elenjical, III Hons.

AMONG the valuable spices of Malabar which attracted foreigners even before the time of Christ, cardamom holds an important place. But though we enjoy a kind of monopoly in the cardamom plantation, only a few people know the way in which it is planted and the berries are plucked and made fit for the market.

The plant grows best in hilly regions having an elevation of 3500 to 4500 ft. above sea-level. Rainfall throughout the year is necessary. There should be at least a few showers in every month of the year. A peculiarity of the plant is that it needs more shade than other plants, but the shade should not be very low. The sun's rays should not reach the plant directly, and sunlight and shade should be in the proportion of 1 : 2.

There are different types of cardamoms. In Malabar mainly two types are grown, the Mysore type and the Native type, as people call them. The Mysore type is considered to be superior in quality to the other. The fruits are produced on slender shoots two to three feet long; known as *charams*, which grow year after year from the root of the plant. In the Native type the *charams* lie scattered round the plant and in the Mysore type they stand vertically round it. The latter type yields more than the former.

The Native type of cardamoms are planted eight feet and the Mysore type ten feet apart. The pits need not be very big. The young plants for cultivation are generally plucked from the forests where they are found in plenty. The practice of sowing seeds and bringing up plants is not common. The plant gradually grows to a height of ten to twelve feet. From the third year of plantation *charams* begin to sprout. An acre yields from sixty to a hundred and fifty lb of cardamoms. Much depends upon the fertility of the soil and the care with which the plants are nursed. The sprouting of the *charams* begins from April and a number of good showers at that time will add to the yield. From August to December the cardamoms are plucked. A *charam* is not plucked entirely from the plant, but only the berries as they ripen. Hence the process of plucking the fruits entails heavy expense.

The Native type yields for six years and the Mysore type for nearly twelve. After that some pests may occur and destroy the plants. Then the whole plantation must be renewed. When a plot of land is replanted,

it is better to add some lime to the pits. Even before replantation the gaps created by sickness should be filled up from time to time. If there is a plot of one hundred acres, the entire area should not be planted at the same time. The land is divided into five blocks and one block planted each year. It will give the planter a steady income. Otherwise the whole plantation perishes at the same time. So the system of planting block by block is more economical.

When the berries are plucked and brought from the estate, they are spread out in a store-room where a high temperature is always kept. One berry should not touch another when they are spread out in the store-room. If they can be dried in forty-eight hours it will add to the quality of the cardamom. Berries having a good size and green colour are in great demand in the market.

Eighty per cent of the world's production of cardamom is in Travancore. The rest is in Mysore, Coorg, Malaya, and China. In Travancore there are about 50,000 acres under cardamom cultivation. The present demand for cardamom in foreign markets is very great and the price is about nine rupees per pound. The most important market in South India is Bodinayakannur; the other centres in India are Bombay and Calcutta which export cardamoms to foreign countries.

In India the utility of cardamom is very limited, for we use it mostly in its raw state for food. It is in great demand in cold countries like Europe and America where it is turned into different kinds of medicines and scents.

Cardamom planting is very profitable, but at the same time very risky. Like every other cultivation in India, it is a gamble with the monsoon. In some years the yield is very poor owing to the scarcity of rain. The destruction of the plant by wild animals is also a major problem. Wild elephants seem to have a great fondness for the Mysore type. It is not very pleasant to walk through a cardamom estate especially in the rainy season. Within a few minutes you are sure to get a number of leeches on your legs, sucking your blood.

There is still every possibility of increasing the cardamom plantation in Travancore. The application of scientific methods and improved types of instruments will surely add to the stability of our economic structure.



शरणार्थी ।

By K. Lakshminarayanan, IV B. Com.

वह दिन इतवार था। घर के सामने के “हाल” में मैं कोई मासिक पत्रिका पढ़ रहा था। उसमें एक शरणार्थी की कहानी ने सचमुच मुझे रुला दिया। उनके दुख-दर्द और विलाप के बारे में हजारों कहानियाँ आ चुकी हैं। सब दिल को पिघलानेवाली कहानियाँ हैं। क्या उनका अनुभव मन से जल्दी हट सकता है? कितना दिलासा देने पर भी क्या वह हट जायगा? शरणार्थी—इस लफ़्ज़ का मतलब जानने के लिये हमें किसी कोश की तलाश करने की ज़रूरत नहीं। इसलिए कि वह लफ़्ज़ उतना प्रबल हो गया है। वह तो शोक का पूरा अवतार है।

अगर मेरी मुलाकात ओम प्रकाश से नहीं होती और उससे मेरी पक्की दोस्ती न होती, तो मुझे इन सब दुख-मयी कहानियों को सुनकर औरों की तरह सिर्फ़ हमदर्दी जाहिर करना ही अपना काम होता।

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ओम प्रकाश लाहौर का रहनेवाला था। किसी बैंक में एक गुमास्ता था। वह ब्याही था। उसके बूढ़े माँ-बाप भी थे। उसे एक बार बैंक के काम पर बाहर जाना पड़ा। तब जो रेल की दुर्घटना हुई जिससे उसे अपने दो पैर खोने पड़े। लंगड़े होकर बनावटी पैर लगाने के ख्याल से कुछ दिन के लिए वह शियालकोट की एक धर्मशाला में ठहरने गया। बनावटी अंग तैयार करने में तो शियालकोट मशहूर है।

अंगहीन प्रकाश के चेहरे पर हमेशा मुस्कराहट दिखाई देती है। वह दिलकश और दिलचस्प बातें करनेवाला था। उसके माँ-बाप को भी उसकी दिलीप की बातों से मज़ा मिलता था। उसे इसका दुख न था कि मैं अंगहीन हूँ। हम यह नहीं जानते थे कि वह किससे इतना खुश है? वह सुख-दुख को समानरूप से देखनेवाला जैसा प्रतीत होता था।

जिस दूकान में मैं नौकरी कर रहा था उसके लिए हाकी स्टिक, क्रिकेट बेट वगैरह एक साथ खरीदने के लिए एक बार मुझे शियालकोट जाना पड़ा। मुझे उसी

धर्मशाला में दो दिन ठहरना पड़ा जहाँ ओम प्रकाश रहता था। इस वक्त मेरा आहार था उसकी माँ की बनी हुई रोटी। बाहर कहीं खाने के लिए मुझे हक न था।

“क्या माताजी, इस बुढ़ापे में भी अगर आप इस तरह तकलीफ़ उठावें तो आप की तबीयत की कैसी हालत होगी?”—मैंने खाते पूछा।

वे मेरी समझ में आने के लिए ही हिन्दी और पंजाबी की संमिश्रित भाषा में बोलीं—“धर्मशाला में कोई दो तीन आदमी आते हैं। क्या मैं उनकी खिदमत नहीं कर सकती? मेहमान के आने से मुझे एक तरह का आनंद नसीब होता है”।

“आप ने कहा था कि ओम प्रकाश ब्याही है। तो बहूजी कहाँ हैं?”—मैंने पूछा। बूढ़ी का चेहरा उतर गया। सूखी आँखों से आँसू बहने लगे। उन्होंने कुछ जवाब नहीं दिया।

ओम प्रकाश आप ही जवाब देने लगा—“क्या बाबूजी, यह सब मामूली बात है। मैं लंगडा हूँ, इसलिए वह अपमान का अनुभव महसूस करती है। वह दौलत-वाली स्त्री है। उसके पिता भी अच्छे गुणवाले नहीं हैं। उन्होंने उसे बुलाकर अपने पास रखा है। आगे जाकर उनको अपनी भूल मालूम होगी। पहले सब इसी तरह होंगे। यह तो माताजी ज़रा भी नहीं जानतीं”—वह इस तरह कहते जा रहा था कि डाकिया वहाँ एक लिफ़ाफ़ा डालकर चला गया। उसे लेने के लिए ओम प्रकाश ने अपने बनावटी पैरों को खोजा। लेकिन मैंने खाना छोड़ा और दौड़कर उसे लाकर उसको दे दिया। “वाह! मेरी बीबी ने लिखा है”—यह कहकर वह चिट्ठी पढ़ने में मग्न था।

मुझे खाना पसंद न आया। “क्या ऐसा भी एक आदमी हो सकता है? यह तो अचरज की बात है कि ओम प्रकाश की बीबी अपने शौहर के ग़म में भाग न लेकर अपने पिता के यहाँ चली गयी! क्या यही भारत की कुल-ललनाओं का कर्तव्य है? शायद धन-दौलत के होने से इस तरह हो जाती हैं.....” इस तरह मैं सोचता ही रहा। किसी प्रकार खाकर ओम प्रकाश के पास पहुँचा।

“बाबूजी मैंने कहा था न? मेरी स्त्री का मन बदल गया। यह मालूम होता है कि मुझसे अलग रहने से लोग उसकी निन्दा कर रहे हैं। फिर उसने सोचा

—‘अगर मुझपर यह विपत्ति हुई हो तो क्या हुआ होगा? अगर उन्होंने मेरा साथ छोड़ दिया हो तो मुझे कैसी तकलीफ़ें झेलनी पड़ी होंगी?’ इसलिये वह मेरे यहाँ आने के लिये बहुत उत्सुक है। उसके पिता यहाँ आने के लिए उससे सहमत नहीं। इसलिए कल ही मेरे पिताजी को वहाँ भेजकर उसे यहाँ लाने का इन्तज़ाम करूँगा।”

सब खुशी के मारे फूले न समाए।

“माताजी आपकी बहू आवेगी। आपको भी अपने काम में कुछ आराम मिलेगा”—मैंने उनसे कहा।

“वही गृहस्थी का लक्षण है”—उन्होंने जवाब दिया।

उस दिन रात मैं दिल्ली चला गया। लौटने में एक महीना हो गया। उसी धर्मशाला में दो दिन ठहरा। मुझे रोटी खिलाने के लिए अब वह बूढ़ी माँ वहाँ मौजूद न थीं। वे सब लाहौर लौट गये थे। मुझे इसका पता न था कि वे बहूजी को अपने पास बुला ले चले या नहीं।

मेरी खुश-किस्मती, देश के बंटवारे के दो साल पहले ही मैं दखिन पहुँचा। इसके बाद ही वे घोर-घटनायें हुईं। रोंगटे खड़े करनेवाली घटनायें पत्रिकाओं में छपती थीं। इन घटनाओं में एक थी ‘सरदारजी’ नाम की कहानी। इसी कहानी ने मुझे ओम प्रकाश की याद दिलाई।

हाय! ओम प्रकाश और उसके कुटुंब को कैसी मुसीबतें झेलनी पड़ी होंगी? प्रकाश कैसे भागकर अपने को छिपावेगा? क्या अब उसके बनावटी पैर उसके काम आयेंगे? मैं तीव्र भाव से सोचता रहा। किसीने पुकारा—‘बाबूजी’ मैंने सिर उठाकर देखा। अपनी आँखों से बहते हुए आँसुओं को पोंछते हुए एक उत्तर भारत की ललना मुझे नज़र आयी।

“आप को क्या चाहिए?”—मैंने पूछा। उसने कुछ जवाब न देकर मेरी तरफ़ एक चिट्ठी बढ़ाई। उसे लेकर मैं बड़ी उत्सुकता से पढ़ने लगा। उसका सारांश यह था—‘महाशय, यह चिट्ठी लानेवाली स्त्री एक पंजाबी शरणार्थी है। बंटवारे की झंझट से जो दिक्कतें पेश आईं, उनसे सब वाकिफ़ ही होंगे। इसके पति दो पैरों से

महलूम है। उसके बाप ने अपनी जान पर खेलकर उसे दिल्ली पहुँचाया। वह लंगड़ा बुरी तरह घायल हुआ और उसकी आँख की दृष्टि भी कमजोर हुई। इसकी सास भी मौजूद है। वह बहुत बूढ़ी है। उन सब की रक्षा करने की जिम्मेदारी इसके ऊपर है। अपने पति को अपने मांगल्य-बल के लिए बचाना भारतीय स्त्री का प्रथम कर्तव्य है। जो रकम मेहरबानी से दी जायगी वह सब शरणार्थियों की निधि में जायगी। आप से प्रार्थना है कि आप जी खोलकर इस काम में मदद पहुँचावें।

इस खत को पढ़ते ही मेरा शरीर काँप उठा। “क्या आप ओम प्रकाश की स्त्री हैं?”—मैंने पूछा। उसने जवाब नहीं दिया। उसकी आँखों से आँसू जारी थे। मुझे यह मालूम न पड़ा कि उसने मेरी बोली समझी या नहीं इसलिए कि वह ठेठ पंजाबी बोलनेवाली थी। लेकिन ‘ओम प्रकाश’ लफ़्ज़ उसकी समझ में जरूर आया होगा।

मैंने सद्क से एक दस रुपये का नोट निकालकर उसकी ओर बढ़ाया। मेरी रहमदिली को देखकर वह स्तंभित हुई। फिर मुझे शुक्रिया अदाकर वह चली गई।

मेरे जीने चाहा कि उसके पीछे जाकर ओम प्रकाश से मिलकर जी खोलकर बातें करूँ। उसकी माँ से मिलने की मेरी बड़ी इच्छा थी। लेकिन मैं अपने फ़र्ज से लाचार था। मैंने सोचा कि वह दस रुपये का नोट ही प्रकाश से मेरे बदले बातें करेगा।



Recent Research on Rice*

By S. Nagaraja Pillai, IV U.C.

MODERN science has clearly shown that the disease called beriberi is caused by the loss of vitamin B₁ removed in the bran when rice is highly milled and polished. This idea seems to have originated from the observations of the Japanese naval surgeon Takaki, who in 1882 concluded that the disease was due to some deficiency in the food. This suggestion was taken up by the scientists of the succeeding generations and research went on. Grijns, a Dutch scientist, tried a series of experiments and put forward the modern theory of the loss of vitamin B₁ from the bran in milling.

To understand this we should probe into the mystery of the paddy grain and examine its various parts. It shows a hard, yellowish-white, adherent outer covering known as the hull or husk. The first stage in milling consists in removing this coarse outer layer. The hulled rice shows the endosperm, the embryo, and five outer layers. The endosperm, which occupies a major portion of the grain and comprises about 90 % of its weight, contains mostly starch. The covering layers, comprising about 6 to 8 % of the weight of the grain, consist of the pericarp, the testa, and the aleurone layer. The embryo, comprising about 2½ % of the weight of the grain, consists of the scutellum the plumule and the radicle with the epiblastic coverings. The surface of the scutellum, which is in direct contact with the endosperm, is called the ‘columnar epithelium.’ This secretes enzymes which render the food substances in the endosperm soluble, and thereby absorbed by the embryo during germination.

Very recently Dr. Hinton has shown that the scutellum of rice contains about 44 to 50 % of the vitamin B₁ of the grain. The plumule and the radicle contain 9 to 12 %. The pericarp and the aleurone layer contain about 34 %, the greater part being in the aleurone layer. The pericarpal layers are not only fibrous but contain ‘phytin’, which forms insoluble compounds with iron and calcium, and may prevent their absorption from the digestive canals. Hence in milling the rice, we aim at the removal of the pericarpal layers, and the retention of the scutellum and the aleurone layer. But unfortunately the scutellum is very loosely attached to the endosperm and therefore during milling the former easily gets separated from the latter. Therefore our aim in milling is to retain the aleurone layer alone, with the starchy endosperm inside.

* I have used data contained in an article in *British Science News*, Vol. 2, No. 22, 1949.

In India, only 'parboiled' rice is milled. Parboiling consists in heating the paddy in water or steam before it is milled or hand-pounded. This kind of parboiling before milling has two main advantages. The first is that when rice is parboiled, there is some gelatinisation of the starch, which has a cementing action, sealing the layers together, the scutellum to the endosperm. The second is that all vitamins of rice except E are soluble in water and hence are diffused into the interior of the grain. Housewives clean the rice by long washings, which are liable to remove the water-soluble vitamins. But in parboiled rice, they are not so easily washed away, since they have been diffused into the interior of the grain. Rice thus parboiled is exposed to the sun and stored for some time to allow moisture equilibrium to take place inside the grain. Then it is hulled and pearled. The amount of bran removed here during milling is smaller than that in raw rice.

Recent research thus shows that milling destroys the most useful portion of the rice grain and paves the way for beriberi and diabetes, common diseases among Indians to-day.

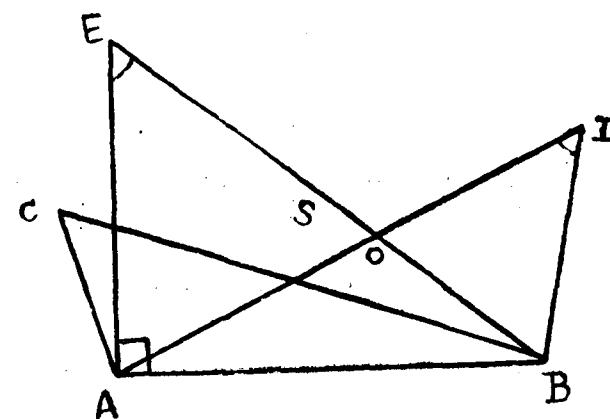


Direct Proofs

By R. Gopalaswamy, IV Hons.

THE following theorem is usually proved by Reductio ad absurdum. But I give here two interesting direct proofs of the same theorem. Only elementary Geometry is used.

THEOREM:—"If two points subtend the same constant angle at a variable point on the same side of the join of the two points, then the locus of the point is a segment of a circle through the two points."



Let A, B, be the two given points, and let C be a point such that $\angle ACB = \alpha$ (say). Let D be a variable point such that $\angle ADB = \alpha$.

It is required to prove that the locus of D is a $\odot$ through A, B and C.

Proof. Let S be the circumcentre of the $\triangle ABC$. Join BS and produce it to E so that $BS = SE$. Join AE.

Now $SB = SA = SE$

$$\therefore \angle EAB = 90^\circ.$$

Also since $SA = SB = SC = SE$, ABEC is a cyclic quadrilateral.

$$\therefore \angle ACB = \angle AEB = \alpha.$$

Let BE and AD intersect at O.

$$\triangle AOE \text{ and } \triangle BOD \text{ are } \parallel \because \begin{cases} \angle AEO = \angle ADB \\ \angle AOE = \angle DOB \end{cases}$$

$$\therefore \frac{AO}{OB} = \frac{EO}{OD} \dots \dots (1)$$

Wherefore the Panchayats Bill?

By T. Panchapagesan, V Hons.

ANY criticism of the Madras Panchayats Bill (1949) must proceed from a clear understanding of the working of the panchayats before the introduction of this Bill.

There are at present about 7,200 village panchayats in this province, and about a crore of people live within their jurisdiction. The panchayats are governed by the Madras Local Boards Act of 1920 which subjects them to the dual control of the District Boards and the Inspector of Local Boards. The District Boards have wide powers of intervention in the day-to-day administration of the panchayats. Moreover, the budgets of the panchayats have to be approved by the District Board before they can be acted upon, the taxes and rates to be levied by the panchayats in their areas have to be approved by the District Board, and to make by-laws the panchayats should obtain the concurrence of the District Board. Panchayats have, therefore, no autonomy in any real sense of the term.

The Madras Government's Press Note of 1 May, 1949, says:

"Few Panchayats are able to carry out in any satisfactory manner the duties entrusted to them by the Madras Local Boards Act, simple as they are. In as much as they are not compelled to levy any tax, few panchayats decide to levy any tax at all. Their only assured income is the one-fourth of the land cess collected in the village..... The administration of most panchayats is thereby hampered by the lack of funds and they are unable to provide even the primary amenities to the people..... Thus the panchayats as they function at present are very limited both in scope and in utility."

Major panchayats, i.e. panchayats having an annual income of Rs. 3,000 and above, have executive officers and such panchayats have carried out some useful work. 'But,' the Press Note admits, 'minor panchayats can hardly be said to be performing any useful functions under the existing conditions.'

The Government find the reason for the ineffectiveness of the panchayats in the undue interference of the District Boards and the officials. The Government, according to the Press Note, feel that "what was needed was legislation which would render village panchayats independent of control, consistent with a certain degree of administrative efficiency."

The idea underlying the latest panchayat legislation is "the development of village panchayats into self-contained and self-governing units

of local administration invested with large and practically independent powers in all matters relating to village life and village economy, minimising outside control to the least limit consistent with efficiency and integrity in working."

The view that autonomous village panchayats should form the units of local administration has long been held by our leaders and received the solemn *imprimatur* of our Constituent Assembly. "The Objectives of State Policy," passed by the Constituent Assembly, contain a clause which urges the establishment of village panchayats as units of local-self-government. The latest Madras Bill seeks to set up statutorily a panchayat for every village with a population of 500 and above, villages with a population of less than 500 being grouped with any contiguous village or villages. The electorate shall be the whole adult population of the village. The Select Committee to which the Bill was referred had introduced a change in the original Bill so that seats in the panchayat would be reserved for Harijans for the first ten years. The panchayats will have wide powers of taxation and, in addition, be assisted by grants from the Provincial Government. The president of the panchayat is to be elected directly by the entire electorate and not by the members of the panchayat. The president will have to carry out the resolutions of the panchayat, except in cases where he differs from the panchayat, when he can refer the matter to the Government, whose decision will be final. The District Boards will no longer have any control or supervision over panchayats. Collectors will not have any control over the administration of panchayats except for such emergency powers as are needed to ensure safety of life and property and to prevent breaches of peace. The working of the panchayats will be supervised and controlled by the Inspector of Local Boards assisted by his deputies, District Panchayat Officers and Deputy Panchayat Officers.

Government apparently believe that a directly elected president is likely to be less subject to the pressure of cliques and factions than one who is elected by the panchayat members. The *Hindu* in its editorial of 24 May, 1949, said: "Factions in villages generally are built round two or three powerful men and a struggle for the presidential office may well divide a village into two hostile camps. Faction, in fact, has been the bane of village life." An official statement of 1941 ran: "Strong faction exists in many panchayats which not only retards progress but generally prevents the administration from doing any useful work." It does not appear that our villages have changed much since 1941.

Mr. S. K. Chettur, I.C.S., is hopeful that "if this spirit of intolerance and dissension is overcome, the village panchayats under the new Bill can

become a potent factor in the rehabilitation of our villages." But that "If" is formidable. It is puerile to argue that the real remedy for factions and other ills, such as incompetence and misappropriation of funds, is to give more powers and entrust more responsibilities. We are fully justified in expressing apprehension about the extension of democracy to the villages with all their backwardness, poverty, and illiteracy.

The Madras Bill in its unmitigated enthusiasm seeks to transfer responsibility for the administration of many things for which there are hardly enough competent persons to be found. Even Gandhiji put village autonomy only as the ideal for the realisation of which we should ceaselessly strive. Speaking about the villages he said :

"We have to disabuse them of their prejudices, their superstitions, their narrow outlook, and we can do so in no other manner than that of staying amongst them and sharing their joys and sorrows and spreading education and intelligent information amongst them."

The Bill provides for the distribution of $12\frac{1}{2}$ % of the land revenue including water cess to class II panchayats (i.e. panchayats having a population of less than 5000) on the basis of population. Now $12\frac{1}{2}$ % of the land revenue is such a small amount and the number of panchayats among which it is to be distributed is so large, that each panchayat will get only an insignificant sum compared to its needs. The burden of the song of all the legislators who criticised the Bill was the inadequate finances of the panchayats. It is interesting to note how the Minister in charge of the Bill tried to ridicule its critics: "The clamour for money has killed the very character of the Indian people. Money is not the real blood of village life and I do not want the poison of money to be injected into it." Evidently he thought that our villagers were sublime philosophers like himself !

The autonomy of any administration is the sum-total of its financial capabilities. If the panchayats are to be in daily attendance on the bureaucrat in Madras always asking (like Oliver Twist) for more, one is sceptical about the autonomy of the panchayats. It will defeat the very purpose of the Bill. If in the light of this fact we look at the passionate plea of the Minister—"Let these villages at least be enabled to carry on small things which are essential for their revival. Let not others every time poke their nose in villages, upset the system and create factions and discord there"—it will appear chimerical. What useful purpose will the panchayats serve if "the poison of money" is not injected into them ?

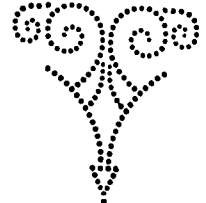
When the Provincial Government themselves are at a loss to know where to get the finances for their increasing needs, it will be idle to ex-

pect them to come to the rescue of the panchayats. There is no better way of discrediting an institution than to create it and then allow it to rot for want of money. Enough harm has already been caused by idealistic legislation and Government would be well advised to look before they leap.

It is not necessary to quote Dr. Ambedkar's disparaging statement in the Constituent Assembly about our villages. But being myself a villager and having lived in several villages, I may say that our villagers are highly individualistic and have little originality. Among their good qualities the spirit of co-operation comes last: their egocentricity is a great obstacle in the way of their becoming helpful co-operators. They are not yet ripe for "Panchayat Raj."

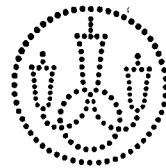


कवयः *



By V. Gopala Iyengar

1. सदैव सङ्गीतमुदीरयन्तस्वप्रातुभूतिष्वपि चारमन्तः ।
समुद्रकल्लोलमनु भ्रमन्तस्सरित्तटं निजर्नमाविशन्तः ॥
2. लोकांस्तिरस्कृत्य परित्यजन्तस्सच्चन्द्रिकामेव सदा भजन्तः ।
तथापि लोकान्वयमेव नित्यं प्रोत्साहयामः परिवर्तयामः ॥
3. अनश्वरैरद्भुतसूक्तिजालैस्सृजेम विख्यातमहापुराणि ।
सुकल्पितैश्चापि कथाविधानैर्नयेम साम्राज्यपदं प्रतिष्ठाम् ॥
4. मनोरथेनोल्लिखितेन कश्चित्प्रस्थाय मौलिं स्ववशीकरोति ।
प्रयुज्य पद्यानि नवानि केचिन्निघ्नन्ति राज्यं स्वपदाभिघातैः ॥
5. वसुन्धरायास्तु पुरातनायाः कल्पेष्वतीतेषु लयं गतानां ।
अस्माकमुच्छ्वासमयी ह्यवन्ती तथा समुल्लासमयी हि धारा ॥
6. भविष्यदादेशपरैश्च सूक्तैर्भाव्यं नवीनं च युगं स्तुवन्तः ।
भूतं युगं निर्गुणमाक्षिपामस्वप्रावसानो हि युगावधिर्नः ॥



* A rendering of the first few stanzas of the 'Ode' by O'Shaughnessy.

L'Ignorance D'un Villageois

By Leslie J. D'Cruz, III U.C.

DANS un village à deux cents milles de Bombay il y avait un cordonnier qui s'appelait Bongo. Ce cordonnier avait toujours eu envie de voir cette grande cité dont quelque vieux villageois lui avaient parlé avec admiration. Mais il n'avait pas le sou.

Heureusement un jour il gagna un prix de cinq cents roupies dans une loterie. Vous pouvez deviner ce que Bongo fit avec cet argent. Deux ou trois heures après l'avoir reçu, notre bonhomme était parti pour Bombay. Lorsque, le lendemain matin à huit heures et demie, notre cordonnier débarqua à la gare de Bombay, après une nuit passée en chemin de fer, il se mit à marcher le long du quai s'intéressant, au mouvement de la gare et murmurant : "Bon Dieu, quelle grande station ! Combien de locomotives ! Combien de gens !" Ses yeux, en ce moment, tombant sur un compartiment de seconde classe, il y dirigea ses pas. Il se tint là quelques moments admirant le compartiment luxueux et grommelant : "Çà, c'est pour les riches, pas pour les gens comme nous. Ah ! si je gagnais le gros lot !"

Après avoir bien considéré la gare, le villageois sortit et se trouva dans une grande rue. Il fut émerveillé. Le trafic, le monde et surtout les trams le rendaient immobile de stupéfaction. "Miséricorde ! Qu'est-ce que c'est que çà ? La rue est comble de monde. Et là, un chemin de fer au milieu de la rue. Les gens courent comme des fous. Est-ce qu'on n'entre pas continuellement en collision ? Jamais je ne voyagerai dans ces véhicules". Tout était pour Bongo un sujet de surprise. Subitement il aperçoit un pousse-pousse, ou rickshaw comme on les appelle. Il se sentit l'envie de l'essayer. "Eh ! automèdon," cria-t-il, "conduisez-moi à un bon hôtel. Combien demandez-vous ?"—"Quoi, une roupie ? Oh ! non, je ne veux pas voyager en seconde classe, ces coussins-là sont pour les riches. Moi, je voyagerai en troisième classe." Et ce disant, notre villageois s'assied sur le marchepied du pousse-pousse bien content et criant, "Prenez garde au trafic—allez doucement—Mon Dieu, ayez pitié de moi."

Quand le pousse-pousse fut arrivé à l'hôtel, l'homme lui réclama une roupie. Notre villageois protesta longuement. L'autre arguait qu'il pesait autant sur le marchepied que s'il s'était assis sur les coussins. Il fut obligé de s'exécuter. Mais le soir même, il reprenait le train, regrettant sa roupie et persuadé que tout le monde à Bombay étaient des voleurs.



Sekhar Triumphs Again

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

"**D**ING dong bell!" Sekhar was singing in an undertone, lounging in the easy-chair in his flat. One of the most reliable symptoms he exhibited whenever he was racking his brains with some intriguing problem was this nursery rhyme. With his eyes half-closed and with a sheet of the "Morning Flash" dated 14th January 1949 spread over his knees, Sekhar was rehearsing some criminal drama, scene after scene. It was not improbable he was occupied with "The Attempted Murder of a Millionaire" about which a report had appeared in the "Morning Flash." The story ran:

"On the 13th, Kandaswami, a leading diamond merchant of the city, was assaulted by one of his valets in his bedroom. The merchant escaped with minor injuries and in defending himself killed the assassin by inflicting fatal injuries on his head with a heavy stick which was by his bedside.

"Inquiry reveals that Kandaswami came to Madras before the outbreak of the War and established business as a diamond merchant. He has changed residence twice since then and has been in the Kohinoor Mansion for the past six years. He is a bachelor, to give no credit to rumours which say he has been slighted by an actress. His household consists of only five or six servants, including the assassin and an accountant.

"The accountant deposes that, as he was about to retire for the night he heard wild screams from his master's bedroom and at once rushed to the door. Two other servants who slept in the house were with him. But to their disappointment the door was latched inside. The room had an only window communicating with the garden and it was closed too. The nights being rather chill the merchant was known to have the window closed.

"Seeing no more was in his power, the accountant called the Police over the wires and a doctor too in case of need. The Police Inspector who arrived in a few minutes forced open the door and entered the room. The merchant and the valet were found side by side in a pool of blood. A stifled groan was heard from the former and the latter was found dead. The doctor rendered what aid he could to the wounded merchant, who was unconscious. The Inspector sent the corpse for post-mortem and posted two constables to guard the house."

The account terminated with the usual guess: unofficial sources, which are usually reliable, say that Inspector Sekhar of L-17 division may conduct the inquiry.

"These press-reporters are a terrible gang," chuckled Sekhar as he lay curled up. He was bluntly interrupted by a knock at the door "Come in, Inspector," he said, and as if to explain to the bewildered official he said a few words in a very casual manner, "Whom else would I expect at such an early hour? And I tell you, sir, that tick-tack-tack of your nailed boots

will betray you. Take a seat." He waved to a sofa. "You are come to invite me to the scene of action, aren't you?" "Precisely. There is nothing special about it, I am sure. It has been an unsuccessful attempt on the part of the servant. But what bewilders me is what lies behind his action. According to what I hear, Kandaswami was no unkind master. Well, what do you think about it?"

"As I am ill-furnished with details, I had better shut my mouth. But if you have no objection, I am ready to start for the Kohinoor Mansion," replied Sekhar with the reserve which characterised him.

And so they were in a few minutes in the bedroom where the incident had happened. The Inspector had ordered that everything was to be kept as it was and so Sekhar was able to get first-hand information.

Mr. Kandaswami, who was still in the room in bed, had regained consciousness by then. Sekhar, after he had collected the materials he wanted, turned to the wounded man and wished him:

"Good morning, Mr. Kandaswami. I am really sorry for the mishap, but I should congratulate you on your presence of mind at such a critical moment. Hope your wounds are not serious."

"Oh! They are not very dangerous," he replied. "Have I the honour of addressing Mr. Sekhar?"

"Yes, I am Sekhar and this is Inspector Joseph Victor. He was here last night but you were unconscious then, I hear."

"Yes, I was. It was about 11 o'clock . . .," he would have continued but Sekhar put in: "Pray excuse me. But do you require the service of any one here?"

The accountant, who had conducted them to the room, took the note and left the room with the servants.

"Yes, I should be glad to have a verbatim account, though it would spoil your rest," Sekhar opened the topic again.

"It was about 11 o'clock," resumed the accountant, "last night, I had just retired when I heard the thud of a footstep. I thought that the servants had not gone to bed and some one was walking about. But what was my astonishment when I heard the thud inside my room! But I did not lose my reason and was up with my stick. By the dim light of the night-lamp I could see the figure of a man—my servant Raman standing against the door! The door was latched as I had left it. Before

I could guess how he got into the room, for the window was closed too, he sprang upon me. Thank God I am no weakling! I stepped aside and escaping the fatal blow used my cudgel with such accuracy that I almost blew out the brains of the rascal. But he would not give in so easily. He pounced on me again and again and inflicted some wounds though he finally succumbed to the blows I had given him meanwhile. I fell unconscious almost instantaneously."

"That is a true account," exclaimed Sekhar. "But did you get entangled during the fight? And did you not call for help even at the sight of the villain?" "We did get hold of each other by the hands and shirts during the fight. As for calling out to people, I didn't at the sight of my servant imagine he had such a sinister purpose." "That is right. Only after receiving some wounds you screamed, did you?"

"Exactly."

Now Sekhar went to the wounded merchant and examined the wounds. He sounded the floor at various places. He also searched the door for any possible wicked key-hole. When about to leave the house, Sekhar asked one more question: "Do you see any reason for this attempt of your servant?"

"No; none to my understanding. For the past two or three days I had been to Trichy on a professional visit and returned only yesterday evening at 5 o'clock by plane. So I did not know what was going on here." As the last words were uttered Mr. Kandaswami gasped for breath. "I am so sorry to have given you so much trouble; but we of the C. I. D. are not satisfied until we establish even the most obvious thing."

Sekhar left the house and went straight to the hospital, where the corpse was to be examined in a few minutes. He had no difficulty to be admitted into the room, having a sealed emblem in his pocket. Soon the report was drawn up.

"The mandible and the maxillae have been disfigured. The occipital bone has been broken and the spinal cord severed at the opening of the foramen magnum. Three marks about 1½" long suggest death due to blows with a stout cudgel."

Sekhar secured the report in his pocket and was about to leave. Suddenly he turned back and gazing at the disfigured face pulled out a photograph of the merchant from his breast pocket. He took out his pen and set to work adding a moustache and a scar. Sekhar took his caricature near the corpse. The doctor who saw this exclaimed: "There are two

Ramans." They washed the blood-stained face of the corpse and pulled out the moustache and the scar of artificial skin from the face. Sekhar now exclaimed: "There are two Kandaswamis," for the figure exactly resembled that of the merchant.

Sekhar was in a few minutes at the Kohinoor Mansion. "Hope it is all finished. Did you find out why Raman assaulted me?" asked the merchant.

"No. But did you have a twin brother?"

"Ah! Yes! I see it all now. I had one. We left Rangoon together and on the way he was lost in a jungle. But why on earth has he played such a trick on me?"

"For your money. But have you left any will bequeathing your property to him in case he was ever found?"

"None whatsoever."

"Thank you. So the question is solved. I hope I shall have to worry you no more. And your accountant will be here tomorrow. I want his services tonight. But will you kindly give me your finger-prints on this paper?"

"With pleasure. But you will not superscribe a will over that?" he said winking at Sekhar.

Sekhar was again in the hospital and he had the corpse examined for any trace of poison. The report said: "positive."

It was two o'clock in the afternoon when Sekhar returned to his flat. He had just finished his meal when Inspector Victor knocked at the door. The Inspector was all anxiety and poured out a volley of questions. "Things seem to have taken a grave turn," said he finally.

"I fear they will take a graver turn", replied the detective. "But will you accompany me in my night's venture?"

"I shall be only too glad to. Is there anything serious?"

"Serious or not will have to be judged. But you may slip your revolver into your pocket as you come."

In spite of the chill breeze the Inspector's forehead was wet with sweat as he stood behind Sekhar late that night with his pistol cocked. Sekhar was observing keenly through a hole he had cut in the sand-glass door of the window of the bedroom in Kohinoor Mansion. Suddenly he cried

at the top of his voice: "Stand where you are or I shoot." Then lowering his voice he said: "Now Inspector, you may go and knock at the door while Mr. Kandaswami *alias* Raman opens the door for fear of lead in his body. But you had better have your revolver handy."

And in a moment Mr. Kandaswami was relieved of the envelope he had in hand. He was escorted to the police station and was seen behind the bars as the day began to creep in.

As the Inspector followed Sekhar to his flat after this curious nocturnal adventure, he burst out: "Well! What exactly is this? Why have you arrested poor Kandaswami?"

"Because he has committed a murder."

"Murdered whom?"

"Murdered his brother."

"And how do you know that?"

"Well, it is as clear as anything can be. There are two persons involved in this murder, a servant and a master. What are the possibilities in which a murder can be committed?"

"The servant wanted to murder the master but was killed. That is the only possible solution."

"But that would mean you cast aside so many evidences you have secured. There are other possibilities too. For example, the master might have murdered the servant wantonly. There is also the third possibility that the servant murdered the master and impersonated him! And this is how I formed my theory. But for the third solution the two must be alike; and the case of twins would simplify matters!....." Sekhar went on.

"You have been inspired with the knowledge of the twins," said the Inspector.

"Oh! don't credit me with more than I am worth. I deduced the possibility of a different solution. The evidence I have confirms this solution. Kandaswami attempted to hide the twins from the scene. There was poison in the dead man's stomach. So he has been poisoned and the wounds are only to mislead the police. I could find the finger-print of the murderer on the victim and not *vice versa*, though the impersonating Kandaswami deposed that they had a hand-to-hand fight. Again, how can you explain the finger-prints of Kandaswami on the dagger which

was found in his servant's hand? So the story is that the two brothers had had a quarrel while they were in Rangoon. The one who has had the upper hand came and settled in Madras. The other scented him here and under the disguise of a servant entered the house. He has one night poisoned the other, put on his clothes and transferred his disguise to him. If anything at all is known, it will be that his brother has killed him for the sake of the money.

"As for this letter, it was written by the merchant before he was murdered. The murderer has suspected some such document in which the story of the twins might be revealed and his identity discovered. So he has been searching for this record and putting off the day for his work. But at last something has made him desperate. Probably it was that the merchant was of late losing too much on the turf. So he poisons his brother and interchanges their identity. Of course a few self-inflicted wounds are nothing compared to the money. After putting an end to his brother he has begun searching for the document."

"But you have been at it too and allowed him to make the search because he could make a better guess," interrupted the Inspector. "Precisely! And he pulled this out from the frame of the cot as I was looking through the window," concluded the detective, handing the envelope to Victor. On it was written in a beautiful hand:

"To my dear brother Ranganathan whom I have bitterly wronged."

As he read this the Inspector tumbled to his knees and prayed that he might never be put in such circumstances, for it was the church bell ringing the morning Angelus.

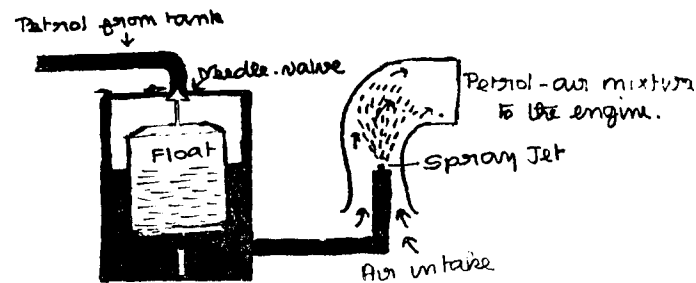


How petrol makes the car move

By C. Nachiappan, I U.C.

ALL of us have seen motor cars. Many of us know how to drive a car, but I think only a few of us know how the engine works.

We pour petrol in a tank which is mounted at the back of the vehicle. The petrol is pumped from the tank to the carburettor. From the carburettor a petrol-air mixture is sent to the engine. We should know how the petrol-air mixture is formed in it. But before that, let us understand the way in which the famous Flit sprayers function. With the help of a pump we send air through a nozzle which is situated just over a small



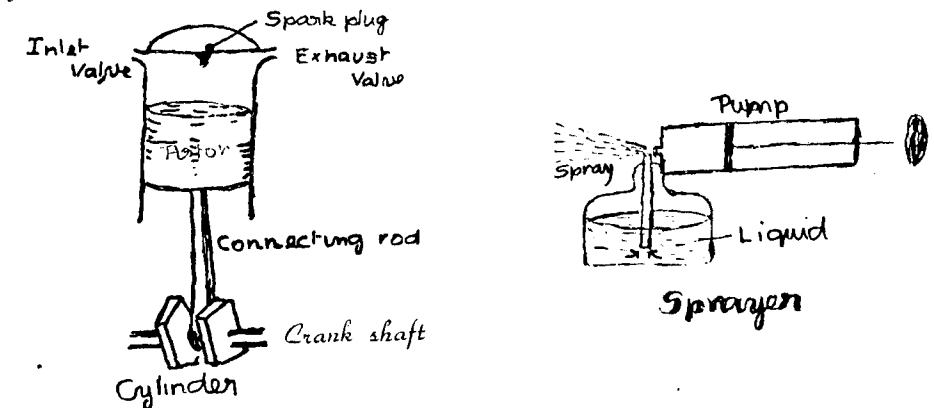
Simple carburettor in its complete form

tube, passing down into the container. The rush of the air over the top of the jet makes the contained liquid flow out of it as a fine spray. The carburettor also functions just like the sprayer. Have a glance at the diagram of the carburettor. By suitable means air is taken with great force in the carburettor where the petrol is sprayed through a jet. Petrol is volatile and so the petrol-air mixture is formed readily and easily. This mixture is sent to the engine. There are many arrangements to send this mixture without any damage to the engine itself.

There are two kinds of engine—two-stroke engines and four-stroke engines. We shall consider only the latter kind, which are used in most of the new cars. This engine consists of four or six or sometimes even more than six cylinders. Each cylinder has a piston which is connected to a crank-shaft by means of a connecting rod. There are two valves at the top of the cylinder—one is the inlet valve through which

the petrol-air mixture enters, and the other is the exhaust valve through which the remaining burnt gas is let out. Now consider a man cycling. His leg goes up and down and by that motion a shaft is rotated. In the car also, the piston and the crank-shaft are connected in the same way. So, the up-and-down motion of the piston makes the crank-shaft rotate. All the pistons of the engine are connected with the same shaft.

What is the function of the cylinders? Here is a diagram of a cylinder.



When the piston comes down, the exhaust valve will be closed, while the inlet valve is opened by suitable means and the petrol-air mixture will enter. After reaching the bottom of the cylinder, the piston will go up again, with the help of other pistons at other positions and the suitable weights that are fixed at suitable places of the crank-shaft. The inlet valve will be closed. The petrol-air mixture is compressed. When the piston reaches almost the top of the cylinder, the mixture is fully compressed. Then the mixture is ignited by an electric spark which is caused by an electric sparking plug fitted at the top of the cylinder. There an explosion takes place and by that force the piston is again pushed down. Again it goes up, while the exhaust valve is opened and through it the burnt gas is sent out by the ascending piston. Then the exhaust valve is closed while the piston is coming down. And at the same time a fresh mixture will come in by the inlet valve. Thus the piston is made to move up and down. This movement of the piston makes the crank-shaft rotate. The crank-shaft and the rear wheels of the vehicle are connected by a propeller-shaft and so the wheels rotate when the crank-shaft rotates—and the car moves.

Although, of course, many important matters remain undescribed, this short description will have given some idea of the function of the motor-car engine, at any rate in theory.

FAMINE

By M. A. Ratchaganathan, III U.C.

Famine! To whom is it friendly, and whom grieves it not?
Joy sinks; shrieks cloud up, in the days of drought;
Torment, Death, Murder sing and dance,
To frightful Doom the mighty Mankind clings.

The Day dawns; the Day sets; not a cloud wakes high;
The eye looks up, sinks down: "Not a promise in the sky";
The man sighs thus, speaks to his wife with a tongue that's dry;
What words! What things! Speaks he without a sigh?

The faded crops look to the sandy river,
The river to the cloudless mountain in the rear,
The mountain with drooping gloom complains to the heaven near,
The heaven brews and sheds fire on this desert drear.

The birds fly in depth and breadth of this burning Globe never to rest,
They suffer, they cry: "What 'of the younglings still in the nest?"
They tear the worms from the trees: "See! no blood have they nor flesh."
Musing still they sit, when a shot takes them off, with a crash!

The flowers refuse to fling their sweet scent around;
The wind ceases to breathe on earth with her usual charm;
The Sun looks down with frown on the burning soil;
The Sea grins at the Earth, leaner, in its toil;

The babe sucks blood rather than milk;
While the mother struggles for life from death,
Lastly turns her head, unwilling to lose her breath,
Down drops her head; what eyes! full of motherly Death!

Death comes as the last consoler of life,
Life goes out, untied from a knot of woe,
The corpse lies stiff in the stifling air;
And still the outer world is gay.

ശിതാഞ്ജലി

by P. Prabhakaran, IV Hons.

— ശിതം 54 —

(ശാമ)

൧. അങ്ങയില് നിന്നു ഞാനെന്നുമേ ചോദിച്ചി-
ല്ല, അന്തര കണ്ണത്തിലെന്തൊന്നാമം
ഉച്ചരിച്ചില്ല, ആ വേർപിരിഞ്ഞിടവേ-
നിശ്ശബ്ദമായി ഞാനു നോക്കി നിന്നു.
ആ മരത്തിൻ നിമല് മാഞ്ഞു കിഴിട-
ശ്ശുപക്കരയില് ഞാനേകയായി.
അമ്മങ്കമാർ വിട്ടിലേയ്ക്കായ് നിറച്ചുള്ള
ചെമ്മൺകടങ്ങു മായിപ്പോയി.
ഉച്ചത്തി, ലെനോടവർ വിളിച്ചോതിനാർ:
"ഉച്ചയാകുമായി, കൂടെപ്പോതു."
എങ്കിലും, തങ്ങി ഞാൻ നിന്നുവോയവൃക്ക-
മിന്നുകൾക്കുള്ളില് കൂടുങ്ങിയല്ലം.

൨. അങ്ങണത്തിടവേ, കേട്ടതില്ലേയ്ക്കും ഞാ-
നങ്ങതൻ കല്പപെരുമാറ്റശബ്ദം.
അന്നയനങ്ങൾ സശോകങ്ങളായിരു-
ന്നെന്നിലവ പതിയുന്ന നേരം.
"ഭാരമത്താല് പീഡിതനുമൊരു പാമ്പൻ ഞാ-
നാവാൻ!" ഭി നമായിവിധത്തില്
രണ്ടു ചുരികുവേയാസ്വനമത്രുത-
ക്കിണമൊക്കെകൾത്തട്ടില് തട്ടി.
പെട്ടെന്നു ഞാൻ ദിവാസ്വപ്നങ്ങളില് നിന്നു-
ത്തെളിയണന്നെൻ കടത്തില് നിന്നും
അങ്ങതൻ കോട്ടിയ കണ്ണമ്പിള ജിലേ-
യ്ക്കു പകന്നിതച്ചാരുനീരം.
പത്രങ്ങൾ തമ്മിലുരുമ്മി, തലയ്ക്കുമേല്,
അത്രയുമല്ല കയിലുവാടി,
കാണപ്പെടാത്തതുമണ്ണില് നിന്നു, പ്രാത-
ക്കോണില് നിന്നുവല്പുഗന്ധമെത്തി.

൩. നാണത്താല് മൃകയായ് നിന്നു ഞാൻ, നങ്ങെൻ
നാമത്തെച്ചോദിച്ച നേരത്തിങ്കല്.
നിസ്സംഗം ഞാനെന്നും ചെയ്യതില്ലങ്ങേയ്ക്കായ്
എന്നെയങ്ങോർമ്മയില് നിത്താൻമാത്രം.
എന്നാലും താവകദാഹോപശാന്തത്വം-
മെന്നുൽക്കഴിഞ്ഞു ജലം തരാനായ്,
എന്നുള്ളൊരോർമ്മയെൻ ഹൃത്തില് പതിഞ്ഞിരു-
ന്നെന്നുമതിനെ മധുരമാക്കാ!

ഗാസിജി

by A. K. Paul, I U. C.

ഗാസിജി —

ഭാരതത്തിനു മറുപാടൊന്നു മറയ്ക്കുവാൻ കഴിയാത്ത ഒരു ചരിത്രത്തിന്റെ സ്രഷ്ടിവും, അന്ധകാരവുമായ അജ്ഞതയുടെ നടുവിൽ സത്യമാർഗ്ഗം കാട്ടിയ ദിവ്യജ്യോതാസ്സും, വളരെക്കാലം അടിമത്തമനുഭവിച്ച ഒരു ജനതയെ സ്വാതന്ത്ര്യത്തിന്റെ മണിമന്ദിരത്തിലേക്കു കൈകൊടുത്തു കയറ്റി രാഷ്ട്രത്തിന്റെ സർവ്വതോമുഖമായ അഭിവൃദ്ധിക്കുവേണ്ടി മരണത്തോളം അശ്രാന്തപരിശ്രമം ചെയ്ത ഒരു വിരവുരുഷനുമാണ്.

ഗാസിജി —

അദ്ദേഹം ഒരു ലക്ഷ്യമാണ്. ഉടുക്കുവാൻ തുണിയില്ലാതെ, കിടക്കുവാൻ ഇടമില്ലാതെ, കുടിക്കുവാൻ കഞ്ഞിയില്ലാതെ കഴിയുന്ന സന്ധ്യകളെ ഒരു ഉത്തമ നിലയിൽ എത്തിക്കണമെന്നതായിരുന്നു അദ്ദേഹത്തിന്റെ പ്രഥമവും പ്രധാനവുമായ ലക്ഷ്യം. സാധു കഷ്ടകാര്യം നിറയപ്പെട്ട ഭാരതത്തിനു അഭിവൃദ്ധി ഉണ്ടാകണമെങ്കിൽ, സാമ്പത്തികവും, സാമൂഹികവും, രാഷ്ട്രീയവുമായ വിധത്തിൽ മറ്റു രാജ്യങ്ങളുടെ ഇടയിൽ ഭാരതത്തിനു തലവെക്കു പിടിക്കണമെങ്കിൽ, ഓരോ കഷ്ടകാര്യവും ഇന്നത്തെ നിലക്കു ഒരു മാറ്റം വരുത്തണമെന്നു അദ്ദേഹത്തിനു അറിയാമായിരുന്നു; അതുപോലെ അദ്ദേഹം പ്രവർത്തിച്ചിരുന്നു; അതായിരുന്നു അദ്ദേഹത്തിന്റെ ജീവിതലക്ഷ്യവും.

ലിൽ പോയി. ഇനിയും കരകാണാൻ ഇടവരില്ലെന്നു ആ സാധുനക്ഷത്രൻ അപ്പോൾ വിചാരിച്ചിരിക്കുമോ, ഏതോ?

ഔസേപ്പിന്റെ കൊച്ചുവള്ളം പൊങ്ങിയും താണും ജലതരംഗങ്ങളിലൂടെ മുന്നോട്ടു പ്രയാണം ചെയ്യുകൊണ്ടിരുന്നു..... മണിക്കൂർ ഏതാണ്ട് ഒന്നു കഴിഞ്ഞു. കരയിൽനിന്നു ഏതാണ്ട് അധിരത്തത്തുറ്റു ഗജം ഭൂതം അയാൾ പൊയ്ക്കഴിഞ്ഞു..... യാതൊരു മുന്നറിവും കൂടാതെയാണ് കാറ്റും മഴയും ആരംഭിച്ചത്. അവയുടെ ആക്രമണത്തെ മെറുത്തു നില്ക്കുവാൻ ആ ചെറുവള്ളി ഔസേപ്പുമായി അലകൾക്കു പിന്നിൽ അലയുകൾക്കു പെട്ടെന്ന്.....

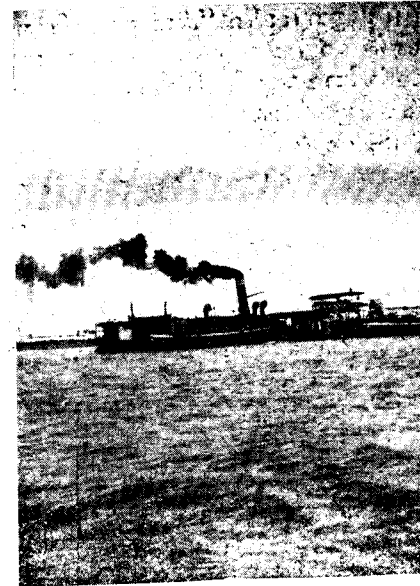
നേരം ഇരുട്ടിയിട്ടും സ്വഭത്താവിനെ കാണാത്തയാൽ മേരിയുടെ ഹൃദയത്തിൽ ഒരു ചെറിയ പേടിപ്പുണ്ടാകാതിരുന്നില്ല. ഏകിലും ഔസേപ്പിനു വല്ലതും സംഭവിച്ചിരിക്കുമെന്നു വിശ്വസിക്കുവാൻ അവർക്കു കഴിഞ്ഞില്ല! കത്തിച്ച മണ്ണെണ്ണവിളക്കുമായി, അവർ അദ്ദേഹത്തിന്റെ പ്രത്യുഗ്രമം പ്രതീക്ഷിച്ചു അങ്ങനെയിരുന്നു.....!!

കുടകമാസത്തിലെ തണുത്ത കാറ്റും, ആ വിളക്കിന്റെ അഗ്നിനുള്ളത്തെ അലിലപോലെ വിറപ്പിച്ചുകൊണ്ടിരുന്നു. കാറ്റിന്റെയും മഴയുടെയും മുന്നറിവു നൽകുന്ന ഇടിമുഴക്കവും, സമുദ്രത്തിലെ അലരുന്ന തിരമാലകളും മാത്രമേ പരിസരത്തിന്റെ നിശ്ശബ്ദത ഭേദിച്ചിരുന്നുള്ളൂ.

പാതിരാപ്പുകൾ വിരിഞ്ഞു സുഗന്ധം വിശിതമാക്കിയിട്ടും, തന്റെ സ്നേഹസ്വരൂപനായ ഭർത്താവു വന്നുചേർന്നില്ലെന്നു കണ്ടപ്പോൾ മേരി നെഞ്ചുപൊട്ടിക്കുറഞ്ഞുപോയി!

x x x x

ആ രോദനം ഇന്നും അവർ തുടർന്നുകൊണ്ടിരിക്കുകയാണ്. പ്രതീക്ഷ ഇനിയും അവളെ വിട്ടുപോയിട്ടില്ല. മണിക്കൂറുകൾ ദിവസങ്ങളായി; ദിവസങ്ങൾ മാസങ്ങളുമായി! പട്ടിണിയുടേയും പ്രയാസങ്ങളുടേയും ഏരിവെയിലിൽ കിടന്ന അവർ വെന്തുരുക്കുകയാണ്..... തന്റെ അരുമസ്നാനങ്ങളുടെ ഭാവിയെപ്പറ്റി സ്വദിക്കുമ്പോൾ അവളുടെ ഹൃദയം കിടന്നു ചിടുകയാണ്!!!

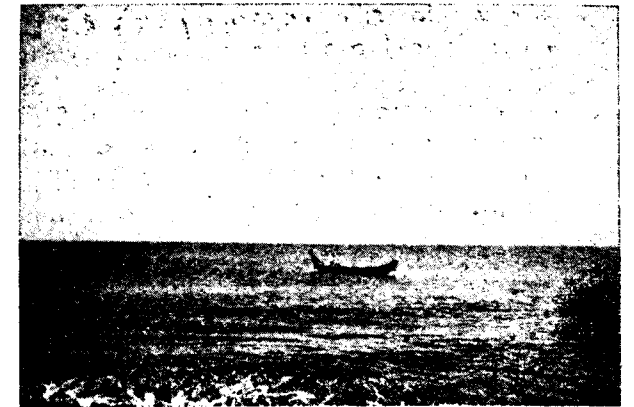


V. Sankaranarayanan, III B.Sc.

Seascapes



Dawn
V. S. Guru Raju, II U.C.



Seaside (Trivandrum)
C. S. Padmanabhan, III B.Com.



D. P. Sampath, III U.C.



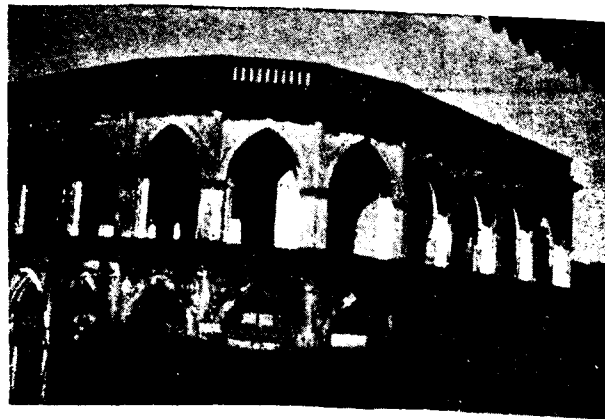
Sunrise
S. Krishnaswamy, IV B.Sc. Hons.



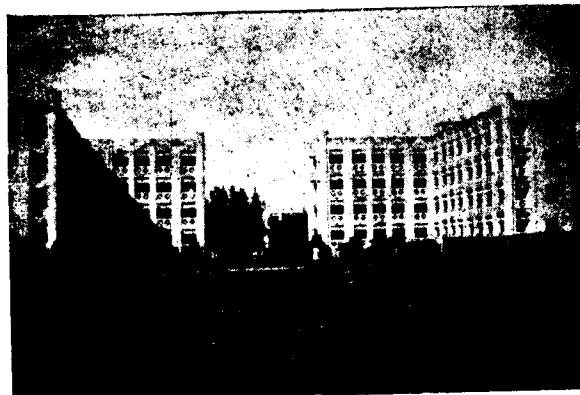
8 Monkeys with
a Single Head
Painting at Rock Fort
G. Santhanam III U.C.



Rock Fort and Clock Tower brought together
S. Krishnaswamy, IV B. Sc. Hons.



Clive's from the Corner
S. Visvanathan, II U.C.



New Hostel : III and IV blocks
B. Venkataraman, II U.C.



Elephant & Bull with
a Common Head
Painting at Rock Fort
G. Santhanam, III U.C.

T R I C H Y V I E W S

ഗാസിജി —

അദ്ദേഹം സമാധാനത്തിന്റെ ഭൂതനാണ്. ലോകത്തിലെ വൻശക്തികളിൽ ഒന്നായി ശോഭിക്കുന്ന അമേരിക്ക, വളരെയധികം ജീവൻ നശിപ്പിച്ചതിനാൽ, അതെ ഒരു രക്തപ്പൂർ ഒഴുകിക്കൊണ്ടു തന്നെയാണ്, അവളുടെ സ്വാതന്ത്ര്യം വീണ്ടെടുത്തത്. എന്നാൽ ലോകവന്ദ്യ നേതാവായ ഗാസിജി ഇന്ത്യയെ സ്വാതന്ത്ര്യം നേടി കൊടുത്തത്, ഒരു ആയുധമെങ്കിലും കൈയിൽ എടുക്കാതെയാണ്; ഒരു തുള്ളി രക്തംപോലും ഉൾക്കൈയിൽ വിഴുക്കാതെയാണ്. നോക്കണം; അദ്ദേഹത്തിന്റെ സമാധാനത്തിനുള്ള താൽപര്യം.

ഗാസിജി —

അദ്ദേഹം ഒരാശയമാണ് — സാമുവേലായും; അതായിരുന്നു ആ മഹാനുഭാവന്റെ തൂക്കം. ജാതിമതവിന്യയങ്ങളെ മൺകോട്ടയെ രൂപിതമാക്കുവാൻ, കറുപ്പും വെളുപ്പും എന്നുള്ള തരം തിരിവിനെ ഉന്മൂലനം ചെയ്യുവാൻ, സ്നേഹത്തിന്റെയും അഹിംസയുടെയും കാവൽക്കാരനായി ഇന്ത്യയുടെ വിരോധാചാര്യനാണ് അദ്ദേഹം. സാമോദയം പുലർത്തുവാൻ വേണ്ടി ഒട്ടകത്തെ രക്തത്തുള്ളിപോലും ചിന്താവാൻ തയ്യാറായിരുന്ന ഒരു പുണ്യപുരുഷനായിരുന്നു ഗാസിജി.

ഗാസിയുടെ ആശയങ്ങളെ വലിച്ചെറിഞ്ഞുകൊണ്ടു ഭാരതത്തിനു ഒരടിപോലും മുൻപോട്ടു വെക്കുവാൻ സാധ്യമല്ല. അഹിംസ — അതായിരിക്കണം ഓരോ ഭാരതീയന്റെയും ആശയം. അഹിംസയെക്കൊണ്ടു ഗാസിജി, ലോകത്തിന്റെ കെടാവിളക്കായി ശോഭിക്കുന്ന ബ്രിട്ടനെപ്പോലും തല കുനിക്കുവാൻ കഴിഞ്ഞുവെങ്കിൽ, ഇന്ത്യയെ സ്വാതന്ത്ര്യം നേടിക്കൊടുക്കുവാൻ കഴിഞ്ഞുവെങ്കിൽ, എന്തുകൊണ്ട് ഗാസിയുടെ തത്വങ്ങളിൽ വിശ്വസിക്കുന്ന ഭാരതീയർ അഹിംസയാകുന്ന ആയുധവും ഏതുകൊണ്ടു ഇനിയും പോരാടുകയോ?

എന്നാൽ ഖദർവസ്ത്രം ധരിച്ചും, നിത്യവും ഗാസിനാമം ഉരുവിടുന്നവരുംകൊണ്ടു ഗാസിഭക്തന്മാരെ നീമനിക്കുന്ന ഭാരതീയർ അനേകലക്ഷമുണ്ടെങ്കിലും ഗാസിയുടെ ഉത്തമാശയങ്ങളെ പ്രവൃത്തിപദ്ധതിയിൽ വരുത്തുവാൻ ശ്രമിക്കുന്ന ഭാരതീയർ ഇന്ന് എത്രയുണ്ട്? ഗാസിസ്തംഭകനീടികളിലേക്കു കൊഴുത്ത സംഭാവന നൽകി കോൺഗ്രസ്സ് “വലിയ തോക്കു”കളുടെ ദൃഷ്ടിയിൽ പുജനീയരായി കഴിഞ്ഞുകൂടുന്ന ചിലർപോലും ഗാസിസത്തിന്റെ ധർമ്മകരായിട്ടല്ല പ്രവർത്തിച്ചുപോരുന്നതു്?

സ്നേഹത്തിന്റെയും സാമോദയത്തിന്റെയും ചെറുതുകൾ ലോകമെട്ടക്കു വിശിയ ആ അരുണഭാസ്കരൻ, അഹിംസയിൽക്കൂടി ലോകത്തിനു പുരോഗമിക്കുവാൻ കഴിയുമെന്നു കാട്ടിക്കൊടുത്ത ആ മാർഗ്ഗം — ഗാസിജി — നിർമ്മാതനായിട്ട് രണ്ടു വർഷം പൂർത്തിയായിരിക്കുന്നു. ഏകിലും ആ മഹാത്മാവിന്റെ നിർമ്മാണത്തോടുകൂടി അദ്ദേഹത്തിന്റെ വിശിഷ്ടാശയങ്ങൾ നശിച്ചുപോയിട്ടില്ല, നശിച്ചുപോകുകയുമില്ല, യുവനാഡികളിൽക്കൂടി ചുറ്റും ഒഴുകുന്നുണ്ടെങ്കിൽ അവയെ നശിച്ചുപോകുവാൻ ഇന്നത്തെ ഏതു വേണ്ട ഭാവിയിലെ പൗരന്മാരും അനുവദിക്കുകയില്ല, നിശ്ചയം.

ജെയ് ഹിന്ദ്.

നാളെയൊക്കട്ടെ

by C. J. Anthony IV U.C.

അന്നത്തെ പ്രഭാതം ഒരു സുദിനത്തിന്റെ സൂചനയായിരുന്നു. പുലർക്കാലദേവി പുമ്പട്ടണിഞ്ഞ് പൂർവ്വപ്രാണങ്ങളിൽ ഉലാത്തുകയായിരുന്നു. ചക്രവാളച്ചെരുവിൽനിന്ന് ബാലസൂര്യൻ ഭ്രമോളത്തെ ചുംബിച്ചു ഉയരുകയായിരുന്നു. മലയോരങ്ങളിൽ അടിഞ്ഞുപറി മഞ്ഞുമേഖലങ്ങൾ ആഗാമിയായ ആ പ്രതാപവാനത്തിന് മുൻപിൽ വെള്ള വിരിച്ചു. കയലുകൾ ക്രമം ചെയ്തു; കിളികൾ കളകളും പാടി.

അന്നാണ് സൂക്ഷ്മവും സൂക്ഷ്മയും വിവാഹമുണ്ടായത്; അജീവനാൽ ജീവിത നൂതനെ സാധകിച്ചു നയിക്കുവാനുള്ള അവരുടെ ഉടമ്പടി; വിവാഹപേരിൽ അത് അവരുടെ നവ്യവും നിത്യവുമായ ഉടമ്പടിയായിരുന്നു. പ്രകൃതി, പ്രസന്നമായിരിക്കുമ്പോൾ, ബന്ധു മിത്രാദികൾ അനുഗ്രഹശിരസ്സുകൾ വർഷിക്കുമ്പോൾ, അതു നടന്നു. അറിയിരുന്നവരിലേക്കു അങ്ങനെ രണ്ടു യുവഭ്രമരങ്ങൾ അനുഭവദൈവങ്ങൾക്കു മദ്ധ്യേ ചിരകാലം വിരിച്ചു പറന്നു; യാഥാർത്ഥ്യങ്ങളായി ഇടപാഴകാത്ത രണ്ടു യുവാക്കൾ.

ആ വിവാഹം പ്രതീക്ഷകളുടെ ഒരു സമാഹാരമായിരുന്നു. സൂക്ഷ്മ ഒരു പോലീസ് ഇൻസ്പെക്ടർ; പക്ഷേ സ്വഭാവത്തിൽ ശാന്തനും സമാധാനപ്രിയനും. ഒരു ഇൻസ്പെക്ടർക്കുള്ളും സൂക്ഷ്മ ഒരു സൗശീല്യവാനായ സമാധാനപ്രിയനായിരുന്നു; പ്രവർത്തനങ്ങളും ഒരു മിന്നുകാരും. അയാൾ സാധാരണ ഇൻസ്പെക്ടർമാരെപ്പോലെ ആരെയും ശങ്കിക്കാറില്ല; എന്നാൽ ഒരു ഉത്തമ അധ്വപകനെപ്പോലെ അപരാധികളെ ഗുണഭോജികളാക്കുന്നു. പോലീസ് സുകാരുടെ മുൻപിൽ സുകവിന്റെ ജീവിതം ഒരു പരാജയമാണ്. സുകവിന് ഭണ്ഡം റീയിരിച്ചു, കൈകളിലിട്ടു, കൈയ്യിലിട്ടു, അജ്ഞാതമായിത്തീർന്നു. വൈദികർക്കു ടൗട്ടെ ജീവിതശുദ്ധിയും മാത്രം. സൂക്ഷ്മ പ്രതീക്ഷിച്ചു, സുന്ദരിയും സുശീലയുമായ ഒരു സൗന്ദര്യവതിയെ തന്റെ ഹൃദയസ്ഥലമായി ലഭിക്കണമെന്ന്. സൂക്ഷ്മ സുന്ദരിയായിരുന്നു.....

സൂക്ഷ്മയുടെ ഹൃദയം ആശങ്കകളുടെയും പ്രതീക്ഷകളുടെയും നികേതനമായിരുന്നു. അവർ പ്രതീക്ഷിച്ച ഒരു ഇൻസ്പെക്ടറുടെ ഭാര്യയായവർ. സൂക്ഷ്മ തന്നെപ്പോലെ മറ്റുള്ളവരെയും സ്നേഹിക്കാൻ കഴിയുന്ന ഹൃദയമുള്ള ഒരു ഇൻസ്പെക്ടർ. അവർ അനന്ദിച്ചു; സംതൃപ്തയായി ചിരകാലം ദിക്കിതയായ പ്രതീക്ഷ സന്തോഷിതരിച്ചതിൽ. മറ്റാൾക്കും ഈ പ്രതീക്ഷയുടെ മിന്നാസന്താനങ്ങൾ മാത്രമായിരുന്നു.

അവരുടെ ജീവിതം അനന്ദപൂർണ്ണമായി ആരംഭിച്ചു. സൂക്ഷ്മയുടെ പ്രേമനിർമ്മാലയ പെരുമാറ്റത്തിൽ സൂക്ഷ്മ അനന്ദംകൊണ്ടു. അത് വിശ്വവശ്യമായിരുന്നു. കാക്കിയിൽ പൊതിഞ്ഞ സുകവിന്റെ ഭീമകായം സൂക്ഷ്മയെ പൂജിതയാക്കുന്നുണ്ട്. പരസ്പര ധാരണയിലും, വ്യസ്തയത്തിലും ആരംഭിച്ച അവരുടെ ജീവിതത്തിൽ അമൽ അതിന്റെ നിമിഷം വിരമമില്ല. സംഗീതസാഗ്രമായ ഒരു മോഹനപ്രയാണമായിരുന്നു അത്.

തിരുവിതാംകൂറിന്റെ രാഷ്ട്രീയ ചരിത്രത്തിൽ കാറ്റാക്കോളം കലർത്തിയ ഒരു സംഭവമുണ്ടായി. വയലാർ പുനപ്രതിപാദന കമ്മ്യൂണിസ്റ്റ് നേതൃത്വത്തിലുള്ള തൊഴിലാളികൾ വാരിക്കുത്തുമായി സി. പി. ഗവൺമെന്റിന്റെതിരായി പാടിയില്ല. മെഷീൻഗണ്ണിന്റെ മുൻപിൽ അനേകശതങ്ങൾ വൃഥാ ജീവാപ്തം ചെയ്തു. പട്ടാളനിയമം പ്രഖ്യാപനം ചെയ്യപ്പെട്ടു. പട്ടാളക്കാരെ കൂടാതെ പോലീസുകാരും അടിയന്തിരസേവനത്തിന് ആ സ്ഥലത്തേക്ക് നിയോഗിക്കപ്പെട്ടു. കലാപമറിഞ്ഞ ഈ അന്തരീക്ഷത്തിലേക്ക് ശാന്തശീലനായ സൂക്ഷ്മയും നിയോഗിതനായി. കരികാലി പ്രവർത്തനത്തിന് വിധേയമായി ഏതാനും ചിലർ കൂട്ടിക്കൂട്ടിയ ഗോഷ്ഠികളുടെ മലം നിരപരാധികളായ സാധാരണക്കാരും അനുഭവിക്കേണ്ടി വന്നു. പോലീസിന്റെയും പട്ടാളത്തിന്റെയും ഒരു കിരണഭരണം അവരെ നടമാടി. റേഡിയോകളിൽ നാലുപേർ ഒരുമിച്ചുകൂടാൻ പാടില്ല; പക്ഷെ പലരെയും ആക്കം പുറത്താക്കി പാടി

ല്ല. നിരപരാധികൾ പലരുടെയും മുതുകു പൊളിയുകയുണ്ടായി. സമാധാനഭ്രമരങ്ങളുടെയും നിർദ്ദിഷ്ടമായ ഉദ്യോഗനിർവ്വഹണ മുതലായവയുടെയും മധ്യത്തിൽ സൂക്ഷ്മ വിഷ്ണുനായി. മർദ്ദനത്തിനായി കരമയത്തിയിട്ടില്ലാത്ത സൂക്ഷ്മ ലാത്തിയും തോക്കുമായി നടത്തപ്പെട്ട കൂട്ടവേട്ടയ്ക്കു കൂട്ട നിഷ്കേളിതനായി.

പട്ടാളഭരണം അവസാനിച്ചു സൂക്ഷ്മ തിരിച്ചെത്തി. പക്ഷേ, കാക്കിയുടുപ്പുകൾ ഉപേക്ഷിക്കപ്പെട്ടിരുന്നു. ഗവൺമെന്റിനേക്കാൾ അയാൾ ഏഴുതി ഇനി താൻ ഒരു ഇൻസ്പെക്ടർ ആയിരിക്കണമെന്നുള്ളതല്ല; ഒരധ്വപകനായി തന്നെ നിയമിച്ചാൽകൊള്ളാമെന്ന്. സുകവിന്റെ ജീവിതത്തിൽ ഒരു സമുല പരിവർത്തനം ആവിർഭവിച്ചു. അയാൾ, അധ്വപകനായി. കാക്കിയുടുപ്പുകൾ ശുഭവസ്ത്രങ്ങൾക്ക് പകരം നൽകി തിരഞ്ഞെടുത്തു. ലാത്തി വിടിച്ചു കരത്തിൽ ഇന്ന് ചോക്കോ, പേനയെ ആണ് കാണുക. മർദ്ദന റിക്കർട്ടുകളുടെ സ്ഥാനത്ത് പേനയും പാഠപുസ്തകങ്ങളാണ്.

ഈ പരിവർത്തനത്തിൽ ഒരു ഹൃദയം വെമ്പുന്നുണ്ടായിരുന്നു. അമർത്തപ്പെട്ടവരുടെ ആവിർഭാവത്തിൽ അതു വിവശമായി. തകർന്നുപോയവർക്കു പ്രതീക്ഷകളെ അനുസ്മരിച്ച് സൂക്ഷ്മ നീണ്ട നീണ്ട നെടുവീർപ്പുകൾ വിട്ടു. സുസ്തോമായിരുന്ന അവളുടെ മോഹനവദനത്തിൽ കടന്നത്തിന്റെ കരിനിഴലുകൾ വിശിക്കുന്നു. ഒരധ്വപകനെ പരിമലിപ്പിക്കാൻ ആശാനിവാഹങ്ങളിൽ പ്രോത്സാഹനമായിരുന്ന അവളുടെ ഉദ്ധാരണവും സന്നദ്ധമായില്ല. അവർക്കുശാധിക്കാവുന്ന ഒരു മാന്യസ്ഥാനമുണ്ട് - ഉദ്യോഗപ്രവേശനമുള്ള ഒരു ഉപസ്യേകൃതയ്ക്ക്; പൂജിക്കാവുന്ന ഒരു പുരസ്കാരമുണ്ട് - പൗരസ്കാരമുള്ള ഒരു പോലീസുമേധാവിയുടേത്. സുകവിന്റെ മാന്യസമീപനത്തിൽ അവർ പ്രണിതഹൃദയമായി. പക്ഷേ കണ്ണുനീർ പൊഴിക്കാൻ തക്ക ഭീരുത്വം അവർക്കില്ലായിരുന്നു. നെടുവീർപ്പുകൾ വിട്ടെങ്കിലും അവളുടെ ഹൃദയം അത്ര മഞ്ജുലമായിരുന്നില്ല. അവർ സുകവിൽ നിന്നും അകന്നു. ഹൃദയത്തിൽ അവർ പിന്നെ ഒന്നായിരുന്നില്ല. ഏകലക്ഷ്യത്തിന്റേക്ക് അവർ വ്യതിചലിച്ചു. ആശങ്കകളിൽ ധ്വജസ്ഥാനം അകന്നുമാറി.

സുകവിനു പകരം സുകുമാരൻ ഇൻസ്പെക്ടറായി വന്നു. അയാൾ സുകവിന്റെ കെട്ടിടത്തിനടുത്തുതന്നെ താമസമായി. സ്ഥലപരിചയം നേടുന്നതിന് അയാൾ സുകവിനെ സന്ദർശിച്ചു. അയാൾ കർമ്മകലാപരമായ ഒരു സുഭഗനായിരുന്നു. ഒരു ഹൃസ്വഭാഷണത്തിന് ശേഷം അയാൾ സ്ഥലം വിട്ടു. എന്നാൽ തന്റെ ചിന്തപെ ഒരു ഹൃദയപതയം. ഇരമ്പി പറക്കുന്നതയാൾ അറിഞ്ഞില്ല. സൂക്ഷ്മയുടെ ഹൃദയത്തിൽ ആശാലതിക വളർന്നു മൊട്ടിട്ടു. സുകവിനെ സുകുമാരനുവേണ്ടി വിസ്മരിക്കാൻ അവർ സന്നദ്ധരായി. കലീനയും സന്ദർശ്യവതിയുമായ സൂക്ഷ്മ അവിവാഹിതയല്ലെങ്കിലും തനിക്ക് അനർഹയല്ലെന്നു സുകുമാരൻ കരുതി. കാലം അധികം വേണ്ടിപണിയില്ല അവർ പ്രേമബദ്ധരായി.

സുകവിന് ഒരു വിഷയം വളരെ കാഴ്ചമാണ്; താൻ ആദർശസ്വന്തനായ ഒരു ധ്വപകൻ ആയിരിക്കണം. അസ്ഥിരമായ സന്ദർശനങ്ങളാലും, ഭാവത്തിനൊപ്പിച്ചു മനസ്സമാറുന്ന അമകാരത്തിന്റെ പ്രവർത്തനങ്ങളാലും ചിന്തിക്കുവാൻ അയാൾ വിസമ്മതിച്ചു. സമുദായസേവനത്തിലാണ് അയാളുടെ ശ്രദ്ധ. സ്കൂൾ കഴിഞ്ഞു വന്നാലുടൻ വയോജനവിദ്യാഭ്യാസം നൽകുന്ന കളരിയിലേക്ക് അയാൾ പോകും. ആരോഗ്യത്തെയും, അനന്ദത്തെയും ഗണിക്കാതെ അജ്ഞാതരുടെ മധ്യത്തിൽ നിൽക്കുന്ന സൂക്ഷ്മ വഴിപോകുകക്കൊരു സജീവ ചിത്രമാണ്. അജ്ഞാതയോടു ഏകനായി അയാൾ പട പൊരുതുകയാണ്; സംസ്കാരത്തിന്റെ തോതുമുൻത്താൻ, രാഷ്ട്രപ്രഭുരോഗമനത്തിന് അച്ചാരം നൽകാൻ.

സുകുമാരന് സ്ഥലംമാറ്റം വന്നു. സൂക്ഷ്മയും സ്ഥലംവിട്ടുവാൻ തീരുമാനിച്ചു. സൂക്ഷ്മയുമായി ഉള്ള ബന്ധത്തെ അവർ വിടർത്തി. സമാധാനചിന്തയായി സൂക്ഷ്മ ആരംഗം ദൾപ്പിച്ചു. ആ ശുദ്ധാത്മാവിന്റെ നേത്രങ്ങളിൽ രണ്ടു നീർത്തുള്ളികൾ ഉരുണ്ടുകൂടിയെങ്കിലും, അടർന്നുപിടിച്ചു. ഒരു വിശ്വാസഹീനനായ അയാൾ അവർക്കു മംഗളം ആശംസിച്ചു.

വൈകിട്ട് ഒൻപതിനാണ് അവർ പോകേണ്ട തീവണ്ടി. സൂക്ഷ്മ അതിശീഘ്രം യാത്രയ്ക്കു പട്ടം കൂടി. സാധനസമാഗ്രികളെല്ലാം ഒരു വണ്ടിയിലാക്കി സ്റ്റേഷനിലേയ്ക്കയച്ചു. സ്റ്റേഷനിൽ സമയത്തു പ്രതീക്ഷിക്കാമെന്ന് സുകുമാരനെ അറിയിച്ചു. തന്നെ പ്രഥമത പൂജിച്ചു, ഹൃദയസ്വമായി കരുതിയ, സ്നേഹസല്ലാപങ്ങളാൽ പൂജകീതയായി, ആ വ്യക്തിയോടു ഒന്നുകൂടി യാത്ര പറയുവാൻ അവർ തടസ്സമായി നിശ്ചിതമായിത്തീർന്നു. ഹൃദയം

അവൾക്കൊരു ഭാരമായി തോന്നി. മോഹനഭാവനകൾ അവളിൽ പൂർവ്വകം ചാർത്തിയില്ല. പാതകത്തെ മരക്കൊമ്പിൽ പതിഞ്ഞിരുന്നു ചക്രവാകികൾ കരുണയായി കരയുന്നുണ്ടായിരുന്നു. പവനചലനത്തിൽക്കൂടി പ്രതിയുക്ത ഹൃദയസ്സന്ദനം സ്വയമായിരുന്നു.

സുകുമാരൻ സ്നേഹത്തിൽ കാവലായി. സമയമായിട്ടും സുഷമയെക്കണ്ടില്ല. വണ്ടി കാരനെ വിളിച്ചുവരുത്തു. അയാൾ കൈമലർത്തിക്കൊണ്ടിട്ടു അയാൾ കാടി സുകുമാരിന്റെ വിട്ടി ലേയ്ക്കു, അവിടം ശുദ്ധ ശൂന്യമായിരുന്നു. വഴിവക്കത്തു് അരോ പാഞ്ഞു അവൾ പാറശാലയെ ലക്ഷ്യമാക്കി പോകുന്നതു കണ്ടെന്നു്. അയാൾ നിശാപാറശാലയിലേക്കു് കാടി, സുകുമാരിനെ ചിലർക്കു വിട്ടു സുഷമ അയാളെ പരിചരിക്കാൻ ഉത്സുകയാലുള്ളിലും അവിടം ചിടാൻ വിമുഖനാണ്. അയാൾ ഹൃദോഗബാധിതനായിരുന്നു. സുകുമാരൻ വിളിച്ചു. 'സുഷമേ, സമയമായി.' അവൾ മറുപടി പറഞ്ഞു, 'നാളെയാകട്ടെ.' സ്നേഹത്തിന്റെ അവസാനത്തു കൂടെ അവളുടെ ഹൃദയത്തിൽ ഇനിയും വിചേദിക്കപ്പെടാതെ അവശേഷിക്കുന്നുണ്ടായിരുന്നു.

വിരോധം സുകുമാരൻ സുഖമായില്ല. ഡോക്ടർ പരിശോധിച്ചു പറഞ്ഞു. 'ഭയപ്പെടാനില്ല, സുഷമപരിചരണം ആവശ്യമാണ്.' അന്നും സുകുമാരൻ വന്നു അയാൾ പറഞ്ഞു. 'സുഷമേ, സമയമായി.' അവൾ ഉത്തരം നൽകി. "സുകുമാരിന് സുഖമായില്ല നാളെയാകട്ടെ." അതിനടുത്ത ദിവസവും സുകുമാരൻ തന്റെ പല്ലവി പാടി. സുഷമ പറഞ്ഞു. "അദ്ദേഹത്തിന് സുഖമായില്ല, മറന്നുളളാകട്ടെ." സുകുമാരൻ അന്നും വന്നു. 'സുഷമേ സമയമായി; അവധി തീർന്നു, നാളെ ചാർത്തേണ്ടതാണ്.'

അവൾ മറുപടി പറഞ്ഞു. 'നിങ്ങൾക്കൊരു ഹൃദയമില്ലേ! ആത്മനാഥന് സുഖമില്ല.'

പുഞ്ചിരി തൂകുന്ന സുകുമാരിന്റെ ക്ഷീണമുഖത്തു് രണ്ടു നിർത്തുജ്ജികൾ വിപതിച്ചു. ഒരു മുഴപ്പുഞ്ചനം അതിനെ മാച്ചുകളഞ്ഞു.



To Solve Our Food Problem

By V. M. Mathai, III U.C.

WE hear from every press and platform the slogan: "Grow more food." Our President and Prime Minister and all others who take interest in the affairs of the country echo: "Grow more food." But if we do not work hard with a good will and sincerity, these words may be only a lullaby to put the problem to sleep.

Independent India has many problems to face to keep her self-respect in the world. But among them the food problem is the first. The difficulty is made worse by the illiteracy and religious sentiment of the people. Out of her total income of 360 crores of rupees, India is spending 140 crores every year to import food grains, chiefly rice and wheat. During the first six months of 1949 we imported 1.23 million tons of wheat costing 46.7 crores of rupees. Our rice imports for the same six months amounted to 540,000 tons, for which 29.8 crores were paid. The average price of wheat is 379 rupees per ton, and the price per ton of rice is 552 rupees. But when the international allocation of rice ceases, the price of rice will shoot up. So, to face this problem is really a difficult task.

Perhaps by substitution of other foodstuffs for rice, we could solve this problem. Man needs food quantitatively as well as qualitatively. We need large quantities of carbohydrates. Thus we have to consume large quantities of foodstuffs which contain starch. So rice, wheat, and other cereals form the staple item of our diet. But rice can be substituted by other foods containing starch. In Malabar the people eat large quantities of tapioca as an important item of their food. In Europe and in America people eat large quantities of potatoes (which contain carbohydrate just like tapioca) as a substitute for wheat. So why can't we use tapioca in the place of rice?

Tapioca has very great advantages over cereals. Like other tubers it is a heavy yielding crop. Under very good conditions the production of any cereal per acre does not exceed $\frac{3}{4}$ of a ton. Even in Travancore and Cochin with very primitive methods of cultivation 5 to 10 tons of tapioca are produced per acre. In Malaya an acre yields 17 tons of tapioca. In Brazil the production is 30 to 50 tons of tapioca per acre. So, if the cultivation of tapioca is improved, it can supply large quantities of carbohydrates instead of rice.

Tapioca has also other advantages. It can be cultivated during all the seasons of the year, and practically during all the months of the year,

provided there is enough water for its germination: It does not, like rice, require large quantities of water. Because of this nature of the plant I think that it can be cultivated in places where there are 50" of rainfall. For manure, seeds, and labour the agriculturist need not spend much more on tapioca than in cultivating cereals.

In Malabar large tracts of land are even now lying waste. These lands should be brought under cultivation and production increased by improved methods of cultivation. The Central and Provincial Governments must try to bring these plots of land under cultivation. In the same way large quantities and varieties of peas can be cultivated in the country.

Substitution is thus a practical way of solving our food problem. But since habit plays such an important part in food, much education and propaganda is required before substitution becomes popular and effective.



கவிதை

By D. Pathinathan, III B.Com.

1. அந்தியிலே சோலைக்குள் சென்றேன்! அங்கே
அழகென்பாள் நடம்கண்டு தேன்குடித்த
மந்தியைப்போல் திளைத்திருந்தேன்! இன்பம் மாந்தி
மகிழ்வுற்ற தன்மையினால் தூக்கம் என்னை
உந்திடவும் உறங்கிவிட்டேன்! கனவில் நல்ல
உருவுடைய கவிதைப்பெண் வந்தாள்! அந்தச்
சுந்தரியாள் முகம்கண்டு சோக்கும் வேளை
சுருக்கென்று சொல்லாமல் மறைந்து விட்டாள்!
2. விழித்தெழுந்தேன், உளத்திருடிச் சென்ற அந்த
வில்லியனைச் சோலையெலாம் கண்டே னில்லை!
சுழிந்தோடும் நதிக்கரையில் அமர்ந்தே என்றன்
சோகத்தை எழுத்தாக்க ஏ(டு) எடுத்தேன்!
புழுங்குகின்ற சூழ்நிலையால் போதும்பும் போது
புன்னைமரச் சிட்டுப்போல் முன்னே வந்து
கழுக்கென்றாள் கவிப்பெண்ணை! தான்இருக்கும்
கதைசொல்லி விடைபெற்றாள், இன்பம் கண்டேன்!
3. இளங்கதிரில் அவளிருந்தாள்! தேன் ஆறாக
இழிந்தோடும் தமிழ்மொழியில், கும்மி கொட்டும்
சிலைப்பெண்கள் சிறுகையில், உகரம் போன்ற
அரிவானைத் தழுவுங்கால் நெல்லைச் சிந்தி
விளையாடும் பசந்தாளில் கண்டேன்! அங்கே
விரைந்தோடும் பொன்னியிலே அவளைக் கண்டேன்!
மலைக்காட்டின் திருநடத்தில், சிந்து பாடும்
மாக்கடலின் அழகினிலே, கவிதை கண்டேன்!

Separation of Judiciary and Executive in Madras

By Clement G. D'Cruz, IV Hons.

THE doctrine of Separation of Powers is an important subject in Constitutional Law. The three-fold division of Governmental functions into legislative, executive and judicial, forms the basis of this doctrine. The legislature enacts necessary laws for the maintenance of order and peace; the Executive seeks to enforce the laws; and the Judiciary interprets them. If one organ of the Government usurps the functions of another, the constitution loses its balance. So also if one organ fails to co-operate with another, the constitution finds itself unworkable. It is therefore true that these organs supplement each other.

But all the same the supreme test of a good Government is the efficiency of its judicial system, for only through prompt and impartial administration of justice can the security and welfare of the citizen be preserved and promoted. The role of the judiciary being so important judges are generally nominated by the Executive, or elected by the Legislature or by the people. Of the three methods the first is the best. The preservation of judicial independence requires that judges should hold office for life; the Executive cannot dismiss them. With a view to checking the abuse of executive power, politicians, administrators and scholars alike have expressed in most unequivocal language the need for the separation of the Judiciary from the Executive.

The subject is of pronounced significance, since the Government of Madras have introduced this reform tentatively in the two districts of Chingleput and North Arcot. The Madras scheme has a history behind it. Early in 1906, the Provincial Political Conference demanded the immediate separation of the Judiciary from the Executive. The then Government were against it, though the Governor, Sir Arthur Lawley, favoured the separation. A resolution in favour of it, moved in the Madras Assembly soon after the introduction of the Montford Reforms, was defeated. Another attempt made in 1937, when the Congress assumed power, was scotched by the then Premier, Sri C. Rajagopalachariar. In 1946 the Law Minister, Mr. K. Bashyam, took up the matter in right earnest and constituted the Raja Aiyar Committee to make a detailed study of the possible schemes of separation. The Committee met on seventeen occasions and examined twenty-two witnesses, including senior

Civil Servants; and the Inspector-General of Police, twenty-five Collectors and twenty-six District and Sessions Judges sent their opinions. After a thorough deliberation, the Raja Aiyar Committee submitted its report at the end of the same year. In the middle of 1949 a Cabinet Sub-Committee studied this report and decided in favour of the separation.

Before the introduction of this reform in Madras only the Civil Judiciary was under the control of the High Court; the executive head of the district, namely the Collector, controlled the Criminal Judiciary. The new scheme has been designed within the framework of the existing Criminal Procedure Code. All the magisterial functions under the Code, both civil and criminal, have been divided into two categories: Judicial and Non-Judicial. To do the judicial work, there will be a separate hierarchy of Magistrates who will be under the control of the High Court. They form themselves into three groups: District Magistrates, Sub-Divisional Magistrates, and Sub-Magistrates. Recruitment to these posts will be made from among the members of the Bar and legally qualified men in Government service. (In special circumstances and for large cities like Madura and Coimbatore, there will be non-gazetted additional first-class Magistrates). Appointment to the Magistracy has to be made by the Public Service Commission. (Some lawyers are of opinion that recruitment should be by the High Court.) To do non-judicial work including that relating to the preservation of peace and order, the Collector and his subordinates together with the Police form another hierarchy. In other words, the existing powers of these Executive Revenue Officers remain unaffected. The scheme, however, contains a provision which states that on occasions requiring urgent action to maintain peace, if the Executive Magistrate is absent from the spot, the Police can move the Judicial Magistrates. The moment he arrives on the scene, the functions of the latter come to an end.

This system of separate hierarchy does not apply to those parts of districts where the work is light. A common District Magistrate is enough for them. In areas of vast distance and thin population, such as the Ceded Districts, the "simultaneous system" will be put into force: the same Officer will be a Munsiff and a Sub-Divisional Magistrate.

The doctrine of separation implies mainly two aspects. 1. The same person should not form part of more than one of the three organs of Government. 2. One organ of Government should not control or interfere with the exercise of its functions by another. These aspects have apparently been pigeon-holed in the Madras scheme. Even though the magisterial functions are divided into Judicial and Non-Judicial, the

District Collector, who is to be merely the Executive Revenue Officer, is the District Magistrate as well. Here two functions are combined in one and the same person. (It may be pointed out that the Lord Chancellor, who is the head of the Judiciary in the United Kingdom, is a member of the Cabinet under the Prime Minister.) The provision which empowers the Police to move the Judicial Magistrate in the absence of the Executive Magistrate, offends the second aspect. It further states that when the Executive Magistrate arrives, the other has nothing to do. One is rather sceptical about the practicality of such a scheme. The systems of "Common District Magistrates" and of visiting Munsiffs with both Civil and Criminal Powers are other defects of the scheme.

The Madras scheme, however, is unique for two reasons. First, this far-reaching and long-looked-for reform has been effected without amending even a single Act of the Legislature. By means of executive orders the scheme was worked out within the limit set by the existing statutes. Secondly, it does not involve any extra cost to the Government as was anticipated. The Rajah Aiyar Committee estimated the cost of the scheme at about Rs. 3,50,000 per annum. Actually it is found that no extra cost is involved. This is due to the adoption of certain features like "Common District Magistrates", "Simultaneous System", etc., mentioned above.

The bringing of both the Civil and the Criminal judiciary under the control of the High Court means the absolute independence of the Judiciary. This does not mean that it will lead to the development of an *imperium in imperio*. Nor has the Executive lost its trump. The talents, turn of mind, knowledge, and experience which the two functions, executive and judiciary, require are altogether different. After the separation there will be full scope for their development. Whilst other Provinces are only thinking of this reform, Madras has already accomplished it.



सुमत्याः त्यागः

By Davis Paniculam, IV U.C.

सर्वं दिङ्मुण्डलं अन्धकारेण आवृतं अभूत् । आकाशस्य अद्भुतात्मिव मेघाः निरंतरं धारावर्षं अमुञ्चन् । देवानां क्रोधाविर्भाव इव विद्युत्पातः समजनि, अशनिश्च उदज्ज्वलत । स्वभर्तुः महीपालस्य प्रतापदेवस्य गूढवधं, अतिनृशंसेन भ्रात्रा भास्करेण कृतं, अनुचिन्त्य शोकसागरमग्नेव राजपुरी वर्षधाराप्रवाहेण आप्लाविता बभूव । निष्करुणेन भास्करेणैव राजा व्यापादितः इति प्रजासु न कोऽपि मनसापि आशङ्के । स्वापराधगोपने कुशलाः खलु धूर्ताः । उपरतस्य राज्ञः प्रतापदेवस्य राज्याधिकारक्षमः प्रौढवयाः पुत्रः नासीत् । तस्य च एक एव तनयः तदानीं शैशवावस्थः अवर्तत । वैधव्यं आपन्ता राज्ञी राज्यभारं बोधुं नार्हति इति कृत्वा, राजकुमारस्य शिशोः यौवन-प्राप्तिपर्यन्तं राज्यकार्याणि अवेक्षितुं राजकुले बद्धश्रद्धः कश्चन नियोक्तव्यः इति सर्वाः प्रजाः निर्णयं चक्रुः । शिशोः पितृव्यः भास्कर एव राज्ञः प्रतिनिधिपदे स्थापनीयः इति भूयिष्ठो लोकः स्वाभिप्रायं प्रकटीचकार । एवं वञ्चनचतुरस्य तस्य नराधमस्य मनोरथः सफलीबभूव । स च भ्रातुः अकारणमरणेन भृशं निर्विण्ण इव शोकं अभिनयन् राज्यं शासितुं आरभत ।

यद्यपि सर्वे जनाः भास्करं धर्मशीलं अकल्मषचित्तं च अमन्यन्त, तथापि राज्ञ्याः तस्मिन् विश्वासो नासीत् । सुतीक्ष्णबुद्ध्याः तस्याः हृदये क्रूरेण भास्करेणैव राजा व्यापादितो भवेत् इति यथाकथंचित् शंका उदभूत् । किंतु स्वाभिप्रायं प्रकाशयितुं तस्याः धृतिः नासीत् । समारूढयौवने स्वपुत्रे, वैरनिर्यातनस्य अवकाशो भविष्यति इति मत्वा सा कंचित् कालं निनाय । लब्धाधिकारो भास्करस्तु राज्यं अत्यन्तमेव स्वकीयं कर्तुं उपायान् अन्विष्यन् आसत् । कुमारे प्राप्तवयसि स्वाधिकारो विनश्येत् इति आलोच्य भास्करः तं शिशुमपि मारयितुं निश्चिकाय । तत् निष्करणं कर्म निर्वर्तयितुं अवसर-प्रतीक्षश्च अभवत् ।

अनुकूलेन दैवेन, राजपत्न्यां दृढभक्तियुक्तायाः चेद्याः सुमत्याः एतत् सर्वं रहसि विदितं अभूत् । “अद्य द्वित्राभिरेव घटिकाभिः निशीथे सव्याजं अन्तःपुरं प्रविश्य घातुकः शिशुं हनिष्यति” इति विदितवृत्तान्ता सुमती राज्ये सर्वं रहसि आवेदयत् । धीरप्रकृतिरपि प्रतापमहिषी प्रत्यापतितं महाभयं श्रुत्वा किंकर्तव्यतामूढा प्रवाते कदलीव आवेपत । राज्ञः कुलाङ्कुरस्य शिशोः रक्षणार्थं बहुधा विचारयन्त्यपि न कंचिदुपायं दर्दश ।

केवलं अविरताभिः अश्रुधाराभिः तिरोहितदृष्टिः सर्वं जगत् अन्धकारमयं अपश्यत् । पोषके एव घातुके संजाते किं कुर्यात् सा अनाथा । सुमत्यपि रोदनैकशरणा राजकुल-विमुखं दैवं निन्दन्ती, आत्मनः सर्वकुलप्रणशेनापि राजसुतस्य परिव्राणार्थं मार्गं चिन्तयन्ती तस्यौ । अकाण्डे सुमत्याः नयनयोः किञ्चित् ज्योतिः अभासत । सद्यः अश्रूणि प्रमृज्य विकसितवदना राज्ञ्याः पादयोः प्रणिपत्य, “देवि, प्रसन्नास्ते भर्तृकुलदेवताः । प्रमृज्यन्तां अश्रूणि । परित्यज्यतां शोकावेगः । विफलीभविष्यति ते शत्रोः दुराशा । ते कुमारश्च नूनं संरक्षितो भविष्यति । ममापि राजकुलभक्तिं प्रख्याप्य जन्मसाफल्यं अवाप्तुं अवसरः प्रत्यासीदति । अचिरेणैव सर्वस्यापि जगतः विस्मयावहं, रोमहर्षजनकं च उपायं प्रयुज्य पुत्रशोकात् देवीं, कृतान्तहस्तात् कुमारं, दुरात्मनः आधिपत्यात् जनपदं च युगपदेव रक्षिष्यामि” इति सशपथं अवादीत् । स्वमनोरथस्य प्रत्यूहं राज्ञी जनयिष्यति इति भिया बहुशः निर्बद्धय पृष्ठापि सुमती स्वमनोगतं उपायं नैव अब्रवीत् ।

अन्तःपुरं सर्वं निःशब्दं आसीत् । राज्ञीं सुमतीं च वर्जयित्वा अन्ये सर्वे गाढनिद्रायां निमग्ना अभवन् । अतिविरलं उलूकस्य घूत्कारं विना न कोऽपि निनादः अश्रूयत । सुवर्णशृङ्खलाभिः अवलंबिन्यां डोलायां मुकुलितनयनः राजदारकः स्वपन् अदृश्यत । निशाप्रदीपस्य मन्दप्रभया विद्योतितं कुमारस्य मुखं राज्ञी पुनः पुनः अश्रुजलेन प्रक्षालयन्ती अचुम्बत् । सुमती तु अतिव्यग्रचित्ता किमपि हृदये मन्त्रयमाणा स्वनिकटे स्वपन्तं, रूपेण वयसा च राजकुमारस्य अत्यन्तसदृशं, स्वतनयं आश्लिष्य मुहर्मुहुः चुम्बन्ती अवर्तत । अर्धरात्रिं उपस्थितं आवेदयन् घण्टानिनादः उदजृम्भत । समनन्तरमेव बहिः चरणपातशब्दः अश्रावि । तच्छ्रुत्वा राज्ञी, “हा हन्त ! आगतः कृतान्तहृत्कः, परिव्रायतां, परिव्रायताम्” इति क्रन्दन्ती अशनिपातेन ताडिता लतेव विचेतना भुवि पपात । चेटी च सुमती, यावत् देवी प्रत्यागतचेतना न भवति, तावदेव सर्वं खोद्विष्टं निर्वर्तनीयम् इति निश्चित्य, यथासंकल्पितं सर्वं उपायजालं विधाय, अतिनिभृतं पश्चिमाङ्गणद्वारेण बहिरगात् ।

अचिरेणैव कतिपयकूरपुरुषैः अनुगतः भास्करहृत्कः कृपाणपाणिः रूपान्तरगतो मृत्युरिव सरभसं प्रविवेश । विचेतनां राज्ञीं परिजनशून्यं च शय्यागृहं वीक्ष्य, सर्वमेव संनिवेशं अनुकूलं मन्यमानः, डोलासमीपं अगच्छत् । तत्र शयानं सुरकुमारमिव सुकुमारं शिशुं दृष्ट्वा सौनिकमपि प्रत्यादिशता नैष्ठुर्येण, आकृष्टकृपाणः, शिशोः शिरः छित्त्वा, आत्मानं च कृतार्थं भावयन् स्वमंदिरमेव प्रत्यावर्तत । चिरात् लब्धसंज्ञा प्रतापमहिषी

रक्तानुलिप्तसर्वाङ्गं छिन्नशीर्षं शिशुं डोलायां दृष्ट्वा पुत्रशोकाख्येन दावानलेन दह्यमाना बभूव । स्वसमीपे च सपुत्रां सुमतीं अदृष्ट्वा, तां च भयात् पलायितां वा पापकर्म-संवरणार्थं भास्करेण बन्दीकृतां वा मत्वा, विजने एकाकिनी कुररीव आक्रन्दन्ती राज्ञी रात्रिशेषं दीर्घकल्पमिव कथमपि यापयन्ती स्थिता ।

प्रभातप्राया रजनी । हर्षोत्प्लुनयना सुमती अतिगूढं चरन्ती राज्ञ्याः पुरतः आविर्भूय तस्याः पादयोः प्रणम्य, आनन्दगद्गदया गिरा व्यजिज्ञपत्, “महादेवि, दिष्ट्या वर्धसे । न उपरतस्ते कुमारः । नष्टसंज्ञायां भवत्यां, वयसा रूपेण च कुमारस्य निर्विशेषं मत्सुतं राजपुत्रनेपथ्यैः अलंकृतं डोलायां विनिक्षिप्य, जीर्णवस्त्रैः आच्छादितं त्वत्कुमारं मदीयत्वेन गृहीत्वा अहं निरगच्छाम् । एष मृत्युमुखात् परिव्रातः ते चिरायुः कुमारः । स च कंचित्कालं प्रच्छन्नः एव परिवर्धयितव्यः । नरापसदस्य भास्करस्य राजद्रोहवृत्तान्तश्च राजभक्तियुक्तेषु जनेषु मया प्रकटीकृतः । मदीयस्तु तनयः राजकुमार-भ्रान्त्या निर्धृतेन वैरिणा हतः सन् राजार्थे प्राणान् त्यक्त्वा स्वजन्मनः साफल्यं लब्धवान् । मया च तं मृत्युहस्ते समर्पयन्त्या भर्तृपिंडस्य आनृण्यं संपादितम्” इति । एतावदुत्त्वा सुमती देव्याः पुरतः विद्योतमानं कुमारं विन्यस्य, तस्याः कृतज्ञतां आविष्कर्तुं अल्पमपि अवकाशं अदत्वा, अतिस्वरया अपजगाम । सुमत्याश्च अपगमनकारणं अविज्ञाय राज्ञी सुतरां पर्याकुला बभूव ।

अचिरेणैव अन्तःपुरद्वारि महान् कोलाहलः समजनि । सर्वे जनाः “विजयतां महाराज्ञी ! विजयतां कुमारः ! विजयतां सुमत्याः त्यागश्रीः !” इति बहुधा घोषयामासुः । देव्या पृष्ठः कश्चन राजसेवकः एवं सर्वं वृत्तं अवर्णयत्, “महादेवि, कृतघ्नो राजद्रोही भास्करः विदितवृत्तांतैः जनैः निगृह्य व्यापादितः । निष्कण्टकं इदानीं इदं राज्यं । सुमती तु स्वं नियोगं निर्वर्त्य, कृतकृत्यतां आपाद्य, उपरतेन स्वपुत्रेण संमिलितुं नद्यां निपत्य लोकान्तरं प्रस्थिता । सर्वं श्रुत्वा देवी प्रमाणम्” ।

राज्ञ्याः वदनं परिम्लानं बभूव । सत्यम्, कुमारः मृत्युमुखात् परिरक्षितः, राज्यं च अकण्टकं कृतम्, तथापि सुमत्याः नामानुरूपां प्रत्युत्पन्नमतिं, तस्याः निरतिशयां स्वामि-भक्तिं, अतिसाहसयुक्तं त्यागं च विमृशन्त्याः राज्ञ्याः कथं निर्वृतिः स्यात् ? सुमत्याः, परार्थे त्यक्तजीवितायाः, सौहार्दं भक्तिं च कदाचिदपि सा विस्मर्तुं न शक्नोति । तामेव अनुस्मृत्य अश्रुपूर्णमुखी राज्ञी चित्तार्पितेव चिरं निश्चला स्थित्वा मन्दिरान्तः अविशत् । बहिः जनानां उद्घोषः चिरं दिगन्तान् व्याप्य एवं उदधरत् “विजयतां सुमत्याः त्यागश्रीः” ॥

The Prisoner's Song

By K. Visvanathan, IV B.Sc.

Hour to hour, my life does flower—the end does draw so near,
Tower to tower, my song is to shower the seeds of a rending roar,
Cheek to cheek, to seek the weak, my brethren are trying hard,
When hooded comes the Shape of Death to sever the endless knot.
Step by step, in rhythm with whip, the prisoner's life is a dance—
Hand to hand, to face the end, their mail is the strongest one!
Song by song, the lone year long, I sang new tunes in vain,
For shy are the steps of the bride that greets with a loving smile.
Inch by inch, the chains do sink, to eat away my flesh,
Fight to fight,—my life is a right—my soul does dance in joy,
Leap to sleep—and then to weap, for tied am I to a stake,
When shrouded comes the bridal night, in glee beside my bed.
Link to link—it left no chink—my name to men enjoined,—
One by one, they met the gun, to fall a-smiling down,
Day to day, they sang the lay of Freedom's life anew,
And smiling came the languid guide, to lull them all to sleep.
Minute by minute, let life depute the crown to you—my Death!
I die to live for ever beside the names of lustrous sheen.

வீரத் தமிழ் அன்னை

By H. Joseph Amalraj, II U.C.

கொட்டுகிறது போர்முரசு.

“போ, அடா போரிட!” கூறுகின்றான் அவன்.

“போகாதே! புண்படும் உடம்பு” என்று கூறுவீலை. “எதிர்த்து வரும் அடுத்தடுத்து அம்பும்வேலும்” என்று சொல்லவீலை. “சிறந்த வேண்டுமே செந்நீர்” என்று மிரட்டவீலை. “வேண்டாம். ஒளிந்துகொள் இதிலே” என்று குதிரை காட்டவீலை.

போராட்டமா? பூரிக்க வேண்டும் தோள்கள். வேலா? வேண்டும் தமிழன் கைக்கு. கொட்டுகின்றனரா முரசை? உயிர் போகுமா? உவகை கொள்வோம். நம் உயிரல்ல, நாடு பெரிது நமக்கு.—இத்தகைய மறவர் குடியில் எழுந்த மணி அந்தப் பெண்மணி.

பதுங்கமாட்டாள் போர் என்றால். வெதும்பமாட்டாள் வேலைக் கண்டு. விலவிலக்கமாட்டாள் வில்லைப் பார்த்து. அஞ்சமாட்டாள் அம்புக்கு. சோர்வதில்லை செந்நீர் கொட்டுமென்று.

“போர்! போர்!! போர்!!!”

அவளுடைய உதடுகளிலே தெறித்தோடும் இந்தச் சொற்களின் ஒலியிலே தனிமகிழ்ச்சி அவளுக்கு. இதழ் விளிம்புகளிலே புன்முறுவலின் மலர்ச்சி. உள்ளத்திலே மகிழ்ச்சியின் சுழற்சி. செந்நீரிலே உணர்ச்சியின் நில அதிர்ச்சி. முகத்திலே வீர அசைவின் எதிரொளி.

செந்நீர் வெள்ளம் குமிள்களிட்டு ஓட, வாள்வேல்களின் ஒலி வானத்தைக் கூட, அம்புகளின் வீச்சுக் காற்றைப் பிளக்க, குதிரை யானைகளின் ஒலி இரைச்சலிலே கலக்க, கொடுமை கடு நகை புரியும் நிலம் போர்க்களம் என்பதை அவள் அறியாதவள் அல்லள்.

கத்தியின் வாய் தீண்டக் கத்திக்கதறிக் கீழே சாயும் உடல்கள்; யானை குதிரை கால்கள் அடியே உயிரைப் பரிசளிக்கும் உடல்கள்; மின்னல் விரைவைத் தோற்கடிக்கும் ஈட்டியின் அரவணைப்பிலே உயிரிழக்கும் மற வர்கள்; அம்புகளின் புயல் வீச்சிலே குடல் பிதுங்கிக் கூக்குரல் இடும் குன்றுகள்; இன்னும் எத்தனை எத்தனையோ நிகழ்ச்சிகளைப்பற்றி அறிந்திருக்கிறாள்.

இருந்தாலும் “செல்க செருக்களம்” என்கிறாள்.

ஊற்றுகிறாள் வெந்நீர் நடுக்கத்துக்கு. ஊட்டுகிறாள் பன்னீர் வீரத்துக்கு. பட்டபப்பு இல்லை நெஞ்சிலே: செல்க விரைவில் என்னும் பரபரப்பு.

முன்னொருநாள் தமையன் இறந்தான் போரிலே. கணவன் இறந்தான் நேற்று. அறிந்திருந்தும் “செல்க” என்கின்றான்.

இருவர் உயிர் துறந்தது அவளுக்கு எச்சரிக்கையாகத் தோன்றவில்லை. ஊக்குவதாகத் தோன்றுகிறது. அவளுடைய முன்னேற்ற வழியிலே முட்டுக் கட்டையாக இருக்கவில்லை அவர்களுடைய சாவு; “செல்க” என்று தூண்டி விடுகிறது.

“வலுவு உண்டா வேல் பிடிக்க?” இது அவள் உள்ளத்தில் படவில்லை. “வலம் உண்டா வேலை விட?” இதெல்லாம் எண்ணிப் பார்க்கவில்லை.

“மறக்குடியில் பிறந்தவன் மகன்”—நினைத்தான்.

“இன்றே போகட்டும் என்றோ போகும் உயிர்”; வீரம் கூறுகிறது.

வீரச்சாவு ஒரு விடியற்காலை. வாழ்த்துக் கூறியழைக்கும் சேவல் சிறந்த வீரன். இப்பேர்ப்பட்ட வீரனாக மகன் திகழ வேண்டும் என்று விரும்பினான்.

எப்பேர்ப்பட்டவனைப் படையெடுக்க ஏவுகிறான்? தாழ்மையை மொய்க்கும் தமிழனை அல்ல; ஆண்மை சுடர்விடும் ஆனை அல்ல; முறுக்கேற்றப்பட்ட நரம்புகள் கொண்ட முாடனை அல்ல; நெஞ்சிலே உரம் ஊறிக்கிடக்கும் மல்லனை அல்ல; தாய்ப்பால் வாயிலே தங்கியுள்ள சிறுவனை.

தித்திக்கிறது தேன்: திகைப்பு இல்லையே? மணக்கிறது மல்லிகை: மலைக்கக்கூடியதா? கூவுகின்றது குயில்: வியப்புண்டா? உணர்ச்சி வெள்ளத்திலே அகப்பட்டு உரம் பெறுகிறான் அந்த மங்கை.

சீவிமுடிக்கிறான் பையனுக்கு. அணைக்கிறது அறையை. அப்புறம் அழுக் கற்ற ஆடை. கொடுக்கிறான் இப்பொழுது வேலை.

கொடுக்கிறான்; அவன் பிடிக்கிறான்.

தயங்குகிறானா இப்பொழுதாவது தனித்து வாழ்வதா என்று? மயங்குகிறானா எப்படி வாழ்வேன் இனிமேல் என்று? ஊக்கம் குன்றுகிறானா மைந்தன் உயிர் போகுமே என்று? ஒடுங்குகிறானா பெட்டிப்பாம்பாய் உணர்ச்சி குன்றி?

ஒரு கலக்கம்; ஒரு குழப்பம்; ஒரு பெரு முச்சு; ஒரு சொட்டுக் கண்ணீர்; ஒன்றும் தோன்றவில்லை அவளுக்கு.

பூரிப்பு, உவப்பு, களிப்பு அவளுக்கு.

பார்க்கிறான் பையனுடைய பசுமை முகத்தை. பார்க்கிறான் தன்னுடைய ஒரே மகனை.

வேலை வைத்துக்கொண்டு வேலை பண்ணப் போகும் கைகளை வேல்விழியாள் பார்க்கிறாள். அவள் கண்களிலே மின்னும் வீர ஒளியைவிட வேலிலே ஒளி இருந்திருக்க முடியாது; அத்தகைய பார்வை அவளுடைய பார்வை.

நடுக்கத்தைக் காணவில்லை பையனுடைய கைகளிலே. தாய்ப்பாலிலே வீரத்தைக் கரைத்து ஊட்டின பெண்ணின் மகனுக்கு எப்படி நடுக்கம் இருக்க முடியும்?

“மகனே!”

விடை கிடைக்கிறது உடனே, அந்த அன்பின் இனிமையிலே குழைந்தோடும் அழைப்புக்கு.

“என்னம்மா?”

“அதோ பார் போர்க்களம்”

“நல்லது, அம்மா.”

“சென்று வா, மகனே! போரில்—வென்றுவா மகனே!”

மகிழ்ச்சி முச்சுக்குச் சுருக்குப்போட, வீரத்தன்மை அத்துடன் பின்னிப் பாய்ந்தோட மகனைப் பார்த்தபடியே நிற்கிறாள் தாய்.

சுடர்விளக்கு தமிழன் வீரம். அதன் தூண்டுகோல் அந்த மங்கை. சுடரைச்சுற்றும் விட்டில் அந்தச் சிறுவன். அத்தகைய சிறுவனாக மாற்றி விட்டாள் அவள் வீரத்திலே.

ஒரே மகன்! போகின்றான் போர்க்களம்!

சிறுவன்! படைதாங்குகின்றான் படையெடுக்க!

உண்மை இது; உளறல் அல்ல. கண்டு உணர்ந்தது; கட்டுக்கதை அல்ல. பிதற்றல் அல்ல. கேளுங்கள் மாசாத்தியாரை:

“கேடுக சிந்தை கடிதிவள் துணிவே
முதின் மகளிர் ஆதல் தகுமே
மேனாள் உற்ற சேருவிற் கிவள்தன்னை
யானை எறிந்து களத்தொழிந் தனனே
நெருநல் உற்ற சேருவிற் கிவள்கொழுநன்
பெருநிரை விலங்கி யாண்டுப் பட்டனனே
இன்னும் சேருப்பறை கேட்டு விருப்புற்று மயங்கி
வேல்கைக் கொடுத்து வேளிதுடவிரித் துடிஇப்
பாறுமயிர்க் குடும்பி எண்ணெய் நீவி
ஒருமகன் அல்ல தில்லோள்
சேருமுகம் நோக்கிச் செல்கென விடுமே.”

Topology and Group Theory

By P. J. George, III Hons.

MATHEMATICS in the last twenty years has progressed by leaps and bounds, two great streams of it being topology and the theory of groups.

Classical algebra is built upon certain fundamental laws. It was assumed that (i) $a - a = 0$ (ii) $aa^{-1} = 1$ (iii) $ab = ba$ (iv) $a(b + c) = ab + ac$ etc. without knowing whether they are true or false. In fact some of these laws are not valid in a field of quaternions.

A quaternion say x is of the form $a + ib + jc + kd$ where a, b, c and d are real numbers. The quantities i, j , and k are called quaternion units and are defined by Hamilton in the following way.

- (i) $i^2 = -1$ $j^2 = -1$; $k^2 = -1$;
- (ii) $k = ij = -ji$; $jk = -kj = i$; $ki = -ik = j$.

In this field, it is, plain that the commutative law does not hold good.

On reflecting over aspects like these Mathematicians found it more appealing to develop Algebra in a more general way. Thus they hit upon the concept of an 'element'. A real number, or a complex number or a quaternion can be regarded as special cases of an element. In modern algebra these 'elements' are treated as sets rather than as separate elements. Much new light is thrown on the classical algebra by the modern abstract theory on account of this. We shall deal with certain aspects of this theory and outline the fundamental principles of topology and group theory.

Some basic notations:—

It is essential to master certain notations which are indispensable for the clarity and the brevity of the exposition.

(i) The idea of a set or a collection is the central concept of the theories. A set is one which contains elements whose number is finite or infinite; that is $M = a_1 a_2 \dots a_n \dots$ where M is a set, $a_1, a_2, \dots, a_n, \dots$ etc. its elements. When we write $M = N$, we mean that M contains the same number of the same elements, in other words the '=' sign here is different from the ordinary '=' sign.

(ii) By $x \in M$, we mean that x is an element of M or what is the same x is contained in M .

(iii) $M \subset N$ or $N \supset M$ means that M is a 'subset' of N or all the elements of M are contained in N . Here we do not exclude the possibility of equality.

(iv) $M \cap N$ means the 'intersection' of M and N i.e. a set which contains all the elements common to M and N . If M and N have no elements in common, $M \cap N$ is a 'null set'. A null set is a set having no elements.

(v) $M \cup N$ implies the 'sum' of two sets M and N i.e. a set composed of all the elements of at least one of the sets. The reader should understand that here, there are two cases possible (i) a set composed of all the elements of M and N (ii) a set composed of all the elements of either M or N . Usually the second case is implied when $N \subset M$ or $M \subset N$ respectively.

(vi) $M - N$ denotes 'the difference' of the two sets M and N i.e. a set composed of all the elements of M not contained in N . In virtue of this definition the operation of subtraction is always possible even if M and N have no elements in common. When $M \subset N$, $M - N$ denotes a null set.

(vii) (a) Let M and N be two sets such that for every element $x \in M$ there corresponds an element $y = f(x) \in N$. Then we say that there is a 'mapping' f of the set M 'in' the set N . y is called the 'image' of x under the mapping f and x is called the 'inverse image' under the mapping f .

The reader should in no way imagine that relation $f(x)$ given above is a function of a real or complex number x only. But however from what he has seen above he will be convinced that there is some relation between elements analogous to that of real or complex number; of course in a more general form.

(b) We say that f is a mapping of the set M 'on' the set N if each element y of N has at least one inverse image $x \in M$. In other words given y , there is at least one element x satisfying the equation $y = f(x)$.

(c) If $A \subset M$ then $F(A)$ implies a set of the images of all $x \in A$ contained in N . $F(A)$ is called the images of all $x \in A$ contained in N . $F(A)$ is called the 'image' of A . $f^{-1}(B)$ implies a set composed of the inverse images of all elements of $B \subset N$ under the mapping f 'on' the set M . $f^{-1}(B)$ is called 'the complete inverse image' of B under mapping f .

Here the terms 'image and inverse image' are applied to the sets. But in vii (a) it is applied to elements.

(d) The mapping f of the set M 'on' the set N is called 'one-to-one' if for every $x \in M$, there is a unique $y \in N$ under the mapping f and given y , x can be determined uniquely. We write this as $x = f^{-1}(y) \cdot f^{-1}$ is called the inverse f .

Topology :—

By topology, we refer here to point-set-topology. The other branches like homology, dimension etc. are far beyond the scope of this essay.

In abstract topology we consider the operation of limit in its purest form and investigate its properties.

The fundamental operation of topology is the operation of closure.

Let M be a set. Then after the application of the operation of closure it becomes another set intimately connected with M and written as $\bar{M}$, called closure M .

Definition I A set R is called the topological space if the following conditions are satisfied

(i) To every subset M there corresponds another subset $\bar{M}$, called closure M .

(ii) If M has only one element, then $M = \bar{M}$ i.e. $a = \bar{a}$

(iii) If M and N are two subsets, $\overline{M \cup N} = \bar{M} \cup \bar{N}$ i.e. closure of the sum = sum of the closures.

(iv) $\bar{\bar{M}} = \bar{M}$ i.e. the operation of closure applied more than once gives the same result as it is applied once.

Proposition A: (i) $M \subset \bar{M}$

$M = M \cup a$ (since $a \in M$). Therefore $\bar{M} = \overline{M \cup a} = \bar{M} \cup \bar{a}$

$\therefore a \in \bar{M}$ similarly we can prove that every element in M is contained in $\bar{M} \therefore M \subset \bar{M}$

(ii) If $M \cup N$ then $\bar{M} \cup \bar{N}$

$N = M \cup N$. Therefore $\overline{M \cup N} = \bar{N} = \bar{M} \cup \bar{N}$ i.e. $\bar{M} \subset \bar{N}$

The elements of a topological space are called 'points'. Such a point is to be considered as the generalised idea of a number or of a point of Euclidean geometry.

Actually, $M = \bar{M}$ + its 'limit points'. The reader should not imagine that it is the limit point of classical Analysis. However we shall prove later that this limit point is the generalised form of the usual limit point of Analysis.

Now let us find out the necessary and sufficient condition for a to be a limit point of M . If $a \in M$ then the condition fails, because a can then be an isolated point as well. Therefore the condition is formulated as $a \in \bar{M} - a$. Even if $a \in M$ this is true because in that case; $M = \bar{M} - a$.

Definition II A set ' α ' of a topological space R is called a closed set if $\bar{\alpha} = \alpha$. A set ' W ' of the space R is called an open set if $R - W$ is a closed set. It follows that an open set and a closed set are complements of each other.

Proposition B: (i) The sum of the closed sets α and β is a closed set.

We know that $\overline{\beta \cup \alpha} = \bar{\beta} \cup \bar{\alpha} = \alpha \cup \beta$

$\therefore$ sum of two closed sets is a closed set. We can generalise this and say that the sum of a finite number of closed sets is a closed set.

(ii) The intersection of 2 open sets is an open set.

Let $\alpha = R - W$ and $\beta = R - V$. Therefore $W \cap V$ is an open set. This is true for any arbitrary number of open sets, because $R - (\alpha \cup \beta) = W \cap V$ and $\alpha \cup \beta$ is closed set.

(iii) Let Σ be a system of closed sets of the space R . Let D be the intersection of all the sets contained in Σ . Then D is a closed set.

Let α be an arbitrary closed set of R then, $D \subset \alpha$ i.e. $\bar{D} \subset \bar{\alpha} = \alpha$. Since α is an arbitrary set of Σ , $\bar{D} \subset D$. But $D \subset \bar{D} \therefore D = \bar{D}$

$\therefore D$ is a closed set.

(iv) The sum of an arbitrary number of open sets is an open set.

(v) Topological space is a closed set.

The proofs of these are trivial. For lack of space, all the asterisked theorems and propositions here-under will not be proved.

Neighbourhood:—Instead of determining the operation of a closure uniquely in a topological space R , we can effect the same by classifying the family of closed sets. The following propositions will prove it.

Proposition C: (i) Let M be any set and Σ be the totality of all the closed sets of R . Let D be their intersection, then $\bar{M} = D$ or $\bar{M} \supset M$. $\bar{M} = \bar{M}$. Therefore $\bar{M}$ is a closed set of Σ .

$\therefore D \subset \bar{M}$. But $D \supset M$, i.e. $\bar{D} \supset \bar{M}$, or $D \supset \bar{M}$

$\therefore D = \bar{M}$, or $\bar{M} \supset M$.

Hence we can see that to determine the closure uniquely, we have only to specify the family of closed sets or what is the same the family of open sets.

Definition III A system Σ of open sets of a topological space R is called a 'base' or "a complete system of neighbourhoods" of R if every nonvoid open set in R can be obtained as the sum of sets in Σ . Hence knowing a base of R , we can thereby know all the open sets or what is the same, determine the closure uniquely. By a neighbourhood of a point a , the reader must understand that it is any open set containing a . Therefore one can see that a point can have more than one neighbourhood.

Proposition D: (i) In order that a system of neighbourhoods Σ form a base of R , it is necessary and sufficient that for every open set W and an element $a \in W$ there exists an open set V of Σ such that $a \in V \subset W$. * (ii) Let a be a point and M a set of R then $a \in \bar{M}$ if and only if every neighbourhood α of the point intersects M . * (iii) if Σ is a complete system of neighbourhoods of R the following conditions should be fulfilled.

(a) If a and b are two distinct points of the space R then a neighbourhood γ of a exists such that $b \notin \gamma$ (b) If $\gamma \in \Sigma$ and $\mathcal{U} \in \Sigma$ are two neighbourhoods of $a \in R$, then there is a neighbourhood $\delta \subset \gamma \cap \mathcal{U}$. This can be generalised as follows.

* *Theorem (i)* Let R be a set and Σ the system of its subsets for which the following conditions are satisfied.

(a) For any two distinct points a and b of R there exists a $W \in \Sigma$ such that $a \in W$ but $b \notin W$

(b) For any two sets W and $\gamma \in \Sigma$ which contain a point $a \in R$ there exists a set α of the system which is such that $a \in \alpha \subset W \cap \gamma$

We shall now define in R the closure of an arbitrary $M \subset R$ by stating that $a \in \bar{M}$ if and only if every subset of the system Σ which con-

tain a intersects M . The closure thus defined satisfies the definition (1) and hence R is a topological space. Moreover Σ is a complete system of neighbourhoods of R . The reader will now be convinced that by knowing a base, he can determine the closure in a topological space.

Lastly, we shall prove one interesting problem i.e. the limit point of topology is a general case of that of classical Analysis. We know that if a is the limit point of M , then $a \in \bar{M} - a$. Let γ be a neighbourhood of a , containing a finite number N of points of the set $M - a$. Then $\gamma - N$ is an open set containing a . Hence there exists a neighbourhood α of point a such that $\alpha \subset \gamma - N$ or which does not intersect $M - a$; a contradiction. Therefore, if a point a has to be the limit point of M , it is necessary and sufficient that an arbitrary neighbourhood of a should contain an infinite number of elements of M .

Space:—Any space in topology is treated as a set of points; an improvement on the old idea of a space.

A set R of elements is called a 'metric space' if to every pair of its points corresponds a 'distance' i.e. a non-negative real number $d(x, y)$ which satisfies the following conditions: (a) $d(y, x) = 0$ if and only if $x = y$; (b) $d(x, y) = d(y, x)$; (c) $d(x, y) + d(y, z) \geq d(x, z)$ (triangular axiom), x, y and z refer to points of such a space.

Taking a Euclidean n -space V^n we can see that the three axioms are satisfied. Hence it is the simplest case of a metric space and hence can be introduced into a metric space and hence into a Euclidean space. Therefore the Euclidean n -space is a topological space, its elements being the Euclidean points and the distance the Euclidean distance. When the dimensionality is infinitely many in a Euclidean space it is called a 'Hilbert space H '.

If in a topological space for every two points x and y , there corresponds two neighbourhoods V_x and V_y which are 'disjoint' i.e. which are non-intersecting, it is called a 'Hausdorff' space.

Modern Algebra:—(i) The O -characteristic field, the ring and the ideal:—

Let K be a closed universe containing elements; closed with respect to the binary operations addition and subtraction. There is an element '0' in the field such that (i) $a + 0 = a$. The following operations are assumed to be possible. (ii) $\alpha(\beta + \gamma) = \alpha\beta + \alpha\gamma$. (iii) There is an $e \neq '0'$ called the right identity such that $ae = a$. (iv) $aa^{-1} = e$ (i.e. for every element, there is an inverse). Taking ne , two cases are possible either all the multiples of e are $\neq '0'$ or there is a least n for which $ne = 0$. In the latter case,

n is a prime number. If not let $n = n_1 n_2$ i.e. $ne = n_1 n_2 e = 0 \therefore$ either $n_1 e = 0$ or $n_2 e = 0$; a contradiction $\therefore n$ is a prime number.

The form is called '0' characteristic field and the latter is called a prime characteristic field. In the prime characteristic field, the p fold of any number is '0', $p(ea) = (pe)a = '0'$

If there is no a^{-1} for every a in a '0'-characteristic field, we get the notion of a 'ring'. In a ring all the algebraic operations except division are possible. The classical example is that of a field of real integers.

With respect to a given Ring R , a set α' is called an 'ideal' if $\alpha \pm \beta$ and $\lambda \alpha$ lie in α' for any $\alpha + \beta$ in α' and λ of R . These are the simplest cases of the ring and the ideal. The theory of groups in this field is very difficult.

The abstract groups

In abstract group theory, we investigate the operation of multiplication in its finest form. A set 'G' forms an abstract group if the following group axioms are fulfilled. (i) There exists an operation in G, an operation which associates every pair of elements a and b of the set to a 3rd element c ; usually called 'multiplication'. The element c is called the product of a and b ; written $ab = c$. Generally $ab \neq ba$. (ii) The multiplication is associative i.e. if a, b and c are the elements of the group. Then $a(bc) = (ab)c$. (iii) The group contains a right identity for all elements i.e. to an element $a \in G$ there exists an inverse a^{-1} such $aa^{-1} = e$. If $ab = ba$; the group is called a 'commutative' or an 'Abelian group'. The field of a real or complex number is a commutative topological group.

The matter is taken from (i) *Topology*, by S. Lefschetz (ii) *Topological Groups*, by Pontrjagin (iii) *Classical Groups*, by H. Weyl. The explanations given here are mine.



Tackling the Gunmen

By A. S. P. Gift, II U.C.

A young man entered a small post-office late in the afternoon. He threw a quick glance around, walked briskly to the cashier, whipped out a revolver, and "Hands up!" he said in a low voice, "and take it easy, pal. Hand o'er the dough. Quick." When he emerged, he was worth thousands and he roared away in his coupé in broad daylight. He was new to the trade and congratulated himself on making money so easily. However, when he was at his breakfast next morning, he heard a knock and two sturdy policemen rushed in, to take him away to the headquarters. How could he realise that the 'crazy cops' had found the licence number of his car?

When we read in the papers about some hold-up, followed by the capture of the gangsters, we are not told how the Police managed the job.

Just before midnight the telephone rings at the desk of a police sergeant and the voice at the other end brings him bolt upright in his seat. He notes the address and the police car races through the streets with the loud siren on. When they hear of the details of the hold-up, they question the witnesses and get more or less good descriptions of the hold-up men. The Police short-wave radio at once broadcasts the news and every car leaving the country or state, with its occupants, is checked. This widespread drag-net makes it almost impossible for the gunmen to slip through the fingers of the law.

The witnesses are led to the police-station and asked whether there were any strangers in the vicinity just before the stick-up. They are given a number of photographs of the armed bandits and in many cases some chief members of the gang are identified. This makes it much easier for the Police, though it will not work when masked bandits stage a stick-up.

The gangsters mostly use a new car and many note the licence number, which proves valuable to the Police. The Police check it up and trace the car to the owner, sometimes only to find the sedan to be a stolen one with stolen licence plates. When they hear that the car has been abandoned they rush to the scene and get valuable clues, say a handkerchief with a new laundry mark or some clear finger-prints. They carefully dust the steering-wheel, window-panes, and door-handles and photograph the finger-prints. The finger-print experts check them in the Police file and some members of the gang are taken into custody unawares, though some fugitives leave no clues or finger-prints behind them.

Even after weeks the sleuths have hope. Every city has its own underworld and some of the detectives move among these bad characters,

They get their news from what they call stool-pigeons. These "stoolies" are busy gathering information and somehow or other manage to give all the details about the 'tough guys' and get rewards. Every man has his enemy, and anonymous phone-calls are of much help to the Police. The secret service agents lie wide awake for those careless guys who freely spend money shortly after the hold-up. This arouses suspicion and they are shadowed till the Police gather enough evidence for their arrest.

As soon as the bandits are identified, a vigorous search is made for them in their usual haunts and secret service agents are posted. The plain-clothes men are busy getting a list of their friends, and these are brought under surveillance. At the same time Post-Office inspectors are busy checking their letters.

They find it easy enough to follow the trail when they have the photographs, and luxurious restaurants are checked with the help of the handwriting experts even if the gangsters have a hundred aliases. A final effort to bring them behind the bars is made when thousands of photographs of the criminals are circulated. When a reward is promised, some newspapers print them. Some of the readers are fortunate enough to recognise the features and inform the Police.

It is not an easy joke to arrest the so-called tough guys. These iron-nerved gangsters with their itchy trigger fingers are ready with their hands on their hip-pockets. They have no pity whatsoever and if a policeman makes a careless noise their revolvers come out in a flash, and yelling "Take that, cop," they pump lead into their victim.

The Police bring their iron arm into use and cry "Gangsterism should go." They go for the raid armed to the teeth, with sub-machine guns, revolvers, bullet-proof vests, and the inevitable tear-gas bombs. They wait till it grows dark, surround the place, take positions behind some cover, and at dawn they order the bandits to come out. Usually a volley of shots answers them and the gun-battle begins. In the meantime some of the officers manage to throw in some tear-gas shells and wait for the result. The firing ceases abruptly and one after the other comes out coughing with his hands high up in the air, crying, "Don't shoot. We surrender." If an arrest has to be made in a hotel, the Police try to avoid bloodshed and enter the room when their quarry is out or in bed and take him prisoner unawares. Thus the widespread man-hunt ends.

Even if a gang is not identified and the members rounded up, the long arm of the law waits till they strike next, to teach them that crime does not pay.

இயற்கை இன்பம்

(கருத்துரைக் கோவை)

1

இயற்கை இன்பத்தை அநுபவிக்கத் தெரிந்தவனே மனிதருள் உயர்ந்தவன். இயற்கை இன்பமில்லா உலகம் மணமில்லாத மலராகும். கவியே இயற்கை இன்பத்தை அநுபவிக்கத் தெரிந்தவன் என்ற கூற்று அர்த்தமற்றது. மனிதனாகப் பிறந்த ஒவ்வொருவனுடைய உள்ளத்திலும் இயற்கையைக் கண்டு மகிழும் தன்மை மறைந்துகிடக்கிறது. அதைத்தட்டி எழுப்புவனையே நாம் கவிஞன் என்று கூறுகிறோம்.

இருளை நீக்கிக்கொண்டு ஆதவன் உதயமாகிறான். ஆதவனின் வரவுகண்ட தாமரை மலர்கிறது. புட்கள் இன்ப சீதமிசைக்கின்றன. காலப்பொழுதின் மாண்பை என்னென்பது! மலையருளிகள் ஓம் ஓம் என்று ஒலிக்கின்றன. மலர் களின் மணத்தொடு கூடிய தென்றல் நம்மைக் கட்டித்தழுவுகிறது. நான் முழுதும் நானிலத்தில் ஒளி பரப்பிய பின்னர், ஆதவன் மேலைக்கடலில் மெள்ள மெள்ள மூழ்குகிறான். செக்கர்வானத்திலே, மங்கும் சூரியன், வாழ்க்கையும் இப்படித் தான் அஸ்தமனமடையும் என்பதை நமக்குத் தெரிவிப்பதுபோலத் தோன்று கிறது. பறவைகள் தத்தம் சுற்றத்துடன் கூடுகளில் அடைந்து நிரப்பாமாயிருக் கின்றன. ஆதவனின் மறைவுகண்டு உலகை இருள் கவ்வுகிறது. 'அபாயம் தந்தேன்' என்று குரலிசைப்பதுபோல, அழுகம் ஒழுகும் வெண்மதி சிரித்தெழுகிறது. காதலன் வரவு கண்ட அல்லி மலர்கிறது. ஆகா! இயற்கை தரும் இன்பந்தான் என்னே!

அலைகளின் நடுவிலும், இயற்கை நம்மை இன்பவெள்ளத்திலாழ்த்துகிறது. இயற்கையின் பயங்கரத்தோற்றம்கூட இயற்கைப்பிரியனுக்கு இன்பமுள்ளதாகத் தோன்றுகிறது. நுரைகொண்ட அலைகளிலே, சூல்கொண்ட மேகத்திலே, சமுத்திரத்திலே, இயற்கையின் சீற்றத்தை நாம் காணவில்லை; அந்நன் பயங்கரமான இன்பத்தையே காண்கிறோம்.

இவ்வின்பமே மனிதனைக் கவிஞனுக்குகிறது. இன்பப்பித்தனுக்குகிறது. இயற்கையிலே இன்பத்தை நாம் என்றும் காண்கிறோம்.

இயற்கையின் இன்பத்தை அநுபவிக்கக் கவிஞன் செய்யும் தியாகந்தான் எத்துணை பெருமையுடையது! சுற்றத்தையும் பிரிந்து, மௌனம் நிலவும் கானகத்தை அடைகிறான். ஏன்! இயற்கையின் இன்பம் எங்கும் நிறைந்தது அவ்விடந்தானே? அலைகளிலே அவன் இயற்கை இன்பத்தை அநுபவிக்கிறான். இயற்கையின் பெருமை வியக்கத்தக்கது.

N. Shunmugam, I U.C.

2

செஞ்ஞாபி தன் சிறகுதவாம் வெங்நொணங்களை யோய்த்து மஞ்ஞைதன் துளிர்சிறகுதன் பட்டெனவிளித்து படர்ந்ததுபோன்று கண்டேன் அன் றெருநாள் அமிர்தமலை நற்பொழுதில். அன்று கண்டகாட்சி என் அகக்கண் புறக்கண் அவைகளைத் தலையும் அகமகிழ்ச்செய்தன. மேலைக்கடல்வழி விழுந்து தன் விரிகிரணங்கள் அலைகளில் பட்டுத்தோன்றின அத்தனை வர்ணங்களும் என் அகக்கண்முன் இன்றும் தோன்றுகின்றன. மலைவேளையின் மாண்பு இது. அத்தகையதே காலவேளையும். காலையும் மாலையும் கண்கொள்ளாக்காட்சியைக் காட்டுவிக்கும் இவியின் திறந்தானென்னே! அதை ஆக்குவிக்கும் கடலை களின் அமைதிதானென்னே! காலக்கதிரவனைக் கண்கொள்ளாக் காட்சியாகக் காட்டுவிக்கும் கடலைகள் நாம் கப்பலில் செல்லும்போதன்றோ தெரியும்! இயற் கைக் காட்சிகள் பேரின்பந்தருவன. சொல்லாமலும் காலமாலையெழும்போல இப்புனிதனில் புனிதக்காட்சி வேறுஎதோ? வானத்தில் தானே அதிபதி என விளங்கும் மதியும் அதில் சிறிதுமாய்க்கப்பெறும். மற்ற நட்சத்திரக்கூட்டங் கடனும் சேய்மையிடுபுட்பினும் செம்மையாய் நம்மை, நம் மனதை சூர்த்து மகிழ்ச் சிபைத் தருகின்றன. இயற்கைக் காட்சிகள் இம்மியும் வெம்மை தருவதரிது. இவ்வகைக் காட்சிகளைக்கண்டு களிப்பெய்தும் நமக்கு இதன் தத்துவம் யாது? இவைகளை ஆக்கியோன் யாவன்? என்றறிய நம் மனம் அவனில்லா விழைவடை கின்றது. அவன் தோற்றுவித்த அவைகளை அவ்விதமிருப்பின் அவன்தா னென்னே என்றறிய எம் மனம் என்னென்ன பாடுபடுகின்றது! ஆயினும் என்னே! அவனை நினைக்குந்தோறும் எண்ணிலா எண்ணங்கள் எம்முள்ளத்தே எய்துகின்றன. அவன் தன்மை தகமை, அறிய அவாவுறுகிறோம் அனைவரும். இயற்கைக் கர்த்தாவை எண்ணி எண்ணி இன்புறுகிறோம்.

M. C. Subramanian, I U.C.

3

உலகத்திலே விஞ்ஞானம் விஞ்சி நிற்கின்ற காலம். காலச்சந்தரம் விஞ்ஞானப் பாதையிலே விதுவிதெனச் செல்லுங் காலம். செயற்கை முறைகள் செய்மையையும், சிறுமையாக்கி, இயற்கையும் இயலுமோ என்ற நிலைக்கு இயங்கி வருங் காலம். எனினும் உள்ளம் உணர் உன்னும்போது தானே இயங்கும் இயற்கை பேரின்பம் பயப்பதாய் உளது?

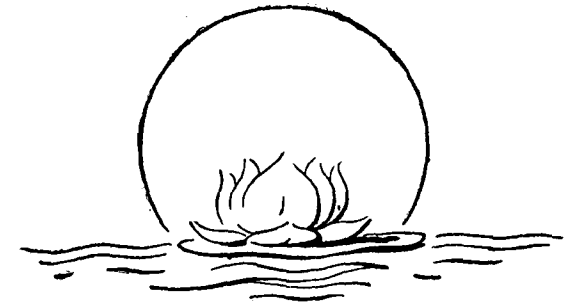
இயற்கை எழில் எல்லவையும்கவர்ந்து இன்பம் பயக்கிறது. ஏக்கமும் மனக்கலக்கமும் உள்ளவனுயிருக்கலாம். ஊக்கமிருந்தும் ஆக்கமில்லையே என்ற ஊக்கத்தில் ஆழ்ந்தவனுயிருக்கலாம். வெளியேசென்று, பகலவனின் செந்நிறக் கதிரளின் அழகையும், கதிர்ப் பாதைகளையும். கண்டால், தாய்ப் பறவைகள்

தங்கள் தங்கள் குஞ்சுகளுக்கு உணவுகொண்டு ஆவலுடன் கூனி அழகாகப் பறக்கும் காட்சிகண்டால், தன்னைத்தானே தேற்றிக்கொள்வதோடு மட்டும் நில்லாது, முகமலர்ச்சியும் உறுவது திண்ணம்.

ஆழ்ந்த நோக்கங்களோடு, ஆற்றங்கரையூடே, செல்லும்போது பட்டொளி வீசிப் பாங்குடன் மிளிரும் கதிரவன், ஆற்றின்நேர் ஒழுக்கு, நேரிய எண்ணத்தை எழுப்பும். பறவைகளின் இன்னிசை பரவசமூட்டும். நெற்றிவியர்வை நிலத்தில் விழ உழைத்து உழைத்து உரங்கொண்ட தோள்களோடு, மலர்ந்த முகத்துடன் வரும் உழைப்பாளிகளைக்கண்டு, உள்ளம் “பார்முழுதும் ஏர்முனையிலே உழவன் பாட்டிலே கொண்டாட்டம்போடுது” என்ற உன்னத எண்ணம் உதிக்கும்.

விஞ்ஞானம் மிஞ்சி நிற்பதால் உலகம் படைத்த ஒருவனும் உண்டோ என்ற ஐயம் எழும்புகிறது. ஒரு இயற்கைக் காட்சி போதும். வண்ணமேகம் சூழ்ந்தவானம். மேகத்திசையை நீக்கி நீக்கி வந்து ஆடும் விண்மீன் கூத்தியர். வானங்கத்திலே, இடிமுழக்கம். இவைபோன்ற பல ஒருங்கே காணின் அவர் உள்ளம் உண்மை உணரும்.

M. Sivaramakrishnan, I U.C.



POSITRON

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&

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Introduction :—

A Study of the fundamental particles proposed for the constitution of matter revealed an apparent disparity between the very light, negatively charged electron on the one hand and the massive, positively charged proton on the other. Physicists could not reconcile themselves with this asymmetry in nature. The possible existence of a particle identical in all respects with the electron, with its charge alone opposite in sign was suggested by Dirac. His relativistic wave-mechanical theory predicts the existence of a great number of negative energy states, occupied by electrons that do not generate an electromagnetic field. In their midst is an unoccupied energy level—the Dirac hole—that behaves exactly as an electron with a positive charge.

Discovery :—It was during intensive researches on Cosmic Rays that Anderson, in 1932, discovered this particle. He mounted an expansion

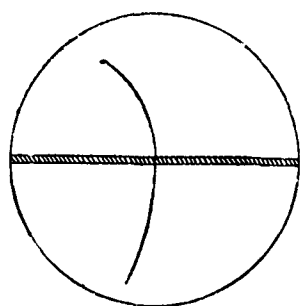


FIG. 1. Positron Track

chamber in a vertical position between the pole pieces of a powerful electromagnet. A lead sheet was placed in the middle of the chamber in a horizontal plane. A large number of photographs were taken of the tracks due to cosmic rays. Some of them were found to emerge from the absorber with diminished speed and hence trace a path with increased curvature, as in Fig. 1. A study of the direction of curvature of these tracks fixed the sign of the charge of the particles as positive.

But the particles responsible for such tracks might be protons of high energy. Extending his researches Anderson found that the particles possessed a mass much less than that of the proton, and of the same order of magnitude as that of a negative electron. Anderson called the new particles—*positrons*.

Similar tracks of positive electrons were reported by Blackett and Occhialini, Curie and Joliot. Their experiments confirmed the results obtained by Anderson.

Blackett and Occhialini arranged two Geiger tube counters one above and one below the cloud chamber in such a way that the chamber was auto-

matically expanded whenever a particle passed through both the counters at the same time. The high energy particles were made to record the photographs of their own tracks. Protons leave trails, much denser and also much shorter than the observed ones; their energy is used up in a progress of 5 mms. away from the plate, while the visible track extends far more than 5 cms. and shows no sign of thickening or of increase of curvature. The particle observed is not, therefore, a proton. The only way to reconcile the observed curvature with the density of the path is to assume that the particle is identical with the electron both in mass and magnitude of charge.

Production of Positrons in the Laboratory :—Other methods are now available for the production of positrons in the laboratory. They can be classified as :

1. Materialization of γ -radiation into an electron-positron pair.
2. Production of positrons in nuclear transmutations by artificial radioactive substances.
3. Production of positrons by bombarding different elements by β -rays.

1. *Materialization of γ -rays.* Positrons have been observed leaping out of sheets of metals bombarded by hard γ -rays and neutrons. Later experiments showed that γ -rays alone were sufficient. The principle of this method is that radiant-energy may be materialized, i.e., when γ -rays of sufficient energy traverse a strong electric field as that near an atomic nucleus, under certain conditions, the radiation may be converted into an electron-positron pair. If ν = freq. of the radiation, its energy content is $h\nu$. Of this, the energy that has been materialized = $1.02 \text{ MeV} = 2mc^2$ where mc^2 = rest mass of the electron or positron in energy units. Evidently, the pair cannot be produced if the energy of the radiation is less than 1.02 MeV . If, however, the γ -rays have an energy greater than 1.02 MeV the excess of energy over that used up for pair-production viz. $(h\nu - 2mc^2)$ must appear as the kinetic energy of the particles.

The process is well-illustrated in the experiments of Curie and Joliot. In essence, their method consists in bombarding beryllium (Be) with high energy α -particles ejected out of polonium during disintegration. As a result, very powerful photons and neutrons issue forth, which, when allowed to interact with heavy metals as lead and uranium produce positrons and electrons, (see Fig. 2).

A very powerful source of photons (Po + Be) was placed against a metallic screen closing a hole pierced in the glass cylinder of the cloud chamber. The experiment was repeated with screens of different elements, Al, Cu, Pb, U. With these radiations, the tracks of positive and negative electrons were obtained. A measurement of the radius of the tracks in an applied magnetic field yields the energy of the particles. The ratio

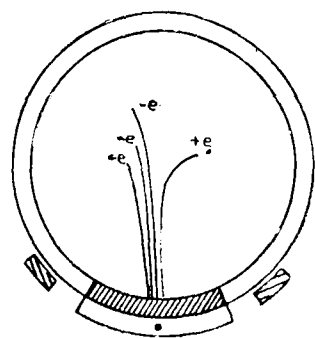
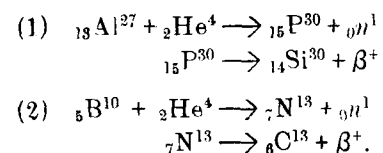


FIG. 2. Production of Positrons in the Laboratory

of the number of positrons produced to the number of electrons can be deduced. It is found that the number of positrons is mainly due to the action of the photons and not of the neutrons on the absorber.

Production of positrons by internal conversion of γ -rays:—Placing the source (Po + Be) near the orifice of the cloud chamber Curie and Joliot found that with no absorber, the source itself directly emits positrons and electrons. This relatively intense emission can be explained by postulating that the photon materializes itself as it comes out of the nucleus that has just undergone a transformation.

2. A second method of producing the positron is by the nuclear transmutation of artificially produced radioactive substances. Curie and Joliot were the first to discover these artificial radioactive substances which emit positrons or electrons or both together. They bombarded light elements as Al, B, Mg with α -particles from a powerful Po source and studied the properties of substances formed by the transmutation of these elements with a cloud chamber or a Geiger counter. They found that the emission of positrons did not cease all at once, but the positron activity decayed exponentially with time with a characteristic period of 3 min. and 15 secs. for Al and 14 mins. for B. It was concluded that α -particles had transformed atoms of Al or B into atoms of radioactive isotope of some other element that eventually disintegrated into positrons and stable atoms of some sort. The following reaction were suggested:—



Here Si^{30} and C^{13} are stable isotopes known to occur in nature. But P^{30} and N^{13} are unstable radioactive isotopes that disintegrate into stable ones, a positron being emitted in the process. Curie and Joliot applied several

tests to show that the emitter of positrons was not aluminium but phosphorous while similar tests proved that the substance produced from boron was nitrogen.

3. A third method of production of positrons is by bombarding various elements with β -rays of energy greater than 10^6 e.V.

Thus the production of positrons in the laboratory has become a very simple process since it accompanies many nuclear transformations, chiefly of the radioactive type and the materialization of radiant energy that can happen in manifold ways.

Is the Production of Positrons a Nuclear Process? The maximum energy of positrons produced by a given radiation is found to be the same for all absorbers. If the positrons had a nuclear origin, a variation of energy with the nature of the nucleus could be expected. This suggests that the production of positrons is extranuclear. Again, the experiments of Blackett showed that the effective area of a heavy atom for the production of a positron by a photon was much larger than the cross-section of a nucleus. Further, from the general Nuclear theory, positrons have no place inside the nucleus. They must be produced outside the nucleus and to conserve the electric charges of the nucleus, an electron must be produced simultaneously with each positron. This is confirmed by the phenomenon of pair-production.

Curie and Joliot found that the positrons produced during the bombardment of aluminium and boron—discussed above—had greater energy than the accompanying electrons. This diversity was sought to be explained by assuming that the positrons originate during nuclear disintegration. Blackett, however, gave the correct explanation—on escaping from the nuclear field, the positron gains kinetic energy and the electron loses kinetic energy and that the positron can only be produced by the internal conversion of a γ -ray emitted by the nucleus. The view held in general, at the actual hour, is that the positron is an extranuclear phenomenon. It is produced outside the nucleus although the presence of the nuclear field seems to exert a catalytic action on the materialization of energy.

Measurement of the Specific Charge of a Positron:—Dr. Thibaud's *Trochoid* method can be applied to the measurement of the specific charge of positrons and electrons alike and the identity of the two fundamental particles in everything, except the sign of the charge can be proved.

Principle

The principle consists in using the peculiar effect produced by a non-uniform magnetic field on the tracks of electrons. The source S (Fig. 3)

is placed at the outskirts of the pole pieces of a powerful electromagnet where the magnetic field is non-uniform. The positrons from the source are projected in all directions in the plane of symmetry of the pole pieces. They curve into rings under the action of the non-uniform field and each ring is drawn out a trifle, so that the path of each particle is a trochoid between concentric circles. Finally the particles are concentrated at a point symmetrically opposite to S, and stain a photographic film F. Electron counters could also be used to detect the positrons.

Experimental Arrangement

A powerful electromagnet that can produce a field 11,000 to 18,000 gauss, is provided with pole pieces 24 cms. in diameter. These can be interchanged and the distance between them adjusted to produce the most convenient radial field. The coils of the electromagnet are kept cool by circulating water through them. A perfectly light-tight box evacuated by a pump occupies the interspace. A thin tube containing radon, radium or radiothorium, emitting γ -rays, which are absorbed by a sheet of lead, is used as the source of electrons or positrons. This is placed at one end of the brass box. At the opposite side of the box is placed the receiver—which may be a Geiger-Muller counter, an ionisation chamber or a photographic plate protected by a lead block from gamma radiations of the source.

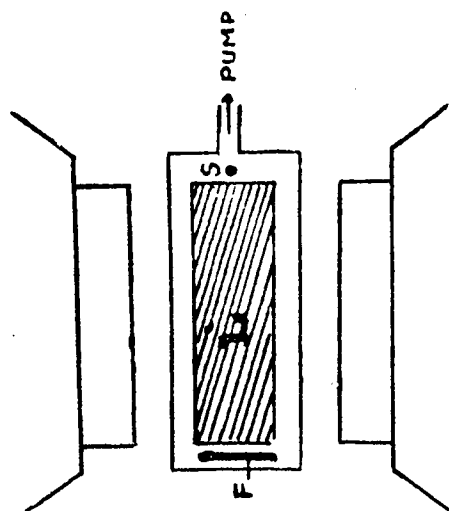


FIG. 3. Thibaud's Apparatus

To measure the charge on the positron a semicircular brass tube is placed instead of the box (Fig. 4). The source is a thin tube of radon and the receiver consists of two grids (1 & 2) raised to a high potential 12,000 volts. This is placed over the photographic film, the electrostatic field between the grids shifting the trace.

If this displacement = x , L = distance of plate from the centre of the field, l = length of path, m , e , v —the mass, charge, and velocity of the particle,

$$x = \frac{Ll}{v^2} \cdot \left(\frac{e}{m} \right).$$

Thibaud found that within the limits of experimental error, the numerical values of (e/m) for the positron and the electron are the same—up to within 10%.

Interaction of Positrons with Matter:—Experiments of Thibaud verified the materialization of radiation and the dematerialization of matter and the equality of mass of the positron and electron. He also examined the absorption in thin metal films, of electrons and positrons from the same source. The behaviour of both these particles were alike.

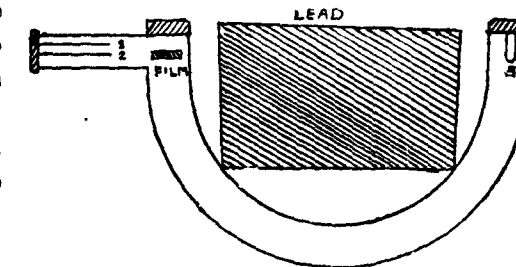


FIG. 4

When fast moving electrons impinge on an obstacle, X-rays are produced. Similarly, the impact of positrons on matter produces a new type of radiations of much greater intensity. The radiations are of the type of .5 MeV gamma rays.

The positron, penetrating into matter, is eagerly solicited by the numerous electrons and the combination of an electron and a positron results in the release of two photons of equal energy. The existence of the resulting radiation was unmistakably demonstrated by Thibaud and other workers and the energy of the resulting photons measured. Quantitative verification of the Einstein Mass-Energy relation $W = mc^2$ was obtained.

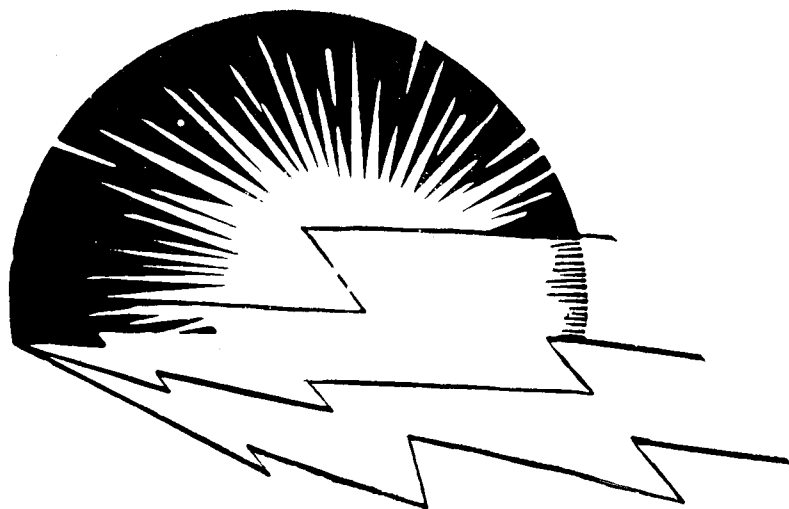
Positron as a Constituent of Matter:—That positrons are not commonly met with in the laboratory may be due to the abundance of electrons in matter, with which they may combine and give rise to photons. But why are electrons so abundant? Perhaps there are so many nuclei built out of neutrons and *positive* protons that serve to bind the electrons into atoms. Then why are there no negative protons which might bind positrons into atoms? Thus does each discovery in physics raise fresh avenues of exploration.

Generally an electron is produced along with a positron; they combine to annihilate themselves and form a photon. But even otherwise the positron combines with the electrons in the matter it traverses, so that the mean life of the positron is very short.

It was for sometime thought that the neutrons and positrons alone are the fundamental constituents of the nucleus; the proton being a complex

entity - neutron + positron. This theory meets with a lot of objections which it cannot overcome.

The current theory is that the protons and neutrons constitute the nucleus and an electron is expelled when a neutron is transformed into a proton within the nucleus; similarly a positron is expelled when a proton transforms into a neutron. Both these transformations are accompanied by the emission of a "neutrino"—theoretically predicted to safeguard the conservation of energy, but yet to be discovered. Thus, whether within or without the nucleus, the positron has no independent existence. When it does make its appearance, it is for a very short time—for it soon transforms itself into radiation by combining with an electron.



A Visit to Kodaikanal Observatory

By K. S. Srinivasan, IV U.C.

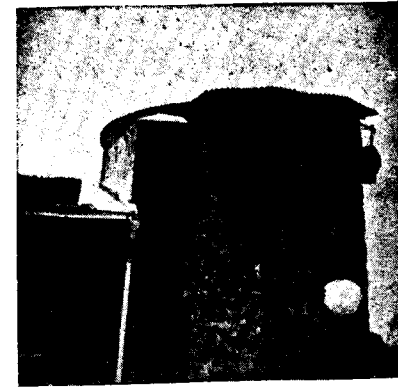
THE first Term had just ended and a merry group of Mathematics students headed by Mr. S. Srinivasan started off on an excursion to the Kodaikanal Observatory. The journey there was pleasant in spite of all the trouble of changing from the train into a bus at Dindigul, from which there were still 24 miles to be covered to reach the foot of the hills.

The virgin beauty of the vegetation enhanced by the winding road running up the hills and the graceful slopes on either side presented such a panorama that it was difficult for one to take it all in. It was really a pleasure to pass over the beautiful little bridges that span dizzy depths and to feel the cool breeze extending to us a hearty welcome. As we ascended the wooded slopes we beheld the brilliant white streak of a waterfall splitting into two the beautiful green of the distant woods. It was about 10 in the morning when we got to the town on the top of the hill. Kodaikanal enjoys a salubrious climate, the highest temperature recorded in summer being 70°F and the lowest about 40°F. A striking feature of this holiday resort is the duration of the daily sunshine—about 11 hours in a day—a record unequalled by any other hill station in India. Kodai is situated at a height of about 7000 feet above mean sea level.

The primary object of our tour was to see the Solar Physics Observatory located in a beautiful spot, 7683' above sea-level, and three miles from the town. We were taken round the Observatory by a member of its staff and shown the many interesting instruments installed there. Within the snow-white dome was housed a giant telescope [Refractor], the big instrument symbolising the solid determination of the human mind to unravel the mysteries of the mighty heavens. Then we saw the "weather cock," the indicator of wind direction and velocity. There were other instruments too intended for taking photographs of the sun during sunspots, eclipses, etc. A particularly interesting instrument is the Seismograph situated on a rock which records the earthquakes. Old charts recorded by this instrument were shown to us. Experiments on cosmic rays are also being conducted in this Observatory. For this purpose an instrument has been sent there by the Tata Institute of Fundamental Research in Bombay.

We returned to our camp for dinner. The same evening the Headmaster of the Municipal High School, Mr. Paulraj, took us round the various other places of interest. We saw the Pillar Rocks, three masses of granite, some 4000 feet high, which stand on the edge of the plateau, and the Round Road, forty miles long, which begins three miles further on. They are reached by a fine road which runs through charming woods of pine and eucalyptus. On the way there are the Golf Links. Between and below the rocks are several caves and chasms, challenging the more adventurous to descend. Another spot we saw was Fairy Falls, just below the Observatory, and half a mile from the "Holiday Home" where we resided. The Lake is the primary attraction of Kodai, and provides pleasant boating.

The Kodai hills form a very fertile region typifying the richness and grandeur of Tamil Nad.

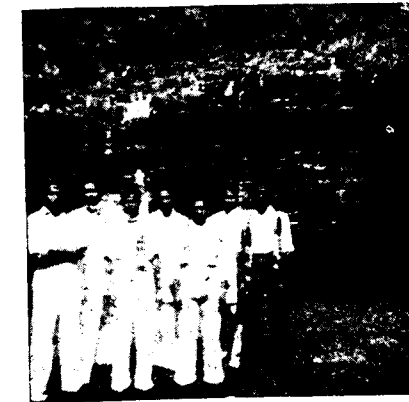


Where the telescope
is housed



The Weathercock

Kodaikanal

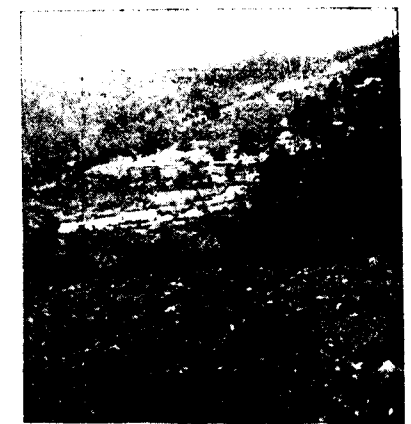


The party at Fairy Falls

Excursion



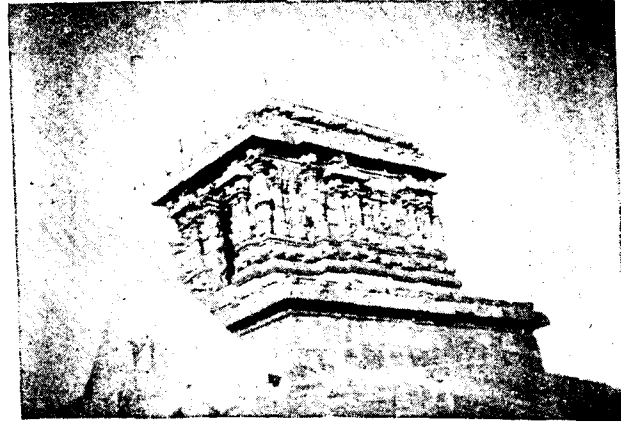
The Holiday Home



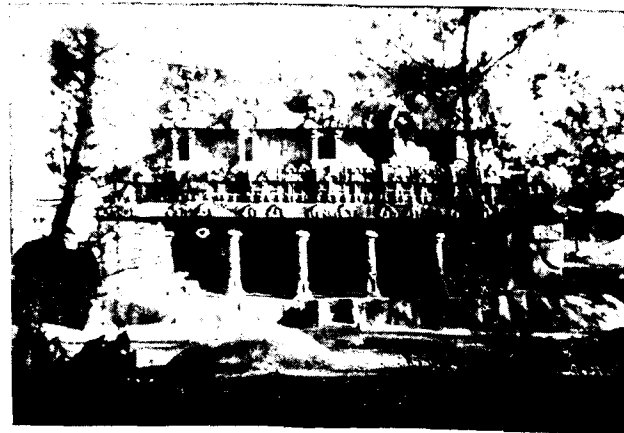
The view from the Observatory



Lighthouse at Mahabalipuram
C. Nachiappan, I.U.C.



Mahabalipuram : Old Lighthouse
Md. Nasir Ali, I.U.C.



Mahabalipuram: Beema Ratham
Md. Nasir Ali, I.U.C.

MAHABALIPURAM

and

GANGAIKONDACHOLAPURAM



Lion Well in Gangaikondacholapuram



Nandi in Gangaikondacholapuram

V. Sadagopan, I.U.C.

Gangaikondacholapuram

By V. Sadagopan, I.U.C.

ONE fine morning I got a chance to visit Gangaikondacholapuram. The temple is situated on the bank of a small river on the west end of the town. This temple was built by Rajendra Chola, the son of Raja Raja Chola. When Rajendra was king, his capital was Gangaikondacholapuram. During his reign, the city was greatly populated and flourished as one of the trading centres of Tamil Nad.

The city is now a small village. The outer compound walls are ruined. I was greatly surprised to see the huge stones of these walls. How was it possible for our ancestors to build such huge temples with huge stones? Some people say that the Lower Anicut was built with these stones.

In front of the temple there is a huge Nandhi which is about twenty feet high. It is the very same as the Nandhi in Tanjore. On the right side of the entrance there is a lion-well which is about twelve feet high. The entrance to the well is between the two legs of the lion. The inner side of the well is very dark and mysterious. The lower part is very smooth and slippery. The shape of the lion is very beautiful and fearful. Inside the temple there are many huge pillars whose diameter is about four or five feet. Now this place is haunted by many bats. There is a huge Lingam about fifteen feet high.

The statue of that temple shows that Buddhism was rapidly spreading in South India. Even though the temple is ruined, the surroundings are still beautiful to look at. There are many zizyphus trees and mango trees. Paddy is the most important crop in the village.

Around the outer portion of the temple there are many sculptures from which we can know about Rajendra's reign, his success and his fame and the life of the people. The height of the temple is about a hundred feet.

Gangaikondacholapuram has one of the best temples in Southern India. I think every College student, especially of the third Group, should visit this historical place.



“अमर ज्योति”

By N. Viswanathan, IV B.Sc.

चारों तरफ अन्धकार ही अन्धकार था। अपनी अधखुली आँखों को आस-पास दौड़ाने तक की आज़ादी उनको न थी। वे सीधेसादे थे और लक्ष्य-हीन जीवन बिता रहे थे। यह क्यों.....? वे गुलाम देश के रहनेवाले थे। गुलामी उनकी कौम और तन पर ही नहीं, बल्कि उनके मन और अकल पर भी अपना अधिकार जमाये रहती थी। वे इच्छा और अनिच्छा के विचार से दूर होकर जड़ता-तुल्य जीवन बिता रहे थे। उन्होंने देश की सेवा में अपना सर्वस्व कुरबान कर दिया था। हमें क्यों इस तरह रहना है? इस तरह ख्याल उनके मन में आया तक नहीं। अपने पास-पड़ोस के देशों में होनेवाली बातें, रहनेवाला मनुष्य-समूह और भोगे जानेवाले सुख-दुख आदि के बारे में सोचने की भी फुरसत उन्हें नहीं मिली।

“हम उनके गुलाम हैं” यही उन्हें मालूम था। इन त्रयाक्षर का अर्थ उनके लिये इतना ही था कि हम उनकी सेवा करने के लिये, उनके जूते उठाने के लिये ही इस दुनिया में पैदा हुए हैं। वे हमारे स्वामी हैं और हम उनके सेवक। इस तरह के मनोभाव को अपने तक सीमित न रखकर, अपने बाल-बच्चों को भी सिखाया।

देश के सर्व साधारण की हालत खराब थी। दुश्मनों ने सब कुछ कर डाला था जिससे लोगों के मन में कभी आज़ादी पाने की इच्छा तक न हो। लेकिन.....। एकाएक एक ज्योति का उदय हुआ। अमावस्या के आकाश की विजली की तरह वह जगमगाने लगी। सूखे हुए कमल को विकसित करनेवाले भास्कर के आगमन की तरह इस ज्योति का आगमन ग़फ़लत में पड़े हुए लोगों को जगाने के काम आया।

चारों तरफ़ गूँज उठा, “तुम मामूली आदमी हो, लेकिन फ़रिश्ते हो। तुम्हारे भी आत्मा है। बाहर के बंधन आत्मा पर अधिकार जमा नहीं सकते।

उन मामूली आदमी ने देखा इन अजीब बातों को। उनसे इतने दिनों तक किसीने नहीं कहा था कि आदमी में आत्मा है। आज इस रहस्य को सुनते ही वे जाग पड़े। उनके अचरज की कोई सीमा न थी, जब उन्होंने देखा कि यह बात सच है। उन्होंने एक बार अपने पिछले जीवन की याद की।

ऊपर देखा। वही ज्योति उधर अब भी विराजमान थी। वह मानों कह रही थी, “भाई, अपने लक्ष्य की तलाश में और भी अपना जीवन मत लगाओ। तुम्हारे जीवन में करने लायक और भी कई काम हैं। “आज़ादी या स्वतन्त्रता” शब्द तुमको मालूम नहीं? दुनिया की चन्दरोज़ा ज़िन्दगी में दूसरे को दवाने का हक किसीको नहीं है, इसको जान लेना ही स्वतन्त्रता शब्द की मानी है। वह आज़ादी पाना तुम्हारा मक़सद व लक्ष्य है। लक्ष्य मालूम होने पर उसकी ओर क़दम न बढ़ानेवाला इनसान नहीं है। हैवानों से भी गया-बीता है। इसलिये आओ मेरे साथ। मैं दिखाऊंगी मुनासिब रास्ता। आज़ादी की कसौटी पर अपने को कसने के लिये तैयार हो जाओ।

वे चुप नहीं रह सके। इस अमर ज्योति की देववाणी, लक्ष्य की मधुर पुकार वे टाल नहीं सकते थे। इसलिये इस ज्योति के क़दम पर क़दम रखकर चलने लगे। अब उन्हें कई तकलीफ़ें झेलनी पड़ीं। गुलामी की कैद से छुटकारा पाना आसान बात तो थी नहीं। लेकिन वे हिम्मत हारनेवाले न थे। उनकी उम्मीद का फल शीघ्र ही मिल गया। उस ज्योति के मार्ग में जो जो अड़चनें पेश आईं, उनका ख़ातमा कुछ ही दिनों में हो गया।

लेकिन हाय! उसी समय जब उन्होंने अपने आँसू से भीगे कपड़े सुखाये भी नहीं थे, इतने में उन्हें और एक बार रोना पड़ा। वह ज्योति, वही एकमात्र सहायता, और वही जहाज़ जिसे पकड़कर वे अपनी सैर ख़तम करके पार आये थे, वह उस कुरबानी के क्षेत्र में डूब गयी थी। हाँ, सच्ची बात है कि वे मार्ग प्रदर्शन करनेवाली ज्योति को खो चुके थे और विलापने लगे :-

“हा अमर ज्योति! तुम कहाँ छिपी हो? तुम इस टूटी हुई नाव को पार पहुँचाकर क्यों खुद डूब गई हो? हे अमरवाणी! तुम क्यों चुप हो?”

वह अमरवाणी चुप नहीं रही। बोली “भाई, वह ज्योति कहीं छिपी नहीं है। हाँ, बेशक, उस ज्योति की जो लपट थी वह चली गयी। अपनी बाहरी आँखों को बन्द करके अपने अन्दर नज़र दौड़ाओ। जिस अन्तरात्मा का ज्ञान उस ज्योति ने तुम को कराया था, उसी अन्तरात्मा में वह विलीन हो गई। अन्तरात्मा के

सहारे आगे कदम बढ़ाओ। निस्संदेह अपने लक्ष्य पर पहुंचोगे। तुम अब लक्ष्य भूमि के नजदीक आ गये हो; सिसक सिसककर बच्चों की तरह मत रोओ। उस ज्योति का, उस पवित्र महात्मा का चिंतन करने से तुम में एक ज़बरदस्त जोश पैदा हो जायगा।

इसका उल्लंघन वे नहीं कर सके। वे आज नये आदमी बन गये हैं। उनकी एक एक नस में जोशीला खून बह रहा है। आशा है, वे चन्द रोज़ के अन्दर आलम में अपने बतन को बेजोड़ व बेनज़ीर बना देंगे।

Thomas Hardy-the Novelist

By. B. Ramachandran, III Hons.

THE outstanding characteristic of Thomas Hardy's work is the loftiness and grandeur with which he paints the tragic side of life. His characters are all martyrs, as it were, to his conception of human life—an everlasting struggle of individual human wills against an indifferent, omnipotent Fate that rules the world. He deals “unaffectedly” with “the fret and fever, the derision and disaster, that may press in the wake of the strongest passion known to humanity.” He has a profound faith in Love, but laments the futility of it against the powers that conspire to effect its downfall. He goes even to the extent of painting an overwrought and somewhat artificial picture of life, to bring home to the reader the uselessness of man against sombre, unrelenting Fate.

Nature plays a very vital role in Hardy's novels. The Weir swallows up the pigmy creatures that walk the heath with airs of empty majesty. Man is but a puppet in the hands of that weird, nightmarish heath that had stood the “cataclysmic onset of centuries.” It is not surprising that Hardy was overawed by its tragically overbearing influence. His men and women accepted the supremacy of the Heath with a resignation that would seem hardly explicable. Denude his novels of the Wessex moors, the firs, the tragic burrows, they become hardly Hardyian. His characters accepted the philosophy of this tragic inevitability: “it was because it was to be, there is no gainsaying it.” They fail in life woefully when they try to aspire to the bigger and sweeter things of life. Jude and Sue in *Jude the Obscure*, the capricious Eustacia Vye and the indecisive Damon Wildeve in *The Return of the Native*, are instances of this phase of Hardy's works. Hardy sees the sadness and insufficiency in all aspects of life—Nature, Love, Power. To him the very Heath is a type of the power that governs the world—“immemorially old, barren, heedless and, in fact, though not by intention, in its inevitable influence upon the human heart, sinister”.

Philosophy is the subject of his novels; and it is a philosophy of resignation to Fate. There is no point in man's struggling against Nature. He has to take everything as it comes. He should not rebel against Fate but must submit to its inexorable laws that simply *must* be obeyed. He set himself to record, in various moods and from various points of view, life as he saw it. The insignificance of man, the briefness and transitoriness of his days, are always present to him. He never fails to see them from the point of view of the “Indifferent Power” that rules the world.

Hardy's treatment of Love is unique. Miss Austen dealt with the capriciousness of love; Emily Bronte infused into her treatment of

Love some savage passion through the agency of Heathcliff; Charlotte Brontë only saw the passionate side of love; Meredith dwelt on the romantic side of love; but Hardy dwells on the hollowness and the 'insufficiency' of love. There are places in his novels where he seems to go out of his way to insist on the emptiness of love. The waverings and mental agonies of Sue Bridehead and Jude Fawley, the faint flickerings of love between Damon Wildeve and Eustacia Vye that flamed forth into an irrepressible fire of passion and culminated in such a majestically tragic way—these may serve as examples. But, for all this, we cannot dispute the fact that he has the strongest faith in and the profoundest devotion to human love, "the strongest passion known to humanity". His novels contain very many striking examples of the purest devotion, grander and more exalted than in most other novels—the love of Gabriel Oak for Bathsheba Everdene; the love of Diggory Venn for Thomasin Yeobright; the pure, unsophisticated devotion of Lucetta Henchard to Michael Henchard, and the love of John Loveday for Anne Garland. But it is not in Hardy's temperament to dwell on the happy side of love; it is for a person of a calibre other than Hardy's to dilate upon happy scenes and happy lives. But he also sees the majesty of man as he sees the triviality of man. As a looker-on from a higher level than that of the "poor human mortals" whom he portrays, he points out the futility and nothingness of man; but once in the storm and stress of life, in the feverish activity of humanity, shoulder to shoulder with his fellow-beings, he paints a grand picture of life and raises it to the level of the heroic. Love, he acknowledges, is a supreme thing, and does not grudge it its accorded place in life. But he can only remember that even this grand passion is of no avail against the forces that are in conspiracy against it. The love of Tess for Angel Clare was incomparable indeed, but it had to yield to circumstances. Love is in itself beautiful; it may have been beneficent but for the world and its ordinances and opinions, the conventions about love and about social standing.

His treatment of love is largely based on one particular theme—the contrast of a patient and generous devotion with selfish unscrupulous love and violent passion. On this basis, his characters may broadly be divided into three classes. First, those who resign themselves and console themselves with the doctrine, 'It was, because it was to be'; this class is represented by Clym Yeobright, Boldwood and Thomasin Yeobright; they are the unheroic failures of life. Secondly, there is the category of unprincipled, self-opinionated, capricious, and wavering souls who rebel against Fate. The charming Eustacia Vye, the inconstant Damon Wildeve, the noble Tess who aspires to the bigger things of life—these perish in the

battle against odds, while the more successful members of this class are Anne Garland, Bathsheba Everdene, and Cytherea Graye, to mention but a few. Lastly, there are those who are absolutely loyal and endure hardships in the course of true love without one murmur of complaint. It is they who ultimately succeed in life; in other words, they attain the object of their wishes: Diggory Venn, Gabriel Oak, and Edward Springrove may be cited as examples.

All Hardy's novels point to one conclusion: the unhappiness of man in life as well as in love is attributable not only to the conflict of individuality against the force that governs the world, but to the conflict between man's natural power and a repressive power of his own making. The conflict between love and morality leads to the wreck of many lives in *Jude the Obscure*, to the hanging of Tess in *Tess of the D'Urbervilles*. Pursuit of an ephemeral good landed Bathsheba Everdene, Anne Garland, and Cytherea Graye in unhappiness, and made them bow in obedience to the powers that rule the world.

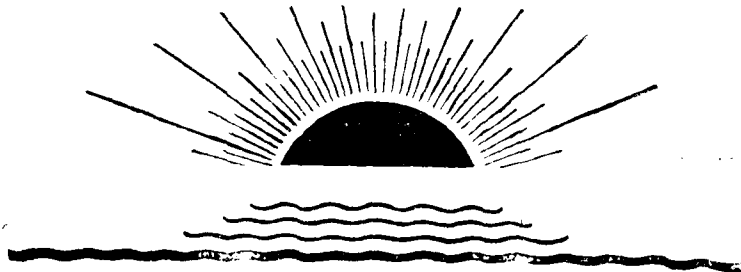
Hardy ascribes all tragedy in life for the most part to man's own doings. Only in Tess does he stoop to the part of the "Lotos-Eaters" and accuse the Immortals of sporting with human wills and finding pleasure in the torture of humanity. When Tess is hanged he says: "Justice was done and the President of the Immortals (in Aeschylean phrase) had ended his sport with Tess." Still, he cannot but realise that most catastrophes are brought about, consciously or unconsciously, by the *dramatis personae* of the stage called the World, with frequent interjections by the superhuman agencies. Angel Clare had a false ideal of morality and so cruelly deserted Tess, leaving her to the mercy of a world so full of human snares. But even Clare was not so culpable as the rough and ready judgment of society, the 'profound injustice of social justice'—and here again can be traced man's work, the folly and cruelty of the social institutions which made a murderess of a 'pure Woman.'

The secret of Hardy's 'tragic power and tragic intensity' lies, therefore, in the 'opposition between the blind unconscious operation of circumstance' (and sometimes of superhuman agency) and the 'passionate consciousness' of man. He finds his heroes and heroines in places humble or high, on Egdon Heath or in courts of regal splendour. His creative fire is kindled by the sadness of life and the splendour of common humanity in the real, day-to-day world. We cannot question his artistry. But was his vision complete?

இன்பக் காட்சிகள்

By S. M. Krishnan, I U.C.

காலையில்	கதிரவன்	கதிரோடு	எழுவதும்
மாலையில்	மஞ்சளாய்	மாண்போடு	மறைவதும்
தனிஒளி	வீசும்	தண்ணில	வொளியும்
நனிமணம்	வீசும்	மலரின்	மகரமும்
மத்தளம்	கோட்டும்	மாலை	அருவியும்
கனன்று	குமுறும்	கடலின்	காட்சியும்
காற்றினில்	ஆடும்	தளிரினம்	செடியும்
வகைபடத்	தோன்றும்	வானத்தின்	வில்லும்
வம்புகள்	செய்யும்	மந்திகள்	வழக்கும்
கொஞ்சிப்	பேசும்	குருவிகள்	கூட்டமும்
களிஇசை	அளிக்கும்	கானக்	குயிலும்
தோகை	விரித்த	மயிலின்	ஆட்டமும்
மலரினில்	வண்டு	மதுவினை	உண்ணலும்
வானில்	மேகம்	வளமோடு	தோன்றலும்
திசையினில்	அடிக்கும்	தேன்றலின்	இனிமையும்
தூற்றி	விசும்	சூறு	வளியும்
வீதியில்	முழக்கும்	இளஞ்சிறார்	ஒலியும்
இயற்கை	வழங்கும்	இத்தகை	இன்பம்
என்றும்	நுகர	இருக்கும்	இன்பமே



The Final Meeting

By K. Venkatasubramanian, II U.C.

It was Sunday and the tarred roads of Bombay were full of people. Walking on the shady foot-path with hasty steps was Latha returning home from the market. On seeing the postman enter her house, she further hastened her steps so that her younger brother Sohu was obliged to run in order to keep pace with her. The postman was always a welcome sight to her, for he brought letters from her dear husband, Ramesh, who was in far-off Kashmir.

Ramesh was a Captain in the Army. With the B.A. degree as a support he had joined as Second Lieutenant and within a year had risen to the rank of Captain. Besides great ability, remarkable courage, and astounding presence of mind, he had a benevolent character which endeared him to all his soldiers. They considered it a privilege to fight under him and his Officers used to say: 'India is really in need of such men'.

As soon as fighting began in Kashmir, Ramesh's company was sent to fight the fierce tribesmen. Though in the beginning they had to face many odds, his soldiers fought bravely with the double interest of serving their dear country and winning fame for their beloved Captain. Day after day they advanced through the inaccessible country, driving the enemy before them and releasing one village after another from their atrocities.

Though Latha was at first overwhelmed with sorrow at the thought of being separated from her beloved one, gradually she was convinced by what he had preached to her before going to the front. In accordance with her last request he was constantly writing letters to her. To-day, on seeing the postman she felt sure that he had brought a letter from Ramesh and her heart thumped with joy.

Seth Ramlal was a rich cloth merchant and, unlike the black-marketing type, he was an honest, charitable man. As he was opening the letter, Latha rushed in and with an excited 'Daddy, let me have it', snatched the envelope from his hand. The very first glance roused her suspicion, for this was a Service envelope and had a strange appearance. With faltering fingers she opened it and began to read the typed lines. As she went through them, a chill went through her heart and the letter fell from her trembling hand. She sank into a chair and remained motionless. Her father, stupefied at her strange behaviour, hastily picked it up

and the exclamation, 'Captain Ramesh missing, believed dead', escaped his lips.

It took days for Latha to recover from this terrific shock. However much her parents tried to console her, day by day she grew paler and paler. The thought of suicide was foremost in her mind, but the more she thought of her brave husband, the more she abandoned it and a new spirit awoke in her.

She determined to follow the footsteps of the deceased Captain and set an example to the rest of the world. What she desired most was to serve the same cause for which her brave man had died. She decided to become a nurse and serve the wounded and suffering heroes who were fighting for their dear land. She experienced great difficulty in getting her parents' consent; but once she got it, it was very easy to get herself enlisted as a nurse.

For a few days she worked in the Dehra Dun military hospital, and when nurses were wanted to serve in Kashmir she gladly volunteered, for she wished to see the land of Ramesh's death.

While carrying on operations in the Rajauri section of the Kashmir valley, Ramesh and his men had much to suffer through inadequate supplies. They were far ahead of the other Indian troops, and transport through the mountainous region was very difficult. To add to their difficulties, the rigorous winter set in, and his men, accustomed to the hot Indian plains, found it a job to keep themselves fit. Above all there was a shortage of ammunition. So the young Captain decided to retreat and join the main column of the army.

It was a pitch-dark night and a chill breeze was playing all round the little group of tents which looked like so many birds' nests perched on the slopes of the snow-covered peaks. The enemy seemed to have scented the difficulties of these soldiers and when almost every one except the few sentries were snug in bed, made a surprise attack. The sleepy soldiers were awakened by the sudden blasts of the enemy's guns and found it hard to face their unexpected fire. Ramesh ordered his men to make a hasty retreat. He waited till all of them had gone, and as he was himself preparing to follow, a cry for help from a wounded soldier attracted his attention and immediately he ran to the man. A bullet had pierced his left shoulder and he was bleeding profusely. Neither could he be left behind to die nor could he keep pace with his fast retreating comrades. Supporting him with his right hand he walked as fast as his

companion could in a frantic effort to join his men. The enemy was steadily advancing and the red-hot bullets were flying all around. Suddenly he heard his wounded companion give a deep groan and fall dead with a bullet through his heart. As Ramesh was preparing to escape, a random shot pierced his thick boot and smashed his left toe, thus rendering any escape hopeless. By this time the enemy had come very close and he was forced to hide himself behind a mound of snow. All the while he was in constant fear of being spotted out, but luckily, after a few hours, the raiders disappeared as suddenly as they had appeared.

His injured toe was paining and he found it difficult even to keep his balance. Limping, he began his journey through the trackless snow and after two days' hopeless travel reached a small Kashmir village and found shelter in the head-man's cottage. Here he was compelled to remain in hiding for more than two months. Because of this long absence the Officers in the base camp believed he was dead and sent that typed letter to his dear ones at home.

At last, disguised as a native trader, he managed to get out of the enemy-infested area and start for what he hoped to be friendly country.

Darkness was fast replacing twilight in the majestic Laspur hills, when the report of a gun tore the profound calm of the valley and the next moment Ramesh fell down with a bullet through his right side.

Near by there was a detachment of Indian troops expecting an attack at any moment, particularly on learning from some villagers that a large number of enemy irregulars were active in that area. So, on seeing this lonely suspicious-looking man in native attire, the sentry mistook him for a foe. On hearing his cry (in Marathi) as he fell down, the guards became doubtful and carried him to their camp. The officer in command at once recognized Ramesh and had him immediately removed to the hospital in another small tent.

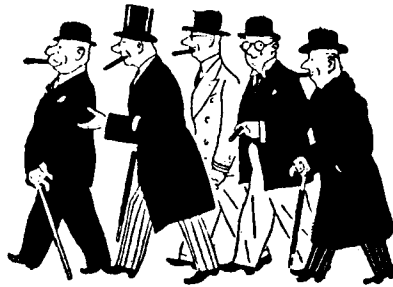
Latha had come to Kashmir and was a nurse in this hospital. On seeing this new patient, at first she couldn't believe her eyes, but then it was he and only he! Her heart sang with joy and she didn't know how to express it.

After the bullet had been removed the patient was handed over to her care and she considered herself the happiest of women as she nursed him. Both the doctor and the officer were surprised at her constant watch over him and at last asked her why she was so much devoted to this wounded Captain.

Twenty-four hours had passed since the operation, and just as every one was losing hope the Captain slowly opened his eyes. They slowly moved from one to another of those who were standing by his side and finally rested on Latha. A smile slowly carved itself round his lips and he showed signs of recognition. Tears were rolling down Latha's cheeks.

Thus did the long-separated couple meet again. But not for long. As they were exchanging happy glances, there was a sudden blast of the enemy's guns. The officer and all the others ran to their places. The tiny candle in the tent was fast burning out and in its flickering light could be seen the two happy souls so immersed in happiness as to be deaf even to the thundering guns.

The deadly shells were flying in every direction and one of them found its way right into the little tent. There was a loud explosion and everything was blown to pieces.



வானம் குமுறுது

By A. Veerappan, I U.C.

வானம் குமுறுது வையம் இருளுது
வருதுது மழை எனவே!
கானக் கருங்குயில் கீதம் இசைக்குது
களிமயில் ஆடுதங்கே!
மோனத் தவமுனி முற்றுந் துறந்துகண்
முடியிருந்து விட்டால்,
ஆனந்த மாமிந்த இயற்கையின் இன்பங்கள்
ஏதுசொல்? ஏதுசொல்? நீ!
ஆழி யிருந்தோளி ஆட்சி பரப்பியே
ஆதவன் எழும்புகின்றான்!
கோழி உலகினைக் கூலி யழைக்குது
கோளினையிக் காட்சியின்பம்!
மோனத் தவமுனி முற்றுந் துறந்துகண்
முடியிருந்து விட்டால்,
ஆனந்த மாமிந்த இயற்கையின் இன்பங்கள்
ஏதுசொல்? ஏதுசொல்? நீ!



Valluvar, the political thinker

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

MOBILITY of mind, catholicity of taste, profundity of thought, subtlety of expression, and an unfailing flash of rich experience are some of the most striking traits in Valluvar, who lived in the second century A.D. The principles he has propounded in *Thirukural* are applicable on a global scale because of the outlook of the man, which embraces all mankind. A study of Valluvar as a philosopher will remind one of the vast horizons the Tamils contemplated and their sustained dignity of thought. Here we may briefly consider the political philosophy of Valluvar.

A State, says Plato, arises out of the needs of mankind; no one is self-sufficing, but all of us have many wants. Can any other origin of a State be imagined? Thus a State, from his point of view, originates in human necessity. The fact that a State is indispensable for our daily life and further progress is brought out by Valluvar in a *kural*: "When there is rain, the world enjoys prosperity; and when the king rules justly, his subjects prosper."

The king here stands for the State and the analogy serves to prove the necessity of its existence.

It is clear that a State is composed of individuals, but of individual related to one another by a peculiar bond. It is the bond of mutual economic dependence which arises from the limited capacity of an individual to supply his own wants together with the natural diversity in the capacities of individual men, which fits one individual to supply one want and another another. The State is there to co-ordinate the manifold efforts of men while they are engaged in the production of wealth. Hence Valluvar says that

'He is a king who is able to acquire wealth, to lay it up, to guard and to distribute it.'

Societies are possible in so far as each of their individual men exhibits self-restraint towards his fellow-members and refrains from doing or getting all that he has the ability to do or the power to get. This is illustrated by a myth which Plato puts in the mouth of Protagoras, the sophist. Hermes asked Zeus how he should impart justice and reverence among men. 'To all', said Zeus, "I should like them all to have a share; for cities cannot exist if a few only share in these virtues as in the arts." From this we can understand that justice in architectonic. This is actually what Valluvar means when he says:

"If the king acts contrary to justice, rain will become unseasonable and the heavens will withhold their showers".

There are two things, in Plato's view, which a political society must possess and which distinguish it from any other form of society. The first is the presence of a ruling body (or alternatively of a ruling individual, for Plato thinks it a matter of secondary importance whether the rulers are one or many) whose special function is to comprehend and to pursue the general interests of the whole. The second thing necessary is only the converse of the first. There must be a separate ruling class (or individual) but it must not be devoted to the pursuit of separate class (or individual) interests. These two cardinal principles are not lost sight of by Valluvar, for he says: "The world will constantly embrace the feet of the great king who rules his subjects with love". Here the word "subjects" should be carefully noted.

A State is driven to aggression by its failure to supply its own wants. This failure springs from the breakdown of that system of economic self-sufficiency which constitutes the health of any State. With this point in view, Valluvar carefully defines the State as one which can easily support foreigners too!

Valluvar, like Plato, does not think that a situation could arise in which the interests of the subjects would conflict with the public interest of the State. He conceives the possibility of such a conflict only in the case of the ruler. Hence he warns the ruler:

"The king who, without reflecting on its evil consequences, perverts justice, will lose at once both his wealth and his subjects."

"Until philosophers are kings or the kings and the princes of the world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those numerous natures who pursue either to the exclusion of the other are forcibly restrained from doing so, cities will never have rest from their evils—no, nor the human race, as I believe, and then only will this our State have a possibility of life and behold the light of day." These are the eloquent words of Plato. They offer a choice and Valluvar decides that kings and princes should be made to have the spirit and power of philosophy. Valluvar has devoted many chapters to exploring ways and means to realise this ideal.

A delightfully modern tinge is a notable feature of his political writings. He stood for a monarchy controlled by the sempiternal principle of justice. He was a noble Royalist, simply because he lived in the second century A.D. His greatness does not rest upon his political philosophy alone. The day will come when his vast intellectual achievement and the extent of its subsequent influence on Tamilian thought will compel the admiration of the whole world.

நீதிமான்*

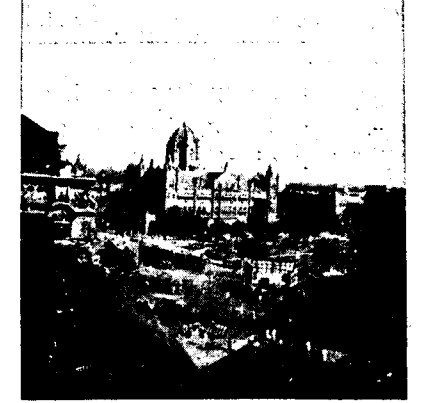
By P. Sambannan, I U.C.

1. உத்தம நீதிமான் யாரென்(று) அறிவிரோ?
சுத்த இதயம் உடையராய் நீத்தமும்
நேர்மையாய் வாழ்ந்து மமதை நீக்கிநற்
பண்புகள் கொண்ட பேரியனே.
2. குற்றமற்ற வாழ்க்கை நடத்துவன்; பவத்தின்
பற்றினை முற்றும் அகற்றுவன்; சற்றும்
மனங்கலங்கிலன் துயரினில்; இன்பம் விழைகிலன்
இரண்டே ஒன்றெனக் கருதும் நிலையினன்.
3. தற்காப்பிற்(கு) ஆயுதம் வேண்டாம். பதுங்கிட
கற்குகைகள் வேண்டாம். மறைந்த சுரங்கமும்
வேண்டாம் இடிக்கையில் ஒதுங்கிட நேர்மையாய்
என்றும் நடப்போன் எனவே.
4. விண்ணில் இடிகள் முழங்கவே, தோன்றும்
மின்னலின் மூர்க்க ஒளியையும் இன்னும்
கடல்தனின் தாக்கினை என்றும் அவனே
திடமுடன் நோக்கிடக் கூடும்
5. அதிட்டம் அளிக்கும் உவப்பினை அன்றி
விதிதரும் இன்னலை மதியான். கதிடேறக்
கற்பன் கலைகள். அவனுள்ளமோ தூய
நினைவால் நிரம்பி எழில்பெறும்.
6. நல்நினைவே தோழன். தினமும் நடத்திய
நல்வாழ்வே செல்வம். அவற்கு சிலநாட்
தங்குமோர் சத்திரம் இவ்வுலகம். இனியே
இன்பச் சுவர்க்கம் எதிரினில்.

* A translation of Thomas Campion's poem.



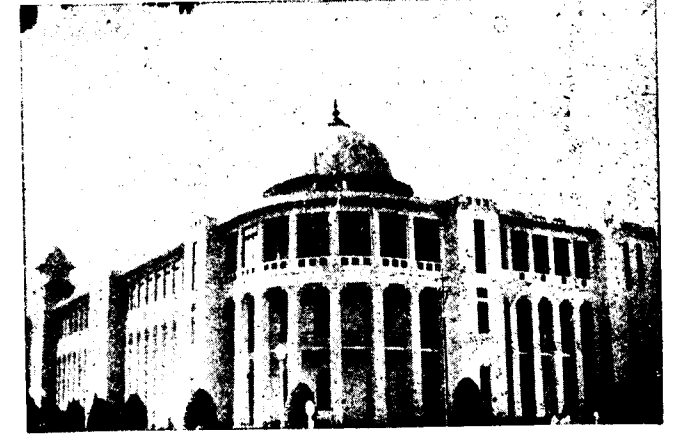
Bombay—Gateway of India



V. T. from the air

T. R. Narayanan, I U.C.

BOMBAY AND MYSORE



Mysore Railway Office
L. R. Sankar, III U.C.



Mysore
Hill Temple



Mahisasura on
Chamundeswari Hill

D. Subramanian, IV B.Sc.



D. Samuel Devaraj, I U.C.

RURAL SIGHTS



Eight Branches in a Palmyra tree



D. P. Sampath, III U.C.



A. Devasagayam, III U.C.



S. Tillaiyagam, IV U.C.

"If they are good for me..."

By B. Anantha Shenoy, III B. Sc.

Let my hut collapse on my children,
Burying them in the bosom of earth ;
Let them spell revenge, these bloodthirsty men,
Tormenting for debts, gloating over mirth ;

Cast me in the sun, to break the roadside rocks,
Yet may I not get a mouthful of broth ;
Drive me into shame, madness out of shocks,
Let down on me Thy thousand vials of wrath.

Bless me with Poverty, the friend of all my friends,
Relieve me of Love, and my philosophy to bear
The torture of death, that into my heart descends,
But allow me to pass through these ; that's all I care.

My world is full of sorrows
That turn my soul towards Thy face,
I pray for more, with hope to live tomorrow,
If Thou thinkest best for me, Thy grace !



Literature, a Revelation of Human Life

By T. Edwin, II U.C.

WE enter a richly embellished Gothic cathedral and are struck by the grandeur, the potent spell, the mysterious gloom mingled with awe and majesty. We hear a melodious strain of music, we can only "consider and bow our heads" in ecstasy. Literature also possesses this direct and independent power. For "a good book is the precious life-blood of a master spirit." Literature is an artistic expression of life through the medium of words; the art is the mode of expression; life, the thing expressed.

The limitation of this revelation does not so much perplex us as the greatness of it, for a true and vivid insight into man is given us by literature. As Browning says,

Art remains the one way possible
Of speaking truth.

This "art" is the only source through which we arrive at the truth concerning man and human life.

Literature is indisputably a sincere expression of life, a revealer of the man invisible. The historian delves into chronicles and archives to add new chapters to human history; the physicist indefatigably seeks the physical or material phenomena in man or nature; the anatomist is busy dissecting to see the physiological being in man; the psychologist is concerned with the science of human behaviour. But these do not see man's innate and inherent nature. In a great production of literary art we see man actually working, thinking, feeling.

Shakespeare is the greatest of psychologists, for he dissects human nature and depicts it to us artistically in words. That is why Dryden sang of him:

But Shakespeare's magic could not copied be;
Within that circle none durst walk but he.

"Europe's sagest head" was the man best acquainted with human experience. It was of him that Matthew Arnold said:

He took the suffering human race,
He read each wound, each weakness clear.

It would not be an exaggeration to assert that literature is an outgrowth of life; life's revelation comes because of this and because literature deals with life as its indispensable and essential theme. Humanity is the sole subject of it, its cause and inspiration. This treatment generally takes a multitude of forms. It is obvious that literature finds one of its important functions in the portrayal of human life and character. When we hear Lear cry out despondingly:

"Is there any cause in Nature that makes these hard hearts"?

And Browning answer him partially and indirectly:

Is there a reason in Nature for these hard hearts? O Lear, that a reason out of Nature must turn soft seems clear.

But literature interprets life in a very different way from philosophy. It does not simply record what it sees in life, but anticipates it by shaping it according to its purpose and fancy.

We should be doing an injustice if we traced all the sciences back to literature, but to deny that it is a branch of a high order would be a grosser injustice. For "it pictures being and its source, though it does not generally investigate the ultimate framework of the Universe." It is in large measure concerned with the individual man; like our senses, it deals with the existing creature individually and does not attempt to trace the individual back to a more remote and universal pattern. That is ordinarily reserved to the science of being, or, in the case of revealed truth, to the science of theology.

Even when the modes of human expression are exceedingly varied they come under the broad head of Art. Nature and Soul, the direct creations of God, combine to produce a piece of art; art, broadly speaking is an outcome of the action of the soul upon Nature. So art embodies all forms of human expression, whether in word or in deed. Since we are able to discover some of the essential characteristics of art, we can no doubt penetrate and discover some at least of the fundamental features of literature, for it takes its place among the arts.

"Literature," says Matthew Arnold, "is a criticism of life." By this he may have meant that among the manifold themes of literature, Man and Human Life are inseparable and indispensable. But it must be granted that human life is the primary subject, for the artist himself is human and humanity is the subject he knows most about.

Literary revelation of life may be either direct or indirect, conscious or unconscious. An author may purposely set himself to reveal certain

phases of his own life or those of his fellow-men. More often he discourses on a thousand themes, all unaware that he is making any disclosure beyond the subject in hand. For instance, after musing on Nature, Wordsworth says:

For I have learned
To look on Nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity.

On whatever theme literature may choose to dwell, it is man who speaks and it is man to whom the utterance best appeals.

Again, this revelation may either be superficial or profound. This does not depend upon the writer's falseness or sincerity. It is a question of an author's genius, insight, and experience of human life and affairs. In what ways shall we interpret this human revelation which literature so strikingly presents? It is permeated with the life of the author and that of the age. "Literature may be endowed with the greatest of all the powers of art, the power to disclose the hidden workings of the great heart of our common humanity."



ஆசிரியர் சோணசலம்

By K. R. Nagarajan, III B.Com.

பிற்பகல் நான்கு மணி இருக்கும். வானம் திடீரென்று இருண்டு மழை வரப்போவதை அறிவித்தது. மழை வராதென்ற தைரியத்தில் சோணசலம் வீட்டின் முற்றத்தில் வந்து உட்கார்ந்தார். மேலே திறந்த வெளி. சிறிது லேசான காற்று அவர்மீது தவழ்ந்து சென்றது. சோணசலத்திற்கு தன் பெயர் பத்திரிகையில் வெளிவர வேண்டுமென்று வெகுநாளைய விருப்பம். துணின்மீது சாய்ந்துகொண்டு இதைப்பற்றி எண்ணிக்கொண்டிருந்த அவர் கண் இமைகள் சிறிது சிறிதாக மூடிக்கொண்டன.

தன் பெயரை எப்படியாவது பிரபலப் படுத்தவேண்டும். நன் கொடைகள் கொடுத்தோ அல்லது பொருளுதவியாலோ தன் பெயரை வெளியுலகிற்கு அறிவிக்க அவர் அவ்வளவு செல்வந்தர் அல்ல. மேலும் ஆலோசித்ததில் கதை எழுதுவதே சிறந்த வழியென்று அவருக்குத் தோன்றியது. கதை எழுதுவது என்பது அவ்வளவு கஷ்டமான வேலையல்ல அவருக்கு. பகல் கோட்டை கட்டுவதில் அவருக்கு நிகர் அவர்தான். நாற்காலியில் உட்கார்ந்து கொண்டு மனக்குதிரையைத் தட்டிவிட்டால் நேரம் போவது தெரியாமல் தூங்கி வழிந்துகொண்டு சிந்திக்கும் நியுணர். எந்த விதமான கதை எழுதலாம் என்பதே அடுத்தபடியாக அவருக்குத் தோன்றிய பிரச்சனை. அவருக்குத் தெரிந்தவரை துப்பறியும் கதைகள்தான், கதை முடியும்வரை வாசகர்கள் ஒரே மூச்சில் படித்து முடிக்கும் தன்மை வாய்ந்தவை. வெகுநேரம் மூளையைக் குழப்பிய பின் முதன் முதலாக துப்பறியும் கதை ஒன்றை எழுதத் துணிந்து எழுதியும் முடித்தார். கதையை முடித்து பின் அதை ஒருமுறை படித்துப் பார்த்துவிட்டு ஆச்சரியத்தில் மூழ்கினார். தான் எழுதியதுதான் என்ற சந்தேகம்கூட வந்தது. இவ்வளவு கோவையாக நல்ல நடையில் எழுதத் தனக்குத் திறமை உண்டென்று அவர் எதிர்பார்க்கவில்லை. அன்றே அதை "அனுக்குண்டு" பத்திரிகைக்கு அனுப்பினார். பத்திரிகை ஆசிரியர் மறு இதழிலேயே அதை பிரசுரித்துவிட்டு மேலும் அம்மாதிரி கதைகள் எழுதுமாறு அவரை ஊக்கப்படுத்திக் கடிதம் எழுதினார். இப்படி ஒரு அதிர்ஷ்டம் அவரைத் தேடிவருமென்று சோணசலம் அதுவரை எதிர்பார்க்கவில்லை. சில நாட்களுள் "அனுக்குண்டு" பத்திரிகைக்கு அவர் கதை இல்லாமல் மதிப்பில்லை என்ற நிலைமை ஏற்பட்டது. சாதாரண சோணசலம் ஆசிரியர் சோணசலமாக மாறிப் பொது ஜனங்களிடையே அமோக ஆதரவு பெற்று விளங்கினார். எந்த ஆண்டு மலரும், நாவல்களின் முகவுரைகளும் அவருடைய பேனாவிலிருந்து இரண்டு வரிகள் புகழ்ந்து எழுதப்பெற்றிருந்தால் போதும், பொது ஜனங்களின் ஆதரவு

ஞ்சாமாகக் கிடைக்கும். திறப்பு விழாக்கள், சங்கிதக்கச்சேரிகள், ஆண்டு விழாக்கள் அனேகமாக அவர் தலைமையில்தான் நடைபெற்றன.

ஒருசமயம் ஒரு கலைச்சங்கத் திறப்பு விழாவிற்குத் தலைமை வதிக்கச் சென்றார். பல அலுவல்கள் இருப்பினும் அவர்கள் அழைப்பிற்கிணங்கி வந்ததைப் பாராட்டி சங்கக் காரியதரிசி வந்தனோபசாரத்தில் கூறினார். சோணாசலம் எழுந்து பேச ஆரம்பித்தவுடன் முதல் மூன்று நிமிஷங்களுக்கு ஒரே கை தட்டல். பெருத்த காகோஷங்களுக்கிடையே கலைவளர்ச்சியைப்பற்றி பிரமாதமாகப் பேச விட்டுத் தன் இடத்தில் அமர்ந்தார். மறுபடியும் காகோஷம். மாலைகள் வந்து குவிந்தன. அன்பர்கள் அவர்மேல் பன்னீர் தெளித்தனர். எங்கும் பெரிய ஆரவாரம்.

சோணாசலம் திணறிப்போய்ச் சட்டென்று கண் விழித்தார். தான் சற்று மனப் பந்து உட்கார்ந்த முற்றத்திலேயே இன்னும் இருக்கக் கண்டார். மழைத் துளிகள் அவர்மேல் விழுந்துகொண்டிருந்தன.



In Memoriam

Rev. Fr. Charles Pruvôt, S.J.

FATHER Pruvôt, whose loss we all deeply mourn, belonged to that galaxy of remarkable men who for two generations added year after year new lustre to St. Joseph's College and are now enjoying their reward. He was not only a great scholar, but also a great Jesuit and a man of all-embracing sympathy. His life was an inspiration both to his brethren in religion and to the thousands of students who came under his influence. Though he died at the ripe age of 79, they can hardly bring themselves to believe that he is no more; they miss him everywhere both in and out of the College. They have so identified his name with that of the institution, that they cannot think of the one without thinking of the other.

Charles Pruvôt was born at Felvin in the north of France, the last of seven children. After studying the Classics for five years in the Jesuit school of Littlehampton, Sussex, where he already showed a special aptitude for mathematics, he sailed for India at the age of twenty in company with another young Jesuit novice, John Mahé, the future Rector of St. Joseph's College, who inaugurated the grounds which bear his name. On arriving at Trichinopoly the two joined the other novices at Pandamangalam. It was there that young Pruvôt had an experience which he was never tired of relating, as it betokened his perfect self-possession. One afternoon, when he was taking his siesta, a cobra, so he said, climbed on his cot, passed over his face and quietly went down on the other side, the novice remaining motionless all the while. This certainly showed calm and fearlessness in the midst of danger. Impartial history, however, informs us that the so-called cobra three feet in length was a harmless water-snake.

His two years' religious training over, Brother Pruvôt joined the B.A. class of Father du Ranquet and made such progress that in 1896 he was appointed Lecturer in mathematics in F.A. (First Arts). Later on speaking of this period of his life he used to say humorously that he taught F.A., studied B.A. and valued papers in M. A. Among his first students was a brilliant Brahmin, Rajan by name, who after his F. A. examination proceeded to Edinburgh to qualify in medicine and surgery. He subsequently became one of the most skilful surgeons in South India and is to-day Minister for Health. He always cherished a warm affection for his old Master and never visited the College without paying his respects to Fr. Pruvôt.

From 1900 to 1907 Fr. Pruvôt was in North India for his ecclesiastical studies and what is called the last probation, after which he returned to St. Joseph's College and resumed his chair of Mathematics. That he was an ideal professor is matter of common knowledge; his medalists in the Honours course are counted by the dozen; his students are on the staff of nearly every college of the Province of Madras, and in every department of Government from the I.C.S. down to the office of the Accountant General. But what is perhaps less generally known is the dauntless energy with which he mastered his subjects and prepared his lectures. He was a hard worker in the full sense of the term. He could often be seen walking up and down the verandas of the Fathers' House totally unconcerned with what was going on around him, but doggedly biting into his red sash or his fountain pen. Then you were sure he was busy with a problem. No wonder that he made a name for himself for working problems. He was certainly not a braggart. Yet he once confessed to the writer that he was ready to solve there and then any problem in Conic Sections proposed to him in class. Though he had half a dozen assistants—all former pupils—he never spared himself, taking at one time as many as fifteen periods a week and reserving for himself the Special Subject year after year.

His reputation in University circles may be gauged from the fact that he was for many years Examiner both for Pass and Honours and member of the Board of Studies in Mathematics. One year he was selected to give at Trichinopoly a series of University lectures on some aspects of Limits in Calculus.

The teaching of Mathematics, however, was not Fr. Pruvôt's sole occupation in St. Joseph's College. He was also for sixteen years Warden of Clive's and for twenty years President of Games. Clive's was then much what it is now, rather old-fashioned, fearfully noisy, but on the whole very homelike. Fr. Pruvôt was eminently fitted for the post of Warden. Sound sleeper that he was, he was not disturbed in the least by the endless marriage processions which passed in front of Clive's at midnight. Then he was thoroughly happy in the midst of his young charges and he made them happy too; his hearty and boisterous laughter was contagious. What a pleasure it was to him to take his large family to Elamanur or the Lower Anicut for a picnic and how they enjoyed the sight of his hopeless efforts to bring the rice into his mouth without the help of a spoon! To the sick he was like a mother, and if the ailment took a serious turn he would watch whole nights encouraging and con-

soling the young patient. "I can never forget what Father Pruvôt did for me," said one of them who returned benefit for benefit during the Father's last illness.

To say that Father Pruvôt was fond of sports is only stating the plain truth. He was equally good at indoor and outdoor games. The post of President of Games was, therefore, very congenial to him and he spared no pains to train his teams. That they gave a good account of themselves year after year may be gathered from the number of shields and cups which have enriched the College Museum, let alone those which the champions carried home. There was just one speck in the clear sky of Fr. Pruvôt's athletic glory: why not confess it? He was so used to success in the field that he always found it hard to take a defeat. He had in these matters what he familiarly called a convenient memory which recalled only pleasant experiences and forgot all the rest. Unfortunately for him, others took care to remind him when occasion offered of what he had so sedulously forgotten.

In 1926, Father Pruvôt, who had never known what sickness was, fell seriously ill and was taken to Dr. Rajan's clinic. An X-ray photo revealed a duodenal ulcer which was even suspected to be malignant and necessitated an immediate surgical operation. It was then that Dr. Rajan gave signal proof of his attachment to his old Master. The operation was dangerous owing to the patient's stoutness. Yet the Doctor undertook to do it and it proved an unqualified success—the Father lived twenty-four years more.

In character Father Pruvôt kept throughout his life something of the simplicity of the child. To him could be applied the words of Christ: "Behold a good Israelite in whom there is no guile." Sincerity, writes one who knew him well, was his characteristic note. With him you always knew where you stood. He was sincere with God, whom he served loyally till the end; with his Superiors, from whom he kept no secret; with his brethren, whom he never offended in word; and with his students, to whom he gave his best as in duty bound. Wherever he appeared he spread joy and mirth; it was impossible to be sad in his company. His deep sense of duty was forcefully brought out by his remark after receiving the last rites of the Church: "Thank God now all is in order". God loves a cheerful giver; and we feel confident that Father Pruvôt is already enjoying his eternal reward.

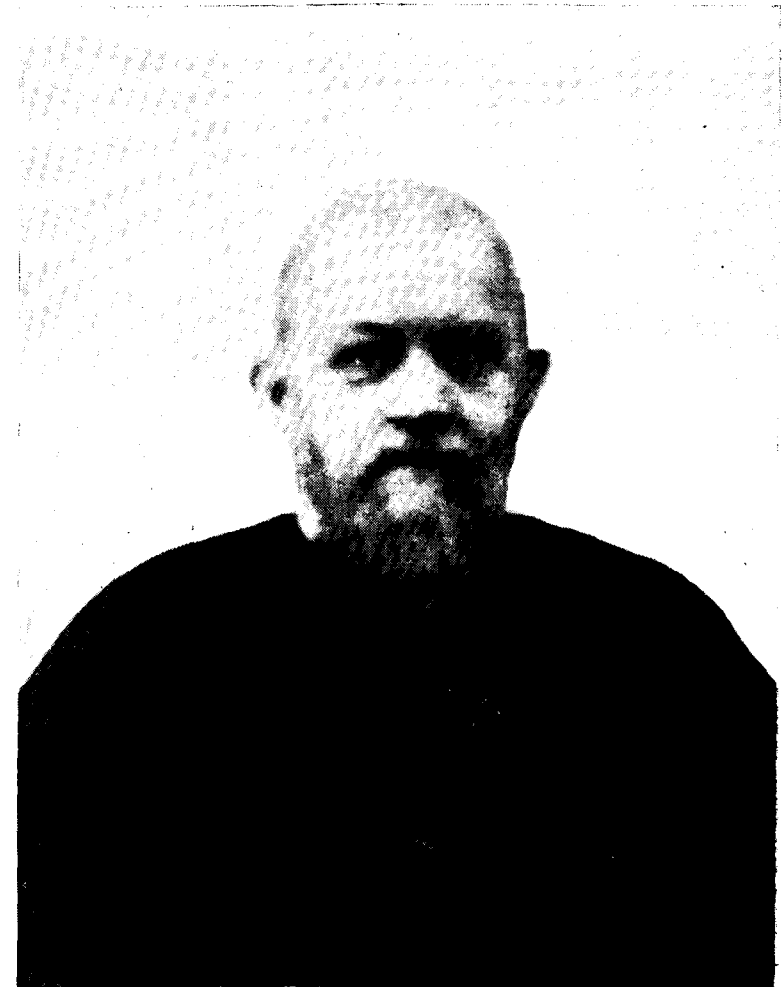
A Personal Note

by Dr. T. S. S. Rajan, Minister for Public Health, Madras.

I claim to be a personal friend of the late Rev. Fr. Pruvôt. About his brilliance in the subject which he handled for a number of years in the College on behalf of the University of Madras nothing much need be said. The archives of the University contain enough about his activities. I am simply interested in recording my appreciation of the person of the late Rev. Fr. Pruvôt. A very generous-hearted man with simple tastes and straightforward behaviour. It will be hard to find such a sweet Father of his type. He never liked any fuss in social relationship. He had a heart which struck many as being rough and queer: he was not an adept in the art of pleasing people whom he met. He always spoke straight, but I have not seen a true and sincere Catholic missionary like him. While being orthodox and pious, he revealed true genuine human instincts in his personal relations with his friends.

It was only about a year ago that I noticed him one morning strutting along the village streets at Tiruvengimalai. He was leading his bicycle, which he had evidently used for his journey, for he had to come well-nigh 30 miles to reach my village. I had not the ghost of an idea that he was going to come to my place that morning; but knowing him for a number of years I was not surprised at his sudden appearance. He had journeyed all the way from Trichy by train, got out at Kulitalai, and carried his bicycle across the river on his shoulders. It was a fairly hot day and so he looked tired after the journey. Needless to say that I was very happy when he came over. I was always at home to him whenever he happened to come and particularly on that morning our family's pleasure was very much enhanced by his quite informal visit. He stayed for breakfast and was talking leisurely about men and things and about his life. He was very fond of my children and he used to play with them. The children on their part were quite at home with him and there is no subject on which he did not talk with them. He took the usual vegetarian food which he very much relished. He stayed a few hours and then left the place with his bicycle.

His greatness and goodness could only be realised when he came to you in an informal manner and when he was assured of your genuine love for him. His dealings with his friends appeared rough but the goodness of his heart and his genuineness were understood and known only by those who had known him for years. His Faith was his life and yet he could make himself lovable to those who were of other faiths. He respected the opinions of friends and would not indulge in cheap talk. I saw him in the College House some hours after his death and I did pray for him, though in my own way. He was a unique man in every way. Those who knew him always loved him and he would go to the very ends of the earth to serve those whom he loved. May his soul rest in peace.



Rev. Fr. C. Pruvôt, S.J.



Rev. Fr. L. V. Newton, S.J.

IN MEMORIAM

Father Vincent Newton, S.J.

Within a week of Father Pruvôt's passing away, another victim in the person of Father Vincent Newton, S.J., who also deserves a column in the annals of St. Joseph's College, having spent the best years of his life in its service as a brilliant student and later as a member of the History staff.

It is a strange fate for an historian that little record has been kept of his early years. Born at Manchester on 30 April, 1870, he had many of the Lancs qualities, a shrewd practicality, a fine sense of humour, sound common sense, and a great attachment to the Church.

In 1883 or 1884 he joined the Jesuit school of Littlehampton, entered the Society on 30 July, 1887, and arrived in India on 20 September of the same year in the company of the late Father Alphonsus Haas. His small stature and slender frame made a Father of Toulouse exclaim: "He won't live one year in the tropics." The fact is he lived 62 years in India without ever going home.

Noviceship over, he started to do those wonderful things which our more specialised world has rendered impossible. The amazing combination of studying for University examinations, teaching in St. Joseph's College, and studying philosophy sounds wonderfully exciting and strangely exotic to a more prosaic generation. Out of these Olympics Br. Newton emerged crowned with laurels. He was first in the Presidency in Matriculation, second in F.A., and third in B.A. After his course of theology at Kurseong Fr. Newton went in 1905 to Ranchi for his last probation and the following year once again joined the History staff of St. Joseph's College, his favourite subject being Ancient History. He held the chair of History till 1921, when he was transferred to Shembaganur to teach the same subject together with English. The transfer must have been a wrench to him, for he loved St. Joseph's intensely and throughout his life was deeply interested in all that concerned it. Nothing was more agreeable to him than to hear good news of St. Joseph's College. Successful as a professor, he had the happy knack of making history live and his enthusiasm was catching. Thirty years later a pupil of his could still remember the essentials about Tacitus, "because", he said, "one cannot easily forget what Fr. Newton taught."

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He had other activities as stage-manager, curator of the Museum, and photographer. As Curator he was a success; his neat well-ordered mind found pleasure in putting things in their tabulated places. In particular he enriched the Museum with a valuable collection of stamps and a fine collection of coins.

At Shembaganur, like most professors in a scholasticate, he kept the even tenor of his way. Besides his work in the juniorate he interested himself in the history of the Society, photography, pioneer excursions to the dolmens, and bee-keeping. In a Government Press publication you will still find a description of the "Newton" which he invented. In 1926 and 1927 he was busy taking photos of the Dolmens on the Palni Hills and this necessitated long picnics for a man nearing sixty. "My job on those days," writes a companion, "was to carry the camera. Fifty times during the day would I hear: 'Mind the camera, Brother.' On those days we learnt much from Fr. Newton. He was a mine of information on History, Biology and Botany. But what we noticed most was his spirituality; his conversation was never worldly."

For many years Municipal Councillor and Vice-Chairman, he won many friends in Kodaikanal who always admired his simplicity and courteousness.

Never formal or stiff with his fellow-men, it would indeed have been surprising had he been anything but confident and almost childlike in his love of God. This attitude he brought out in his exhortations to his brethren never better than when failing eyesight obliged him to speak out of the abundance of the heart. Some of these are still well remembered, especially the one on a motto on a sundial: *Lux et Umbra vicissim, Amor semper* i.e. Light and shade in turn, Love always.

The shadow fell on his life in May 1949, when he failed to recuperate after an operation for strangulated hernia. His last year was what he called the year of thanksgiving, for he remarked he had so many things to thank God for. It was characteristic of him that on the two occasions when they came to inform him that he should receive the last Sacraments, the first time he was found smoking his pipe and the second time taking his tea. Death had nothing frightening for him but was the final act in a rich and full life. He fell asleep at 11-30 a.m. on 6 December, the feast of St. Nicholas. Not unlike that Saint he had given many presents to the needy, the gift of a devoted life to India and to "the children of the Society."

N. Srinivasan

N. Srinivasan was born on 1-2-1930 at Pudukottai. He completed his lower, high school, and intermediate education in H. H. The Raja's College, Pudukottai. He secured a first class in the Intermediate examination, and was admitted in B. Com. here in June 1948. In the second term of this year he took ill with Ascitis and after two months of suffering passed away on 15 January, 1950.

He was a precocious youth, enthusiastic in his studies and temperate in his habits. His attendance at school was regular. His knowledge of Sanskrit was profound. He passed the Madyama examination in Hindi. During his off hours he took up Newman's shorthand and passed both lower and higher grade examinations. Besides, he had a working knowledge of typewriting. His sudden death is a terrible blow to his parents who expected much of him.

We deeply sympathize with them.



Sacred Heart Hostel Chronicle

1949—1950

28 June, 1949. Back again to the Hostel. Fr. Santiago is Warden and Fr. Ignatius, Assistant Warden.

11 July. The picture "Hamlet", scheduled to be shown to-morrow, was shown today at the Ramakrishna Theatre. It fell altogether below the high expectations we had formed from the talk of the town—the youngsters of the 2nd and 3rd divisions took the life out of "young Ophelia".

13 July. 3rd year students rush in; they find shelter in the old Assembly Hall and the Games Room.

15 July. The Hostellers have the pleasing prospect of playing ping-pong and carrom in the dingy little old band-room.

21 July. Mass of the Holy Ghost at 9-30. Fr. Coyle treats us to a sermon.

24 July. Corpus Christi procession: we manifest our solid faith and love for Jesus.

27 July. Walt Disney's "Song of the South", neither a song nor from the south, but I'm sure the Rabbit will not be easily forgotten.

31 July. Feast of St. Ignatius. The highlight of the morning was the Inauguration of the C.S.U. We shall not forget Fr. Carty's "happy epithet" in relation to Pax Romana. The lunch that afternoon was enhanced by the presence of Fr. Warden and his aides-de-camp, I mean the Prefects.

The Tea (too "high" for our appetites) on the lawn in the evening was no less pleasing and interesting with the strains of the College Band intermingled with a few interesting speeches. His Excellency the Bishop of Trichy was with us and paid a glowing tribute to the Jesuits. Fr. Siqueira spoke on "What would St. Ignatius say and do when the Vicar of Christ had condemned Communism?"

7 August. At last, the much awaited Retreat has come. We had our picnic at Karumandapam, quite a fine spot.

11 August. The Retreat is over. We had a spiritual flight with Fr. Coyle in the cockpit.

13 August. With no little pride did we behold our beloved pater-familias raised to the rank of Acting Principal. It was a pleasure to see him swing round in the revolving chair. He has the makings of a first-rate Principal.

15 August. Feast of the Assumption and incidentally Independence Day. Fr. Ceyrac hoists the flag of India, our country by birth and his country by adoption. "They died with their boots on", in the Lawley Hall, gave us sufficient entertainment for full three hours. We expected at least Errol Flynn to survive, but alas!

A grand Rally of the Sodalities in the afternoon. Fr. Siqueira's talk on the Assumption with characteristic stress on philological accuracies.

18 August. Mr. Frank Whitley teaches our boys "how to speak". Now that they have taken it literally, the Prefects find it difficult either to speak or not to speak at all.

24 August. In the morning, Dr. P. J. Thomas addresses us. The President, Fr. Frœhly, makes a few pertinent remarks on "irrigation". Unfortunately some of us took it as "irritation".

28 August. Candle-light procession—orderly and grand with tapers burning in differently coloured shades. A few shades took fire.

21 October. "Nothing but Trouble" in the Lawley Hall. Gentle reader, don't imagine that our essay-writers have been giving Fr. Principal trouble, not a bit. Laurel and Hardy were in trouble, and but for the handsome prince....

23 October. Mission Sunday—Holy Mass followed at 10 o'clock by a debate on: "The spoken word today is a more effective means of bringing India to Christ than the written word". The proposition was passed by a vast majority. Rev. Fr. Rocaries, S.J., enlivens the meeting with an energetic and instructive speech on Catholic Action.

26 October. Our annual pilgrimage to Holy Redeemer's Church.

29 October. Rector's Day—We have a half holiday. We join the Staff and the rest of the students to greet and express our gratitude to the father of the institution.

30 October. Feast of Christ the King. Solemn High Mass in the morning. Fr. Fournier's "Rise India" still rings in our ears.

31 October. College Day. Doubly significant—our Olympians come out triumphant in the College Sports, Ivan Jacob being the champion. In the evening quite a good number of our boys receive prizes. Hearty congrats. "A Midsummer Night's Dream" in that unusually chill night was an anachronism.

1 November. We go in pouring rain to Rajamanickam's "Life of Christ" at the Thevar Hall.

3 November. Requiem High Mass for the repose of the soul of the late Dr. Kalachery, Bishop of Changanacherry. A condolence meeting in the Lawley Hall, Fr. Frøhly presiding.

13 November. A day of great significance to the C.S.U. and the Newman Association. A great deal of work was gone through during the two sessions of very instructive speeches intermingled with the joyous strains of the College Band and the harmonious voices of Holy Cross. Mr. Joseph Pettah of Trichur presided.

16 November. "Casablanca" proved worthy entertainment for a whole morning.

17 November. In the evening, a fatherly talk by Rev. Fr. H. Pinto, S.J., Vice-Provincial. Touching, humorous and instructive, the talk was quite characteristic of him: every success we achieved, he said, was a new feather in Father Warden's cap.

27 November. An unlicensed exodus to 'Murugan' and the solemn locking of the rooms—an example of locking the stable when the horse has gone out.

12 December. The gruelling days of the examination are over. Christmas vacation begins.

4 January. The third term begins in the Holy Year. Fr. Sebastian has replaced Fr. Ignatius as our Assistant Warden.

6 January. Mgr. Jos. A. E. Fernandez, of Christnagar, Benares, addresses us. At his request we contribute liberally to his building fund.

11 January. "Madame Curie" is on the screen. The dramatic discovery of radium and the exquisite performance of Greer Garson hold our garrulous boys spell-bound.

26 January. A great day. We join the rest of the nation in celebrating Republic Day in a fitting manner. Fr. Frøhly hoists the National Flag and the Brother Sacristan helps him with little casualties.

Not only the Nation, but "Tarzan" also "triumphs".

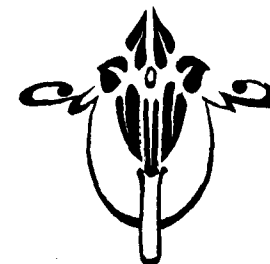
30 January. We formed the bulk of the audience that assembled in the Lawley Hall to hear Fr. Balam speak on Gandhiji.

2 February. Our Lady's Annual Academy presided over by Fr. Matthew Kallarakal on the occasion of his Last Vows. Many of us stampeded from our hiding cells. In his peroration Fr. Matthew's juristic genius rose to the highest flights of Ciceronian eloquence and it was characterised by his mysterious meticulousness about metaphysical moribundities. Dramatic entertainment, "Christ's Captain", in the evening.

7 February. "The Pilgrim Virgin" in the College. Festivities all around, pomp and pageantry. Near the Museum facade, the lovely Queen amidst myriads of glittering bulbs, flags and festoons—some bulbs are in monotonous monochrome. List! "Ave Maria". Yes, the hymn rends the sky.

The military genius of Fr. Varkey (Lieut?) finds its full expression. During the procession he prevents us from "colliding and telescoping"... (cf. Webster's Dictionary).

12 February. Hostel and Boarding Day, the happiest of our days. Sports in the morning; social gathering and variety entertainment in the evening. The outgoing students are sent off bag and baggage. No doubt the Chief Traffic Manager of S.I.R., Mr. T. A. Joseph, has come to their rescue in the guise of President.



Clive's Diary

28 June, 1949: College reopens and boys old and new stream into Clive's.

3 July: The seniors of the Hostel meet the Warden to discuss matters relating to the Hostel. The office-bearers are elected. The day has many surprises. The Hostel Union is to be abolished and the Boarding Hall is to be transformed into a reading room. A quadrangle meeting is held for the announcement of the office-bearers for the year.

17 July: The first feast of the year comes off and it provides a thrilling experience to the juniors—manifested by extra liveliness in the Hostel.

8 August: Retreat for Catholics. Home-sick youngsters seek the permission of the Warden to go back to their near and dear ones.

10 August: Clive's goes to the banks of the Cauvery for a 'minor' picnic. The pleasant occasion keeps many—particularly the juniors—wondering what the major one will be like.

14 August: The eve of Independence Day is celebrated with an oratorical competition, with Messrs. S. A. Lobo, Joseph Chinnappa, and J. Chelliah as judges.

15 August: Mr. Stanunathan, an old president of Clive's Union, unfurls the national flag and exhorts the students to follow the ideals of Gandhiji and prove themselves worthy citizens of the country.

11 October: The second term begins. Each one comes in with a new set of resolutions to be carried out. The Warden sings his favourite tune, asking everybody to settle down to work.

21 October: Clive's celebrates Deepavali with plenty of fireworks and a good feast in spite of the shortage of sugar.

27 October: The hostel is plunged in sorrow over the sad demise of Rev. Fr. Pruvôt—once Warden of Clive's. The Warden exhorts every member of the Hostel to emulate Fr. Pruvôt's splendid example of selfless service and sacrifice.

1 December: The day marks the success of the Editors in bringing out a smart printed magazine.

4 January 1950: The College reopens for the third term.

14 January: Pongal is celebrated with a music competition held in a characteristically lively manner quite in keeping with the festive occasion.

26 January: Republic day. Mr. H. K. Ramaswamy of the S.M.E.S.C. unfurls the national flag in the Hostel. An exciting Tamil oratorical competition is held. Clive's is illuminated profusely with 'Agals' in vivid contrast to the modern electric lights in the neighbourhood.

11 February: Mr. P. Prabhakaran gives a very impressive speech for the flag-hoisting ceremony—the first item in the Hostel Day programme. This is followed by exciting intra-mural sports. Dr. R. M. Alagappa Chettiar presides over the function in the evening.



The Hon. Minister arriving at the Mahé Ground
G. Santhanam, III B.A.



The Minister speaking at the Mahé Ground.
G. Santhanam, III B.A.

C O L L E G E D A Y S P O R T S



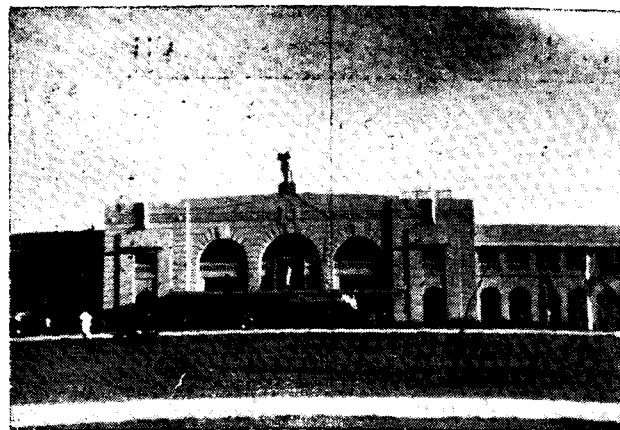
Watching the Tug-o-war.
K. Bashyam Srinivasan, II U



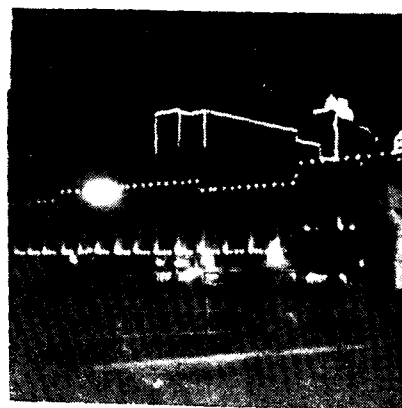
In the pandal
G. Santhanam, III B.A.



Rev. Fr. Rector & Mrs. Madhava Menon



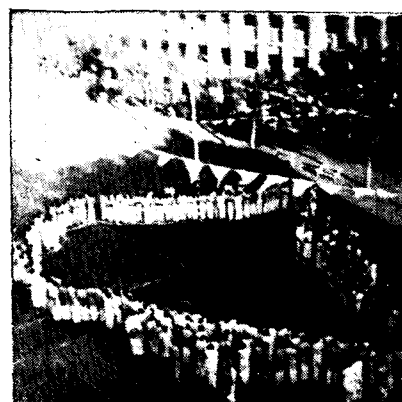
P. R. Rao, III B. Sc.



M. N. Subramanian, III B.A.



Leslie Vraspillai, I U.C.



S. Ananthakrishnan, IV B.Sc.

New Hostel Notes

1949-50

REV. Fr. Siqueira is our Warden this year. With his numerous accomplishments he has gained immense popularity among us. Rev. Fr. Ceyrac, who looks after the spiritual needs of the Catholic students, gladly repairs to the Basket-ball ground to share the glee of the players: we have all realised that our young Father is not a weak guard to be easily got over in a Basket-ball match. Rev. Br. Maria Susai gives medical succour to sick students. With these leading members of the family, four hundred hefty youths began their lives in New Hostel.

29 June 1949:

College reopens. Students from many parts of South India and Ceylon are sauntering along the corridors, bearing themselves with great dignity for having got admission. The old members cordially welcome the new brethren.

17 July:

Our first Family Meeting. All the students crowd into the Assembly Hall in eager expectation of what Father Warden will talk about. Advising us to make use of the traditional zest of great Indians he pointed out the necessity of games. He showed us how we should entertain visitors and how our family should earn praise for its disciplined behaviour everywhere. The office-bearers are appointed by this time. C. K. 'Bala-subramanian, IV U.C., is our General Captain. T.K. Surendran, V Hons., K. Visvanathan, IV B.Sc., and Emmanuel Jegaraj, IV U.C., are the Big Three of our Magazine.

24 July:

We have our first feast on Corpus Christi Procession day. Father Warden, as the kind dad of our large family, happily sat with us, augmenting the pleasure we had in the consumption of sumptuous dishes. We had our usual cine-going, as the Silence Hour would commence only at 11 p.m.

8 August:

Retreat for the Catholic students begins. The seniors are surprised to find that only a handful of the juniors have gone home. It is a clear indication that they are feeling quite at home in their new home.

14 August:

Why so much coloured paper and string? The students are absorbed in finishing the decorations for the morrow.

15 August:

Independence Day. Rev. Fr. Rector hoists the flag and has breakfast with us. The impressive solemnity of the occasion is felt alike by elder and younger brothers of our New Hostel family.

4 September:

Our second Family Meeting. We are advised to imbibe a spirit of co-operation. Father Warden insisted upon the necessity of using the morning hours for study. Night is meant for sleep. We are happy to hear him advise us to be mannerly gentlemen. Perceiving the paternal interest he has behind the official veil of Warden, we are fully determined to carry out his valuable advice.

6 September:

In the evening we have a Magic Show in the Assembly Hall. Even the kids of our family are sharp enough to reveal by loud laughter that they have detected the magician's tricks. We had a fine recreation.

7 September:

Onam Day. Our Malayalee brethren had a tea-party in the Assembly Hall.

This term's Magazine is a success in all respects. Father Warden's interest in budding writers induced them to pen to the best of their ability. "Solitude" by A. Subramanian, IV B.Com. gets this issue's prize.

16 October:

Third Family Meeting. We are in high spirits to meet once again Father Warden kindly offering his help. Congratulating us on our September results, he asked us to keep up the same spirit and enthusiasm. Our tournaments should be conducted with unusual co-operation. We owe much to our Warden as he has dinned into our ears the immense necessity of observing punctuality.

20 October:

Deepavali.—From morn till night, crackers were rumbling thunder-like. This feast is worthy to be ranked with Hostel Day.

31 October:

College Day. Our prize list is a long one.

20 November:

After an uneventful flow of 30 days, we have the second feast for this term. Though we could only be noisy till 9.45 p.m., it was not felt by us. After the day's jubilation we are naturally inclined to repose early in the night.

28 November:

The tolling of our church bell sends plaintive waves to our Hostel, solemnly announcing the death of Rev. Fr. Pruvôt. His death touches us

most, who have kept him company either at cards or when a prankish pigeon perched on his fore-arm stealthily pecked at his grand grey head. The tumultuous gaiety of our Assembly Hall and the continuous crooning of our Hostel pigeons are subdued since the death of Father Pruvôt.

5 December:

Examinations begin. New Hostellers step out in pleasant attires to face the music. Outsiders, allured by our smartness, heartily hope that we shall come out with flying colours. Indeed we strive for a noble goal.

12 December:

Second Term ends. New Hostellers book their passage home. Four mighty buildings stand bereft of their gay din.

The second issue of our Magazine (*New Hostel Writes*) is a grand success. Apart from the usual columns, we have two special articles about Rev. Fr. Pruvôt. They sadly tell about the death of a venerable Father devoted to piety and education. "Kidnapped, Eh?" (by A. S. T. Gift, II U.C.) wins the prize for this issue.

4 January 1950:

College reopens. How happily we trudge our quadrangle, immensely exalted by the rustling leaves of margosas!

8 January:

Family Meeting. Wishing us a happy New Year, Father Warden talks about two major events of this term, Hostel Day and the Picnic. Hostel Day must be a triumph of art and refinement. Dragging on till midnight it would be a village function out of tune with the stylish New Hostel. Father Warden convincingly insisted upon its being short and elegant. He longed that the visitors must wish it were longer and no doubt his longing was in the end realised. Taking interest in his family, Father Warden asks us to inform him whenever some one is ill or sad. True independence, he added, is doing what one thinks right without caring for what others say or think. Silence is the mark of the strong.

Details concerning Hostel Day preparations are discussed in the Office-bearer's meeting.

14 January:

Pongal.—We had a grand feast, attended by Fr. Warden who also tried his teeth on a sugar-cane.

26 January:

Republic Day combined with our Hostel Day. At 7 a.m. Mr. Thomas Srinivasan hoisted the flag, advising us to follow in the consecrated footsteps of great men who have gone before us. Immersed in exultation we enjoyed the double feast.

In the evening, Mr. P. T. Raman Nair, I.C.S., District Judge, presided. In an English way he talked of the art of Quotation. Mrs. Raman Nair gave away the prizes, among which was Father Warden's special prize for Neatness, Order and Regularity, won by K. M. George, II U.C. The whole function was over by 8-30 p.m. Then we could go and see the Illuminations in town.

5 February:

Fifth Family Meeting. Father Warden admonished us not to keep money in our rooms. He proudly said that all the visitors were much pleased with our Hostel Day: brevity was the soul of its triumph. He gave a useful tip for future fancy-dress competitors.

7 February:

Procession of Our Lady of Fatima. New Hostellers shared the solemnity of the occasion with due awe.

11 February:

Clive's Hostel Day—We were not only allowed but invited to attend. It was 12-30 a.m. when it was over.

19 February:

Picnic to Elamanur. Thanks to the Chief Traffic Manager's kindness, three carriages were attached to our train both going and returning. The preparations and arrangements were excellent. In spite of threatening rain twenty-three members of our College Staff joined our company and mixed freely with us. The rain, which kept falling from noon, tried unsuccessfully to damp our spirits: for though it made us have our dinner in batches in the little bungalow, it only brought the 400 of us more closely together as one family; and when we returned at 8-30 p.m. (after supper in the train) we felt more united and happy than ever.

15—23 February:

In the Elocution competitions held under the auspices of the various College societies, the following New Hostellers win prizes:

B. Com.:

M. Jambunathan, (IV B.Com.) and K. Bharathan, (III B.Com.)

B. A. Tamil:

T. S. Nagarajan, (IV U.C.)

Intermediate Tamil:

G. Subramanian, (II U.C.)

L & D. Society English:

T. S. Nagarajan, (IV U.C.) and Kurian George (I U.C.)

Sodalities

THE College Sodality of the Blessed Virgin Mary functions in four groups: Sacred Heart Hostel, Inter Division, Day-Boarding, and New Hostel. Meetings are held once a week at which the Little Office is recited and a short talk given by the Director.

The **Sacred Heart Hostel** sodality numbers 95, with Rev. Fr. Froehly as Director. Some of the Sodalists and their Director pay regular visits on Sundays to the Government Hospital.

A Guard of Honour was established both in the Hostel and in the Boarding House and affiliated to the Archconfraternity of Roselands, Walmer in the county of Kent. Its object is to offer an uninterrupted homage of glory, love and reparation to the Sacred Heart.

The Literary Section of the Sodality meets once a fortnight. This Section celebrated Mission Sunday with a grand debate on: "To-day the spoken word is more powerful than the written word in bringing India to Christ", presided over by Mr. M. Arockiaswamy, M.A. The proposition was carried by a large majority.

To facilitate the spread of Catholic literature, a new book-stall was opened in the Hostel this year and is doing rather well.

On 15 August 1949, the feast of the Assumption of our Lady, a grand Rally was held in St. Xavier's Hall on behalf of the three sodalities. Rev. Fr. Siqueira spoke on "The theology of the Assumption of our Lady." Fr. D. Gordon made a stirring speech on "Fatima and the Immaculate Heart of Mary."

The **Inter Division** sodality shows a marked increase from 158 to 205 members. This increase has necessitated the splitting up of the sodality into two sections; one under the guidance of Fr. D. Gordon and the other under Fr. I. Thomas. As Fr. Gordon had to leave us in December, Fr. B. J. Coyle took charge of his section and Fr. L. Leguen, of the other.

The Voluntary Catechism section catechises about 97 children in the suburbs of Trichy. The Elocution Section comprises 45 members who hold occasional meetings. The Press Section undertakes the sale of books, pictures, medals, and rosaries and runs a book-stall. The Liturgical Section, which teaches both sodalists and non-sodalists how to serve Mass, has been very active this year. It conducted an auction sale on Mission Sunday which made Rs. 113 for the missions.

On Mission Sunday, 23 October, a sodalist of Sacred Heart Hostel made what he called a "Miss-one-tiffin-a-month" appeal on behalf of the missions. The response was immediate and a Mission Box was hung up in the Hostel and in all the Divisions. The donations of the first month were sent to Fr. Caironi, who preached the vocation retreat two years ago.

The **New Hostel** sodality is directed by Fr. P. Ceyrac and besides the weekly Office has occasional lectures and discussions and does works of charity like visiting the sick and helping the poor.



Old Boys' Corner

THE 29th annual meeting of the Old Boys' Association was held at 5 p.m. on Sunday, 6 November, 1949, in the Lawley Hall, with Mr. P. A. Anthony, M.A., Ret. Deputy Collector, in the Chair. Rev. Fr. J. Kalathil, S.J., Rector and Patron of the Association, was at home to the members who numbered about 130. Speeches were made by Rev. Fr. T. N. Siqueira, S.J., and Messrs. C. Ramanathan, V. K. Vydianathan, and G. Varadachariar. The following office-bearers were elected for the year 1949-50 :—

Patron : Rev. Fr. J. Kalathil, S.J., Rector.

President : Sri K. Sundaram Chettiar, Ret. High Court Judge, Salem.

Vice-Presidents : Sri T. A. Joseph, M.A.

„ V. Seshasayee, O.B.E. comp. I.E.E.

„ L. N. Gopalasamy, B.A., B.E., M.L.A.

Secretaries : „ C. Ramanathan, B.A., B.L.

„ S. Srinivasa Iyengar, M.A.

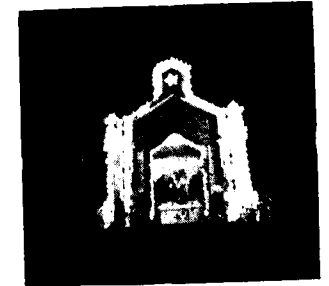
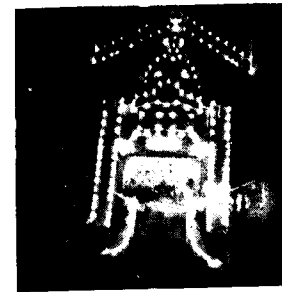
We mourn the recent death of two distinguished Old Boys.

Rao Bahadur D. Arulanandam Pillai, B.A., B.L., died on 28-12-'49 at the age of 81. He joined St. Joseph's College then at Negapatam and graduated in 1890 from Tiruchi and ten years later took his B.L. degree. Starting life as a clerk in the Revenue Board, he rose successively to be a Deputy Collector, Assistant Commissioner for Labour, Publicity Officer, and finally Agent of the Government of India in Malaya. In each sphere he achieved the unusual distinction of raising a record which speaks even today of his zeal, efficiency, and originality. As Assistant Commissioner of Labour, he organised more than 200 Co-operative Societies for the depressed classes in Tanjore and compiled the first Madras Year Book as Publicity Officer in 1923. In his retirement at Kurumbagaram, he took an active part in the work of Catholic organisation and presided over the 7th All-India Catholic Congress at Mylapore in 1939 and the 4th All-Travancore Latin Congress in 1941. His Holiness the Pope awarded him the gold medal "Pro Ecclesia et Pontifice."

Khan Bahadur P. Khalifullah, M.A., B.L. died on 19-2-1950 at the age of 61. A distinguished Old Boy of the College, he was chairman of the

centenary committee which organised the celebrations in 1944, and for several years he was President of the Old Boys' Association.

His public life was crowded with honours and achievements. Twice chairman of the Municipal Council, Member of the Madras Legislature, Minister to the Madras Government in 1937, he retired as Diwan of Pudukottah. He enjoyed the confidence of all communities by his broad-minded sympathies, sound judgment, and keen interest in public affairs. A leader of his community, he was a notable figure in the civic life of Trichy. Perhaps his most endearing trait was his abiding love for the Alma Mater which he has imprinted in all his sons and brothers, to whom we offer our condolences.



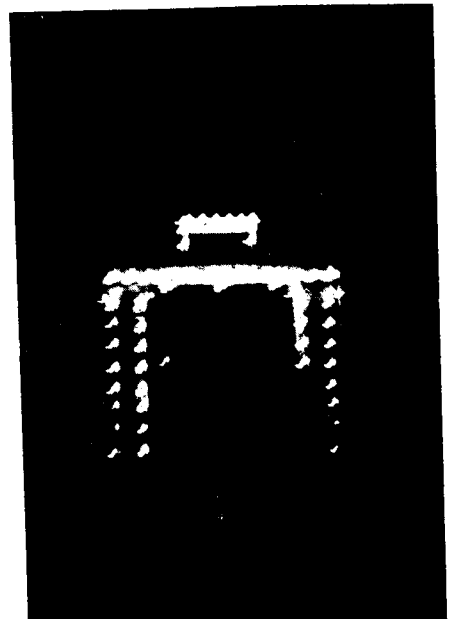
Kuruvilla Varghese, II U.C.



*Mysore Maharaja's Palace
T. R. Narayanan, I U.C.*



CORPUS
CHRISTI
1949



S. Gurusankaran, II U.C.

In the University Inter-Collegiate Tournaments we defeated National College by a comfortable margin. We beat Govt. College Kumbakonam on their own ground, and in the Semi-final defeated Raja's College Pudukottah, by four goals to nil. In the Divisional Final we met Senthikumar Nadar College, and were forced to a draw; next day, the winning goal was scored by Rahiman our left-in through a clever tricky shot.

The Inter-Divisional Final was played at Trichy against Pachayappa's College. They had four University players in their team and were the champions of Madras. The match on the first day ended in a goalless draw. The replay was thrilling; a huge crowd of 3000 watched the game. The ball was tossed from side to side, neither side scoring in the first half. Although Pachayappa's goalie made some brilliant saves, a clever shot from Anthony our left-out escaped his fingers and hit the net. Pachayappa's forwards pressed hard to equalise but our defence proved too strong for them. Thus we once again became University Champions in Football, winning the Professors Cup for the second year in succession.

At the All-India Football Tournament conducted by the Tiruchi National Football Association, we gave a tough fight to a professional team from Bangalore, the Victoria Sports Club, and lost by just one goal. We entered a team for the League Tournaments conducted by the Tiruchi Football Association. We had nothing but success in the preliminary rounds. Unfortunately we lost the matches against the Woriyur and S. I. R. teams, narrowly missing the League championship.

Honours were equally shared by all the members of the team, M. P. Anthony, our left-out, was noted for his quick passes, fast dribbling, and clean shots. Rawoof and Rahiman formed a happy brotherhood in launching dangerous moves into the opponents' goal, while the Captain C. K. Balasubramanian proved a pillar of strength for the defence.

Cricket—The College Club kept up its reputation under the able captaincy of A. Varadan. The Divisional championship is ours for the fifth year in succession.

During the Michaelmas holidays we had a successful tour to Salem and Mettur which helped us to acquire self-confidence and useful experience. In the match played against Salem Gymkhana Varadan made 90 and Santhanam 60. In the second match against Mettur Chemicals our Vice-Captain Balaguru scored a century and was very ably supported by Mahadevan.

In the Inter-Collegiate tournaments we had a clear victory over Rajah's College, Pudukottah. We defeated Govt. College Kumbakonam by an innings and 63 runs, C. R. Srinivasan, our opening batsman, scoring 79, while Varadan increased our total by 47. Balachandran bagged 7 wickets for just 16 runs. We defeated Karaikudi by an innings and 61 runs. The bowling honours were shared by R. Ramamoorthy and Daniel.

In the Divisional Final against Madura College we raised a huge total of 349 runs, thanks (besides others) to K. Krishnaswamy who scored 126 and Varadan 74. In the Inter-Divisional final we lost to Loyola College.

Hockey—In Hockey we were lucky to have many of our old players this year. From amongst the freshers we secured a plucky goalkeeper in D. Jason. We spared no pains to play a series of practice matches and this enabled us to annex the Pentland Shield again at the Inter-Collegiate Hockey tournament.

Early in the year we had to meet the S.I.R. Institute team in the quarter-final of the T.D.A.A. Open Tournament. We went down fighting a very exciting game.

In the preliminary rounds of the Inter-Collegiate tournament we defeated National College by a wide margin and later met American College who had beaten St. Xavier's College, the champions of last year. We won this match by a wide margin of 5:0. The Inter-Divisional matches were played in the third term. Unfortunately several of our players were out of practice owing to the intervening Christmas holidays. Our forwards lost easy chances; perhaps the turf was at fault too, as we were used to gravel. We therefore lost to Coimbatore Engineering College by a narrow margin of one goal. We are proud to have in our team some excellent players like Nelson Noronha, Clifford Jacob, R. Alkinson, and R. Fowler.

Basket Ball—We are happy to record that our efficiency in Basketball has been kept up this year also. With high hopes we entered for the Fr. Bertram Memorial Tournament conducted by Loyola College. But during the course of the game our Vice-Captain P. R. Veerappan met with an accident and we lost the match by a narrow margin.

The match against our Old Boys in the second term proved a real thrill to players and spectators alike. The Old Boys put up a tough fight and in spite of having our ex-captains Chinnathamby and Marinaidu they were forced to concede the honour to our team, who baffled their seniors by their excellent pace and combination.

In the Inter-Collegiate tournament we had an easy win over Govt. College Kumbakonam and A. C. College Karaikudi, but lost the final to American College. It is consoling to note that we went down to a team who ultimately won the University Championship. In the Basket-ball open tournament held at Coimbatore we defeated Govt. Arts College Coimbatore and Victoria College Palghat and annexed the trophy.

Volley-Ball—Volley-ball has always been a favourite game in the College and particularly in the Hostels. Our team fully equipped and trained by several practice matches entered the Loyola College Tournaments. We came up to the final defeating Engineering Colleges of Guindy and Bangalore but at the final we had to concede the honour to a superior team from Guntur. Our reputation, however, shot up at the Fr. Bartholomew Memorial Tournaments at Thevara. We defeated Maharaja's College and Law College in the preliminary rounds. We met Union Christian College at the final and in spite of their veteran players we won the Trophy. The excellent combination of our team and the powerful strokes of our captain deserve special mention. We won the T.D.A.A. Volley-ball Tournament, defeating Students' Club, Puthur, who put up a stiff resistance till the last.

Tennis—Great enthusiasm was evinced this year and as many as thirty members joined the Tennis Club. At the Inter-Collegiate Tournaments A. Varadan represented the College in Singles and our captain K. Santhanam and R. Jeganathan constituted the Doubles team. We defeated Raja's College Pudukottah and Government College Kumbakonam in both singles and doubles. We beat American College in doubles but in singles Varadan who had played so well in the earlier rounds had to give way to the Madura player. At the Inter-Divisional Final in Madras our team lost to the veterans Seshadri and Ranganathan of Madras. The club conducted a knock-out tournament in singles and doubles. A. Varadan won the former, and Jeganathan and partner the latter.

Chess—We should not fail to mention an indoor activity which has been carefully guided and nursed by Mr. S. Suryanarayana Iyer. The College Chess Club has been attracting many brainy enthusiasts. The Club conducted a knock-out tournament in which ten took part. T. S. Gopalakrishnan, IV (Hons) won the final, defeating S. Gurusankaran, II U.C.

Before concluding we express our gratitude to the generous encouragement of Rev. Fr. D. Gordon, S.J. till lately President of Games. We miss him amongst us but console ourselves that he will continue his

good work at Loyola College. We are happy, however, that we have in Rev. Fr. J. Santiago, S.J. our new President, a long-standing lover of sport.

Winners in Inter-Class Tournaments:

1. Football	Winners	{ Senior B.A. Team	Capt. K. V. Ramanathan, IV U.C.
	Runners-up	{ Young Challengers	" K. A. Ratinam, I U.C.
2. Hockey	Winners	{ Honours Team	" Clifford Jacob, V. Hons.
	Runners-up	{ Lucky Sevens	" K. Krishnaswamy, II U.C.
3. Basket-ball	Winners	{ Honours Fives	" K. V. Mathai, III Hons.
	Runners-up	{ Lucky Stars	" S. V. Nachimuthu, IV B.Sc.
4. Volley-ball	Winners	{ Lightning	" C. F. Matthew, II U.C.
	Runners-up	{ Fatima	" K. K. Gabriel, IV U.C.
5. Badminton	Winners	M. Jayabalan and P. Soundara Pandian, I U.C.	
(Open)	Runners-up	B. Natarajan and K. M. Marimuthu, II U.C.	
6. Chess Tournament	Winners	T. S. Gopalakrishnan, IV Hons.	
(Open)	Runners-up	S. Gurusankaran II U.C.	
7. Tennis	Doubles	Winners	R. Jaganathan and G. Chidambaram
	Singles	Winner	A. Varadan IV Hons.



Social Service League

1949—1950

THIS year the number of the members went up as high as 70. Without giving up their watch on Sanitation and Hygiene, both public and personal, they have added a great enterprise: Adult Education. With its Night Classes it proves to be a very hard affair. We therefore owe public praise to the few volunteers who at great sacrifices of Visual Education films, evening walks, interesting meetings, have taken to heart the carrying out of this labour of love and made it a success. These are Madhavan and his companions for Paller's Street in Worlur: and Meenakshisundaram and his companions for Vaamadam in Tennur.

During the course of the year a few talks were delivered to the members on practical topics:

by Mr. Hirudayasami: on Urban Cooperative Societies in Trichy.

by Mr. Hirudayaraj: on the Cobblers' Association (founded by him)

by Rev. Fr. T. N. Siqueira: on Adult Education.

by Mr. S. Jennardanam, appealing to students to join the camps in Gandhigram next summer.

It will be of interest to know that on 30 January a LEPER ASYLUM was inaugurated at Tholurpatty, some 40 miles north-west of Trichy, by the Minister for Health, Dr. T. S. S. Rajan. It is the first of its kind in Trichy District and the 15th in the Madras Presidency. Though we have had very little share in the raising of this institution, we are interested in the condition of these unfortunate members of our large brotherhood. Two groups, of a dozen boys each, made a detailed round of the Government Hospital. Of late, a few members volunteered to give their blood to a blood bank. Unfortunately their offer was not accepted. But their merit will be no less great for they showed a stern courage.

At the end of this second year, on 29 January, the Anniversary of the foundation of the League was celebrated on a humble scale and Certificates were distributed to outgoing Workers and Leaders.



The Catholic Students' Union

A joint meeting of the C. S. U. of St. Joseph's College and Holy Cross College was held on 31 July to welcome the delegates from other colleges to the meeting of the C. S. U. Central Committee. Rev. Fr. J. Kalathil, S.J., Rector, presided. Mr. Matthew Illickal, President, C. S. U., St. Joseph's College, and Miss C. V. Jenova, president, C. S. U., Holy Cross College, welcomed the Committee members from other colleges. Mr. C. Siqueira of Loyola College and Miss T. Aleyamma of St. Teresa's College responded to the welcome. Rev. Fr. P. Carty, S.J., referred to the three great benefactors of our Federation, Pax Romana, the Hierarchy of India, and St. Joseph's College, stressing the contribution of each towards making the Federation an all-India Catholic University Federation. Rev. Fr. Rector in his concluding speech quoted from an address of the Pope to Catholic University men and exhorted the students to be earnest convinced, and active members of the Federation.

Study Clubs

There are four study clubs for the college classes, meeting once a fortnight.

At a business meeting of the Study Club for the IV and V year classes (Director: Mr. M. Arokiaswamy, M.A., Secretaries: P. Aruldoss and Lazar Ferreira) held on 14 August, 1949, the Director explained the general outline of the work for the year. This study club held five other meetings.

The Study Club for the III year classes (Director: Mr. S. Albert Lobo, M.A., B.L., L.T., Secretary: K. K. Jacob) held six meetings including the first business meeting in which the Director stressed the importance of a study of our social problems and the need for a correct solution of them.

The II U.C. Study Club (Director: Rev. Fr. Matthew Kallararakal, S.J., Secretary: Y. Chinnaswamy) had three meetings. Subjects such as "How to spend vacations usefully," "How to make the best use of our college career," "How to influence non-Catholics," "Communism," were discussed.

The I U.C. Study Club (Director: Mr. Rampolla Mascarenhas, M.A., Secretaries: P. C. Martin and Francis Bileian) held three meetings with a large attendance and lively discussions.

The Catholic Action Group

The Action Group meetings are held once a fortnight. The group was divided into two, one made up of the members of the Degree classes

under Rev. Fr. D. Gordon, and the other of Intermediate students under Rev. Fr. P. Ceyrac. From January 1950, the two groups were combined into one under Fr. Ceyrac.

Extraordinary meetings

On 24 August, 1949, Dr. P. J. Thomas addressed the Catholic students of St. Joseph's College and Holy Cross College in the Lawley Hall on the many urgent problems of the day and exhorted the students to be "doers of the word."

The Annual Conference

The Annual Conference of the A. I. C. U. Federation came off on 14 Nov. 1949. Mr. Joseph Pettah, M.A., of St. Thomas College, Trichur, presided. "The Church and International Order" was the subject of the conference, and the C. S. U. as well as the Newman Association took part in it.

We take this opportunity to thank the Pax Romana authorities for granting this year also Rs. 3000 for distribution in scholarships to deserving C. S. U. members.

The following subjects were discussed in the study club meetings.

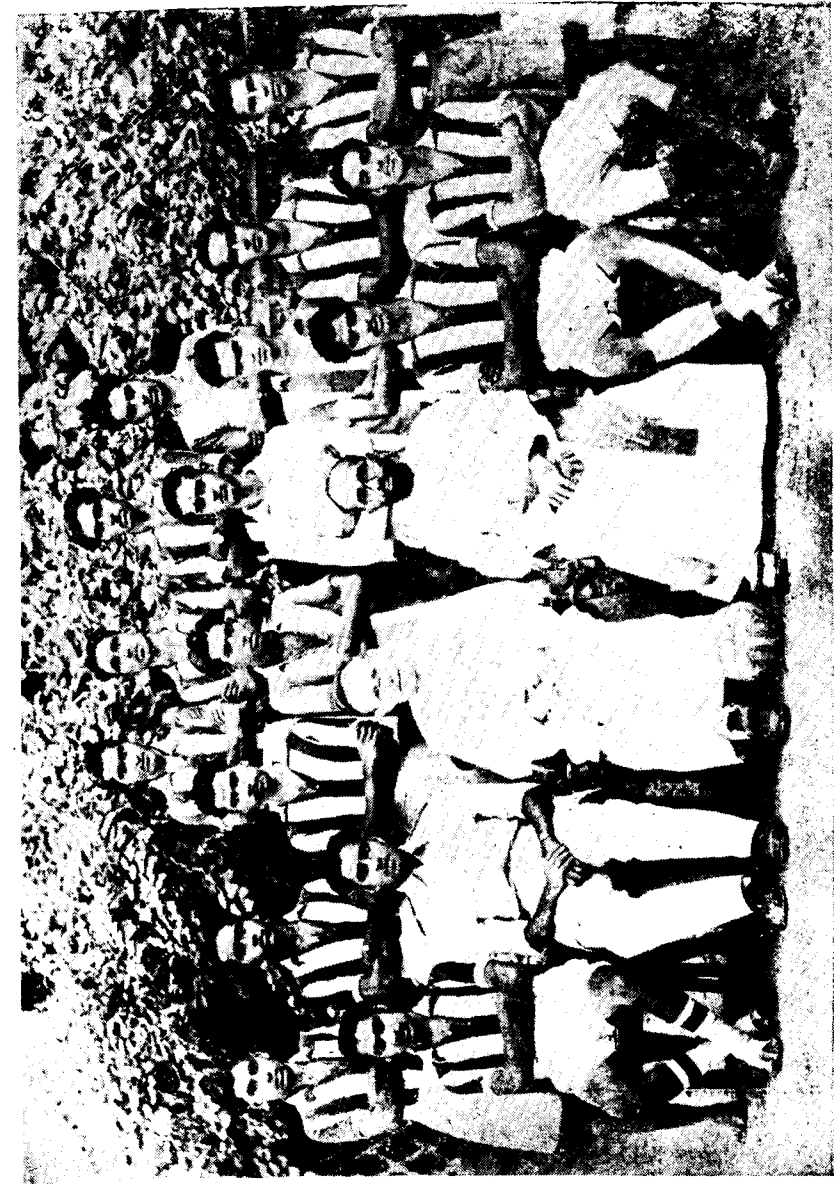
SUBJECTS		SPEAKERS
IV & V Year Classes		
The Indian Socialist	...	R. Vincent Joseph
Church and State	...	Becket Netto
Birth Control	...	K. S. Peter
The Holy Year	...	Aloysius D'Souza
The Dravidar Kazhagam	...	R. Vincent Joseph
III Year Classes		
The Social Problem and the Socialistic approach to it	...	V. M. Mathai
The Catholic Solution of the Social Problem	...	Benjamin John
The relation between the Employer and the Employee	...	P. V. Vareed
The Dignity of Labour	...	P. K. Thomas
Nationalisation	...	P. J. Joseph
II U. C.		
Catholic Literature	...	T. J. Joseph
I U. C.		
The Evils of the World	...	S. Santiago
Communism	...	R. C. Raja

S. Arokiaswamy, IV B.Com.

Anthony Joseph Elengical, III Hons.

Secretaries.

THE FOOTBALL TEAM 1949-'50



Winners of the Madras University Inter-Collegiate Divisional and Inter-Divisional Finals

Sitting L to R: Abdul Ravooof, Mr. N. M. Joseph. (Physical Director), Rev. Fr. Principal, Rev. Fr. J. Santiago, S.J., C. K. Balasubramanian, M. P. Anthony

Standing 1st Row: A. Rahaman, Martin, Rangaswamy, Devassi, Dhanakodi, M. J. Anthony, Ramanathan, Kannuswamy

2nd Row: Siluvai Arul. Pandian, Rodrigo and Antonyswamy



Winners of the Madras University Inter-Collegiate Hockey Tournament (Madura Division) and the Pentland Shield.

College Societies

1949-'50



The Literary and Debating Society

The Inaugural Address was delivered on 6 August, 1949, by Mr. G. Varadachari, M.A. Professor of English, National College; Rev. Fr. T. N. Siqueira, S.J. presided. The subject was: "Sarojini Devi and her Poetry."

To give greater facilities for Intermediate students to take part in the activities of the Society, we conducted special meetings for them. On 22 August, the proposition: "Agriculture is more needed in India than Industry," was moved by T. J. Joseph, II U.C. and seconded by M. C. Matthew, II U.C., the opposition being led by J. Subramanian, II U.C., with the support of P. Purushothaman, II U.C. From the fact that there were 18 supplementary speakers, the enthusiasm of our Intermediate students can well be imagined. The House ultimately voted, though with only a narrow majority, for Industry rather than for Agriculture. Mr. M. Arokiaswami, M.A., was Speaker.

On 2 September, we turned our attention to the discussion of a far-reaching international problem: "The outlawry of the Atom Bomb is a condition precedent to the establishment of world peace." Rev. Fr. D. Gordon, S.J., presided. The resolution was moved and seconded by P. V. Pavithran, IV Hons., and Clement S. D'Cruz, IV Hons., respectively, and opposed by M. T. Tharian, B.A., supported by E. X. Joseph, III Hons. An amendment moved by T. Panchapakesan, V Hons., was rejected by the House, which at last decided in favour of the resolution.

Under the chairmanship of Rev. Fr. P. Carty, S.J., an extraordinary meeting was held on 24 October to celebrate United Nations Day. Mr. A. Hirudayaswami, M.A., B.L., delivered an address on the U.N.O.

In a meeting on 27 Oct. we selected two of our best speakers, K. N. Balakrishnan Nair, B.A., and Clement S. D'Cruz, IV Hons., to represent the College in the Inter-Collegiate Debate to be held in Madras.

On 25 October the proposition that "Decentralisation of powers is essential for the smooth working of democracy in India" was discussed with Mr. Albert Lobo, M.A., B.L., L.T., in the chair. Proposed by K.C.

Jacob, IV Hons. and K. K. Jacob, III Hons., and opposed by C. Balakrishna Menon, IV B. Com., and T. K. Janardhanan, IV B.A., it was eventually carried after a lively debate.

On 12 Nov. another opportunity was afforded to our Intermediate students to debate a problem exclusively by themselves. With K. N. Balakrishnan Nair, B.A., as president, M. A. Sundaram, II U.C., and K. Bashyam Srinivasan, II U.C., moved that "It is not possible to achieve world peace through U.N.O." But the Opposition ably led by P. C. Jamee, II U.C., and K. K. Mani, II U.C., proved victorious.

Our activities in the field of debate and discussion reached their zenith when on 17 Jan., 1950, we conducted a grand Debate under the chairmanship of Rev. Fr. T. N. Siqueira, S.J. Mr. P. Prabhakaran, M.A. with the support of Mr. A. Irudayaraj, M.A., moved that "The present trend of Congress leadership is not conducive to the best interests of the Indian Republic." In a brilliant speech the mover framed a charge-sheet on the misrule of the Congress. But he was appropriately answered by the Opposition leader, Mr. A. Hirudayaswami, M.A., B.L., and his able supporter, Mr. T. Totadri Iyengar, M.A. Rev. Fr. J. Denis, J. Aroujo, V Hons., and K. Hariharan, V Hons., also spoke. The House, after hearing the spirited reply by the leader of the House, voted in favour of the resolution by a large majority.

The Intermediate students once again on 21 Jan. debated a problem of great national importance, when M. C. Matthew, II U.C., and V. C. Paul, II U.C., demanded that the N. C. C. should be made compulsory for all students. This view was challenged by K. M. Philip, II U.C. and M. Muthukrishnan, II U.C. Clement S. D'Cruz presided over this highly interesting meeting. The resolution, after more than two hours of intense deliberation in which 16 supplementary speakers took part, was ultimately rejected with an extremely narrow yet decisive majority of one vote.

Perhaps the grandest function of the year was our celebration of Republic Day on Jan. 26. In the presence of the staff and students, the National Flag was hoisted in front of the College by Rev. Fr. Rector who gave an inspiring message to the youth of the country. Mr. Thomas Srinivasan, M.A., then spoke on the merits of our Republican constitution and made an impassioned appeal to the students to co-operate with our great leaders in the great task of building up a glorious India. The function came to a close with "Jana-gana-mana by our College Band. The proceedings were recorded by A. I. R. Tiruchirapalli and afterwards relayed.

On Jan. 30 we paid our humble tribute to the Father of the Nation. After recitations in Malayalam and Tamil, Rev. Fr. L. Balam, S.J., spoke on the great message of the Mahatma and moved a resolution in which the staff and students of this College expressed their determination to carry out the great principles for which Gandhiji stood and died.

S. Arokiaswamy, IV B.Com., and T. J. Joseph, II U.C., were selected to compete in the Rt. Hon'ble V. S. S. Sastri Memorial Oratorical competition at Kumbakonam.

The Valedictory Address was given on 24 February by Mr. M. S. Duraiswamy, M.A. Professor of English at Annamalai University, on The Art of Reading. Making a fervent appeal for reading for its own sake and not for utility, he made a stimulating analysis of the complex experience that such reading gives. Mr. A. Rama Iyer, M.A., former Principal of National College, who presided, added that an appreciation of Nature also contributes to the expansion of the reader's mind.

In the Elocution competitions, T. S. Nagarajan, IV U.C. and S. Arokiaswami, IV B.Com., Lionel Francis, II U.C. and Kurian George, I U.C. were the winners in the two sections.

The Anniversary of the College Societies was celebrated on 7 March, 1950. Mr. V. N. Rajan, I.C.S., Collector of Tiruchi, presided over the function. 'The Grey Overcoat' was interestingly acted.

K. Padmanabhan, V Hons.
T. K. Surendran, V Hons.
C. George Thomas, IV U.C.
John Mathias, IV U.C.

Secretaries.



Mathematics Association

There was keen competition for the secretaryship in the IV Hons. constituency between G. Jayaraman and R. Krishnaswamy: the former and P. Aruldoss, IV U.C. were elected.

The Inaugural Address was delivered by Dr. V. Ganapathy, M.A., D.Sc., of Annamalai University on 30 July, 1949. He discoursed on certain constructions with ruler and compasses only, and dealt with concepts of Geometry like squaring a circle and doubling a cube. Mr. T. Totadri Iyengar, M.A., presided.

On 4 August, Mr. T. Totadri Iyengar delivered the first of four Honorary Readership lectures of the University of Madras on "The Theory of Sets of Points." The second was delivered on 5 August, the third on 16 August, and the fourth on 22 August.

On 19 August, R. Gopaldaswamy, IV Hons. gave a lucid talk on "Hindu numerals." S. Varadan of the same class took the chair.

On 29 August, S. Sitaraman, IV Hons. gave a lecture on "Vector Methods". S. Venkataraman, IV Hons. presided.

On 5 September, S. S. Subramanian, V Hons. spoke on "Magic Squares" with K. Hariharan, V Hons. in the chair.

On 3 November, P. Mahadevan, III B.Sc., gave a short lecture on "Romping through Mathematics." K. Arumugam, III U.C. presided.

On 8 November, P. J. George, III Hons. delivered a lecture on Topology under the presidentship of Mr. T. Totadri Iyengar.

On 14 November, K. S. Sundaresan, post-graduate, lectured on "The Sun and the Moon." N. Pichai, IV Hons. presided.

An extraordinary meeting was held on 24 November when Mr. S. Suryanarayana Iyer, M.A., our Vice-President, gave a lecture on "The Comptometer" and demonstrated it with the machine.

The most unfortunate event in the history of the Association was the sad death of Rev. Fr. C. Pruvôt on 28 November, 1949. A condolence meeting was held on the 29th and the following resolution was unanimously passed: "The members of the Mathematics Association place on record their sense of profound sorrow at the demise of Rev. Fr. Pruvôt, S.J., our founder-president."

An extraordinary meeting was held on 25 January, 1950, when a committee was formed to collect funds for a lending library in the name of the late Rev. Fr. Pruvôt.

The Committee contains the following members:—

- | | |
|----------------------------------|-------------------------------|
| 1. G. Jayaraman, IV Hons. | 2. P. Aruldoss, IV U.C. |
| 3. S. Krishnamurthi, IV Hons. | 4. R. Aravamudhan, III Hons. |
| 5. V. K. Balakrishnan, III Hons. | 6. S. Kameswara Babu, IV U.C. |
| 7. John Louis, III Hons. | 8. O. M. Raphael, III Hons. |

On 28 January, S. Venkataraman, IV Hons. gave a lecture on "Fourier series and its utility to the problem of the vibration of strings". C. V. Ramanan, V Hons., presided.

The results of our annual contests which were held on February 4th and 7th are as follows. R. Seshadrinathan, IV Hons. and R. Gopaldasami share the prize in the contest. S. Krishnamurthi, IV Hons. comes next in merit. M. S. Ramakrishnan, IV U.C. and Srinivasarangachari, I U.C. come out highest among the Pass course and Inter competitors. A special prize is to be given to Srinivasarangachari. In the elocution contest, S. Sitaraman, IV Hons. gets the prize, the Intermediate Reserved prize going to Mr. S. Gurusankaran, II U.C. R. Krishnasamy, IV Hons. stood second in this contest.

The Valedictory Address was delivered on 25 February by Dr. P. V. Abdul Rahiman, M.A., Ph.D., of Government College of Technology, Coimbatore, on "Some phenomena of supersonic flight". Mr. T. Totadri Iyengar presided.

G. Jayaraman,
P. Aruldoss,
Secretaries.

The Physical Society

At a business meeting on 21 July, 1949. T. A. Subramanian, IV B.Sc., Hons. and S. Ananthakrishnan, IV B.Sc. were elected secretaries by the senior and C. Lakshminarayan, II U.C. and S. Viswanathan, I U.C. by the junior section.

SENIOR

The Inaugural Address was delivered on 6 August by Sri. T. P. Navanithakrishnan, M.A., Professor of Annamalai University, on "The Path of Physics." Rev. Fr. J. B. Rajam, S.J., presided.

On 25 August, V. S. Venkatasubramanian, V B.Sc. Hons. spoke on "This Mysterious ψ ." S. Rangachari of the same class was in the chair.

On 8 September, S. Rangachari delivered a lecture on "The Special Theory of Relativity," S. Subramanian presiding.

"Vectors in Physics" was the subject of a talk by S. Balasubramanian, IV B.Sc. Hons., on 12 September; R. Rodrigues, IV B.Sc. Hons. occupied the chair.

R. Anantapadmanabhan, IV B.Sc. Hons., delivered a lecture on "The Atom, its Energy" on 27 October, G. N. Venkataraman of the same class presiding.

On 4 November S. Krishnaswami spoke on "The Mesotron." S. Madhu IV Hons. presided.

The sixth ordinary meeting was held on 21 January, 1950., when Christopher D'Almeida, IV B.Sc. presided and S. Vincent, IV B.Sc. spoke on "The Electron."

On 25 January, G. N. Venkataraman, IV B.Sc. Hons. gave a talk on "The Great Endeavour." S. Krishnaswamy, IV Hons. occupied the chair.

S. Ganesan, IV Hons. presided over the eighth ordinary meeting when "Space and Time" was the subject of a dual talk by S. Madhu and R. Subramanian, both of IV Hons.

At an extraordinary meeting held on 9 February, Mr. K. Anantapadmanabhan, B.Sc. (Hons.) gave an interesting lecture on "Friction," showing how such an elementary phenomenon of nature has found such useful applications as frictional welding.

The Valedictory meeting on 23 February was presided over by Mr. K. S. Mandalam Iyer, M.A., L.T. Dr. G. N. Ramachandran, D.Sc., of the Indian Institute of Science, Bangalore, spoke on "The Diffraction of Neutrons," illustrating his talk with epidiascopic projections. After the vote of thanks the gathering was regaled by Mr. S. Srinivasan, M.A. with two instructive educational films, just as we had been after our Inaugural Address.

The Essay competitions were on the following subjects.

B.Sc. (Hons.)—Piezo-electricity and its applications.

B.Sc. (Pass)—Television

Intermediate —Modern Means of Communication.

The prizes were won by R. Anantapadmanabhan and K. Ganesan; A. C. D'Almeida, and S. Vincent, and T. S. Selva Ganesan and D. Chandrasekharan.

T. A. Subramanian,

S. Anantakrishnan,

Secretaries.

JUNIOR

An ordinary meeting was held on 23 August, when K. Venkata subramanian, II U.C. spoke on "Modern discoveries on Electrons" with S. Kalyanaraman, II U.C. in the chair. R. Narasimhan IV B.Sc. gave a lecture on "Our Visit to the Pugalur Sugar Factory" on 26 August.

On 9 September, R. Ramaswamy I U.C. spoke on "Physics is the true basis of civilization," with U. H. Narayanan, II U.C. in the chair.

At an extraordinary meeting on 18 October, Mr. G. Rangarajan, B.Sc. Lecturer in Physics, National College, spoke on "Cinematography." Mr. N. Ananthakrishna Iyer, B.A. (Hons.) presided.

There was another ordinary meeting on 10 November when S. Krishnamoorthy, II U.C. delivered a speech on "Radioactivity." K. S. Venkatachary presided.

On 17 November, R. Tyagarajan, II U.C. spoke on "Modern inventions and their uses." S. Nagarajan, II U.C. presided.

On 10 January 1950, S. Kalyanaraman, II U.C., delivered a lecture on "Seeing the invisible" by Television and Radar. S. Gurusankaran, II U.C., took the chair.

On 1 February Mr. P. Prabhakaran, M.A., spoke on "The Magic Eye."

At an extraordinary meeting on 13 February Miss Ammu Matthew, M.Sc., Physics Lecturer, Holy Cross College, delivered a lecture on "Science conquers the Ether." Mr. P. Prabhakaran, M.A. presided.

C. Lakshiminarayanan, II U.C.

S. Viswanathan, I U.C.

Secretaries.



Chemistry Association

The year began with the election of R. Narasimhan, IV B.Sc. and S. Nagaswamy, III B.Sc. as Secretaries.

The Inaugural Address was delivered by Mr. V. Subramanyan, M.Sc. National College, Tiruchirappalli, with Mr. A. C. Joseph, M.A., in the chair, on "Solar Energy".

At an extraordinary meeting on 13-8-49 Fr. K. Sebastian, S.J., gave a lecture on "Synthetic Elements".

We started our series of tours this year with a visit to Pugalur on 24-8-49. The party was led by Messrs. S. Gopalakrishnan, B.Sc., and

P. K. Thomas, B.Sc. We were taken round the various sections in the factory where we got a clear idea of the different processes in the manufacture of sugar.

On 2-9-'49, Mr. C. K. Ramakrishnan, M.A., delivered a lecture on "Research, Accidents and Discoveries".

During the Michaelmas holidays, we went to Mettur, led by Messrs C. K. Ramakrishnan and R. Srinivasa Raghavan. There we visited the Sandalwood Oil Factory and Metallurgical Works and gathered important information about Alloys. We also visited the manufacturing sections of Chlorine, Caustic Soda, Bleaching Powder, Soap, and Vanaspathi in the Mettur Chemical and Industrial Corporation. The Senior Chemists in the factory, Messrs. N. Venkatachalam, B.Sc., and S. Padmanabhan, B.Sc. who are Old Boys of our College, were kind enough to take us round the various sections and explain the operations going on.

On 17 October, S. Sundaram, IV B.Sc. gave a talk on "Waste Meat Recovery", with P. C. Ragunathan in the chair.

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

On 5 November, K. R. Padmanabhan, IV B.Sc. spoke on "Glass, Earthenware, and Pottery," D. Ganesan, IV B.Sc. presiding.

S. Sundaram, IV B.Sc. presiding, T. S. Narayanaswamy, IV B.Sc., gave a talk on "Coal-tar and Distillation Products."

On 17-11-'49, R. Swaminathan, IV B.Sc. gave a lecture on "High Polymers". K. R. Padmanabhan, IV B.Sc. presided.

During the Christmas vacation, we went on a tour to Alwaye, led by Fr. Sebastian. There we visited the Aluminium Factory where we saw the actual process of extracting the metal from Bauxite obtained in our own country and purified at Ranchi. Then we saw the Standard Pottery Works where tiles, porcelain vessels, etc, are manufactured. We next proceeded to the Glass factory to see the manufacture of glass vessels; from there we walked three miles to visit the famous "Fertilizers and Chemicals", where we saw the manufacture of hydrogen from steam and iron, nitrogen from Producer Gas, ammonia from nitrogen, and hydrogen by Haber's process, and sulphuric acid by the contact process as well as the manufacture of Ammonium Sulphate from Ammonia and Sulphuric acid and from Ammonium Carbonate and Gypsum (obtained from our Tiruchirappalli District) and Superphosphate of lime. The

authorities of the various factories were very obliging and it was thanks to their kindness that our educational tour was a great success. In all these establishments we were immensely pleased to meet a number of Old Boys of our College.

On 24 January, 1950, Mr. C. K. Ramakrishnan M.A. delivered an interesting lecture on "Stereoisomerism in Inorganic Chemistry." The next meeting was addressed by V. Ramachandran, III B.Sc., on "Some New Drugs", like D. D. T., Sulphonamide, and Penicillin. N. Visvanathan, IV B.Sc. presided.

On 17 February, K. R. Padmanabhan, IV B.Sc. delivered a lecture on "The Position of the Iron and Steel Industry in India."

On 28 January, R. Narasimhan, IV B.Sc. delivered a lecture on "The Uses of Electricity in the Chemical Industry."

The Valedictory Address was given by Mr. V. S. Balakrishnan, M.A., on "Some SYNTHETIC DRUGS" Mr. A. C. Joseph, M.A., presided.

An Essay competition was held, the subjects being "Aluminium" for Intermediate, and "Catalysis" for Degree students. T. S. Narayanaswamy and S. Viswanathan came first and second in the latter and S. Visvanathan and M. Jayaraman in the former.

R. Narasimhan,

S. Nagaswamy,

Secretaries.



Botany Association

The year's work began with a Business Meeting at which I. M. SCHARIA, IV U.C., and M. A. SUNDARAM, II U.C., were elected Senior and Junior Secretary respectively.

The Inaugural Address was delivered on 4-8-1949 by Mr. M. P. SANKARAN NAMBIAR, M.A., Deputy Director of Agriculture, on "The Role of Botanists in Free India". Some members of the Staff of Holy Cross College and a few of their students attended.

On 3 September, S. NAGESVARAN, IV U.C., gave a lecture on "The Ascent of Sap", under the chairmanship of ANTHONY THATCHIL of the same class.

On 27—10—49, P. J. ABRAHAM, IV U.C., spoke on "The Dicots of Kodaikanal". As our Senior B.A. students had recently gone to the Palni Hills on a scientific tour, this lecture served to remind them of the floral wealth of these hills.

The related subject, "The Monocots of Kodaikanal", was dealt with by S. NAGARAJA PILLAI, IV U.C., on 10—11—49. The chair was taken by his classmate, W. BUNYAN.

On 23—1—50, S. KALYANARAMAN, II U.C., spoke on "The Pathogenic Bacteria," with ANTHONY THATCHIL in the chair. The speech had been prepared with great care, and this was one of the best meetings we have had this year.

On 1—2—1950, S. NAGESVARAN, IV U.C., gave another lecture on "Some Plant Products and their Uses." G. Anthony of the same class presided. Before the chairman's concluding remarks Rev. Fr. L. M. BALAM gave a few hints on the problems of research which still await elucidation at the hands of an inquiring botanist in the matter of the plant wealth of our country.

At an extraordinary meeting on 6 February MR. V. P. K. NAMBIAR, B.Sc., gave a talk on "The Morphology of Plants" with the help of lantern slides.

The Valedictory meeting took place on 25—2—50 in the Physics Theatre, again kindly placed at our disposal by the Head of the Physics Department. MR. S. DORAISWAMI, M.A., M.Sc., Professor of Botany, A. C. College, Karaikudi, introduced to us the absorbing subject of Hydrobiology in which he had been doing research for more than a dozen years before he became professor of Botany. We are very grateful for his learned lecture on 'Life in the Lakes,' which he illuminated with charts, graphs, statistics and photo slides. Captain T. V. KRISHNAN, one of his college chums, introduced the lecturer. FR. BALAM thanked him.

The winners of the Essay Competition this year were:—

B.A. (Main)	I Prize	V. J. ZACHARIAH, (IV U.C.)
B.A. (Main)	II Prize	M. LAKSHMANAN, (IV U.C.)
B.Sc. (Subs)	Prize	S. VISVANATHAN, (IV B.Sc.)
Intermediate	Prize	P. V. THIAGARAJAN, (I.U.C.)

I. M. Scharia,
M. A. Sundaram,
Secretaries.

History and Economics Association

The activities of the Association began with the election of T. N. Chellappa, V Hons and K. K. Jacob, III Hons. as secretaries for the year.

At the Inaugural Debate held on 23 August 1949, T. Panchapagesan, V Hons. moved the proposition: "In the opinion of the House, considering the present situation, The Madras Panchayats Bill which is now on the anvil of the Legislature should be shelved". He was supported by Vincent Joseph, V Hons. and opposed by T. V. Govindarajan, IV Hons. After a heated debate, the House voted for the proposition. Mr. S. A. Lobo, M.A., B.L., L.T., presided.

An extraordinary meeting was held on 24 August when Dr. P. J. Thomas, M.A., D'Litt., addressed a large audience on "The Economic Situation of India", which he characterised as "something grave, if not critical". Rev. Fr. P. Carty presided.

Devaluation of the Pound was the subject of a lecture by Rev. Fr. D. Gordon at the meeting of 27 October.

Mr. A. Hirudayaswamy, M.A., B.L., addressed the Association on 18 November on "Agrarian Reforms", examining the details of the Agrarian Reforms Committee.

On 25 November, Mr. N. Natarajan, B.A., (Hons.) spoke on "World Trends in Politics and Economics".

On 25 January, 1950, with Mr. A. Hirudayaswamy in the chair, Mr. M. Muthuswamy, B.A., B.L., spoke on "The New Constitution of India". It was a very lucid exposition from a lawyer's point of view.

Mr. N. Natarajan, B.A. (Hons.), gave another lecture on 31 January on "The United Nations Organisation".

Under the auspices of the Association an extraordinary meeting was held on 3 February when Fr. C. O. Clump, S.J., of St. Joseph's College, Darjeeling, gave a talk on "Applied Economics in India", saying that the spiritual heritage of India should not be sacrificed and that the welfare of all the sections of society must be promoted.

The Valedictory Address was delivered on 4 March by Mr. M. Arokiaswamy, M.A., on The Flight from Planning. He traced the recent thought on the subject and pleaded for a balanced outlook on planning.

T. N. Chellappa,
K. K. Jacob,

Secretaries.

Commerce Association

In the more than century-old history of this great Alma Mater, this year saw the birth of a new association for Commerce students. with C. Balakrishna Menon, IV B.Com. and K. R. Doraiswami, III B. Com., as secretaries.

The inaugural meeting was held on 25th August 1949 under the presidency of Rev. Fr. J. Kalathil, S.J., our Rector. Mr. T. A. Joseph, M.A., Chief Traffic Manager of the S.I.R., spoke on the Complexities of Trade and Commerce To-day and stressed the need of a sound commercial education to tackle these problems.

At another meeting, with Mr. M. R. Venkataraman, R.A., in the chair, N. S. Srinivasan, IV B.Com., explained "The Pros and Cons of the Managing Agency System".

At a debate over which Mr. M. Arokiaswami, M.A., presided, M. Jambunathan, IV B.Com., moved that "In the opinion of the House the decision of the Government of India to devalue the home currency has been wise." He was supported by R. Visvanathan and opposed by M. Thangavelu and N. S. Srinivasan. After about an hour's lively discussion the motion was carried by a small majority.

An extraordinary meeting was held on 7 November with Mr. A. Hirudayaswami, M.A., B.L., in the chair, when Mr. Totadri Ayyangar, M.A., of National College spoke on 'Devaluation'.

With Mr. S. R. Srinivasan, B.Com., in the chair on 10 January, 1950, N. S. Srinivasan, IV B.Com., gave a brief review of the Banking Act of 1949.

On 20 January, an extraordinary meeting was called in sad memory of N. Srinivasan of IV B.Com. who had left us for his eternal abode a few days before.

Under the presidency of Mohammed Ali, IV B.Com. a debate was held on: "In the opinion of the House the attainment of industrial peace and the establishment of a sound national economy lies in the speedy nationalisation of industries," M. P. Radhakrishnan, IV B.Com., moved the proposition seconded by K. R. Duraiswami, III B.Com. S. Arokiaswami, IV B.Com. strongly opposed the motion, and was supported by K. Bharathan, III B.Com. The discussion lasted for more than an hour and the House passed the motion.

'The economic progress of India lies in the development of cottage industries rather than of mechanised industries' was the subject of discussion when M. Jambunathan, IV B.Com. presided and T. V. Krishnamoorthy opened the debate, seconded by N. Srinivasan, III B.Com. C. Balakrishna Menon, IV B.Com. led the opposition and D. Pathinathan, III B.Com. supported him. After a very lively discussion the motion was carried by a very small majority.

At an extraordinary meeting under the presidency of Rev. Fr. S. Mudiapper, Mr. B. Gopalan, B.A., M.Com., spoke on 'Balance of Payments.'

In the oratorical competition, M. Jambunathan, IV B.Com., and K. Bharathan, III B.Com. won the prizes reserved for their classes, M. Arokiaswami, IV B.Com., coming next.

On 2 March, under the presidentship of Rev. Fr. S. Mudiapper, the Valedictory Address was given by Mr. V. Tyagarajan, M.A., L.T., of St. Xavier's College, Palamcottah, on 'Banking in India To-day.'

C. Balakrishna Menon, IV B.Com.
K. R. Doraiswami, III B.Com.

Secretaries.



Sanskrita Samajam

This year began with the election of K. S. Guru Rao, IV U.C. and S. Kalyanaraman, II U.C. as secretaries.

The Inaugural Address was delivered on 2 August 1949, by Mr. P. A. Subramania Iyer. M.A. retired Professor of English, Annamalai University, on "Kalidasa's care of words". Mr. V. Gopala Iyengar, M.A., presided. The lecturer showed how every word of Kalidasa's has its own significance and cannot be replaced by any other word without disturbing the depth and the precision of thought, and how Kalidasa was equal to the best English poets in this respect.

On 25 August, G. Santhanam, III U.C. spoke on "Harsha as a Dramatist." Mr. A. Subramania Iyer, M.A. presided.

Kalidasa's Religion formed the subject of a talk by N. Ramaswamy, I U.C. on 5 September. Speaking first in Sanskrit and then in

English, he proved that Kalidasa was not a follower of religious factions but worshipped God as the omnipotent, omnipresent, and omniscient Supreme Being.

At an extraordinary meeting held on 17 October, Mr. K. S. Patrachariar, M.A., L.T., Retired Principal of Government College, Kumbakonam, gave a lecture on "The Upamas of Kalidasa," illustrating the powerful imagery and the inimitable aptness of Kalidasa's similes. Mr. T. Totadri Iyengar, M.A., who presided, dwelt on the suggestiveness of the poet's comparisons.

A speech on 'Mudra Rakshasa' was given by S. Ramanathan, II U.C. on 27 October, with Halasyasundaram III U.C. in the chair.

On 26 November, Mr. N. Gopalakrishnan, B.A. delivered a lecture on "The Descriptive Faculty of Sanskrit Poets" With profuse illustrations from numerous poets, he analysed various aspects of description in literature. Rev. Fr. T. N. Siqueira, who presided, discussed the effects of time and place on the poetry of various countries down the ages.

On 12 January, 1950, with Mr. V. Gopala Iyengar M.A. in the chair, P. F. Davis, IV U.C. spoke on "The Concept of Beauty in Sanskrit Literature." The speaker vehemently contradicted the theory that the mere accumulation of idealized points of beauty would produce a monster and discussed at length the characteristic treatment of beauty by Sanskrit poets. In his concluding remarks in Sanskrit, the president led the audience into the poetic world of imagination and asserted that sensuousness within decent bounds was an adornment and not a defect in the Sanskrit poets.

On 20 January, S. Selvaganesan, II U.C. gave a talk on "Raghuvamsa" bringing out the greatness of the poem as a brilliant exposition of Kalidasa's concept of ideal kingship. P. K. Satyanarayana Rao, III U.C. presided.

Two Elocution Competitions were held, one for Intermediate and the other for B.A. students. The prizes were won by :-

K. S. Guru Rao and R. Sadagopachari in the latter and S. Kalyanaraman in the former.

The Valedictory Address was given on 18 February by Dr. C. S. Venkatesan of Annamalai University on "The Poet's Role."



தமிழ்ப் பேரவை

பேரவைச் செயலாளர் தேர்வு, 23—7—'49-ல் நடைபெற்றது. பி. ஏ. வகுப்பிற்கு திரு. இரா. இராமானுசமும், இண்டர் வகுப்பிற்கு திரு. இரா. அருள் செல்வையா, திரு. தா. கு. சுப்பிரமணியன், திரு. நா. சுந்தரம் ஆகியோர் செயலாளர்களாகத் தேர்ந்தெடுக்கப்பட்டனர்.

இப்பேரவையின் தொடக்கவிழா 30—7—'49-ல் பேரவை மன்றத்தில் சிறப்பு நடைபெற்றது. பேரவைத் தலைவர் திரு. ரம்போலா மாஸ்கோனஸ் அவர்கள், எம். ஏ. தலைமை தாங்க, திரு. மரிய அந்தோனி அவர்கள், பி. ஓ. எஸ். 'இளைஞர் குறிக்கோள்கள்' என்பது பற்றி இனிது பேசிப் பேரவையைத் தொடங்கி வைத்தார்கள்.

பேரவையின் அடுத்த கூட்டம் 20—8—'49-ல் லாஸ்டிமன்றத்தில் திரு. வள்ளுவர் திருவிழா கொண்டாடு முகத்தான் கூடியது. அவ்வமயம், திருச்சி ராப்பள்ளி அடிஷனல் ஜில்லா மாஜிஸ்திரேட் திரு. எஸ். தாயப்பதேவர் அவர்கள், பி. ஏ. தலைமை தாங்க, திருவாசகம் திரு. கே. எம். பாலசுப்பிரமணியம் அவர்கள், பி. ஏ. பி. எல்., விழாச் சொற்பொழி வாற்றினார்கள். அவர்கள் பேசுகையில், அல்கலில்லாப் புகழ் வாய்ந்த அருமறையாம் திருக்குறள், நந்தம் செந்தமிழ் நாட்டிற்கே நந்தாப் புகழ் தருவது என்பதை விளக்கிக் கூறி, வள்ளுவப் பெருந்தகைக்கு நாமாற்றவேண்டுந் தலையாய கடன் அவர் பொய்யாமொழியைப் பாவனவில் நாவளவிற்பாவுதலின்றி, அதன் வழி நின்றலையாம் என்பதை வலியுறுத்தித் தம் உரையினை முடித்தார்கள்.

பேரவையின் சொற்போர்க் கூட்டம் 30—8—'49-ல் லாஸ்டிமன்றத்தில் நடைபெற்றது. அவ்வமயம் "அரசியல் அதிகாரங்கள் ஒரே இடத்துக் குவிந்திராது பிரதேச வாரியாகப் பிரிக்கப்பட்டிருத்தல் வேண்டும்" என்னும் பொருள் குறித்து விவாதம் நிகழ்ந்தது. சொற்போருக்குப் பேராசிரியர் திரு. ஆரோக்கியசாமி ரெட்டியார் அவர்கள், எம். ஏ. தலைமை தாங்கினார்கள். பேராசிரியர் திரு. ஆஸ்பர்ட் லோபோ அவர்கள், எம். ஏ., பி. எல்., எல். டி., பேராசிரியர் திரு. இருதயராஜ் அவர்கள், எம். ஏ. ஆகிய இருவரும் முறையே தீர்மானத்தை ஒட்டியும் வெட்டியும் பேசினார்கள். தீர்மானத்தை ஒட்டி திரு. எம். ஜம்புநாதன் அவர்களும், வெட்டி, திரு. ஏ. சதாசிவம் அவர்களும் பேசினார்கள். மாணவர்கள் வாக் கெடுப்பில் அதிக வாக்குகளைப் பெற்று தீர்மானம் நிறைவேறியது.

12—9—'49-ல் லாஸ்டிமன்றத்தில் பாரதி விழா சிறப்பு நடைபெற்றது. 'தமிழ் நாடு' ஆசிரியர் திரு. கி. ஆ. பெ. சிஸ்நாதம் அவர்கள் தலைமையில்

சேதுபதி உயர்நிலைப்பள்ளி ஆசிரியர் திரு. சீனுவாசன் அவர்கள் பாரதிக்கு அஞ்சலி செய்து விழாச் சொற்பொழிவாற்றினார்கள்.

27—10—'49-ல் நடைபெற்ற சொற்போர்க் கூட்டத்திற்கு திரு. இராஜாக், பி. ஏ. தலைமை வகித்தார். திரு. சதாசிவம், திரு. கிருஷ்ணசாமி ஆகியோர் “சமூக முன்னேற்றத்திற்கு சமதர்மத் திட்டமே சிறந்தது” என்னும் தீர்மானத்தை முன் மொழிந்து பேசவும், திரு. மாதவன், திரு. நாகராஜன் ஆகியோர் அதனை எதிர்த்துப்பேசினர். வாக்கெடுப்பில் அதிக வாக்குகளைப் பெற்றுத் தீர்மானம் நிறைவேறியது.

22—11—'49 மாலை லாலிமன்றத்தில் கூடிய மாபெருங் கூட்டத்தில் ஸனிகமணி டி. கே. சிதம்பரநாத முதலியார் அவர்கள் ‘தமிழ்ப்பண்பு’ என்பது குறித்து அரியதோர் சொற்பொழிவாற்றினார்கள்.

தமிழ்க் திருநாள் 16—1—'50-ல் கொண்டாடப்பட்டது. இசையுலக இளம்பரிதி திரு. எம். எம். மாரியப்பா அவர்கள் இன்னிசையுடன் விழா தொடங்கிற்று. விழாவிற்கு வழக்கறிஞர் திரு. தி. பொ. வேதாசலம் அவர்கள் தலைமை தாங்கினார்கள். திருக்குறள் திரு. முனுசாமி அவர்கள், பி. ஏ., பி. எஸ். விழாச் சொற்பொழிவாற்றினார்கள்.

14—2—'50-ல் வீரமா முனிவர் விழாவும் பேரவை ஆண்டு நிறைவு விழாவும் ஒருசேரக் கொண்டாடப்பட்டது. விழாவிற்கு சுவாமி சித்பவநந்த தலைமை பேற்றார்கள். அர்ச். சேவியர் கல்லூரித் தமிழ் விரிவுரையாளர் திரு. ஆ. அருளப்பன் அவர்கள், பி. ஏ. விழாச் சொற்பொழிவாற்றினார்கள்.

பேரவையின் சார்பில் நிகழ்ந்த வாக்கு வன்மைப் போட்டிகளில் பி. ஏ. வகுப்பில் முதலாவதாகத் திரு. நாகராஜனும், இரண்டாவதாகத் திரு. சதாசிவமும், மூன்றாவதாகத் திரு. குழந்தைராஜமும், இண்டர் வகுப்பில் முதலாவதாகத் திரு. சுப்பிரமணியனும், இரண்டாவதாகத் திரு. ராமசாமியும், மூன்றாவதாகத் திரு. அந்துவானும், பரிசு பெற்றனர். கும்பகோணம் சுவாமி நாதையர் பேச்சுப்போட்டியில் எம். தமிழ்ப் பேரவையின் செயலாளர் திரு. சுப்பிரமணியன் முதற்பரிசு பெற்றதை மகிழ்ச்சியுடன் குறிப்பிடுகின்றோம்.

வாழ்க தமிழ்!

இன்னணம்,

இரா. இராமானுசம், இரா. அருள் சேல்லையா,
தா. கு. சுப்பிரமணியன், நா. சுந்தரம்,
செயலாளர்கள்.

Malayala Samajam

At a business meeting held on 15 July, 1949, C. J. Anthony, IV U.C., and M. Narayanan Nair, III B.Sc. were elected secretaries.

At the inaugural meeting held on 27 July, Rev. Fr. Peter, III Hons. spoke on the literary works of Changanpuzha. Mr. P. T. Chacko, M.A., presided.

On 25 August, under the presidentship of Rev. Fr. Denis, V Hons. George Thomas and T. J. Joseph asserted that “The Economic Programme of J. P. Narain is conducive to the economic reconstruction of India”. M. T. Tharyan, V Hons. and C. J. Anthony, IV U.C. took up the challenge and argued against the proposition. The motion was defeated by a majority of 33 votes.

On 9 Sep., P. T. Chacko, IV Hons. spoke on ‘The Literature of Negation’, with particular reference to Malayalam literature. K. N. Balakrishnan Nair, Post-graduate, presided.

On 5 Nov., under the chairmanship of Mr. K. V. Mathai, B.O.L., M. Narayanan Nair, III B.Sc. gave a talk on the technical and grammatical aspects of the Malayalam language with special reference to its relation to English.

On 14 Nov., George Joseph, IV U.C. supported by Anthony Thachil, IV U.C. moved that “Prohibition is not acceptable”. He was opposed by V. M. Mathai, III U.C. supported by George Thomas, IV U.C. In spite of the strong opposition the proposition was carried by a large majority. N. A. Abraham, IV U.C. presided.

On 26 Nov., under the chairmanship of Fr. M. D. Varkey, C. J. Anthony, IV U.C. and George Matthew, II U.C. asserted that “The Union of Travancore and Cochin has been a reactionary step which has thwarted the formation of United Kerala”. K. N. Balakrishnan Nair, Post-grad., supported by T. K. Surendran, V Hons. led the opposition. The motion was dropped.

On 20 Jan., 1950, T. K. Surendran, V Hons. took the chair and George Matthew, II U.C. traced the birth and growth of Malayalam Drama.

“The trend of the present Government of India is towards Fascism” was the resolution moved by K. M. Matthew, III Hons. on 6 Feb. Anthony Elengical supported the motion and K. C. Jacob, IV Hons. and T. J. Joseph,

II U.C. opposed it. It was thrown out by 70 against 24. Major P. R. Subramaniam presided.

T. K. Surendran, V Hons. and C. J. Anthony, IV U.C. represented our College in the Inter-Collegiate Debate held at Palghat. C. J. Anthony won the second prize.

The Valedictory Address was delivered by Mr. A. Balakrishna Warriar, M.A. of Victoria College, Palghat, on 18 February, on how the poet should enter into the spirit or emotion of Poetry rather than its form.

In the Extempore competition C. J. Anthony and V. M. Mathai came first and second, and K. M. Mani and M. P. Cyriac in Declamation.

C. J. Anthony, IV U.C.
M. Narayanan Nair, III B.Sc.

Secretaries.



Hindi Samaj

The activities of this new Samaj commenced with the election of K. Lakshminarayanan, IV B.Com., and Asmy Pasha, II U.C. as joint secretaries.

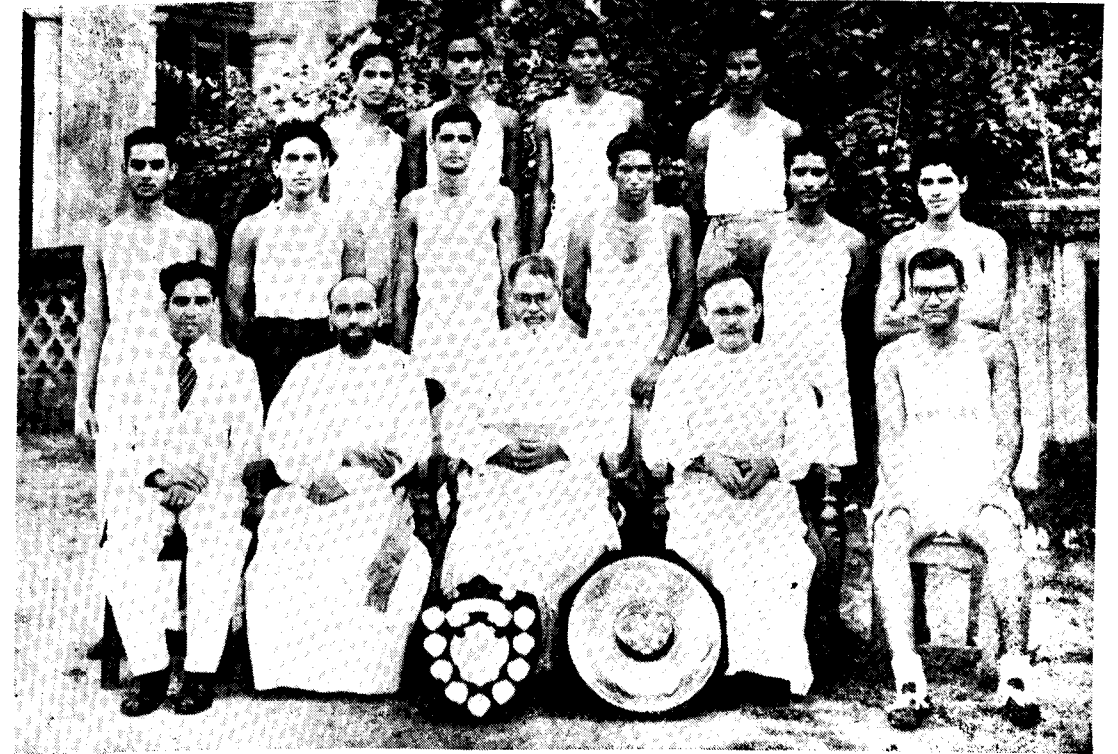
The Inaugural Address was delivered on 19 August, 1949, by Mr. Avadhanandhan, Secretary of Tamil Nad Hindi Prachar Sabha, Tiruchirapalli, on "Hindi Culture," Mr. A. Rama Ayyar, Principal of National College, presided.

On 9 September, an extraordinary meeting was held when Mr. M. Arokiaswami of our College spoke on "The Place of Literature in the Construction of a Nation," with Mr. Chandramouli of Hindi Prachar Sabha in the chair.

The first ordinary meeting was held on 2 November, when Shaik Davood, IV B.Com., spoke on "Sir Mohammed Iqbal." "Present-day Problems" was the subject of a talk by Mr. S. Ramakrishnan, B.A., B.O.L., Hindi Lecturer, National College, on 11 November, under the presidency of Mr. S. Gopalan, B.O.L.

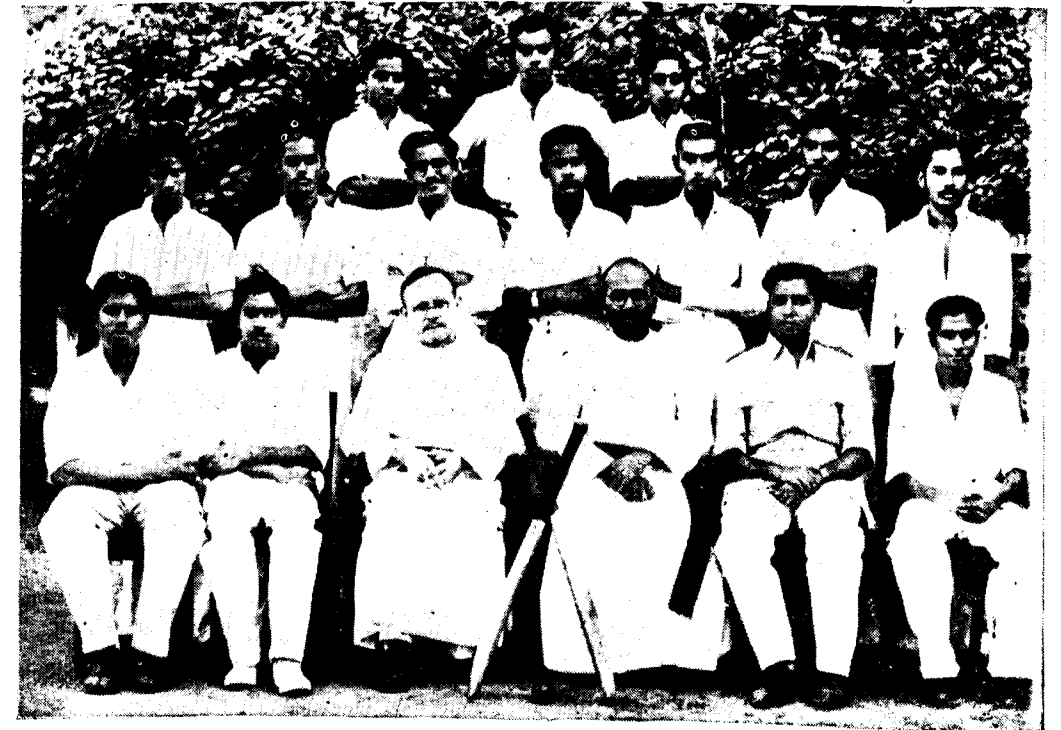
On 21 November, H. V. V. Chellappa, III Hons., spoke on "The role of students in the construction of a nation" with Mr. S. R. H. Sundaresan, Vidwan, in the chair.

THE COLLEGE ATHLETIC TEAM (1949-'50)



Winner of the T. D. A. A. Athletic Championship and the University Inter-Collegiate Athletic Championship (Madura Division)

THE COLLEGE CRICKET TEAM (1949-'50)



Winners of the Inter-Collegiate Cricket Tournament (Madura Division)

THE VOLLEY BALL TEAM 1949—50



Winners of the T. D. A. A. Volley Ball Tournament and the Fr. Bartholomew Memorial Tournament at S. H. College, Thevara.

THE BASKET BALL TEAM—1949—'50



COLLEGE SOCIETIES

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On 21 January, 1950 an extraordinary meeting was held when Mr. Syed Khader, B.A., L.T., Headmaster of Govt. Islamiah High School, spoke on "*En route to India's Advancement.*" This was followed by another extraordinary meeting on 31 February, when Mr. K.A. Thanu, Hindi-Pracharak, spoke on "Socialism, Communism and Gandhism" with Mr. S Gopalan, B.O.L. in the chair.

On 8 Feb., an Extempore Speech Competition was held for the Hindi students of IV B.Com. and Intermediate classes. The following won the prizes:

I U.C. Abubakkar Hashim.

II U.C. Joseph Paul

IV B.Com. K. Lakshminarayanan.

On 9 Feb., a written test was held for the Hindi students of III B.Com. V. Vaidyanathan has been awarded the prize.

A lively debate was held on 13 Feb. on "Co-education is not suitable to Colleges" with K. Lakshminarayanan, IV B.Com., in the chair.

The Valedictory Address was delivered on 20 Feb. by Mr. G. Subramanyam, Organiser of the Tamil Nad Hindi Prachar Sabha, Tiruchirappalli, on "The Lingua Franca of India," under the presidentship of Mr. Bhalchandra Apte, Principal, Pracharak Training School, Tiruchi.

K. Lakshminarayanan, IV B.Com.
Asmy Pasha, II. U.C.

Secretaries.

Fine Arts Association

This year witnessed the starting of a Fine Arts Society, comprising Paintings, Drawings and Photos. Only a few exhibits came forward, but they were of a decent standard. Experts are asked to give more scope to their inspiration in any subject they like, next year.

village girls self-reliance, punctuality, and hard work in as close an imitation as can be made to natural surroundings of home and family. Those who want to have easy results by the beaten path would do well to ponder these words of the Principal:

'It takes more time to superintend this very free and easy life. It would be much easier always to gather them into classes and to have everything arranged in cut-and-dried clock-work fashion. But we feel it worth the extra time and trouble involved.'

Such teachers are what India wants.

T. N. S.

A Larger Way for Women:—Aspects of Christian Education for Girls in South India: 1712-1948. By K. Nora Brockway. Pp. 189. Oxford University Press, 1949. Price Rs. 4/8.

This history of girls' education in South India reads like a romance of zeal, enthusiasm, and optimism on the part of missionary women belonging to various non-Catholic denominations. Though Miss Brockway is neither apologetic nor boastful, and contents herself with placing the bare facts before her readers, the impression is inescapable that these women have been the greatest benefactors of their Indian sisters.

From the first girls' school started by Ziegenbalg at Tranquebar in 1712 down to the network of schools and colleges which are catering for different needs and circumstances, is a long and glorious story. It would be difficult to assess how much of the national awakening and the awakening of women especially in the last half century was due to Christian education. The tree can be judged by its fruits.

In the last two chapters Miss Brockway tries to explain the aim of missionary schools: 'a strengthening, training, developing agency for the Christian community, and a preparatory agency for non-Christians' (pp 163-4). If she had also included Catholic (which she calls Roman) endeavour in this direction since the sixteenth century, she would have given a complete view of how much the India of to-day owes to those came from a far to sow in tears that others might reap in joy.

T. N. S.



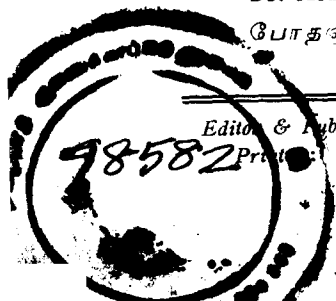
Exchanges-1950

ST. ALBERT'S COLLEGE ANNUAL, ERNAKULAM.
THE ALOYSIAN, GALLE.
ST. ALOYSIUS' COLLEGE ANNUAL, MANGALORE.
ST. ALOYSIUS' COLLEGE HIGH SCHOOL ANNUAL, MANGALORE.
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ANDHRA CHRISTIAN COLLEGE MAGAZINE, GUNTUR.
ANNAMALAINAGAR MISCELLANY.
ST. BENEDICT'S COLLEGE MAGAZINE, COLOMBO.
BESANT THEOSOPHICAL COLLEGE MAGAZINE, MADANAPALLE.
BISHOP HEBER SCHOOL MAGAZINE, TRICHINOPOLY.
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LOYOLA COLLEGE ANNUAL, MADRAS.



MADRAS CHRISTIAN COLLEGE MAGAZINE, TAMBARAM.
 MADRAS FOREST COLLEGE MAGAZINE, COIMBATORE.
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 Rev. Fr. K. A. Lourdes, Supdt., St. Joseph's I. S. Press, Trichy—1950.



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